AN EXPOSITION OF THE OLD TESTAMENT,

IN WHICH ARE RECORDED
The ORIGINAL OF MANKIND,
OF
The SEVERAL NATIONS of the WORLD,
AND OF
The JEWISH NATION in particular:
The LIVES of the PATRIARCHS of *ISRAEL*;
The Journey of that People from *Egypt* through the Wilderneſs to the Land of *Canaan*,
and their Settlement in that Land;
Their LAWS Moral, Ceremonial and Judicial; their GOVERNMENT and State under JUDGES
and KINGS; their ſeveral CAPTIVITIES, and their ſacred BOOKS of DEVOTION.

In the EXPOSITION of which,
It is attempted to give an Account of the ſeveral BOOKS, and the WRITERS of them;
a SUMMARY of each CHAPTER; and the genuine Senſe of every VERSE:
And throughout the Whole, the ORIGINAL TEXT, and the VERSIONS of it are inſpected and compared;
INTERPRETERS of the beſt Note, both *Jewiſh* and *Chriſtian*, conſulted;
DIFFICULT PLACES at large explained; SEEMING CONTRADICTIONS reconciled,
And VARIOUS PASSAGES illuſtrated and confirmed by Teſtimonies of Writers, as well *Gentile* as *Jewiſh*.

VOL. II.

CONTAINING,
I. DEUTERONOMY.
II. JOSHUA.
III. JUDGES.
IV. RUTH.
V. I. SAMUEL.
VI. II. SAMUEL.
VII. I. KINGS.
VIII. II. KINGS.

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BRITISH MUSEUM

The Fifth Book of MOSES called
DEUTERONOMY.

THIS Book is ſometimes called *Elleh hadebarim*, from the words with which it begins; and ſometimes by the *Jews Miſhneh Torah*, the repetition of the law; and ſo in the *Syriac* verſion, with which agrees the *Arabic* title of it; and when the *Greeks*, and we after them, call it *Deuteronomy*, it is not to be underſtood of a ſecond, a new, or another law, but of the law formerly delivered, but now repeated, and alſo more largely explained; to which are likewiſe added, ſeveral particular laws, inſtructions, and directions; all which were neceſſary, on account of the people of *Iſrael*, who were now a new generation, that either were not born, or not at an age to hear and underſtand the law when given on mount *Sinai*; the men that heard it there being all dead, excepting a very few; and theſe people were alſo now about to enter into the land of *Canaan*, which they were to enjoy as long as they kept the law of God, and no longer, and therefore it was proper they ſhould be reminded of it; and beſides, *Moſes* was now about to leave them, and having an hearty deſire after their welfare, ſpends the little time he had to be with them, by inculcating into them, and impreſſing on them the laws of God, and in opening and explaining them to them, and inforcing them on them, which were to be the rule of their obedience, and on which their civil happineſs depended. And ſometimes the *Jews* call this book *the book of reproofs*, becauſe there are in it ſeveral ſharp reproofs of the people of *Iſrael* for their rebellion and diſobedience; and ſo the *Targums* of *Jonathan* and *Jeruſalem* begin it by calling it the words of reproof which *Moſes* ſpake, &c. That this book was written by *Moſes* there can be no doubt, from *ch.* i. 1. and xxxi. 4, 9, 24. only the eight laſt verſes which give an account of his death, and of his character, were wrote by another hand, equally inſpired by God, as either *Eleazar* the prieſt as ſome, or *Samuel* the prophet as others; or as it is the more commonly received opinion of the *Jews*, *Ezra*; though it is highly probable they were wrote by *Joſhua* his ſucceſſor. This book was written and delivered by *Moſes*, at certain times in the laſt month of his life, and towards the cloſe of the 40th year of the children of *Iſrael*'s coming out of *Egypt*. And that it is of divine authority need not be queſtioned, when the ſeveral quotations out of it are obſerved, as made by the apoſtles of *Chriſt*, in *Acts* iii. 22. *Rom.* xii. 19. *Heb.* x. 30. *Gal.* iii. 10. out of *ch.* xviii. 15. and xxxii. 35, 36. and xxvii. 26. and by our Lord himſelf, *Matt.* xviii. 16. from *ch.* xix. 15. Yea, it is remarkable, that all the paſſages of ſcripture produced by *Chriſt* to repel the temptations of *Satan*, are all taken out of this book, *Matt.* iv. 4, 7, 10. compared with *Deut.* viii. 3. and vi. 16, 13. and the voice from heaven directing the apoſtles to hearken to him, refers to a prophecy of him in *ch.* xviii. 15.

CHAP. I.

THE time and place when the ſubject-matter of this book was delivered to the *Iſraelites*, are obſerved by way of preface, ỷ. 1—5. and it begins with reminding them of an order to them to depart from mount *Horeb*, and paſs on to the land of *Canaan*, which the Lord had given them, ỷ. 6, 7, 8. and with obſerving the very great increaſe of their number, which made it neceſſary for *Moſes* to appoint perſons under him to be rulers over them, whom he inſtructed in the duty of their office, ỷ. 9—18. and he goes on to obſerve, that when they were come to the mountain of the *Amorites*, they were bid to go up and poſſeſs the land; but inſtead of that, they deſired men might be ſent to ſearch the land firſt, which was granted, ỷ. 19—23. and though theſe men upon their return brought of the fruits of the land, and a good report of it, particularly two of them; yet being diſcouraged by the report of the reſt, they murmured, diſtruſted, and were afraid to enter, though encouraged by *Moſes*, ỷ. 24—33. which cauſed the Lord to be angry with them, and upon it threatened them, that they ſhould die in the wilderneſs, and only two of them ſhould ever ſee and enjoy the land, and therefore were bid to turn and take their journey in the wilderneſs, ℣. 34—40. but being convinced of their evil, they propoſed to go up the hill, and enter the land, which they attempted againſt the commandment of the Lord, but being repulſed by the *Amorites*, they fled with great loſs, to their great grief, and abode in *Kadeſh* many days, ℣. 41—46.

℣. 1. *Theſe* be *the words which Moſes ſpake unto all Iſrael*, &c.] Not what are related in the latter part of the preceding book, but what follow in this; and which were ſpoken by him, not to the whole body of the people gathered together to hear him, which they could not do without a miracle; but to the heads of the people, the repreſentatives of them, who were convened to hear what he had to ſay, in order to communicate it to the people; unleſs we can ſuppoſe that *Moſes* at different times to ſeveral parties of them delivered the ſame things, until they had all heard them: *on this ſide Jordan*; before the paſſage of the *Iſraelites* over it into the land of *Canaan*; for *Moſes* never went in thither, and therefore it muſt be the tract which the *Greeks* call *Peræa*, and which with reſpect to the *Iſraelites* when in the land of *Canaan* is called *beyond Jordan*, for here now *Moſes* was; and the children of *Iſrael* had been here with him a conſiderable time in the wilderneſs, the vaſt wilderneſs of *Arabia*, which reached hither: *in the plain*; the plains of *Moab*, between *Beth-Jeſhimoth* and *Abel-ſhittim*, where the *Iſraelites* had lain encamped for ſome time, and had not as yet removed; ſee *Num.* xxxiii. 49. *over-againſt the Red ſea*; the word *ſea* is not in the text, nor is there any thing in it which anſwers to *Red*; it ſhould be rendered *over againſt Suph*, which ſeems to be the name of a place in *Moab*, not far from the plains of it, and perhaps is the ſame with *Suphah* in *Num.* xxi. 14. for from the *Red ſea* they were at a conſiderable diſtance: *between Paran and Tophel, and Laban, and Hazeroth, and Dizahab*; theſe are names of places which were the boundaries and limits of the plains of *Moab*, or lay very near them; for *Paran* cannot be underſtood of the wilderneſs of *Paran*, which was too remote, but a city or town of that name. *Tophel* and *Laban* we read of no where elſe; a learned man [a] conjectures *Tophel* is the name of the ſtation where the *Iſraelites* loathed the manna as light bread, becauſe of the inſipidneſs of it, which he obſerves this word ſignifies; but that ſtation was either *Zalmonah*, or *Punon*, or this ſtation muſt be omitted in the account of their journies, and beſides was too remote. *Jarchi* helps this conjecture a little, who puts *Tophel* and *Laban* together, and thinks they ſignify their murmuring becauſe of the manna, which was white, as *Laban* ſignifies; but the above writer takes *Laban* to be a diſtinct ſtation, the ſame with *Libnah*, *Numb.* xxxiii. 20. and *Hazeroth* to be the ſtation between mount *Sinai* and *Kadeſh*, Num. xii. 16. But both ſeem to be too remote from the plains of *Moab*; and *Dizahab* he would have to be the ſame with *Ezion-geber*, Num. xxxiii. 35. which he ſays the *Arabs* now call *Dſahab*, or *Meenah el Dſahab*, that is, *the port of Gold*; and certain it is that *Dizahab* has the ſignification of gold, and is by *Hillerus* [b] rendered *ſufficiency of gold*, there being large quantities of it here; perhaps either through the riches of the port by trade, or by reaſon of a mine of gold at it, or near it; ſo the *Vulgate Latin* verſion renders it, *where there is much gold*, and the *ſeptuagint* verſion *golden mines*, *Catachryſea*; and *Jerom* [c] makes mention of a place of this name, and ſays they are mountains abounding with gold in the wilderneſs, 11 miles from *Horeb*, where *Moſes* is ſaid to write *Deuteronomy*; elſewhere [d] he calls it *Dyſmemoab*, i. e. the weſt of *Moab*, near *Jordan*, over-againſt *Jericho*.

℣. 2. There are *eleven days* journey *from Horeb by the way of mount Seir to Kadeſh-barnea*;] Not that the *Iſraelites* came thither in 11 days from *Horeb*, for they ſtaid by the way at *Kibroth-hattaavah*, a whole month at leaſt, and ſeven days at *Hazeroth*; but the ſenſe is, that this was the computed diſtance between the two places; it was what was reckoned a man might walk in 11 days; and if we reckon a day's journey 20 miles, of which ſee the note on *Jonah* iii. 3. the diſtance muſt be 220 miles. But Dr. *Shaw* [e] allows but 10 miles for a day's journey, and then it was no more than 110, and indeed a camp can't be thought to move faſter; but not the day's journey of a camp, but of a man ſeems to be intended, who may very well walk 20 miles a day for 11 days running; but it ſeems more ſtrange that another learned traveller [f] ſhould place *Kadeſh-barnea* at 8 hours, or 20 miles diſtance only from mount *Sinai*. *Moſes* computes not the time that elapſed between thoſe two places, including their ſtations, but only the time of travelling; and yet *Jarchi* ſays, though it was 11 days journey according to common computation, the *Iſraelites* performed it in three days; for he obſerves that they ſet out from *Horeb* on the 20th of *Ijar*, and on the 29th of *Sivan* the ſpies were ſent out from *Kadeſh-barnea*; and if you take from hence the whole month they were at one place, and the ſeven days at another, there will be but three days left for them to travel in. And he adds, that the *ſhekinah*, or divine majeſty, puſhed them forward, to haſten their going into the land; but they corrupting themſelves, he turned them about mount *Seir* 40 years. It is not eaſy to ſay for what reaſon theſe words are expreſſed, unleſs it be to ſhew in how ſhort a time the *Iſraelites* might have been in the land of *Canaan*, in a few day's journey from *Horeb*, had it not been for their murmurings and unbelief, for which they were turned into the wilderneſs again, and travelled about for the ſpace of 38 years afterwards. *Aben Ezra* is of opinion, that the 11 days, for the word *journey* is not in the text, are to be connected with the preceding words; and that the ſenſe is, that *Moſes* ſpake theſe words in the above places, in the 11 days they went from *Horeb* to *Kadeſh*.

℣. 3. *And it came to paſs in the 40th year*, &c.] That is, of the coming of the children of *Iſrael* out of *Egypt*: *in the 11th month*; the month *Shebet*, as the *Targum* of *Jonathan*, which anſwers to part of *January* and part of *February*: *in the firſt day of the month, that Moſes ſpake unto the children of Iſrael according to all that the Lord had given him in commandment unto them*; repeated to them the ſeveral commandments, which the Lord had delivered to him at different times.

℣. 4. *After he had ſlain Sihon the king of the Amorites, which dwelt in Heſhbon*, &c.] Either *Moſes*, ſpeaking of himſelf in the third perſon, or rather the Lord, to whom *Moſes* aſcribes the victory of this king, and his palace, and the ſlaughter of him, ſee *Num.* xxi. 24, 25, 26. *and Og the king of Baſhan, which dwelt at Aſhtaroth in Edrei*; or near *Edrei*;

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[a] Clayton's Chronology of the Hebrew Bible, p. 471, &c.

[b] Onomaſtic. Sacr. p. 67, 309.

[c] De loc. Heb. fol. 92. A.

[d] Ibid. I.

[e] Travels, p. 319.

[f] Pococke's Deſcription of the Eaſt, vol. I. p. 157.

Edrei, for *Edrei* was not the name of a country, in which *Aſhtaroth* was, but of a city at ſome diſtance from it, about ſix miles, as *Jerom* ſays [g]; hither *Og* came from *Aſhtaroth* his palace to fight with *Iſrael*, and where he was ſlain, ſee *Num.* xxi. 33. *Aſhtaroth* was an antient city formerly called *Aſhtaroth Carnain*, and was the ſeat of the *Rephaim*, or giants, from whom *Og* ſprung, *Gen.* xiv. 5. ſee the note there, and *Deut.* iii. 11. *Jerom* ſays [h] in his time there were two caſtles in *Batanea* (or *Baſhan*) called by this name, 9 miles diſtant from one another, between *Adara* (the ſame with *Edrei*) and *Abila*; and in another place he ſays [i] *Carnaim Aſhtaroth* is now a large village in a corner of *Batanea*, and is called *Carnea*, beyond the plains of *Jordan*; and it is a tradition that there was the houſe of *Job*.

℣. 5. *On this ſide Jordan, in the land of Moab,* &c.] On that ſide of *Jordan* in which the land of *Moab* was, and which with reſpect to the land of *Canaan* was beyond *Jordan*; this the *Vulgate Latin* verſion joins to the preceding verſe: *began Moſes to declare this law*; to explain it, make it clear and manifeſt; namely, the whole ſyſtem and body of laws, which had been before given him, which he *willed* [k], as ſome render the word, or willingly took upon him to repeat and explain unto them, which their fathers had heard, and had been delivered unto them; but before he entered upon this, he gave them a ſhort hiſtory of events which had befallen them, from the time of their departure from *Horeb* unto the preſent time, which is contained in this and the two next chapters: *ſaying*; as follows.

℣. 6. *The Lord our God ſpake unto us in Horeb,* &c.] The ſame with *Sinai*, as *Aben Ezra* obſerves; whilſt the *Iſraelites* lay encamped near this mountain, the Lord ſpoke unto them; *ſaying, ye have dwelt long enough in this mount*; or near it; for hither they came on the firſt day of the third month from their departure out of *Egypt*, and they did not remove from thence until the 20th day of the 2d month in the 2d year, *Exod.* xix. 1. *Numb.* x. 11. ſo that they were here a year wanting ten days; in which ſpace of time the law was given them, the tabernacle and all things appertaining to it were made by them, rulers both eccleſiaſtical and civil were appointed over them, and they were numbered and marſhalled in order under four ſtandards, and ſo ready to march; and all this being done, they muſt ſtay no longer, but ſet forward for the land of *Canaan*. It is well for perſons that they are not to ſtay long under the law, and the terrors of it, but are directed to mount *Zion*; ſee *Heb.* xii. 18—24.

℣. 7. *Turn you and take your journey,* &c.] That is, remove from *Horeb*, where they were, and proceed on in their journey, in which they had been ſtopped almoſt a year: *and go to the mount of the Amorites*; where they and the *Amalekites* dwelt, in the ſouth part of the land of *Canaan*, and which was the way the ſpies were ſent, *Num.* xiii. 17, 29. and xiv. 40, 43. *and unto all the places nigh thereunto*; nigh to the mountain. The *Targum* of *Jonathan* and *Jarchi* interpret them of *Moab*, *Ammon*, *Gebal*, or mount *Seir*: *in the plain, in the hills, and in the vale*; ſuch was the country near this mountain, conſiſting of champaign land, hills, and vallies: *and in the ſouth*; the ſouthern border of the land of *Canaan*, as what follows deſcribes the other borders of it: *and by the ſea-ſide*; the *Mediterranean* ſea, the weſtern border of the land, which *Jarchi* out of *Siphri* explains of *Aſhkelon*, *Gaza*, and *Cæſarea*, and ſo the *Targum* of *Jonathan*: *into the land of the Canaanites*; which was then poſſeſſed by them, the boundaries of which to the ſouth and weſt are before given, and next follow thoſe to the north and eaſt: *and unto Lebanon*; which was on the north of the land of *Canaan*: *unto the great river, the river Euphrates*; which was the utmoſt extent of the land eaſtward, and was either promiſed, as it was to *Abraham*, Gen. xv. 18. or enjoyed, as it was by *Solomon*, 1 *Kings* iv. 21.

℣. 8. *Behold, I have ſet the land before you,* &c.] Deſcribed it to them, and ſet its bounds, as well as had given them a grant of it: *go in and poſſeſs the land, which the Lord ſware unto your fathers Abraham, Iſaac, and Jacob, to give unto them and their ſeed after them*; and which being thus made ſure unto them, they had nothing more to do than to go and take poſſeſſion of it.

℣. 9. *And I ſpake unto you at that time,* &c.] About that time; for it was after the rock in *Horeb* was ſmitten, and before they encamped at mount *Sinai*, that *Jethro* gave the advice which *Moſes* took, and proceeded on it, as here related; ſee *Exod.* xviii. *ſaying, I am not able to bear you myſelf alone*; to rule and govern them, judge, and determine matters between them. *Jethro* ſuggeſted this to *Moſes*, and he took the hint, and was conſcious to himſelf that it was too much for him, and ſo declared it to the people, though it is not before recorded; ſee *Exod.* xviii. 18.

℣. 10. *The Lord your God hath multiplied you,* &c.] Which was the reaſon why he could not bear them, or the government of them was too heavy for him, becauſe they were ſo numerous, and the caſes brought before him to decide were ſo many: *and behold you are this day as the ſtars of heaven for multitude*; whereby it appeared that the promiſe to *Abraham* was fulfilled, *Gen.* xv. 5. they were now 600,000 men fit for war, beſides women and children, and thoſe under age, which muſt make the number of them very large.

℣. 11. *The Lord God of your fathers make you a thouſand times ſo many more as ye are,* &c.] This prayer he made, or this bleſſing he pronounced on them, to ſhew that he did not envy their increaſe, nor was any ways uneaſy at it, but rejoiced in it, though he gave it as a reaſon of his not being able to govern them alone: *and bleſs you, as he hath promiſed you*; with all kind of bleſſings, as he had often promiſed their fathers.

℣. 12. *How can I myſelf alone bear your cumbrance, and your burden, and your ſtrife?*] His meaning is, that he could not hear and try all their cauſes, and determine all their law-ſuits, and decide the ſtrifes and controverſies which aroſe between them; it was too heavy for him, and brought too much trouble and incumbrance upon him.

℣. 13. *Take ye wiſe men, and underſtanding, and known among your tribes,* &c.] Not only whoſe perſons were well known, but their characters and qualifications, for their probity and integrity, for their wiſdom and prudence in the management of affairs, for their ſkill and knowledge in things divine and human, civil and religious, and for their capacity in judging and determining matters in difference; ſee *Exod.* xviii. 21. *and I will make them rulers*;

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[g] De loc. Heb. fol. 87. I.

[h] Ibid. E.

[i] Ib. fol. 89. M.

[k] הואיל voluit, Montanus; placuit, Junius and Tremellius, Piſcator; ſtatuit, Tigurine verſion.

rulers over you; the people were allowed to chuſe their own officers, whom they were to bring to *Moſes*, and preſent before him, to be inveſted with their office. A like method was taken in the choice and conſtitution of deacons in the *Chriſtian* church, when the ſecular affairs of it lay too heavy upon the apoſtles, *Acts* vi. 3.

℣. 14. *And ye anſwered me and ſaid*, &c.] As the ſpeech of *Moſes* to the people is not expreſſed before, ſo neither this anſwer of theirs to him: *the thing which thou haſt ſpoken is good* for us *to do*; to look out for and preſent perſons to him as before deſcribed; this they ſaw was for their own good and profit, as well as for the eaſe of *Moſes*, and therefore readily agreed to it.

℣. 15. *So I took the chief of your tribes, wiſe men, and known*, &c.] The principal perſons among them, that were remarkable and well known for their wiſdom and underſtanding, whom the people preſented to him: *and made them heads over you*; rulers of them, as follows: *captains over thouſands, and captains over hundreds, and captains over fifties, and captains over tens*; ſee *Exod*. xviii. 21—25. *and officers among your tribes*; which *Jarchi* interprets of ſuch that bind malefactors and ſcourge them, according to the decree of the judges, even the executioners of juſtice; and ſo the *Jews* commonly underſtand them to be, though ſome have thought they were judges alſo.

℣. 16. *And I charged your judges at that time*, &c.] When they were appointed and conſtituted, even the heads and rulers before ſpoken of; this charge is alſo new, and not recorded before: *ſaying*, *hear* the cauſes *between your brethren*; hear both ſides, and all that each of them have to ſay; not ſuffer one to ſay all he has to ſay, and oblige the other to cut his words ſhort, as the *Targum* of *Jonathan* paraphraſes it; but give them leave and time to tell their caſe, and give the beſt evidence they can of it: *and judge righteouſly*; impartially, juſt as the caſe really appears to be, and according to the evidence given: *between* every *man and his brother*; between an *Iſraelite* and an *Iſraelite*: *and the ſtranger that is with him*; between an *Iſraelite* and proſelyte, whether a proſelyte of the gate, or of righteouſneſs; the ſame juſtice was to be done to them, as to an *Iſraelite*.

℣. 17. *Ye ſhall not reſpect perſons in judgment*, &c.] Or paſs judgment, and give ſentence according to the outward appearances, circumſtances, and relations of men; as whether they be friends or foes, rich or poor, old or young, men or women, learned or unlearned; truth and juſtice ſhould always take place, without any regard to what perſons are: but *you ſhall hear the ſmall as well as the great*; perſons in low life, and in mean circumſtances, as well as great and noble perſonages; or little cauſes and of no great moment, as well as thoſe of the utmoſt importance; all muſt be attended to, a cauſe about a *prutah* or a farthing, as well as one about a hundred pounds, in which *Jarchi* inſtances, and if that came firſt it was not to be poſtponed: *you ſhall not be afraid of the face of man*; of the frowns and threatenings of rich men, and of ſuch as are in power and authority; not be awed or intimidated by them from doing juſtice; ſee *Job* xxxi. 34. *for the judgment is God's*; judges ſtand in the place of God, are put into their office by him, and act under him and for him, and are accountable to him; and therefore ſhould be careful what judgment they make, or ſentence they paſs, leſt they bring diſcredit to him, and deſtruction on themſelves: *and the cauſe that is too hard for you bring it unto me, and I will hear it*; which is ſaid for their encouragement, as well as was an inſtruction to them, not to undertake a cauſe too difficult for them; ſee *Exod*. xviii. 22, 26.

℣. 18. *And I commanded you at that time all the things which ye ſhould do*;] Delivered to them all the laws, moral, ceremonial, and judicial, which were then given him at mount *Sinai*.

℣. 19. *And when we departed from Horeb*, &c.] As the Lord commanded them to do, when they were obedient: *we went through all the great and terrible wilderneſs*; the wilderneſs of *Paran*, called *great*, it reaching from mount *Sinai* to *Kadeſh-barnea*, 11 days journey, as *Adrichomius* [l] relates; and *terrible*, being ſo hard and dry, as not to be plowed nor ſown, and preſented to the ſight ſomething terrible and horrible, even the very image of death; to which may be added the fiery ſerpents and ſcorpions it abounded with, ch. viii. 15. *which ye ſaw by the way of the mountain of the Amorites*; that is, in the way that led to the mountain: *as the Lord our God commanded us*; to depart from *Horeb*, and take a tour through the wilderneſs towards the ſaid mountain: *and we came to Kadeſh barnea*; having ſtayed a month by the way at *Kibroth-hattaavah*, where they luſted after fleſh, and ſeven days at *Hazeroth*, where *Miriam* was ſhut out of the camp for leproſy during that time.

℣. 20. *And I ſaid unto you, you are come unto the mountain of the Amorites*, &c.] Which was inhabited by them, and was one of the ſeven nations the *Iſraelites* were to deſtroy, and poſſeſs their land, and which lay on the ſouthern part of the land of *Canaan*: *which the Lord our God doth give unto us*; not the mountain only, but the whole country of that people, and even all the land of *Canaan*.

℣. 21. *Behold, the Lord thy God hath ſet the land before thee*, &c.] The land of *Canaan*, on the borders of which they then were; ſee the note on ℣. 8. *go up*; the mountain, by that way of it which was the way the ſpies went, and up to which ſome of the *Iſraelites* preſumed to go when forbidden, they not complying with the call of God: and *poſſeſs* it, *as the Lord God of thy fathers hath ſaid unto thee*; as in ℣. 8. *fear not, neither be diſcouraged*; though the people of the land were numerous and ſtrong, and their cities large and walled.

℣. 22. *And ye came near unto me every one of you*, &c.] Not every individual of them, but the heads of their tribes, that repreſented them; this is not to be underſtood of the preſent generation perſonally, but of their fathers, who all died in the wilderneſs, ſave a very few of them; but they being the ſame people and nation, it is ſo expreſſed: *and ſaid, we will ſend men before us*; that is, they thought it was proper and prudent ſo to do, and came to *Moſes* to conſult him about it; for we are not to ſuppoſe that they had determined upon it, whether he approved of it or no: *and they ſhall ſearch us out the land*; that they might know what ſort of land it was, whether good or bad, fruitful or not, and whether woody or no; ſee *Num*. xiii. 19, 20. *and bring us word again, by what way we muſt go up*; or, *concerning the way* [m] *in which we muſt go*; which is the beſt way of entering it, moſt eaſy and acceſſible, where the paſſes are moſt open and leaſt dangerous: *and into what cities we ſhall come*; which it would be the moſt proper to attack and ſubdue firſt.

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[l] Theatrum Terræ, p. 116.

[m] את דרך de via, Noldius, p. 117. No. 594. ſo the Arabic verſion, Junius & Tremellius, Piſcator.

℣. 23. *And the ſaying pleaſed me well*, &c.] Taking it to be a rational and prudent ſcheme, not imagining it was the effect of fear and diſtruſt: *and I took twelve men of you out of a tribe*; whoſe names are given in *Numb.* xiii. 4—15.

℣. 24. *And they turned and went up into the mountain*, &c.] As they were ordered and directed by *Moſes*, *Numb.* xiii. 17. *and came unto the valley of Eſhcol*; ſo called from the cluſter of grapes they cut down there, as they returned: *and ſearched it out*; the whole land, and ſo were capable of giving a particular account of it.

℣. 25. *And they took of the fruit of the land in their hands*, &c.] Beſides the cluſter of grapes, which was carried between two men on a ſtaff, even pomegranates and figs, *Numb.* xiii. 23. *and brought it down unto us*; who lay encamped at the bottom of the mountain: *and brought us word again*; what ſort of a land it was: *and ſaid*, it is *a good land which the Lord our God doth give us*; that is, *Caleb* and *Joſhua*, two of the ſpies, ſaid this, as the *Targum* of *Jonathan* expreſſes it, and ſo *Jarchi*; yea, all of them agreed in this, and ſaid at firſt that it was a land flowing with milk and honey, *Numb.* xiii. 27.

℣. 26. *Notwithſtanding, ye would not go up*, &c.] And poſſeſs it, as the Lord had bid them, and *Moſes* encouraged them to do, as well as *Joſhua* and *Caleb*, who were two of the ſpies ſent into it: *but rebelled againſt the commandment of the Lord your God*; diſregarded the word of the Lord, and diſobeyed his command, and thereby bitterly provoked him, which, rebellion againſt him their King and God, might well do.

℣. 27. *And ye murmured in your tents*, &c.] Not in a private manner; for though the murmurs began there, they having wept all night after the report of the ſpies; yet it became general and public, and they gathered together in a body, and openly expreſſed their murmurs againſt *Moſes* and *Aaron*, *Numb.* xiv. 1, 2. *and ſaid, becauſe the Lord hated us, he hath brought us forth out of the land of Egypt*; a ſtrange expreſſion indeed! when it was ſuch a plain amazing inſtance of his love to them, as could not but be ſeen by them; being done in ſuch a remarkable and extraordinary manner, by inflicting judgments on their enemies in a miraculous way, giving them favour in their eyes, to lend them their clothes and jewels, and bringing them out with ſuch an high hand, openly and publicly in the ſight of them, where they had been in the moſt wretched ſlavery for many years; yet this is interpreted an hatred of them, and as done with an ill deſign upon them, as follows: *to deliver us into the hand of the Amorites, to deſtroy us*; which now under the power of their fears and unbelief, they thought would be quickly their caſe; ſee ch. iv. 37.

℣. 28. *Whither ſhall we go up*, &c.] What way can we go up into the land? where is there any acceſs for us? the mountain we are come to, and directed to go up, is poſſeſſed by the *Amorites*, a ſtrong and mighty people, who keep and guard the paſſes, that there is no entrance: *our brethren have diſcouraged our hearts*; ten of the ſpies; for *Joſhua* and *Caleb* encouraged them with very powerful arguments, which had they liſtened to, it would have been well for them: *ſaying, the people is greater and taller than we*; more in number, larger in bulk of body, and higher in ſtature: *the cities are great, and walled up to heaven*; an hyperbolical expreſſion; their fears exaggerated the account of the ſpies; they told them they were great, large, and populous, walled, and ſtrongly fortified; which appeared in their frighted imaginations as if their walls were ſo high as to reach up to heaven, ſo that it was impoſſible to ſcale them, or get poſſeſſion of them: *and moreover, we have ſeen the ſons of the Anakim there*; the giants ſo called from *Anak*, the ſon of *Arba*, the father of them; their names are given, *Num.* xiii. 22, 33. ſee *Joſh.* xiv. 15. and xv. 13, 14.

℣. 29. *Then I ſaid unto you, dread not, neither be afraid of them*;] With ſuch like words he had exhorted and encouraged them before the ſpies were ſent, and he ſtill uſes the ſame, or ſtronger terms, notwithſtanding the report that had been made of the gigantic ſtature and walled cities of the *Canaanites*. This ſpeech of *Moſes*, which is continued in the two following verſes, is not recorded in *Numb.* xiv. 5. it is only there ſaid, that *Moſes* and *Aaron* fell on their faces, but no account is given of what was ſaid by either of them.

℣. 30. *The Lord your God which goeth before you*, &c.] In a pillar of cloud by day, and in a pillar of fire by night: *he ſhall fight for you*; wherefore though their enemies were greater and taller than they, yet their God was higher than the higheſt; and cities walled up to heaven would ſignify nothing to him, whoſe throne is in the heavens: *according to all that he did for you in Egypt before your eyes*; which is obſerved to encourage their faith in God; for he that wrought ſuch wonders in *Egypt* for them, which their eyes, at leaſt ſome of them, and their fathers however had ſeen, what is it he cannot do?

℣. 31. *And in the wilderneſs*, &c.] Where he had fed them with manna, brought water out of rocks for them, protected them from every hurtful creature, had fought their battles for them, and given them victory over *Amalek*, *Sihon*, and *Og*: *where thou haſt ſeen how the Lord thy God bare thee, as a man doth bear his ſon*; in his arms, in his boſom, with great care and tenderneſs: *in all the way that ye went, until ye came into this place*; ſupplying their wants, ſupporting their perſons, ſubduing their enemies, and preſerving them from every thing hurtful to them; and therefore having God on their ſide, as appeared by ſo many inſtances of his favour to them, they had nothing to dread or fear from the *Canaanites*, though ever ſo mighty.

℣. 32. *Yet in this thing ye did not believe the Lord your God*;] That they might go up and poſſeſs the land at once, and that he would fight for them, and ſubdue their enemies under them; or notwithſtanding the favours beſtowed upon them, and becauſe of them, they did not believe in the Lord their God, and which was a great aggravation of their unbelief, and was the cauſe of their not entering into the good land, *Heb.* iii. 19.

℣. 33. *Who went in the way before you, to ſearch you out a place to pitch your tents in*, &c.] For when the cloud was taken up they journeyed, and when that reſted, there they pitched their tents; and hereby they were directed to places the moſt convenient for water for them and their flocks, or for ſafety, from thoſe that might annoy them: *in fire by night, to ſhew you by what way ye ſhould go*; which otherwiſe they could not have found in dark nights, in which they ſometimes travelled, and in a wilderneſs where there were no tracks, no beaten path, no common way: *and in a cloud by day*; to ſhelter them from the ſcorching ſun, where there were no trees nor hedges to ſhade them, only cragged rocks and hills.

℣. 34. *And the Lord heard the voice of your words*, &c.] Of their murmurings againſt *Moſes* and *Aaron*, and of their threatenings to them, *Joſhua* and *Caleb*, and of their impious charge of hatred of them to God for bringing them out of *Egypt*, and of their raſh wiſhes that they had died there or in the wilderneſs, and of their wicked ſcheme and propoſal to make them a captain, and return to *Egypt* again: *and was wroth, and ſware*; by his life, himſelf; ſee *Numb.* xiv. 22, 28. *ſaying*; as follows.

℣. 35. *Surely there ſhall not one of theſe men of this evil generation ſee the good land*, &c.] The land of *Canaan*; not only not one of the ſpies that brought the ill report of that land, but of that body of people that gave credit to it, and murmured upon it: *which I ſware to give unto your fathers*; *Abraham*, *Iſaac*, and *Jacob*; ſee ℣. 8.

℣. 36. *Save Caleb the Son of Jephunneh, he ſhall ſee it*, &c.] Enter into it, and enjoy it, *and Joſhua* alſo; who was the other ſpy with him, that brought a good report of the land; ſee ℣. 38. *and to him will I give the land that he hath trodden upon, and to his children*; not the whole land of *Canaan*, but that part of it which he particularly came to and ſearched; and where the giants were, and he ſaw them, and notwithſtanding was not intimidated by them, but encouraged the people to go up and poſſeſs it; and the part he came to particularly, and trod on, was *Hebron*, *Numb.* xiii. 22. and which the *Targum* of *Jonathan*, *Jarchi*, and *Aben Ezra*, interpret of that; and this was what was given to him and his at the diviſion of the land, *Joſh.* xiv. 13, 14, 15. and xv. 13, 14. *becauſe he hath wholly followed the Lord*; ſee *Numb.* xiv. 24.

℣. 37. *Alſo the Lord was angry with me for your ſakes*, &c.] Not at the ſame time, though as ſome think at the ſame place, near 38 years afterwards, they provoking him to ſpeak unadviſedly with his lips; ſee *Numb.* xx. 10, 11, 12. *Pſ.* cvi. 32, 33. *ſaying, thou ſhalt not go in thither*; into the land of *Canaan*; and though he greatly importuned it, he could not prevail; ſee ch. iii. 25, 26, 27.

℣. 38. But *Joſhua the ſon of Nun which ſtandeth before thee*, &c.] His ſervant and miniſter, which this phraſe is expreſſive of: *he ſhall go in thither*; into the good land, inſtead of *Moſes*, and as his ſucceſſor, and who was to go before the children of *Iſrael*, and introduce them into it, as a type of *Chriſt*, who brings many ſons to glory: *encourage him*; with the promiſe of the divine preſence with him, and of ſucceſs in ſubduing the *Canaanites*, and ſettling the people of *Iſrael* in their land; and ſo we read that *Moſes* did encourage him, ch. xxxi. 7, 8. *for he ſhall cauſe Iſrael to inherit it*; go before them as their captain, and lead them into it; fight their battles for them, conquer their enemies, and divide the land by lot for an inheritance unto them; ſo the heavenly inheritance is not by the law of *Moſes*, and the works of it, but by *Joſhua*, or *Jeſus* the ſaviour, by his atchievements, victories, and conqueſts.

℣. 39. *Moreover, your little ones, which ye ſaid ſhould be a prey*, &c.] To the *Amorites*, into whoſe hands they expected to be delivered, ℣. 27. ſee *Numb.* xiv. 3. *and your children which in that day had no knowledge between good and evil*; not being at years of underſtanding, and which is a common deſcription of children; it is particularly expreſſed *in that day*, for now they were the very perſons *Moſes* was directing his ſpeech unto, and relating this hiſtory, it being 38 years ago when this affair was, ſo that now they were grown up to years of diſcretion: *they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſs it*; the relation of which now might ſerve greatly to encourage their faith, as well as it would be a fulfilment of the promiſe of the land made unto *Abraham*, *Iſaac*, and *Jacob*, which was not made of none effect through the unbelief of the *Iſraelites*, whoſe carcaſes fell in the wilderneſs, ſince their poſterity was to enjoy it, and did.

℣. 40. *But as for you, turn ye*, &c.] From the mountain of the *Amorites*, the border of the land of *Canaan*: *and take your journey into the wilderneſs, by the way of the Red-ſea*; ſee *Numb.* xiv. 25. *Jarchi* ſays this wilderneſs was by the ſide of the *Red-ſea*, to the ſouth of mount *Seir*, and divided between the *Red-ſea* and the mount; ſo that now they drew to the ſide of the ſea, and compaſſed mount *Seir*, all the ſouth of it, from weſt to eaſt.

℣. 41. *Then ye anſwered, and ſaid unto me*, &c.] Not being willing to go into the wilderneſs again, though they wiſhed they had died in it; nor to go the way of the *Red ſea*, which was their way back again to *Egypt*, though they had been for appointing a captain, and returning thither; but now they repented of what they had ſaid and done: *we have ſinned againſt the Lord*; by murmuring againſt his ſervants, and diſobeying his commands: *we will go up and fight according to all that the Lord our God hath commanded us*; which is more than they were bid to do; they were only ordered to go up and poſſeſs the land, and it was promiſed them the Lord would fight for them: *and when ye had girded on every man his weapon*; his ſword upon his thigh; a large number of them, for all of them were not ſo diſpoſed, though many were: *Ye were ready to go up unto the hill*; though before backward enough, when they were bid to do it. *De Dieu* from the uſe of the word [n] in the *Arabic* language, renders it, *ye reckoned it eaſy to go up unto the hill*; before it was accounted very difficult, by reaſon the paſſes were kept and guarded by the *Amorites*; but now there was no difficulty, when they were bid to go another way, but were ready at once to go up, which comes to the ſame ſenſe; he further obſerves, that the word in another conjugation in the ſame language, ſignifies to make light of, or deſpiſe [o], and ſo may be rendered, *and ye deſpiſed*; that is, rejected and deſpiſed the order given them to go into the wilderneſs by the way of the *Red-ſea* in the preceding verſe, by their attempting to go up the hill; though the word ſo taken will bear another ſenſe, agreeable to the firſt, that they now made a light matter of it, as if it was nothing, and there was no difficulty in it to go up the hill, which before was too hard and heavy for them.

℣. 42. *And the Lord ſaid unto me*, &c.] When the people had armed themſelves, and were in motion, or ready to ſet forward to aſcend the hill: *ſay unto them, go not up, neither fight*; neither go up the hill, and if they did contrary to this order, and ſhould meet with enemies, not fight them, but retreat: *for I am not among you*; the ark of the covenant, the ſymbol of his preſence, was then among them, but it did not go with them, it continued in the camp, *Numb.* xiv. 44. nor did the Lord exert his power, or ſhew himſelf preſent with them, or to be on their ſide, but left them to themſelves, and to their enemies: *leſt ye be ſmitten before*

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[n] هان levis et facilis fuit res, Golius, col. 2593.

[o] Contempſit, ib.

your enemies; God not being with them to fight for them, protect and defend them, and give them victory.

℣. 43. *So I ſpake unto you,* &c.] The words, the orders he had received from the Lord to deliver to them: *and ye would not hear*; ſo as to obey them, and act according to them: *but rebelled againſt the commandment of the Lord*; as before, by not going up when he would have had them gone, and now by attempting it when he forbid them: *and went preſumptuouſly up into the hill*; that is, of themſelves, in their own ſtrength, diſregarding the commandment of God, and what they were threatened with; this they endeavoured to do, for they were not able to effect it; the *Amorites* perceiving them to make up the hill, came pouring down upon them in great numbers, and ſtopped them, and obliged them to retreat; ſee *Numb.* xiv. 45.

℣. 44. *And the Amorites which dwelt in the mountain,* &c.] Elſewhere called *Canaanites*, being one, and a principal one of the ſeven nations of *Canaan*, and who were joined and aſſiſted in the attack by the *Amalekites*, *Numb.* xiv. 45. *came out againſt you, and chaſed you, as bees do*; which being diſturbed in their hives come out in great numbers, and with great fury and ardour, (for though a ſmall creature it has a great deal of ſpirit;) and purſue the aggreſſor, and leave him not till they have ſtung him, though thereby they loſe their ſtings, and quickly their lives, at leaſt their uſefulneſs; ſo theſe *Amorites*, being irritated at the approach of the *Iſraelites* on their borders, came out in great numbers and with great wrath, and fell upon them and ſmote them, and purſued them a long way, as is after expreſſed, though theſe in the iſſue were deſtroyed themſelves. The *Syriac* verſion renders it, *as bees that are ſmoked*; or irritated by ſmoke; which is a method that has been uſed, and was antiently, to diſpoſſeſs them of their hives, and get their honey, as *Bochart* [p] from various writers has ſhewn, as from *Virgil* [q], *Ovid* [r], and others; and when they are too much ſmoked become exceeding angry, as *Ariſtotle* [s] and *Pliny* [t] obſerve; and which ſame writers take notice of the ſtrength and force of their ſtings, as that they will kill with them the largeſt animals, even horſes have been killed by them; and though ſuch ſmall feeble creatures, are not afraid to attack men and beaſts; yea, ſometimes people have been obliged to quit their habitations and have been driven out of their country by them, of which *Ælianus* [u] gives an inſtance; all which ſhews the aptneſs and propriety of this ſimile; ſee *Pſ.* cxviii. 12. *and deſtroyed you in Seir, even unto Hormah*; purſued them as far as mount *Seir*, even to another place on the borders of *Edom*, which was called *Hormah*, either from the deſtruction now or afterwards made here; ſee the note on *Numb.* xiv. 45. though ſome take it not to be the proper name of a place, but an appellative, and render it, *even unto deſtruction*; ſo the *Jeruſalem Targum*; that is, deſtroyed them with an utter deſtruction.

℣. 45. *And ye returned and wept before the Lord,* &c.] Thoſe that remained when the *Amorites* left purſuing them, returned to the camp at *Kadeſh*, where *Moſes* and the *Levites* were, and the reſt of the people; and here they wept at the door of the tabernacle of the congregation, and hence ſaid to be *before the Lord*; they wept becauſe of the ſlaughter that had been made among them, and becauſe of their ſin in going contrary to the will of God, and becauſe they were ordered into the wilderneſs; and very probably they cried and prayed unto the Lord, that they might not be turned back, but that he would go with them, and bring them now into the promiſed land: *but the Lord would not hearken to your voice, nor give ear unto you*; was inexorable, and would not repeal the order to go into the wilderneſs again, where he had ſworn in his wrath their carcaſes ſhould fall; the ſentence was irrevocable.

℣. 46. *So ye abode in Kadeſh many days,* &c.] Yea, ſome years as ſome think: *according to the days that ye abode* there; that is, according to *Jarchi*, as they did in the reſt of the journeys or ſtations; ſo that as they were 38 years in all at ſeveral places, they were 19 years in *Kadeſh*; the ſame is affirmed in the *Jewiſh* chronology [w]; *Maimonides* ſays [x] they were 18 years in one place, and it is very probable he means this; but *Aben Ezra* interprets it otherwiſe, and takes the ſenſe to be, that they abode as many days here after their return as they did whilſt the land was ſearching, which were 40 days, *Numb.* xiii. 25. but without fixing any determinate time, the meaning may only be, that as they had been many days here before this diſaſter, ſo they continued many days after in the ſame place, before they marched onward into the wilderneſs again.

CHAP. II.

In this chapter *Moſes* goes on with his account of the affairs of the people of *Iſrael*, and what befel them, how they turned into the wilderneſs again; but paſſes over in ſilence their travels there, till they came to mount *Seir*, where having been ſome time they were bid to depart, ℣. 1, 2, 3. and were directed not to meddle with the *Edomites*, or take any thing from them, but pay them for what they ſhould have of them, ſince they lacked not, ℣. 4—8. nor to diſtreſs the *Moabites*, of whoſe country as formerly inhabited, and alſo of *Edom*, ſome account is given, ℣. 9—12. when they were bid to go over the brook *Zered*, to which from their coming from *Kadeſh-barnea* was the ſpace of 38 years, in which time the former generation was conſumed, ℣. 13—16. and now paſſing along the borders of *Moab*, they were ordered not to meddle with nor diſtreſs the children of *Ammon*, of whoſe land alſo, and the former inhabitants of it, an account is given, ℣. 17—23. then paſſing over the river *Arnon*, they are bid to fight with *Sihon* king of the *Amorites*, and poſſeſs his land, ℣. 24, 25. to whom they ſent meſſengers, deſiring leave to paſs through his land, and to furniſh them with proviſions for their money, as the *Edomites* and *Moabites* had done, ℣. 26—29. but he refuſing, this gave them an opportunity to attack him, in which they ſucceeded, ſlew him and his people, and took poſſeſſion of his country, ℣. 30—37.

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[p] Hierozoic. par. 2. l. 4. c. 10. col. 507.

[q] ——Fumoſque manu, &c. Virgil. Georgic. l. 4. v. 230.

[r] Quid, cum ſuppoſitos, &c. Ovid. de remed. Amor. l. 1. v. 185.

[s] Hiſt. Animal. l. 9. c. 40.

[t] Nat. Hiſt. l. 11. c. 16, 18.

[u] De Animal. l. 17. c. 35.

[w] Seder Olam Rabba, c. 8. p. 24.

[x] Moreh Nevochim, par. 3. c. 50.

℣. 1. *Then we turned*, &c.] From *Kadeſh*, where they had been many days, and ſo alſo their backs on the land of *Canaan*, on the borders of which they had been; *and took our journey into the wilderneſs, by the way of the Red-ſea, as the Lord ſpake unto me*; ch. i. 40. *and we compaſſed mount Seir many days*; many think by mount *Seir* is meant the whole mountainous country of *Edom*, about which they travelled to and fro in the wilderneſs that lay near it for the ſpace of 38 years, which they ſuppoſe are meant by many days; but I rather think they came to this mount towards the cloſe of the 38 years, before they came to *Kadeſh*, from whence they ſent meſſengers to *Edom*, which they went round about for ſeveral days.

℣. 2. *And the Lord ſpake unto me*, &c.] Whilſt about mount *Seir*: *ſaying*; as follows.

℣. 3. *Ye have compaſſed this mountain long enough*, &c.] It was time to be gone from thence, as from *Horeb*, ch. i. 6. *turn you northward*; from the ſouthern border of *Edom* towards the land of *Canaan*, which lay north. It was from *Ezion-geber* in the land of *Edom*, from whence the *Iſraelites* came to *Kadeſh*, where they ſent meſſengers to the king of *Edom*, to deſire a paſſage through his land; ſee *Numb.* xxxiii. 36. and xx. 14.

℣. 4. *And command thou the people*, &c.] Give them a ſtrict charge: *ſaying, ye are to paſs through the coaſt of your brethren the children of Eſau*; not through the midſt of their country, for that the king of *Edom* would not admit of, but by or on the border of it: *and they ſhall be afraid of you*; leſt ſuch a numerous body of people as *Iſrael* were ſhould ſeize upon their country, and diſpoſſeſs them of it, they having been ſo long wanderers in a wilderneſs near them: *take ye good heed unto yourſelves therefore*; that they did not take any advantage of their fears, and fall upon them, and do them miſchief, or that they did not provoke them to battle and overcome them.

℣. 5. *Meddle not with them*, &c.] Contend not with them in battle, nor provoke them to it: *for I will not give you of their land, no not ſo much as a foot-breadth*; or as the ſole of a man's foot can tread on, ſignifying that they ſhould not have the leaſt part of it, not any at all. *Jarchi* makes mention of an expoſition of theirs, that he would give them nothing of it until ſhould come the day of the treading of the ſole of the foot in the mount of olives, *Zech.* xiv. 4. meaning not till the days of the *Meſſiah*, when *Edom* ſhould be a poſſeſſion of *Iſrael*; ſee *Numb.* xxiv. 18. *Obad.* ver. 19. *becauſe I have given mount Seir unto Eſau for a poſſeſſion*; and therefore not to be taken away from them; they have a right of inheritance of it; ſee *Gen.* xxxvi. 8. *Joſh.* xxiv. 4.

℣. 6. *Ye ſhall buy meat of them for money that ye may eat*, &c.] That is, if they would, as *Aben Ezra* obſerves; for though they had manna daily, yet if they would they might buy other food when they had an opportunity, as they would now have of *Edom*; but then they were not to take it by force or ſtealth, but pay for it, which they were able to do. The ſame writer obſerves, that ſome read the words with an interrogation, *ſhall ye buy meat?* no, there is no need of it; for the Lord had bleſſed them with a ſufficiency of it: *and ye ſhall alſo buy water of them for money, that ye may drink*; which was uſual in thoſe hot countries; ſee the note on *Numb.* xx. 19. or *dig water*[y]; that is, pay for digging of wells for water, or buy water out of wells dug in the land of *Edom*. *Jarchi* ſays in maritime places they expreſs buying by this word, and ſo it is uſed in the *Arabic* language; ſee the note on *Hoſ.* iii. 2.

℣. 7. *For the Lord thy God hath bleſſed thee in all the works of thine hands*, &c.] Had increaſed their cattle and ſubſtance, even though in a wilderneſs: *he knoweth thy walking through this great wilderneſs*; every ſtep they took, and he owned them and proſpered them in all things in which they were concerned: *theſe forty years the Lord thy God hath been with thee*; not only to protect and defend them, but to provide all things neceſſary for them. This number of years was not fully completed, but the round number is given inſtead of the broken one: *thou haſt lacked nothing*; and ſince they had wherewith to pay for their food and drink, they are directed to do it, and not take any thing from the *Edomites* in an unjuſt way; nor make themſelves look poor when they were rich, as *Jarchi* ſays.

℣. 8. *And when we paſſed by from our brethren the children of Eſau, which dwelt in Seir*, &c.] Along their coaſts, by the borders of their country: *through the way of the plain*; the wilderneſs of *Zin*, where *Kadeſh* was: *from Elath and Ezion-geber*; two ports on the ſhore of the *Red-ſea* in the land of *Edom*; it was from the latter they came to *Kadeſh*; ſee *Numb.* xxxiii. 35, 36. *Elath* was ten miles from *Petra*, the metropolis of *Edom*, to the eaſt of it, as *Jerom* ſays[z]; it is by *Joſephus*[a] called *Ælana*, and by the *Septuagint* here *Ailon*; from whence the *Elanitic* bay has its name; he ſpeaks of it as not far from *Ezion-geber*, which he ſays was then called *Berenice*: *we turned and paſſed by the way of the wilderneſs of Moab*; the wilderneſs which is before *Moab*, towards the ſun-riſing or the eaſt, *Numb.* xxi. 11.

℣. 9. *And the Lord ſaid unto me*, &c.] When upon the borders of *Moab*: *diſtreſs not the Moabites, neither contend with them in battle*; beſiege not any of their cities, nor draw them into a battle, or provoke them to fight: *for I will not give thee of their land for a poſſeſſion*; at leaſt not as yet, the meaſure of their ſins not being fully up, and the time of their puniſhment not come; otherwiſe in *David*'s time they were ſubdued, and became tributaries to him, and the *Edomites* alſo, 2 *Sam.* viii. 2, 14. *becauſe I have given Ar unto the children of Lot* for *a poſſeſſion*; ſo the *Moabites* were, they ſprung from *Moab*, a ſon of *Lot* by his firſt-born daughter, *Gen.* xix. 37. *Ar* was the metropolis of *Moab*, called *Ar* of *Moab*, *Iſ.* xv. 1. and is here put for the whole country of *Moab*; ſo *Aben Ezra* interprets it of *Moab*. *Jarchi* ſays it is the name of the province; in the *ſeptuagint* verſion it is called *Aroer*.

℣. 10. *The Emim dwelt there in time paſt*, &c.] We read of them as early as the times of *Chedorlaomer*, Gen. xiv. 5. when their dwelling was in *Kirjathaim*, a city which *Sihon* king of the *Amorites* took from the *Moabites*, and which being taken from him was with others given to the tribe of *Reuben*, *Numb.* xxxii. 37. Theſe are by ſome thought to be the ſame with the *Yemim* which *Anah* found and met with in the wilderneſs, and defeated, which we render *mules*, *Gen.* xxxvi. 24. They had their name from the fear and terror they put men into becauſe of their gigantic ſtature and great ſtrength, as follows; it is probable they were the deſcendants of *Ham*: *a people great and many, and tall as the Anakim*; who were very numerous, of a very bulky ſize of body, and of high ſtature, like the giants the ſpies had ſeen at *Hebron*, the ſons of *Anak*, a noted giant there, *Numb*. xiii. 22, 33.

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[y] תכרו fodietis, Montanus.

[z] De loc. Heb. fol. 91. E.

[a] Antiqu. l. 8. c. 6. §. 4.

℣. 11. *Which all were accounted giants as the Anakim*, &c.] Becauſe of their bulky ſize and tall ſtature; or, "the *Rephaim* were they accounted, "even they as the *Anakim*;" they were reckoned *Rephaim*, a name for giants in early times, even as the *Anakim* were; ſee *Gen*. xiv. 5. *but the Moabites called them Emim*; to diſtinguiſh them from the *Rephaim*; ſo that it ſeems this name of *Emim* was not originally their name, but they are called ſo by a prolepſis, or anticipation, in *Gen*. xiv. 5. ſince they had it from the *Moabites*, a people of a later date.

℣. 12. *The Horim alſo dwelt in Seir before time*, &c.] Which is the name of a mount, and ſo of the country from it; ſo called from *Seir* the *Horite*, who dwelt in it before it was poſſeſſed by *Eſau* and his ſons; but who the *Horim* or *Horites* were, from whence they had their name, is difficult to ſay; they were as early as the times of *Chedorlaomer*, *Gen*. xiv. 6. They ſeem to be ſo called from their dwelling in holes and caves in rocks, which the ſouthern part of *Edom* or *Idumea* was full of, and to be the ſame the *Greeks* call *Troglodytæ*: *but the children of Eſau ſucceeded them*; *Eſau* and his ſons marrying among them, made way for getting the country into their poſſeſſion, as appears from *Gen*. xxxvi. 2, 8. 12. 20, 25. and in which they afterwards ſettled themſelves by the dint of ſword, ſince it follows: *when they had deſtroyed them from before them, and dwelt in their ſtead*; even in *Seir* where they had dwelt, afterwards called *Edom*, from one of the names of *Eſau*, *Gen*. xxxvi. 8, 9, 20. *as Iſrael did in the land of his poſſeſſion, which the Lord gave unto them*; becauſe this is ſaid before the *Canaanites* were drove out of their land, and it was poſſeſſed by the *Iſraelites*, ſome think this was written by *Ezra*, or ſome other hand; but there is no need to ſuppoſe that; *Moſes*, by a ſpirit of prophecy, and in faith of the promiſes and prophecies of God relating to this affair, which were juſt now about to be fulfilled, might write this; beſides, it may refer to what was already done to the kingdoms of *Sihon* and *Og*, kings of the *Amorites*; which had been taken from them, and given to the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*; and the above inſtances as well as this may be obſerved, to encourage the people of *Iſrael* that they ſhould ſucceed in diſpoſſeſſing the *Canaanites*, and ſettling in their land, in like manner as diſpoſſeſſions of this kind had already been made.

℣. 13. *Now riſe up*, ſaid I, *and get you over the brook Zered*, &c.] It is called the valley of *Zered*, *Numb*. xxi. 12. the word uſed ſignifying both a valley and a brook; and it is very probable there were both a valley and a brook of the ſame name; it muſt be near *Dibon Gad*, ſince in one place it is ſaid the *Iſraelites* came from *Ijim* and pitched in *Zered*; and in another place that they came from thence, and pitched in *Dibon Gad*, Numb. xxi. 11, 12. and xxxiii. 45. *and we went over the brook Zered*; which was fordable, or perhaps at this time dried up.

℣. 14. *And the ſpace in which we came from Kadeſh-barnea*, &c.] The ſpace of time; or, *the days*[b]; the number of them: *until we were come over the brook Zered was thirty and eight years*; that is, from the time that the ſpies were ſent and ſearched the land, and brought a report of it; for they were ſent from *Kadeſh-barnea*, *Numb*. xxxii. 8. unto the paſſage of the *Iſraelites* over *Zered* were 38 years; ſo long they had been travelling in the wilderneſs, after they were come to the borders of the land: *until all the generation of the men of war were waſted out from among the hoſt*; all that were twenty years old and upwards, and fit to go out to war upon occaſion, when the people were firſt numbered after they came out of *Egypt*; all that generation was now conſumed within the above ſpace of time, excepting two, *Caleb* and *Joſhua*: *as the Lord ſware unto them*; *Numb*. xiv. 21, 23, 30.

℣. 15. *For indeed the hand of the Lord was againſt them*, &c.] His power was exerted in a way of wrath and vengeance on them, for their murmurings at the report of the ſpies; and therefore it is no wonder they were conſumed, for ſtrong is his hand, and high is his right hand; and when lifted up it falls heavy, and there is no ſtanding up under it, or againſt it; it ſmote them with one diſeaſe or another, or brought one judgment or another upon them; as the ſword of *Amalek*, by which many were cut off, and the plague at *Shittim* in the plains of *Moab*, in which died 24000; beſides the deſtruction of *Korah* and his company, which was quickly after the affair of the ſpies, and the plague at that time, of which died 14700; and thus by one ſtroke after another, he went on to *deſtroy them from among the hoſt until they were conſumed*, even all of them but two, as follows.

℣. 16. *So it came to paſs when all the men of war were conſumed*, &c.] By waſting diſeaſes and judgments of one kind or another: *and dead from among the people*; the riſing and ſurviving generation.

℣. 17. *That the Lord ſpake unto me*, &c.] At the brook *Zered*, having paſſed that, or at *Dibon Gad*, which was their next ſtation: *ſaying*; as follows.

℣. 18. *Thou art to paſs over through Ar*, &c.] That is, over the river *Arnon*, by the city *Ar* of *Moab*, which was ſituated by it; ſee ℣. 9. and ſo *Moſes* and the people of *Iſrael* were to paſs along by that, and by *the coaſt of Moab*; for they were not admitted to enter the land and paſs through it; only to travel on the borders of it, and that they were to begin to do *this day*; the day the Lord ſpake to *Moſes*.

℣. 19. *And when thou comeſt nigh over-againſt the children of Ammon*, &c.] Who dwelt near the *Moabites*, and were brethren, both deſcending from *Lot*, *Gen*. xix. 37, 38. *diſtreſs thou not, nor meddle with them*; lay no ſiege to any of their cities, nor provoke them to war, nor engage in battle with them: *for I will not give thee of the land of the children of Ammon* any *poſſeſſion*; that is, any part of it which was now in their hands; otherwiſe half their land was given to the tribe of *Gad*; but then that was what *Sihon* king of the *Amorites* had taken from them, and which *Iſrael* retook from him, and ſo poſſeſſed it not as the land of the *Ammonites*, but of the *Amorites*, one of the ſeven nations, whoſe land they were to inherit; ſee *Joſh*. xiii. 25. *Judg*. xi. 13—23. *becauſe I have given it unto the children of Lot for a poſſeſſion*; the *Ammonites* were the children of *Lot* by his ſecond daughter, *Gen*. xix. 38.

℣. 20. *That alſo was accounted a land of giants*, &c.] *Ammon* was ſo reckoned as well as *Moab*, ℣. 10, 11. *giants dwelt therein in old time*; the *Rephaim* dwelt there, as they did alſo in *Aſhteroth Karnaim*, *Gen*. xiv. 5. *and the Ammonites call them*

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[b] והימים et dies, Montanus; dies autem, Junius & Tremellius, Piſcator.

Zamzummim; they are thought to be the ſame with the *Zuzim*, in *Gen.* xiv. 5. who had their name, as *Hillerus*[c] thinks, from *Mezuzah*, a door-poſt, from their tall ſtature, being as high as one; and, for a like reaſon *Saph* the giant might have his name, 2 *Sam.* xxi. 18. The word *Zamzummim*, according to him[d], ſignifies contrivers of evil and terrible things; they were inventors of wickedneſs, crafty and ſubtle in forming wicked and miſchievous deſigns, which ſtruck terror into people, and made them formidable to them.

℣. 21. *A people great and many, and tall as the Anakim,* &c.] As the *Emim* were, ℣. 10. *but the Lord deſtroyed them before them*; deſtroyed the *Zamzummim* before the children of *Ammon*; or otherwiſe they would have been an overmatch for them, being ſo numerous, and of ſuch a gigantic ſtature: *and they ſucceeded them, and dwelt in their ſtead*; and in this way, and by theſe means, he gave them their land for a poſſeſſion, ℣. 19.

℣. 22. *As he did to the children of Eſau which dwelt in Seir,* &c.] He did the like things for them as he did for the *Ammonites*: *when he deſtroyed the Horim from before them*; which is repeated from ℣. 12. other inſtances of the like kind being here recited: *and they ſucceeded them, and dwelt in their ſtead even unto this day*; ſee the note on ℣. 12.

℣. 23. *And the Avim which dwelt in Hazerim, even unto Azzah,* &c.] The ſame with the *Avites*, who appear to have inhabited ſome part of the land of the *Philiſtines*, in which *Azzah* or *Gaza* was, which was one of the five lordſhips of the *Philiſtines*, *Joſh.* xiii. 3. The word *Hazerim* ſignifies courts, and a learned man[e] interprets it of tents or huts placed in a ſquare or circular form, ſo as to have an area in the middle; and in ſuch the *Avim* may be ſuppoſed to dwell, while in *Paleſtine* as far as *Gaza*: *the Caphtorim which came forth out of Caphtor deſtroyed them*; according to the *Targums* of *Onkelos* and *Jonathan*, and the *Septuagint* and *Vulgate Latin* verſions, theſe were *Cappadocians* that came out of *Cappadocia*; but it ſeems manifeſt that they were originally of *Egypt*, ſee *Gen.* x. 14. and *Bochart*[f] thinks they went from thence into that part of *Cappadocia* that was near *Colchis*; but things not anſwering their expectations, they returned, and drove out the *Avim* from their country: *and dwelt in their ſtead*; ſee the notes on *Jer.* xlvii. 4. and on *Amos* ix. 7. Though it ſeems as if they were not utterly deſtroyed, but ſome eſcaped into *Aſſyria*, and ſettled there, where was a place called *Ava* from them; and from whence they were ſent by the king of *Aſſyria* to repeople the cities of *Samaria*, after the captivity of the ten tribes; ſee 2 *Kings* xvii. 24. Now theſe ſeveral inſtances are obſerved to encourage the children of *Iſrael* to hope and believe that they ſhould be able to diſpoſſeſs the *Canaanites*, and inherit their land; ſuch diſpoſſeſſions having been very frequent, when it was the will of God they ſhould take place.

℣. 24. *Riſe ye up, take your journey, and paſs over the river Arnon,* &c.] Which was on the border of *Moab*, and divided between *Moab* and the *Amorites*, *Numb.* xxi. 13. *behold, I have given into thy hand Sihon the Amorite, king of Heſhbon, and his land*; that is, he had determined to give it to the *Iſraelites*, for as yet it was not actually given; of this king, and the place he was king of, ſee the notes on *Numb.* xxi. 21, 26. *begin to poſſeſs it, and contend with him in battle*; provoke him to war, fight with him, take his land from him, and enter upon the poſſeſſion of it, hereby aſſuring of victory.

℣. 25. *This day will I begin to put the dread of thee,* &c.] And ſo fulfil the prophecies delivered by *Moſes* in *Exod.* xv. 14, 15, 16. *and the fear of thee upon the nations that are under the whole heaven*; not only the neighbouring nations, the *Edomites*, *Moabites*, *Ammonites*, *Philiſtines*, and *Canaanites*, but nations more remote even throughout the whole world: *who ſhall report of thee*; of what was done for *Iſrael* in *Egypt*, and at the *Red-ſea*, and in the wilderneſs; and particularly of the delivery of *Sihon* and *Og*, kings of the *Amorites*, and of their kingdoms into their hands: *and ſhall tremble, and be in anguiſh becauſe of thee*; leſt they ſhould proceed on, and make conqueſts of their lands alſo; ſee *Joſh.* ii. 9, 10, 11.

℣. 26. *And I ſent meſſengers out of the wilderneſs of Kedemoth,* &c.] A city in the tribe of *Reuben*, and given by them to the *Levites* in after times, having been taken from the *Amorites* with others; near this lay a wilderneſs, which took its name from it, and ſeems to be the ſame with *Jeſhimon*, *Numb.* xxi. 20, 21. ſee *Joſh.* xiii. 18. and xxi. 37. *Aben Ezra* takes it to be the wilderneſs of *Matthanah*, which according to *Jerom*[g] was ſituated on *Arnon*, 12 miles to the eaſt of *Medaba*; ſee *Numb.* xxi. 18, 30. from hence meſſengers were ſent by *Moſes*, *unto Sihon king of Heſhbon, with words of peace*; in a peaceable and reſpectful manner, deſiring to be at peace and in friendſhip with him, and a continuance of it, which was done to leave him inexcuſable; as afterwards a like method was ordered to be taken, when they came to any city to proclaim peace, and if an anſwer of peace was given, no hoſtilities were to be committed, ch. xx. 10. *ſaying*; as follows.

℣. 27. *Let me paſs through thy land,* &c.] See the note on *Numb.* xxi. 22. *I will go along by the highway*; the king's highway, as in the place referred to, the public road: *I will neither turn to the right hand, nor to the left*; to go into his fields and vineyards, and gather the fruit, or tread down the corn and vines, or do any manner of miſchief to them; ſee the above place.

℣. 28. *Thou ſhalt ſell me meat for money that I may eat,* &c.] If they thought fit to have proviſion of them, they deſired no other but to pay for it: *and give me water for money, that I may drink*; ſee ℣. 6. *only I will paſs thorow on my feet*; for they were all footmen, *Numb.* xi. 21. of the phraſe, ſee the note on *Numb.* xx. 19.

℣. 29. *As the children of Eſau which dwell in Seir, and the Moabites which dwell in Ar did unto me,* &c.] Which reſpects, as *Jarchi* obſerves, not the affair of paſſing through their land requeſted, for neither of them granted that, but buying food and drink; for though the *Edomites* at firſt ſeem not to have granted that, yet afterwards they did. The mountain of *Seir*, and the city *Ar*, are put for the whole countries of *Edom* and *Moab*: *until I ſhall paſs over Jordan, into the land which the Lord our God giveth us*; this is obſerved to remove any ſuſpicion or jealouſy of their ſeizing his country, and taking poſſeſſion of it, and dwelling in it; ſince they only propoſed to paſs through it on their journey to the land of *Canaan*, which lay on the other ſide *Jordan*, over which they muſt paſs in order to poſſeſs it, which they had a right unto by the gift of God.

℣. 30. *But Sihon king of Heſhbon would not let*

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[c] Onomaſtic. Sacr. p. 158, 288, 289.

[d] Ib. p. 161, 310, 428.

[e] Clayton's Chronology of the Hebrew Bible, p. 65.

[f] Phaleg, l. 4. c. 32. col. 291, 292.

[g] De loc. Heb. fol. 93. C.

us paſs by him, &c.] Or through his country, as was deſired: *for the Lord God hardened his ſpirit, and made his heart obſtinate*; as he did *Pharaoh*'s, for whom he will he hardens; ſo that he would not liſten to the propoſals made to him, nor grant the requeſts aſked of him, but with pride and haughtineſs of ſpirit deſpiſed and diſdained *Iſrael*: *that he might deliver him into thine hand*; that ſo an opportunity might offer of fighting with him, and taking his country from him; whereas had he been peaceable and flexible, he had continued in the enjoyment of his land, and *Iſrael* would not have had that advantage againſt him; but God, who has the hearts of kings, and of all men in his hands, ſo wrought upon him that he ſhould take the ſteps he did, which made way for the delivery of him and his country into the hands of the *Iſraelites*: *as* appeareth *this day*: for when *Moſes* made this ſpeech, the kingdom of *Sihon* was poſſeſſed by the *Iſraelites*, Numb. xxi. 24, 25.

℣. 31. *And the Lord ſaid unto me*, &c.] After or about the time when the meſſengers were ſent to *Sihon*, perhaps when they had returned and had brought his anſwer: *behold I have begun to give Sihon and his land before thee*; by hardening his heart, which was a ſure token of his ruin, and a leading ſtep to the delivery of him into the hands of *Iſrael*: *begin to poſſeſs, that thou mayeſt inherit his land*; move towards it and enter into it, not fearing any oppoſition made by him.

℣. 32. *Then Sihon came out againſt us*, &c.] Perceiving they were upon their march towards his land or into it, he gathered all his people and went out of *Heſhbon* their capital city, where he reſided: *he and all his people, to fight at Jahaz*; a city which he had taken from the king of *Moab*, and which in after times, after the captivity of the ten tribes, came into their hands again, *Iſ.* xv. 4. *Jer.* xlviii. 21. See the note on *Numb.* xxi. 23.

℣. 33. *And the Lord our God delivered him before us*, &c.] With their lands: *and we ſmote him, and his ſons, and all his people*; with the edge of the ſword; ſlew them all: the *Cetib* or textual reading is *his ſon*, though the *Keri* or margin is *his ſons*, which we follow. So *Jarchi* obſerves it is written *his ſon*, becauſe he had a ſon mighty as himſelf, he ſays.

℣. 34. *And we took all his cities at that time*, &c.] As *Heſhbon*, and others mentioned in *Numb.* xxi. 25, 30, 32. and in xxxii. 3, 34—38. *and utterly deſtroyed the men, and the women, and the little ones of every city, we left none to remain*; for the *Amorites* were one of the ſeven nations who were devoted to deſtruction, the meaſure of whoſe iniquity was now full, and therefore vengeance was taken.

℣. 35. *Only the cattle we took for a prey unto ourſelves*, &c.] Theſe they did not deſtroy, but preſerved alive for their own uſe and profit, and took them as their own property: *and the ſpoil of the cities which we took*; as houſhold-goods, gold, ſilver, and whatever valuable was found by them; this they took as plunder and ſhared it among themſelves.

℣. 36. *From Aroer, which is by the brink of the river Arnon*, &c.] Upon the border of *Moab*, and the principal city of it; ſee *Jer.* xlviii. 19: *and from the city that is by the river*; or even the city that is in the midſt of the river, the city *Aroer* which ſeems to be meant; ſee *Joſh.* xii. 2. and xiii. 9. This river is afterwards called the river of *Gad*, 2 *Sam.* xxiv. 5. in the midſt of it *Aroer* was, perhaps becauſe it was poſſeſſed by the Tribe of *Gad*: *even unto Gilead*; mount *Gilead* and the country adjacent to it, which belonged to *Og* king of *Baſhan*: *there was not one city too ſtrong for us*; that could hold out againſt them, when attacked and beſieged by them, but preſently ſurrendered: *the Lord our God delivered all unto us*; *Moſes* aſcribes all the victories and ſucceſs they had unto the Lord, not to their own might and power, but to the power of God with them, and his bleſſing on them.

℣. 37. *Only unto the land of the children of Ammon thou cameſt not*, &c.] Which was then in their poſſeſſion; otherwiſe what *Sihon* had took away from them, that the children of *Iſrael* came into and enjoyed, as before obſerved, ℣. 19. *nor unto any place of the river Jabbok*; any town or city ſituated on this river, which was the border of the children of *Ammon*, chap. iii. 16. ſee the note on *Gen.* xxxii. 22. *nor unto the cities in the mountains*; much leſs did they penetrate into the innermoſt parts of their country, the mountainous part thereof, and the cities there: *nor unto whatſoever the Lord our God forbad us*; whether in *Edom*, *Moab* or *Ammon*, particularly the latter, of which he is more eſpecially and peculiarly ſpeaking.

CHAP. III.

IN this chapter the account is carried on of the conqueſt of the *Amorites* by *Iſrael*, of *Og* king of *Baſhan* and his kingdom, ℣. 1—11. and of the diſtribution of their country to the tribes of *Reuben* and *Gad* and the half tribe of *Manaſſeh*, ℣. 12—17. and then the command to the ſaid tribes is obſerved, to go out armed before their brethren, and aſſiſt them in the conqueſt of the land of *Canaan*, and then return to their poſſeſſions, ℣. 18, 19, 20. and alſo that to *Joſhua* not to fear, but to do to the *Canaanitiſh* kings and kingdoms what he had ſeen done to the two kings of the *Amorites*, ℣. 21, 22. After which *Moſes* relates the requeſt he made, to go over *Jordan* and ſee the good land, which was denied him, only he is bidden to look from the top of an hill to ſee it, ℣. 23—27. And the chapter is cloſed with the charge he was to give *Joſhua*, ℣. 28. which was received in the valley where they abode, ℣. 29.

℣. 1. *Then we turned and went up the way to Baſhan*, &c.] Which ſeems to have been higher than the kingdom of *Sihon*: this was a fine country for paſturage, for the breeding of cattle larger and leſſer, and was famous for its oaks: it is the ſame country which in *Joſephus* and others goes by the name of *Batanea*: *and Og the king of Baſhan came out againſt us*; got his forces together, and came out from *Aſhteroth*, the royal city where he dwelt: *he and all his people, to battle at Edrei*; another city in his kingdom, about ſix miles from the former; ſee chap. i. 4. and *Numb.* xxi. 33.

℣. 2. *And the Lord ſaid unto me*, &c.] When *Og* was marching with all his forces againſt *Iſrael*: *fear him not* &c; ſee the Note on *Numb.* xxi. 34.

℣. 3. *So the Lord our God delivered into our hands Og alſo the king of Baſhan, and all his people*, &c.] As well as *Sihon* king of *Heſhbon*: *and we ſmote him, till none was left to him remaining*; or left alive, all were ſlain with the ſword; ſee the note on *Numb.* xxi. 35.

℣. 4. *And we took all his cities at that time,* &c.] Not only *Edrei* where the battle was fought, and *Aſhteroth* his capital city, but all the reſt in his kingdom: *there was not a city which we took not from them*; not one ſtood out, but all ſurrendered on ſummons; the number of which follows: *threeſcore cities*; which was a large number for ſo ſmall a country, and ſhews it to be well inhabited: *all the region of Argob*; which was a ſmall province of *the kingdom of Og in Baſhan*: *Aben Ezra* and *Jarchi* obſerve, that it was called after a man, *i. e.* whoſe name was *Argob*; the *Targum* of *Onkelos* names it *Tracona*, and the *Targum* of *Jonathan Targona*, the ſame with *Trachonitis* in *Joſephus* and other authors; ſee *Luke* iii. 1. *Jerom* relates [h] that in his time, about *Geraſa*, a city of *Arabia*, 15 miles from it to the weſt, there was a village which was called *Arga*, which ſeems to carry in it ſome remains of the antient name of this country; and the *Samaritan* verſion, in all places where *Argob* is, calls it *Rigobaah*; and in the *Miſnah* [i] mention is made of a place called *Ragab*, beyond *Jordan*, famous for its being the ſecond place for the beſt oil.

℣. 5. *All theſe cities were fenced with high walls, gates, and bars,* &c.] That is, all the cities in the kingdom of *Baſhan*; and though they were, it hindered not their falling into the hands of the *Iſraelites*; and this might ſerve to encourage them againſt thoſe fears they were poſſeſſed of by the ſpies, with reſpect to the cities in the land of *Canaan*; ſee *Numb.* xiii. 28. *Deut.* i. 28. *beſides unwalled towns a great many*; ſmall towns and villages adjacent to the ſeveral cities, as is common.

℣. 6. *And we utterly deſtroyed them,* &c.] Not the cities, but the inhabitants of them: *as we did to Sihon king of Heſhbon*; they did not deſtroy his cities, for they took them and dwelt in them; but the people that lived there, as follows here: *utterly deſtroying the men, women, and children of every city*; ſee ch. ii. 34.

℣. 7. *But all the cattle, and the ſpoil of the cities,* &c.] The oxen and ſheep, camels and aſſes; their gold and ſilver, and the furniture of their houſes; their ſtores of corn, and of other fruits of the earth, even all their ſubſtance of whatſoever kind: *we took for a prey to ourſelves*; made them their own property, and uſed them for their own profit and ſervice, whereby they became greatly enriched.

℣. 8. *And we took at that time out of the hands of the two kings of the Amorites,* &c.] *Sihon* king of *Heſhbon*, and *Og* king of *Baſhan*: *the land that was on this ſide Jordan*; where *Moſes* then was, being in the plains of *Moab*, and was the country beyond *Jordan*, with reſpect to the land of *Canaan*, and when in that: *from the river of Arnon unto mount Hermon*; *Arnon* was a river which divided *Moab* and the *Amorites*, *Numb.* xxii. 13. and *Hermon* was a mountain of *Gilead*, which ended where *Lebanon* began, and was the northerly border of this country. It was remarkable for the dew that fell on it; ſee *Pſ.* cxxxiii. 3. and the note there.

℣. 9. Which *Hermon the Sidonians call Sirion,* &c.] Which name it has in *Pſ.* xxix. 6. a name the inhabitants of *Sidon* gave it, but for what reaſon it is not eaſy to ſay; however, that it was well known to *Tyre* and *Sidon*, appears from ſnow in ſummer time being brought to the former, as will be hereafter obſerved: *and the Amorites call it Shenir*; in whoſe poſſeſſion it was laſt. *Bochart* [k] thinks it had its name from the multitude of wild cats in it, *Shunar* in the *Chaldee* tongue being the name of that creature; but *Jarchi* ſays *Shenir* in the *Canaanitiſh* language ſignifies *ſnow*; ſo in the *Targums* of *Onkelos* and *Jonathan*, it is called the mountain of ſnow; and the *Hebrew* who read to *Jerom*, and taught him, affirmed to him that this mountain hung over *Paneas*, from whence ſnow in ſummer-time was brought to *Tyre* for pleaſure [l], and the ſame is confirmed by *Abulfeda* [m]. There is ſaid to be upon the top of it a famous temple, which is uſed for worſhip by the heathens, over againſt *Paneas* and *Lebanon* [n]; and it is highly probable, there was one even at this time, when it was poſſeſſed by the *Amorites*, ſince it is called mount *Baal Hermon*, *Judg.* iii. 3. from the worſhip of *Baal*, or ſome other idol upon it, as it ſhould ſeem. Beſides theſe it had another name, mount *Sion*, *Deut.* iv. 48. but to be diſtinguiſhed from mount *Zion* near *Jeruſalem*. The names of it in this place are very differently interpreted by *Hillerus* [o]; though he thinks it had them all on account of the ſnow on it, which was as a net all over it; for *Hermon* he obſerves ſignifies a net, a drag-net, and *Shenir* an apron, and *Sirion* a coat of mail, all from the covering of this mount with ſnow.

℣. 10. *All the cities of the plain,* &c.] There was a plain by *Medaba*, and *Heſhbon* and her cities were in a plain, with ſome others given to the tribe of *Reuben*, *Joſh.* xiii. 16, 17. *and all Gilead*; mount *Gilead*, and the cities belonging to it, a very fruitful country, half of which fell to the ſhare of the *Reubenites*, and the reſt to the half tribe of *Manaſſeh*: *and all Baſhan*; of which *Og* was king, called *Batanea*, a very fertile country, as before obſerved: *unto Salcah and Edrei, cities of the kingdom of Og in Baſhan*; which ſeem to be frontier cities of the latter; ſee ch. i. 4. and iii. 1. The former *Adrichomius* [p] ſays was ſituated by the city *Geſhur* and mount *Hermon*, and was the boundary of the country of *Baſhan* to the north; and according to *Benjamin* of *Tudela* [q], it was half a day's journey from *Gilead*; as *Edrei* ſeems to be its boundary to the ſouth.

℣. 11. *For only Og king of Baſhan remained of the remnant of giants,* &c.] The meaning ſeems to be, either that he was the only one that was left of the race of the giants the *Ammonites* found when they took poſſeſſion of this country, ch. ii. 20. or that was left when the *Amorites* took it from the *Ammonites*; and who having by ſome means or other ingratiated himſelf into their affections, becauſe of his ſtature, ſtrength, and courage, and other qualifications they might diſcern in him, made him their king: *behold, his bedſtead was a bedſtead of iron*; his body being ſo large and bulky, he might think it moſt proper and ſafeſt for him to have a bedſtead made of iron to lie upon, or to prevent noxious inſects harbouring in it; nor was it unuſual to have bedſteads made of other materials than wood, as of gold, ſilver, and ivory; ſee the note on *Amos* vi. 4. Some learned men [r] have been of opinion, that the beds of *Typho* in *Syria*, made mention of by *Homer* [s], refer to this bedſtead of *Og*: *is it not in Rabbah of the children of Ammon?* which

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[h] De loc. Heb. fol. 87. M.

[i] Miſn. Menachot, c. 8. ſ. 3.

[k] Hierozoic. par. 1. l. 3. c. 14. col. 865.

[l] De loc. Heb. fol. 88. B, C.

[m] Apud Reland. Paleſtin. Illuſtrat. par. 2. p. 920.

[n] Jerom ut ſupra.

[o] Onomaſtic. Sacr. p. 561, 562, 786, 929.

[p] Theatrum Terræ Sanct. p. 94.

[q] Itinerar. p. 57.

[r] Vid. Dickinſon. Delph. Phœnicizant. c. 2. p. 12.

[s] Iliad. 2.

was the royal city of the *Ammonites*, in the times of *David*, 2 *Sam*. xii. 26. now called *Philadelphia*, as *Jerom* ſays [t]. This bedſtead might be either ſent thither by *Og* before the battle at *Edrei* for ſafety, or rather might be ſold by the *Iſraelites* to the inhabitants of *Rabbah*, who kept it as a great curioſity: *nine cubits* was *the length thereof, and four cubits the breadth of it, after the cubit of a man*; a common cubit, ſo that it was four yards and a half long, and two yards broad. *Onkelos* renders it, after the king's cubit; and the king's cubit at *Babylon*, according to *Herodotus* [u], was larger by three fingers than the common one; ſuch as the cubit in *Ezekiel* xl. 5. which was a cubit and an hand's breadth; and this makes the dimenſions of the bedſtead yet larger. And by this judgment may be made of the talneſs of *Og*'s ſtature, though this is not always a ſure rule to go by; for *Alexander*, when in *India*, ordered his ſoldiers to make beds of five cubits long, to be left behind them, that they might be thought to be larger men than they were, as *Diodorus Siculus* [w] and *Curtius* [x] relate; but there is little reaſon to believe that *Og*'s bedſtead was made with ſuch a view. *Maimonides* obſerves [y], that a bed in common is a third part larger than a man; ſo that *Og*, according to this way of reckoning, was ſix cubits high, and his ſtature doubly larger than a common man's; but leſs than a third part may well be allowed to a bed, which will make him taller ſtill; the height of *Og* is reckoned by *Wolfius* [z] to be 13$\frac{1296}{1440}$ feet of *Paris* meaſure.

℣. 12. *And this land* which *we poſſeſſed at that time*, &c.] Or took poſſeſſion of, having conquered it; for it ſtill remained in their poſſeſſion: *from Aroer which* is *by the river Arnon*; on the borders of *Moab*, from thence as far as *Gilead* was the land which was taken from *Sihon* king of *Heſhbon*, ch. ii. 36. *and half mount Gilead, and the cities thereof*; which were taken from *Og* king of *Baſhan*, ℣. 10. *gave I unto the Reubenites, and to the Gadites*; at their requeſt, on certain conditions to be performed by them, afterwards repeated.

℣. 13. *And the reſt of Gilead*, &c.] The other half of the mount, with the cities belonging to it: *and all Baſhan, being the kingdom of Og, gave I unto the half tribe of Manaſſeh*; ſee *Numb*. xxxii. 33. *all the region of Argob, with all Baſhan*; the region of *Trachonitis*, in *Baſhan*; ſee ℣. 4. *which was called the land of giants*; or of *Rephaim*; this *Jarchi* ſays is the country of the *Rephaim* given to *Abraham*, *Gen*. xv. 20.

℣. 14. *Jair the ſon of Manaſſeh took all the country of Argob*, &c.] Or *Trachonitis*; the ſmall towns belonging to *Gilead*, as in *Numb*. xxxii. 41. *unto the coaſts of Geſhuri and Maachathi*; theſe were little kingdoms in *Syria*, on which the country of *Argob* bordered, and had kings over them in the time of *David*, and came not into the poſſeſſion of the *Iſraelites*; ſee *Joſh*. xiii. 13. 2 *Sam*. iii. 3. and x. 6, 8. and xv. 8. *and called them after his own name Baſhan-havoth-jair unto this day*; ſee *Numb*. xxxii. 41.

℣. 15. *And I gave Gilead unto Machir*;] The ſon of *Manaſſeh*; not to him perſonally, who cannot be thought to have been living at this time, but to his poſterity, to the *Machirites*; ſee *Numb*. xxxii. 40.

℣. 16. *And unto the Reubenites and unto the Gadites*, &c.] The tribes of *Reuben* and *Gad*: *I gave from Gilead even unto the river Arnon*; ſee ℣. 12. *half the valley and the border*; or rather, half the river, the river *Arnon*; and ſo it is rendered *the middle of the river*, in *Joſh*. xii. 2. and ſo here the middle of the torrent by the *Vulgate Latin* and *Septuagint* verſions, and by *Onkelos*: *even unto the river Jabbok* which is *the border of the children of Ammon*; beyond which the land given to the tribes of *Reuben* and *Gad* reached not; ſee ch. ii. 37.

℣. 17. *The plain alſo and Jordan*, &c.] The plain by *Jordan*, the plains of *Moab* on the ſide of it, together with the river: *and the coaſt thereof*; the country adjoining to it: *from Chinnereth even unto the ſea of the plain*, even *the ſalt-ſea*; that is, from *Geneſaret*, as the *Targums* of *Onkelos* and *Jonathan*, called the land of *Genneſaret*, *Matt*. xiv. 34. from thence to the ſea of *Sodom*, the ſea of the plain, where the cities of the plain ſtood, *Sodom*, *Gomorrah*, &c. and the ſalt-ſea, ſo called from the ſalt and nitrous waters of it, the lake *Aſphaltites*: *under Aſhdoth-Piſgah eaſtward*; mentioned among the cities given to the tribe of *Reuben*, *Joſh*. xiii. 20. rendered *the ſprings of Piſgah*, ch. iv. 49. the word having the ſignification of effuſions, pourings out; ſo the *Targums*.

℣. 18. *And I commanded you at that time*, &c.] Not all *Iſrael*, but the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*; for what follows only concerns them: *ſaying, the Lord your God hath given you this land to poſſeſs it*; the land before deſcribed, lately in the hands of *Sihon* and *Og*; this at their requeſt *Moſes* gave them, by the direction of the Lord, on the following condition: *you ſhall paſs over armed before your brethren the children of Iſrael*, *all* that are *meet for the war*; that is, they ſhould paſs over *Jordan* with the reſt of the tribes, being armed to aſſiſt them in the conqueſt of *Canaan*: for this phraſe which we render *before your brethren*, does not ſignify that they went in the forefront of them, only that they were preſent with them, and joined them in their war againſt their enemies; ſee *Numb*. xxxii. 29, 30. and therefore ſhould be rendered *with your brethren* [a]; even as many of them as were able to bear arms, at leaſt as many as *Joſhua* would chuſe to take of them; for he did not take them all by a great many; ſee *Joſh*. iv. 13.

℣. 19. *But your wives, and your little ones, and your cattle*, &c.] Theſe were to be left behind: for *I know that ye have much cattle*; which made the countries of *Gilead* and *Baſhan*, ſo famous for paſturage, agreeable to them; ſee *Numb*. xxxii. 1. theſe under the care of ſervants, and alſo their wives and children, *ſhall abide in your cities which I have given you*; and which they rebuilt and repaired, *Numb*. xxxii. 34—42.

℣. 20. *Until the Lord have given reſt unto your brethren, as well as unto you*, &c.] Reſt from their enemies, and habitations to dwell quietly in; ſo the land of *Canaan* is called a reſt, ch. xii. 9. typical of the reſt which remains for the people of God: *and until they alſo poſſeſs the land which the Lord your God hath given them beyond Jordan*; for ſo *Canaan* was with reſpect to *Moſes* and the people with him, who were then in the plains of *Moab*; otherwiſe the country in which he was with reſpect to *Canaan* is uſually called beyond *Jordan*; this the Lord had given in promiſe to *Iſrael*, and they were juſt now ready to enter into and poſſeſs it, by virtue of his gift, and which made it ſure unto them: *and then ſhall ye return every man unto his poſſeſſion, which I have given you*; as accordingly they did, *Joſh.* xxii.

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[t] De loc. Heb. fol. 94. C.

[u] Clio, ſive, l. 1, c. 175.

[w] Bibliothec. l. 17. p. 563.

[x] Hiſt. l. 9. c. 3.

[y] Moreh Nevochim, par. 2. c. 47. p. 325.

[z] Apud Scheuchzer. Phyſic. Sacr. vol. 3. p. 401.

[a] לפני אחיכם cum fratribus veſtris, Noldius, p. 531, No. 1492.

℣. 21. *And I commanded Joſhua at that time*, &c.] After the conqueſt of the two kings, and the aſſignment of their countries to the above tribes; and after *Moſes* had it made known to him that he ſhould quickly die, and *Joſhua* ſhould be his ſucceſſor; then, by the direction of God, he gave him the following charge: *ſaying, thine eyes have ſeen all that the Lord your God hath done unto theſe two kings*; *Sihon* and *Og*; how their kingdoms were taken from them, and given to *Iſrael*, and they ſlain with the ſword; this *Joſhua* was an eye-witneſs of, and was no doubt greatly concerned in the battles with them, being the general of the *Iſraelitiſh* armies; at leaſt this was ſometimes his poſt, and he can't be thought to have been un-employed in theſe wars: *ſo ſhall the Lord do unto all the kingdoms whither thou paſſeſt*; all the kingdoms in the land of *Canaan*, where there were many, thirty-one at leaſt; theſe would be all conquered and put into the hands of the *Iſraelites*, and their kings ſlain.

℣. 22. *Ye ſhall not fear them*, &c.] On account of the numbers, ſtrength, courage, and gigantic ſtature of the inhabitants, at leaſt ſome of them; nor on account of their walled towns, and fortified cities: *for the Lord your God he ſhall fight for you*; as he did particularly at *Jericho*, the walls of which city fell at the ſound of rams horns; and at *Gibeon*, when he caſt down hailſtones on their enemies, and more were ſlain by them than with the ſword; and in all their battles, it was he that gave them ſucceſs and victory.

℣. 23. *And I beſought the Lord at that time*, &c.] When he was told he ſhould die, and *Joſhua* ſhould ſucceed him; or when the two kings were ſlain, and their kingdoms conquered; this being the beginning, pledge, and earneſt, of what God had promiſed to do for the people of *Iſrael*; *Moſes* was very deſirous of living to ſee the work compleated, and therefore ſought the Lord by prayer and ſupplication: *ſaying*; as follows.

℣. 24. *O Lord God, thou haſt begun to ſhew thy ſervant thy greatneſs and thy mighty hand*, &c.] To give a ſpecimen of the greatneſs of his power in ſubduing the two kings and their kingdoms, and delivering them up into the hands of the *Iſraelites*. *Moſes* had ſeen inſtances of the mighty power of God in *Egypt*, at the *Red-ſea*, and in the wilderneſs; but this was the beginning of his power, in vanquiſhing the *Canaanites*, and putting their land into the poſſeſſion of the *Iſraelites*, as he had promiſed; of which the *Amorites* were a part, and a principal nation of them: and thus God, when he begins a work of grace upon the ſoul of man, begins to ſhew the exceeding greatneſs of his power, and which is further exerted in carrying it on, and bringing it to perfection: *for what God* is there *in heaven or in earth, that can do according to thy works, and according to thy might?* here *Moſes* ſpeaks according to the notion of heathens, who ſuppoſed there were other gods in heaven and in earth beſides the true God; and upon this ſuppoſition obſerves, let there be as many as they will, or can be imagined, there is none of them like the Lord God of *Iſrael* for power and might; or are able to do ſuch works as he has done, in nature, in the creation of all things out of nothing, in providence, in ſupporting what he has made, and in governing the world; and in thoſe amazing inſtances of his power, in bringing down judgments upon wicked men, kings, and kingdoms; and in the deliverance of his own people from them, and putting them and their kingdoms into the poſſeſſion of them; which were the wondrous works of might *Moſes* had in view, and a ſenſe of which was impreſſed on his mind, at this time.

℣. 25. *I pray thee, let me go over and ſee the good land that is beyond Jordan*, &c.] The land of *Canaan*, the land flowing with milk and honey; a land which he deſcribes as a moſt excellent one, ch. viii. 7, 8. To ſee this land, he was very deſirous of going over the river *Jordan*, beyond which it lay with reſpect to the place where he now was: *that goodly mountain and Lebanon*; or, *that goodly mountain, even Lebanon*; which lay to the north of the land of *Canaan*, and was famous for cedar and odoriferous trees. But if two diſtinct mountains are meant, the goodly mountain may deſign mount *Moriah*, on which the temple was afterwards built, and of which *Moſes* might have a foreſight; and ſome by *Lebanon* think that is meant, which was built of the cedars of *Lebanon*, and therefore goes by that name, *Zech.* xi. 1. and a foreview of this made the mountain ſo precious to *Moſes*, and deſirable to be ſeen by him. So the *Targum* of *Jonathan*; "that goodly mountain in which is built the city of *Jeruſalem*, and mount *Lebanon*, in which the ſhekinah ſhall dwell;" to which agrees the note of *Aben Ezra*, who interprets the goodly mountain of *Jeruſalem*, and *Lebanon* of the houſe of the ſanctuary. In the *Septuagint* it is called *Antilibanus*. Mount *Libanus* had its name not from frankincenſe growing upon it, as ſome have thought; for it does not appear that any did grow upon it, for that came from *Seba* in *Arabia Felix*; but from the whiteneſs of it, thro' the continual ſnows that were on it, juſt as the *Alps* have their name for the ſame reaſon; and ſo *Jerom* ſays [b] of *Lebanon*, that the ſnow never fails from the tops of it, or is ever ſo overcome by the heat of the ſun, as wholly to melt; to the ſame purpoſe alſo *Tacitus* [c] ſays, and Mr. *Maundrell* [d], who was there in *May*, ſpeaks of deep ſnow on it, and repreſents the cedars as ſtanding in ſnow.

℣. 26. *But the Lord was wroth with me for your ſakes*, &c.] Not at this time, and for this prayer of his, but on account of he and *Aaron* not ſanctifying him at the waters of *Meribah*; or of ſome expreſſions of unbelief, and unadviſed words, which dropped from his lips through their provocation of him; ſee *Numb.* xx. 12. *Pſ.* cvi. 32, 33. *and would not hear me*; now, and grant the above requeſt, having before declared that he and *Aaron* ſhould not bring the people of *Iſrael* into the land he had given them; and *Moſes* with all his intreaties could not prevail upon him to repeal the ſentence: *and the Lord ſaid unto me, let it ſuffice*; that he had ſeen the conqueſt of the two kings, and the delivery of their kingdoms into the hands of *Iſrael*; and that he had brought the people through the wilderneſs to the borders of the land of *Canaan*, and that he ſhould have a diſtant ſight of the land, as after directed: *ſpeak no more unto me of this matter*; intimating it would be in vain, and to no purpoſe, to ſolicit ſuch a favour, ſince it would never be granted; it was a determined point, and he would never recede from it.

℣. 27. *Get thee up into the top of Piſgah*, &c.] Which was the higheſt eminence of mount *Nebo*,

[b] In Hieremiam, c. 18. 14.

[c] Hiſt. l. 5. c. 6.

[d] Journey from Aleppo, p. 139, 140.

and ſo a very proper place to take a proſpect from; ſee *Deut.* xxxii. 49. and xxxiv. 1. *and lift up thine eyes weſtward, and northward, and ſouthward, and eaſtward*; to all the four points of the heaven, and to all the four quarters and borders of the land of *Canaan*: *and behold it with thine eyes*; even the land of *Canaan*, and particularly *Lebanon*, though it lay to the north of it, that mountain he had ſuch a deſire to ſee. *Moſes*, though old, his natural ſight was very ſtrong, and not in the leaſt dim; and it is not improbable that it might be more than ordinarily increaſed and aſſiſted at this time: *for thou ſhalt not go over this Jordan*; into the land of *Canaan*; this affair of not being ſuffered to enter there, *Moſes* frequently takes notice of, no leſs than four or five times, it being what lay near his heart.

℣. 28. *But charge Joſhua, and encourage him, and ſtrengthen him*, &c.] Charge him to take the care of the children of *Iſrael*, to introduce them into the good land, and put them into the poſſeſſion of it; encourage him againſt all fear of his and their enemies, and ſtrengthen him with promiſes of the preſence of God, and of his gracious help and aſſiſtance: *for he ſhall go over before this people*; over the river *Jordan*, at the head of them, as their leader and commander; a type of *Chriſt*, the leader and commander of his people, who as their king goes forth at the head of them, and will introduce them all into his father's kingdom and glory: *and he ſhall cauſe them to inherit the land which thou ſhalt ſee*; and no more; not enter into, but *Joſhua* ſhould; and having conquered it, ſhould divide it by lot for an inheritance to them, and their children after them; a type of *Chriſt*, in whom and by whom the ſaints obtain an inheritance by lot, *Eph.* i. 11.

℣. 29. *So we abode in the valley over againſt Beth-Peor*;] In the plains of *Moab*, over againſt a temple built for *Baal Peor* upon a mountain, ſo called from that idol, or that idol from the mountain; this is the valley where *Moſes* was buried, ch. xxxiv. 6.

CHAP. IV.

THIS chapter contains an exhortation to *Iſrael*, to keep the commands, ſtatutes, and judgments of God, urged from the ſuperior excellency of them to thoſe of all other nations, ℣. 1—8. from the manner in which they were delivered, out of the midſt of fire, by a voice of words, but no ſimilitude ſeen, ℣. 9—15. and particularly the *Iſraelites* are cautioned againſt idolatry, from the conſideration of the goodneſs of God to them, in bringing them out of *Egypt*, ℣. 16—20. and the rather *Moſes* is urgent upon them to be diligent in their obedience to the laws of God, becauſe he ſhould quickly be removed from them, ℣. 21—24. and ſhould they be diſobedient to them, it would provoke the Lord to deſtroy them, or to carry them captive into other lands, ℣. 25—28. though even then if they repented and ſought the Lord, and became obedient, he would be merciful to them, and not forſake them, ℣. 29, 30, 31. and they are put in mind again of the amazing things God had done for them, in ſpeaking to them out of fire, and they alive; in bringing them out of another nation, and driving out other nations to make room for them; all which he improves, as ſo many arguments to move them to obedience to the divine commands, ℣. 32—40. and then notice is taken of the three cities of refuge, ſeparated on this ſide *Jordan*, ℣. 41, 42, 43. and the chapter is concluded with obſerving, that this is the law, and theſe the teſtimonies, *Moſes* declared and repeated to the children of *Iſrael* in the country of *Sihon* and *Og*, who were delivered into their hands, and their lands poſſeſſed by them, which laid them under freſh obligations to yield obedience to God, ℣. 44—49.

℣. 1. *Now therefore hearken, O Iſrael, unto the ſtatutes and unto the judgments*, &c.] The laws of God, moral, ceremonial, and judicial, which they are exhorted to attend to and obey, in conſideration of the great and good things the Lord had done for them, ever ſince they came from *Horeb*, where they were given them; ſuch as providing for them, and feeding them in the wilderneſs, preſerving them from every hurtful thing, and delivering their enemies into their hands, the two kings of the *Amorites*, which they are put in mind of in the preceding chapters; hence this begins with *therefore hearken*; for nothing is a greater incentive to obedience, than the kindneſs and goodneſs of God: *which I teach you for to do that ye may live*; the law was taught by *Moſes*, but the goſpel of grace and truth by *Jeſus Chriſt*; and it was taught by him, as well as it was to be hearkened to by them, in order to yield obedience to it; for not bare hearing, but doing the law, is the principal thing, of any avail; and which was to be done, that they might live; not a ſpiritual and eternal life, which are not by the works of the law, but are had only from *Chriſt*, through his grace and righteouſneſs; but a corporal life, and a comfortable enjoyment of the bleſſings of it, and particularly that that might be continued to them: *and go in and poſſeſs the land which the Lord God of your fathers giveth you*; the land of *Canaan*, which the Lord God of *Abraham*, *Iſaac*, and *Jacob*, had promiſed to give to their poſterity, and which they were to hold by their obedience to his laws.

℣. 2. *Ye ſhall not add to the word which I command you, neither ſhall you diminiſh* ought *from it*, &c.] Neither make new laws of their own, and join them to the law of God, and ſet them upon a level with it, or prefer them before it; as the ſcribes and *Phariſees* did in *Chriſt*'s time, who by their traditions made the word of God of none effect, as do the papiſts alſo by their unwritten traditions; nor abrogate nor detract from the law of God, nor make void any part of it: or elſe the ſenſe is, neither do that which is forbidden, nor neglect that which is commanded; neither be guilty of ſins of omiſſion nor commiſſion, nor in any way break the law of God, and teach men ſo to do by word or by example; not a jot or tittle is either to be put to it, or taken from it, *Prov.* xxx. 5, 6. *Matth.* v. 18, 19. *Rev.* xxii. 18, 19. *that ye may keep the commandments of the Lord your God which I command you*; in his name; or which he delivered unto them as his commandments, and which were to be kept juſt as they were delivered, without adding to them, or taking from them.

℣. 3. *Your eyes have ſeen what the Lord did becauſe of Baal-Peor*, &c.] Becauſe of the idolatry the people of *Iſrael* fell into by worſhipping that idol, being drawn into it by the daughters of *Moab* and *Midian*, through the counſel of *Balaam*, with whom they committed fornication; which led them to the other ſin, and both highly provoking to God. The *Targums* of *Onkelos* and *Jonathan* are, "what the Word of the Lord has done to the worſhippers of the idol *Peor*;" *for all the men that followed Baal-peor the Lord thy God hath deſtroyed them from among you*; 24000 perſons died on that account; which being a recent thing, freſh in memory, and what they were eye-witneſſes of, was a caution to them to avoid the ſame ſins, as it is to us on whom the ends of the world are come, *Numb.* xxiii. 9. 1 *Cor.* x. 6, 7, 8, 11.

℣. 4. *But ye that did cleave unto the Lord your God*, &c.] To the worſhip of the Lord your God, as the *Targum* of *Jonathan*; attended the ſervice of the ſanctuary, were obſervant of the laws of God, and walked in his ſtatutes and judgments; did not apoſtatize from him by idolatry or otherwiſe, but kept cloſe unto him, and followed him fully: are *alive every one of you this day*; which is very remarkable, that in ſuch a vaſt number of people not one ſhould die in ſuch a ſpace of time, it being ſeveral months ſince that affair happened; and beſides, in that time there was a war with the *Midianites*, and yet not one perſon died in that war, nor as it ſeems by this account by any diſeaſe or diſaſter whatever; ſee *Numb.* xxxi. 49.

℣. 5. *Behold, I have taught you ſtatutes and judgments, even as the Lord my God commanded me*, &c.] He had faithfully delivered them, without adding to them, or diminiſhing from them, and had diligently inſtructed the *Iſraelites* in them, had taken pains to lead them into a thorough knowledge and underſtanding of them: *that ye ſhould do ſo in the land whither ye go to poſſeſs it*; do in like manner as the commandments of the Lord direct to; or that which is *right*[e]; proper and fitting to be done, by doing which they ſhould continue in the land they were about to poſſeſs, and therefore when in it were to be careful to perform them; ſome of them could not be done till they came into it, and all were to be done in it.

℣. 6. *Keep therefore and do* them, &c.] Obſerve them, take notice of what is expreſſed by them, and perform them, both as to matter and manner, as they require: *for this is your wiſdom and your underſtanding in the ſight of the nations*; that is, their wiſdom and underſtanding would appear to other nations by their obſervance of the commands of God: *which ſhall hear all theſe ſtatutes*; which they had a report, and got knowledge of by ſome of the philoſophers who travelled into thoſe parts, and by the tranſlation of the bible into the *Greek* language: *and ſay, ſurely this great nation is a wiſe and underſtanding people*; that had ſuch a body of laws, in which they were inſtructed, and according to which they were governed, and in which they walked; that were ſo agreeable to reaſon, truth, juſtice, and equity; inſomuch that ſo far as they became known, they were admired and copied after, both by *Greeks* and *Romans*; and hence it was that the oracle[f] declared, that only the *Chaldeans* and *Hebrews* were a wiſe people; the *Hebrews* came from *Chaldea*, as *Abraham* the father of them.

℣. 7. *For what nation* is there ſo *great*, &c.] Not ſo much for their number, for they were the feweſt of all people; nor for the largeneſs of their territories, for the land they were going to poſſeſs was but a ſmall country; nor for their wealth and riches, and warlike exploits, though they were not contemptible in either; but for their happy conſtitution in church and ſtate, being directed and governed in both by laws, which came immediately from God himſelf; for their knowledge of divine things, and for ſpiritual bleſſings and privileges they were favoured with, of which a ſpecial inſtance is given: *who hath God ſo nigh unto them as the Lord our God* is, *in all things that we call upon him for?* God was nigh unto them in reſpect of relation, being their covenant God and Father, and they his ſons and daughters, to whom the adoption belonged; and with reſpect to place and preſence, his tabernacle being in the midſt of them, the ſeat of his ſhekinah, or divine majeſty, being in the moſt holy place, between the cherubim over the mercy-ſeat; and he going before them in the pillar of cloud by day, and in the pillar of fire by night, and who might be applied unto at all times for whatſoever they ſtood in need of; and who was always near unto them, to give them advice and counſel, help, and aſſiſtance; to hear their prayers, and communicate unto them things temporal and ſpiritual they ſtood in need of: and ſo the Lord is nigh to all that call upon him in faith, with fervency, and in ſincerity and truth; and herein the glory and greatneſs of a people, as of *Iſrael*, lies, in being nearly related to God, a people near unto him, both as to union and communion; and in having a communication of good things from him. God is both a God at hand and afar off, *Jer.* xxiii. 23; ſee *Pſ.* cxlv. 18.

℣. 8. *And what nation* is there ſo *great*, *that hath ſtatutes and judgments ſo righteous*, &c.] Founded in juſtice and equity, and ſo agreeable to right reaſon, and ſo well calculated and adapted to lead perſons in the ways of righteouſneſs and truth, and keep them from doing any injury to each others perſons and properties, and to maintain good order, peace, and concord among them: *as all this law which I ſet before you this day?* which he then repeated, afreſh declared, explained and inſtructed them in; for otherwiſe it had been delivered to them near 40 years ago. Now there was not any nation then in being, nor any ſince, to be compared with the nation of the *Jews*, for the wiſe and wholeſome laws given unto them; no, not the more cultivated and civilized nations, as the *Grecians* and *Romans*, who had the advantage of ſuch wiſe law-givers as they were accounted, as *Solon*, *Lycurgus*, *Numa*, and others; and indeed the beſt laws that they had, ſeem to be borrowed from the *Jews*.

℣. 9. *Only take heed to thyſelf*, &c.] To walk according to this law, and not ſwerve from it: *and keep thy ſoul diligently*; from the tranſgreſſions and breaches of it: *leſt thou forget the things which thine eyes have ſeen*; either the ſtatutes and judgments ſet before them, and the circumſtances of the delivery of them; or the puniſhment inflicted on the breakers of them; or the favours beſtowed on thoſe that obſerved them: *and leſt they depart from thy heart all the days of thy life*; out of thy mind and memory, and have no place in thy affections, through a neglect and diſuſe of them: *but teach them thy ſons, and thy ſons ſons*; their children and grand-children, that they may be trained up in them in their youth, and ſo not depart from them when grown up, and in years; ſee ch. vi. 7.

℣. 10. Specially *the day that thou ſtoodeſt before the*

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[e] כן rectum.

[f] Apud Porphyr. in Euſeb. Evangel. Præpar. l. 9. c. 10. p. 415.

the Lord in Horeb, &c.] Above all things *Moſes* would have them take care not to forget the day the law was given from mount *Sinai*, which was ſo awful and ſolemn, when they ſaw the fire, the ſmoke, the lightning, and heard the thunder and the ſound of the trumpet; all which were very ſhocking and terrifying: and though the men of this generation were but young then, being under twenty years of age, yet many of them were old enough to obſerve theſe things, and which one would think ſhould never wear out of their minds: *when the Lord ſaid unto me, gather me the people together*; not the elders of the people only, but the whole body of the people, as he did, and brought them to the foot of mount *Sinai*, *Exod.* xix. 17. *and I will make them hear my words*; the ten commands which were ſpoken by the Lord himſelf aloud, with an articulate voice, in the hearing of all the people; and was ſuch a terrible voice of words, that they that heard it intreated it might be ſpoken to them no more, *Heb.* xii. 19. *that they may learn to fear me all the days that they ſhall live upon the earth*; to reverence him the law-giver, who is able to ſave and to deſtroy; to fear to offend him by breaking his laws, ſo holy, juſt, and good, and delivered in ſuch an awful and ſolemn manner: *and that they may teach their children*; the words they had heard, teach them obedience to them, and to be careful not to act contrary to them; ſince that would bring down judgments upon them, and deprive them of the favour they enjoyed, of which they had ſeen inſtances.

ỳ. 11. *And ye came near and ſtood under the mountain*, &c.] At the foot of it, in the lower part of the mountain, as the *Targum* of *Jonathan*, and agrees with *Exod.* xix. 17. *and the mountain burnt with fire unto the midſt of heaven*; the flame and ſmoke went up into the middle of the air: *with darkneſs, clouds, and thick darkneſs*; which thick darkneſs was occaſioned partly by the ſmoke which went up like the ſmoke of a furnace, and partly by the thick clouds, which were on the mount, and covered the face of the heavens, which were black and tempeſtuous with them; the *Septuagint* renders it a *tempeſt*, *Exod.* xix. 18. *Heb.* xii. 18. which denotes the obſcurity of the law, and the terrors it works in the minds of men.

ỳ. 12. *And the Lord ſpake unto you out of the midſt of the fire*, &c.] For the Lord deſcended on mount *Sinai* in a cloud, in fire, and was in the thick darkneſs, from whence he delivered out the ten commands: *ye heard the voice of the words*; diſtinctly and plainly, not only the ſound of them, but the words themſelves, and ſo as to underſtand what was meant by them: *but ſaw no ſimilitude*; not any likeneſs of the perſon ſpeaking, by which they could form any idea of him in their minds, which was purpoſely done to prevent idolatry: *only* ye heard *a voice*; that was all.

ỳ. 13. *And he declared unto you his covenant*, &c.] So the law was called, becauſe it contained on the part of God, things which he would have done or avoided, to which were annexed promiſes of long life and happineſs in the land he gave them; and they, on their part, agreed to hearken to it, and obey it, *Exod.* xxiv. 3, 7. *which he commanded you to perform*, even *ten commandments*; which ſee at large in *Exod.* xx. 1—17. and in this book afterwards repeated, ch. v. 6—21. *and he wrote them upon two tables of ſtone*; to denote the durableneſs of them; the *Targum* of *Jonathan* ſays on tables of ſapphire; but it is moſt likely that they were written on tables of marble, ſince there were great quantities of it in mount *Sinai*; ſee the note on *Exod.* xxxi. 18.

ỳ. 14. *And the Lord commanded me at that time*, &c.] When the ten commandments were delivered on mount *Sinai*, and *Moſes* was ordered to come up to God in the mount: *to teach you ſtatutes and judgments*; laws ceremonial and judicial, beſides the ten commands given them: *that ye may do them in the land whither ye go over to poſſeſs it*; the land of *Canaan*, which was on the other ſide of *Jordan*, and over which they muſt go in order to poſſeſs it; and when they came there, they were to hold the poſſeſſion of it by attending to thoſe laws which forbad the ſins for which the old inhabitants of it were expelled out of it; and beſides theſe, there were alſo ſeveral laws, both ceremonial and judicial, which were to be peculiarly obſerved in the land, as well as others they were obliged to do whilſt without it.

ỳ. 15. *Take ye therefore good heed unto yourſelves*, &c.] As to keep all the laws given them, ſo particularly to avoid idolatry: *for ye ſaw no manner of ſimilitude, on the day the Lord ſpake unto you in Horeb, out of the midſt of the fire*; and therefore as they had nothing that directed and led them, ſo they had nothing that could be a temptation to them, to make any form or likeneſs, and worſhip it.

ỳ. 16. *Leſt ye corrupt* yourſelves, &c.] And not themſelves only, but the word and worſhip of God by idolatry, than which nothing is more corrupting and defiling, nor more abominable to God: *and make you a graven image, the ſimilitude of any figure*; a graven image, in the likeneſs of any figure, an idea of which they had formed in their minds: *the likeneſs of male or female*; of a man or a woman; ſo ſome of the heathen deities were in the likeneſs of men, as *Jupiter*, *Mars*, *Hercules*, *Apollo*, &c. and others in the likeneſs of women, as *Juno*, *Diana*, *Venus*, &c. Some think *Oſiris* and *Iſis*, *Egyptian* deities, the one male, the other female, are reſpected; but it is not certain that theſe were worſhipped by them ſo early.

ỳ. 17. *The likeneſs of any beaſt that is on the earth*, &c.] As there are ſcarce any but the likeneſs of them has been made and worſhipped, or the creatures themſelves, as the ox by the *Egyptians*, the ſheep by the *Thebans*, the goat by the *Mendeſians*, and others by different people: *the likeneſs of any winged fowl that flieth in the air*; as the hawk and the bird called *Ibis*, and another by the name of *Cneph* by the *Egyptians*, and the eagle by others.

ỳ. 18. *The likeneſs of any thing that creepeth on the ground*, &c.] As ſerpents by many; and indeed that creature is introduced into almoſt all the idolatries of the heathens, which ſeems to take its riſe from the ſerpent *Satan* made uſe of to deceive our firſt parents: *the likeneſs of any fiſh that is in the waters beneath the earth*; as the crocodile and hippopotamus, or river-horſe, by the *Egyptians*; and *Dagon* and *Derceto*, ſuppoſed to be figures in the form of a fiſh among the *Phœnicians*.

ỳ. 19. *And leſt thou lift up thine eyes unto heaven*, &c.] The ſtarry heaven, which to do in itſelf is not ſinful; and may be lawfully and commendably done, to raiſe admiration at the wonderful works of God in them, and lead to adore the author of them; but if not guarded againſt may be enſnaring: *and when thou ſeeſt the ſun and the moon, and the ſtars*, even *all the hoſt of heaven*; thoſe bright luminaries, ſo glorious to behold, and ſo uſeful and beneficial to the earth, and the inhabitants

tants of it: *ſhouldſt be driven to worſhip them, and ſerve them*; ſhould have an impulſe on their minds and their hearts, be inclined and drawn to the worſhip of them, partly by conſidering their ſplendor, glory and uſefulneſs, and partly by the example of others; for the worſhipping of theſe ſeems to be and is the firſt kind of idolatry men gave into, at leaſt it was very antient; ſee *Job* xxxi. 26, 27. *which the Lord thy God hath divided unto all nations under the whole heaven*; the ſun and the moon by their conſtant revolutions viſit all the parts of the world, and ſtars are fixed in both hemiſpheres, ſo that all nations of the earth receive the benefit and advantage of all theſe heavenly bodies; but were never deſigned to be the objects of their worſhip, as might be learnt from their being divided to them, ſometimes one part of the earth enjoying them, and then another, and not preſent with them all at one and the ſame time, which, if deities, would have been neceſſary; ſee *Pſ.* xix. 6. *Matt.* v. 45.

℣. 20. *But the Lord hath taken you, and brought you forth out of the iron furnace*, &c.] The alluſion is to the trying and melting of metals, and freeing them from droſs, by putting them into furnaces ſtrongly heated, ſome of which are of earth, others of iron; the word as the *Jewiſh* writers[g] obſerve, ſignifies ſuch an one in which gold and ſilver and other things are melted; ſee *Pſ.* xii. 6. *Prov.* xvii. 3. even *out of Egypt*; which is here compared to an iron furnace, becauſe of the cruelty with which the *Iſraelites* were uſed in it, the hardſhips they were put under, and the miſery and bondage they were kept in; but out of all the Lord brought them, as he does all his people ſooner or later out of their afflictions, ſometimes called the furnace of affliction, *Iſ.* xlviii. 10. where their graces are tried, and they are purged, purified, and refined from their droſs and tin. This the Lord did to *Iſrael*, he brought them out of their diſtreſſed ſtate and condition: *to be unto him a people of inheritance* as ye are *this day*; to be the Lord's inheritance, as they now were, chap. xxxii. 9. as well as they were quickly to inherit the land of *Canaan*, for which they were brought out of the land of *Egypt*; and indeed they were already, even that day, entered on their inheritance, the kingdom of the *Amorites* being delivered into their hands.

℣. 21. *Furthermore the Lord was angry with me for your ſakes*, &c.] See chap. iii. 26: *and ſware that I ſhould not go over Jordan*; this circumſtance of ſwearing is no where elſe expreſſed: *and that I ſhould not go in unto that good land*; the land of *Canaan*; he might ſee it as he did from *Piſgah*, but not enter into it: *which the Lord thy God giveth thee for an inheritance*; to them and to their children after them.

℣. 22. *But I muſt die in this land*, &c.] The land of *Moab*, in a mountain in it he died, and in a valley there he was buried, chap. xxxii. 50. and xxxiv. 5, 6. *I muſt not go over Jordan*; this he repeats, as lying near his heart; he had earneſtly ſolicited to go over, but was denied it: *but ye ſhall go over, and poſſeſs that good land*; this he firmly believed and aſſures them of, relying on the promiſe and faithfulneſs of God.

℣. 23. *Take heed unto yourſelves*, &c.] Since he ſhould not be long with them to adviſe, inſtruct, and caution them: *leſt ye forget the covenant of the Lord your God, which he made with you*; what that required of them, and what was promiſed unto them on the performance of it, and what they muſt expect ſhould they break it, and particularly be ſo forgetful of it, and the firſt articles in it, as follows: *and make you a graven image, or the likeneſs of any thing which the Lord thy God hath forbidden thee*; a graven image in the likeneſs of men or women, of any beaſt on the earth, or fowl in heaven, or fiſh in the ſea.

℣. 24. *For the Lord thy God is a conſuming fire*, &c.] To his enemies; his wrath is like fire to burn up and deſtroy all that oppoſe him and break his commands, and eſpecially idolaters; whoſe ſin of all others is the moſt provoking to him, ſince it ſtrikes at his being, his honour and glory; wherefore it follows, even *a jealous God*; who is jealous of his honour in matters of worſhip, and will not ſuffer his glory to be given to another, nor his praiſe to graven images, without reſenting it or puniſhing for it.

℣. 25. *When thou ſhalt beget children and childrens children*, &c.] Children and grand-children, and ſeveral ages and generations have paſſed: *and ſhalt have remained long in the land*; many years and even ages, or have grown old[h] in it: now they were in their infancy, and as ſuch were about to enter into it; during the times of the judges, they were in their childhood, or youth; in the times of *David* and *Solomon*, they were in their manhood; after that, in their decline; and in the times of *Jeconiah* and his brethren, in their old age, when for their ſins they were carried captive: *and ſhall corrupt* yourſelves, *and make a graven image, or the likeneſs of any thing*; ſee the note on ℣. 16. *and ſhall do evil in the ſight of the Lord thy God, to provoke him to anger*; that ſin of idolatry, that God-provoking ſin, is chiefly intended.

℣. 26. *I call heaven and earth to witneſs againſt you this day*, &c.] Should they be guilty of ſuch a ſin, ſince they were ſo ſtrongly and publickly cautioned againſt it; and even the heaven and the earth were called upon as witneſſes of the law being ſet before them, which ſo expreſly forbids it, chap. xxx. 19. *that ye ſhall ſoon utterly periſh from off the land, whereinto you go over Jordan to poſſeſs it*; though they were now about to go over *Jordan* and inherit the land of *Canaan*, yet they would not enjoy it long, but be taken and carried captive out of it; as the ten tribes were by *Salmaneſer* king of *Aſſyria*, and the two tribes by *Nebuchadnezzar* king of *Babylon*, and both for their idolatry and other crimes.

℣. 27. *And the Lord ſhall ſcatter you among the nations*, &c.] As they were by both captivities; the ten tribes were diſperſed among the cities of the *Medes*, and the two tribes throughout the empire of *Babylon*: *and ye ſhall be left few in number among the heathen, whither the Lord ſhall lead you*; or be *men of number*[i], ſo few that they might be eaſily numbered; which intimates that it ſhould be otherwiſe with them than when in *Egypt*; there they were multiplied and increaſed the more they were afflicted, but in theſe captivities they ſhould be greatly diminiſhed.

℣. 28. *And there ye ſhall ſerve gods, the work of mens hands, wood and ſtone*, &c.] Idols made by men, cut out of wood and ſtone; theſe they ſhould be enticed into the ſervice of, or compelled to ſerve; which was ſtill more brutiſh and ſtupid than to worſhip the ſun, moon and ſtars, which were not the works of mens hand, but the glorious works of the eternal God. But ſince in their captivities they were not ſubject to idolatry, but were cured of it thereby; another ſenſe of the words is given by ſome, as by *Onkelos* and *Jonathan*, who paraphraſe the words of ſerving the people, that ſerve idols; but what follows confirms the firſt ſenſe: *which neither ſee, nor hear, nor taſte, nor ſmell*; ſenſeleſs things, which have none of the ſenſes of ſeeing, hearing and ſmelling, nor the faculty of eating, which they need not to ſupport life, of which they are deſtitute; and therefore it muſt be monſtrous ſtupidity to worſhip ſuch lifeleſs, ſenſeleſs objects; ſee *Pſ.* cxv. 4, 5, 6, 7.

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[g] Maimon. & Bartenora in Miſn. Celim. c. 8. § 9. & Jarchi in loc.

[h] ונושנתם inveteraveritis, Montanus; veteres facti fueritis, Junius & Tremellius, Piſcator; ſenueritis, Vatablus.

[i] מתי מספר Viri numeri, Montanus, Druſius.

℣. 29. *But if from thence thou ſhalt ſeek the Lord thy God*, &c.] By prayer and ſupplication, acknowledging and confeſſing ſin, and deſiring that God would be gracious and forgive it, and bring them out of their miſerable condition; even if out of thoſe depths of affliction and diſtreſs, and though ſcattered about in the world, and in the uttermoſt parts of it: *thou ſhalt find him*; to be a God hearing and anſwering prayer, gracious and merciful, ready to help and deliver: *if they ſeek him with all their heart and with all their ſoul*; ſincerely and affectionately.

℣. 30. *When thou art in tribulation*, &c.] In a ſtrange land, in the power of a foreign enemy, and uſed ill: *and all theſe things are come upon thee*; captivity, thraldom, hard labour, and want of the neceſſaries of life: even *in the latter days*; in their preſent captivity for the rejection of the Meſſiah: *if thou turn to the Lord thy God*; as the *Jews* will when they are converted and brought to a ſenſe of their ſin, and of their need of Chriſt, and ſeek to him as their Saviour, as they will do in the latter day, *Hoſ.* iii. 5. and 2 *Cor.* iii. 16. *and ſhalt be obedient unto his voice*; not of the law only, but of the goſpel alſo, proclaiming peace, pardon, righteouſneſs and ſalvation by him whom they have pierced.

℣. 31. *For the Lord thy God is a merciful God*, &c.] In Chriſt, in whom he has proclaimed his name as ſuch, of which *Moſes* had a comfortable view, *Exod.* xxxiv. 6, 7, 8. and therefore could atteſt it from his own knowledge and experience: *he will not forſake thee*; though in a ſtrange country, but bring them from thence into their own land again, and favour them with his gracious preſence in his houſe and ordinances: *neither deſtroy thee*; from being a people; and in a very wonderful manner are they preſerved among the nations of the earth to this day: *nor forget the covenant of thy fathers, which he ſware unto them*; that a Saviour ſhould come and turn away ungodlineſs from them, and take away their ſins; ſee *Rom.* xi. 26, 27.

℣. 32. *For aſk now of the days that are paſt, which were before thee*, &c.] Enquire into and conſult the annals of former times, of ages paſt: *ſince the day that God created man upon the earth*; trace them quite up to the creation of the world, and men in it: *and* aſk *from the one ſide of heaven to the other*; traverſe the whole globe, and examine the records of every nation in it in both hemiſpheres: *whether there hath been* any ſuch thing *as this great thing* is, *or hath been heard like it?* whether they can give any account of any thing ſeen, heard or done like what follows; ſuggeſting that they cannot furniſh out an inſtance to be mentioned with it.

℣. 33. *Did* ever *people hear the voice of God ſpeaking out of the midſt of fire*, &c.] None ever heard the voice of God as they did, much leſs ſpeaking ſuch words as they heard, and ſtill leſs out of the midſt of fire, which was their caſe; ℣. 12, 15. *as thou haſt heard, and live?* which was ſtranger ſtill, when they might have expected they ſhould, and doubtleſs feared they would be, as it was wonderful they were not, conſumed by it.

℣. 34. *Or hath God aſſayed to go and take him a nation from the midſt of* another *nation*, &c.] As he now had done, namely the nation of *Iſrael* out of the nation of the *Egyptians*; this he not only had aſſayed to do, but had actually done it; whereas no ſuch inſtance like it could be produced, and eſpecially as done in the manner this was: *by temptations, by ſigns, and by wonders, and by war*; the word *temptations* may be conſidered as a general word, as *Aben Ezra* thinks, and may ſignify the temptations by ſigns, *&c.* or the various eſſays and trials, ways, means and methods taken by the Lord to bring about the event; by *ſigns* may be meant thoſe which were required of *Moſes*, and done by him before the people of *Iſrael*, and before *Pharaoh*, as proofs of his miſſion from the Lord, *Exod.* iv. 1—9. 30. and vii. 9; and by *wonders*, the ten plagues of *Egypt*, which were done by a ſupernatural and miraculous operation and were amazing things; ſee *Pſ.* lxxviii. 11, 12, 13; and by *war*, either the ſlaying of the firſt-born, with the deſtruction of the judges and gods of *Egypt*, as *Aben Ezra*; or the Lord's fighting for *Iſrael* at the *Red Sea*, as *Jarchi*; he ſaved them and deſtroyed the *Egyptians*, and ſhewed himſelf to be a man of war, *Exod.* xiv. 14, 25. and xv. 3. *and by a mighty hand and ſtretched out arm*; phraſes frequently uſed when this affair is ſpoken of, and are expreſſive of the mighty power of God in the above inſtances, and in the iſſue of them, bringing *Iſrael* out of *Egypt*; though *Aben Ezra* interprets it of the pillar of fire and cloud in which the Lord went before them: *and by great terrors*; which the ſame writer interprets of the drowning of *Pharaoh* and his hoſt in the ſea, and dividing it for *Iſrael*; but may be underſtood not only of the terrors which poſſeſſed him and his people then, but at other times, eſpecially at the time of the thunder and lightning, and when they ſat in thick darkneſs, and particularly when all their firſt-born were ſlain; ſee chap. xxvi. 8. *according to all that the Lord your God did for you in Egypt before your Eyes*; among the men of *Egypt*, as the above writer, *Pharaoh* and his courtiers: the above things were done as before them for their terror, ſo before *Iſrael* for their encouragement.

℣. 35. *Unto thee it was ſhewed*, &c.] What the Lord did in *Egypt*: *that thou mighteſt know that the Lord he* is God, there is *none elſe beſides him*; that he is the one only living and true God, and there is no other: this phraſe is often uſed by the prophet *Iſaiah*, to expreſs the ſame great article of faith.

℣. 36. *Out of heaven he made thee to hear his voice, that he might inſtruct thee*, &c.] Thunder is the voice of God, and by which he inſtructs men in the greatneſs of his power, *Job.* xxvi. 14. and xl. 9. and *Pſ.* xxix. 3, *&c.* unleſs his voice in giving the law, which was for the inſtruction of *Iſrael*, is meant; for that was heard on earth, on mount *Sinai*, to which the following refers: *and upon earth he ſhewed thee his great fire*; on mount *Sinai*, which burned with it: *and thou heardeſt his words out of the midſt of the fire*; the ten commands, and therefore may well be called a fiery law; ſee ℣. 12, 15. 33.

℣. 37. *And becauſe he loved thy fathers*, &c.] Not their immediate fathers, whoſe carcaſſes fell in the wilderneſs, and entered not into the good land becauſe of their unbelief, but their more remote fathers or anceſtors, *Abraham*, *Iſaac* and *Jacob*, who had ſome ſingular teſtimonies of the love of God to them. *Abraham* is called the friend of God, and *Iſaac* was the ſon of promiſe in whom the ſeed was called; and *Jacob* is particularly ſaid to be loved by God, when *Eſau* was hated: *therefore he choſe their ſeed after them*; not to eternal life and ſalvation, but to the enjoyment of external bleſſings and privileges, to be called by his name, and to ſet up his name and worſhip among them, and to be a ſpecial people to him above all people on the earth, as to outward favours both civil and eccleſiaſtical: *and brought thee out in his ſight with his mighty power out of Egypt*; which was done not only in the ſight of the *Egyptians* openly, they not daring to hinder them, as the wonders wrought to oblige them to let them go out, done in the ſight of the *Iſraelites* as before obſerved, but in the ſight of God, he going before them in the pillar of cloud and fire, ſmiling upon them the *Iſraelites*, and looking with a frown upon the hoſt of the *Egyptians*, and conducting the people by the angel of his preſence.

ỳ. 38. *To drive out nations from before thee, greater and mightier than thou* art, &c.] The ſeven nations of the land of *Canaan*, which were more in number and mightier in power and ſtrength than they, and particularly the *Amorites*, who were already driven out and diſpoſſeſſed of their country, even the kingdoms and nations of *Sihon* and *Og*: *to bring thee in to give thee their land* for *an inheritance, as* it is *this day*; referring, as *Aben Ezra* obſerves, to the inheritance of the land of the two kings of the *Amorites*, which the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh* were put into the poſſeſſion of already.

ỳ. 39. *Know therefore this day, and conſider* it *in thine heart*, &c.] Own and acknowledge it now with thy mouth, and lay it up and conſider it in thine heart hereafter, as a truth of the greateſt importance to be profeſſed and held faſt, and to be thought of and meditated upon continually, and never to be forgotten: *that the Lord he* is *God in heaven above, and upon the earth beneath*; that he has made both, and is the poſſeſſor and lord of them, and does what he pleaſes with them; that the one is his throne, his dwelling-place, and the other his footſtool; and that the inhabitants of both are his creatures, and under his authority and command, and he can diſpoſe of them as he pleaſes: there is *none elſe*; no God in heaven or in earth beſide him.

ỳ. 40. *Thou ſhalt keep therefore his ſtatutes, and his commandments*, &c.] All his laws, moral, ceremonial and judicial, partly being under obligation to him for all the great and good things done by him for them before enumerated, and partly and chiefly becauſe he is the Lord God in heaven and in earth, and has a right to command and ought to be obeyed: *which I command thee this day*; in the name of the Lord, and which he repeated, opened and explained, and charged them afreſh to obſerve; otherwiſe they were ſuch that had been given long ago: *that it may go well with thee, and with thy children after thee*; that they and theirs might enjoy temporal mercies, and continue in the land of *Canaan*, and partake of all the bleſſings in it as follows, and of the ſanctuary of the Lord, and the privileges of it: *and that thou mayeſt prolong thy days upon the earth, which the Lord thy God giveth thee for ever*; that is, that they and theirs might live long in the land of *Canaan*, which the Lord gave for an inheritance for ever, provided they kept his law, and were obedient to his commands; ſee *Deut*. vi. 25. *Iſ*. i. 19. and tho' they have had ſeveral interruptions by their captivities, and eſpecially by their preſent very long one, yet when they ſhall return and ſeek the Lord their God, and *David* their king, they ſhall have their land reſtored to them again, and ſhall never more be diſpoſſeſſed of it.

ỳ. 41. *Then Moſes ſevered three cities*, &c] To be cities of refuge, according to the command of God, *Numb*. xxxv. 14. this he did when he had conquered the two kingdoms of the *Amorites*, that God had given them for an inheritance to the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*, ỳ. 38. though *Jarchi* ſays, and ſo other *Jewiſh* writers, that perſons were not received into them until the three cities appointed in the land of *Canaan* were ſeparated for the like uſe; ſee the note on *Numb*. xxxv. 14. and theſe were, *on this ſide Jordan, toward the riſing ſun*; on that ſide of the river on which the plains of *Moab* lay, and the kingdoms of the *Amorites*, and to the eaſt of *Jordan*: ſo *Jarchi* remarks "on that ſide which is on the eaſt of *Jordan*"; ſee *Joſh*. xx. 8.

ỳ. 42. *That the ſlayer might flee thither*, &c.] For refuge; the ſlayer of a man, but not any ſlayer, but *which ſhould kill his neighbour unawares*; by accident to him, without any deſign and intention to kill him; ignorantly, as the *Septuagint* verſion; and ſo *Onkelos*: *and hated him not in times paſt*; it having never appeared that there had been a quarrel between them, and that the ſlayer had ſhewn any enmity to the man ſlain any time before the fact, or bore a grudge againſt him, or ſpite unto him: *and that fleeing unto one of theſe cities he might live*; in peace and ſafety unto his own death, or unto the death of the high prieſt, when he was releaſed from his confinement to the city of his refuge, and might return to his tribe, houſe, family, and poſſeſſions.

ỳ. 43. Namely *Bezer in the wilderneſs*, &c.] In *Joſh*. xx. 8. it is added *upon the plain*, this perhaps was the wilderneſs of *Moab*, in the plains of it, the ſame with *Bozrah*, *Jer*. xlviii. 24. ſee chap. ii. 8. and 1 *Maccab*. v. 28. it was in the *plain country of the Reubenites*, or lay in that part of the country which was allotted to them, and which they gave to the *Levites*, 1 *Chron*. vi. 78. *and Ramoth in Gilead of the Gadites*; it lay in that part of mount *Gilead*, and among the cities of it, which fell to the ſhare of the tribe of *Gad*, and was by them given to the *Levites*, 1 *Chron*. vi. 80. this city is frequently in ſcripture called *Ramoth-Gilead*; ſee 1 *Kings* iv. 13. and xxii. 20. *and Golan in Baſhan, of the Manaſſites*, or *Gaulon*, as the *Septuagint*, and from hence the country round about was called *Gaulanitis*; all *Baſhan* the kingdom of *Og*, was given to the half tribe of *Manaſſeh*, and out of it this city was given by them to the *Levites*, 1 *Chron*. vi. 71. and appointed a city of refuge: now as theſe cities were typical of Chriſt, there may be ſomething obſerved in the names of them as agreeing with him. *Bezer* ſignifies a *fortified place*; Chriſt is the fortreſs, mountain, and place of defence for his people, and ſtrong hold to which the priſoners of hope turn, the ſtrong tower whither the righteous run and are ſafe. *Ramoth* ſignifies *exaltations*; which may point both at the exaltation of Chriſt in human nature at the right hand of God, and the exaltation of his people by him, who are raiſed by him from a low eſtate to ſit among princes, and to inherit the throne of glory, and by whom he is exalted in his perſon, office, and grace. *Golan* ſignifies *revealed* or manifeſted; ſo *Chriſt* has been manifeſt in the fleſh, and is revealed to ſinners, when they are called by his grace; to whom they flee for refuge, and lay hold on him, the hope ſet before them.

℣. 44. *And this* is *the law which Moſes ſet before the children of Iſrael*;] Not the law concerning the cities of refuge, but the law of the ten commands repeated in the following chapter; ſo *Jarchi* remarks, "this which he ſhould ſet in order after "this ſection;" as he does in the next chapter, where he repeats in order the ten precepts, and makes obſervations on the manner of the delivery of them, and urges obedience to them.

℣. 45. *Theſe* are *the teſtimonies, and the ſtatutes, and the judgments*, &c.] The laws moral, ceremonial, and judicial, delivered in the following chapters; which are renewed, repeated, and explained: *which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt*; in the third month after they came from thence, theſe laws were delivered to him at mount *Sinai*, and he declared them to them; and now afreſh, near 40 years after, repeated them to them in the plains of *Moab*.

℣. 46. *On this ſide Jordan, in the valley, overagainſt Beth-peor*, &c.] Where the *Iſraelites* abode ſome time; ſee *ch.* iii. 29. *in the land of Sihon king of the Amorites, who dwelt at Heſhbon*; which was now conquered, and in the hands of the *Iſraelites*: *whom Moſes and the children of Iſrael ſmote after they came out of Egypt*; not as ſoon as, or quickly after they came from thence; for it was but a few months ago, ſince this conqueſt was made, whereas it was near forty years ſince they came out of *Egypt*.

℣. 47. *And they poſſeſſed his land, and the land of Og king of Baſhan*, &c.] Seized upon them, and took them as their own, and divided them for an inheritance among two of their tribes and half another: *two kings of the Amorites*; which is more than once obſerved, that it might be taken notice of, that theſe were of the nations of the *Canaanites Iſrael* were to root out, and poſſeſs their land: *which* were *on this ſide Jordan toward the ſun riſing*; which lands and kingdoms lay to the eaſt of *Jordan*, on that ſide of it on which were the plains of *Moab*, where *Moſes* and *Iſrael* now were.

℣. 48. *From Aroer which* is *by the bank of the river Arnon*, &c.] A city of *Moab*, which was ſituated on the bank of the river *Arnon*, that was on the border of *Moab*, ch. ii. 36. and iii. 12. *even unto mount Sion which* is *Hermon*; the meaning is, that the lands of theſe two kings conquered by *Iſrael* reached from the city *Aroer* on the river *Arnon* to mount *Hermon*, the one being the ſouthern, the other the northern boundary of them. Here *Hermon* has another name *Sion*, and is to be carefully diſtinguiſhed from mount *Zion* near *Jeruſalem*; it lying in a different country, and being written with a different letter in the *Hebrew* language. In the *Septuagint* verſion it is called Seon, and by the *Targums* of *Jonathan* and *Jeruſalem* the mount of ſnow; ſee the note on ch. iii. 9.

℣. 49. *And all the plain on this ſide Jordan eaſtward*, &c.] The plains of *Moab*, on that ſide of *Jordan* to the eaſt: *even unto the ſea of the plain*; the ſea of *Sodom*, the ſalt ſea: *under the ſprings of Piſgah*; that roſe from mount *Piſgah*, the ſame with *Aſhdoth-Piſgah*, ch. iii. 17.

CHAP. V.

IN this chapter *Moſes*, after a ſhort preface, ℣. 1—5. repeats the law of the decalogue, or ten commands, with ſome little variation, ℣. 6—21. and then reminds the *Iſraelites* of the terrible manner in which it was delivered to them, ℣. 22, 23. which put them upon making a requeſt that *Moſes* might be a mediator between God and them, and hear what the Lord had to ſay, and report it to them; to which they promiſed obedience, ℣. 24—27, and which being agreeable to the Lord was granted ℣. 28—31. and this laid them under a greater obligation to obſerve the commands of God, and keep them, ℣. 32, 33.

℣. 1. *And Moſes called all Iſrael*, &c.] The heads of the ſeveral tribes, and elders of the people, as he had on occaſion been uſed to do; unleſs it can be thought that at different times he repeated the following laws to ſeparate parties and bodies of them, until they had all heard them: *and ſaid unto them, hear, O Iſrael, the ſtatutes and judgments which I ſpeak in your ears this day*; the laws moral, ceremonial, and judicial, which he was about to repeat, and afreſh declare unto them, being what they had all a concern in, and under obligation to regard.

℣. 2. *The Lord our God made a covenant with us in Horeb*;] Which is *Sinai*, as *Aben Ezra* obſerves; it being the ſame mountain, only it had two tops, which bore theſe different names; for certain it is that the decalogue after repeated was given at *Sinai*, and had the nature and form of a covenant; ſee *Exod.* xxiv. 7, 8.

℣. 3. *The Lord made not this covenant with our fathers*, &c.] That is, not with them only, as *Jarchi*, *Aben Ezra*, and *Abendana* remark; for certain it is that this covenant was made, or law was given, to the immediate fathers of this preſent generation of *Iſraelites*, whoſe carcaſes had fallen in the wilderneſs; unleſs this is to be underſtood of their more remote anceſtors, *Abraham*, *Iſaac*, and *Jacob*, with whom the covenant of grace was made, or afreſh made manifeſt, eſpecially with the former; when the law, the covenant here ſpoken of, was not delivered until 430 years after, *Gal.* iii. 16, 17. *but with us*, even *us who are all of us here alive this day*; many of them were then preſent at the giving of the law, and though under twenty years of age, could remember it, and the circumſtances of it; and beſides, they were the ſame people to whom it was given, though not conſiſting wholly of the ſame individuals.

℣. 4. *The Lord talked with you face to face in the mount*, &c.] Meaning not in that free, friendly, and familiar manner, in which he ſometimes talked with *Moſes*, of whom this phraſe is uſed, *Exod.* xxxiii. 11. but publickly, audibly, clearly, and diſtinctly, or without the interpoſition of another; he did not ſpeak to them by *Moſes*, but to them themſelves; he talked to them without a middle perſon between them, as *Aben Ezra* expreſſes it; without making uſe of one to relate to them what he ſaid; but he talked to them directly, perſonally: *out of the midſt of the fire*; in which he deſcended, and with which the mountain was burning all the time he was ſpeaking; which made it very awful and terrible, and pointed at the terrors of the legal diſpenſation.

℣. 5. *I ſtood between the Lord and you at that time*, &c.] Between the Word of the Lord and you, as the *Targums* of *Onkelos* and *Jonathan*; that is, about that time, not at the exact preciſe time the ten commandments were delivered, for theſe were ſpoken immediately to the people; but when the ceremonial law was given, which was ordained by angels, in the hand of a mediator, *Gal.* iii. 19. and which was at the requeſt of the people as follows, terrified by the appearance of the fire out of which the moral law was delivered: *to ſhew you the word of the Lord*; not the decalogue, that they heard with their own ears, but the other laws which were afterwards given, that were of the ceremonial and judicial kind: *for ye were afraid by reaſon of the fire, and went not up into the mount*; leſt they ſhould be conſumed by it; and indeed bounds were ſet about the mount, and they were charged not to break through: *ſaying*; this word is in connexion with the preceding verſe, the Lord's talking out of the midſt of the fire, when he ſaid what follows.

℣. 6. *I am the Lord thy God*, &c.] This is the preface to the ten commandments, and is the ſame with that in *Exod.* xx. 2. ſee the note there; and thoſe commands are here delivered in the ſame order, and pretty near in the ſame words, with a little variation, and a few additions; which I ſhall only obſerve, and refer to *Exod.* xx. for the ſenſe of the ſeveral laws.

℣. 12. *Keep the ſabbath-day to ſanctify it*, &c.] Or obſerve it, by ſetting it apart as a time of natural reſt, and for the performance of holy and religious exerciſes; ſee *Exod.* xx. 8. where the phraſe is a little varied, *remember the ſabbath-day to keep it holy*; it having been inſtituted before: *as the Lord thy God hath commanded thee*; not at *Sinai* only, for the ſame might then have been obſerved of all the reſt of the commands, but before the giving of the law, at the firſt of the manna; ſee *Exod.* xvi. 23.

℣. 14. *Nor thine ox, nor thine aſs*, &c.] In *Exod.* xx. 10. it is only in general ſaid, *nor thy cattle*; here by way of illuſtration and explanation the ox and the aſs are particularly mentioned; the one being uſed in plowing ground, and treading out the corn, and the other in carrying burdens; and it is added, *nor any of thy cattle*; as their camels, or whatever elſe they were wont to uſe in any kind of ſervice; they were none of them to do any kind of work on the ſabbath-day. The following clauſe alſo is not uſed before, which expreſſes the end of this inſtitution: *that thy man-ſervant and thy maid-ſervant may have reſt as well as thee*; which if the cattle had not reſt, they could not have, being obliged to attend them at the plow or elſewhere; and this reſpects not only hired, but bond-ſervants and maidens.

℣. 15. *And remember that thou waſt a ſervant in the land of Egypt*, &c.] Even a bond-ſervant; for *Egypt* was an houſe of bondage, and there the *Iſraelites* were made to ſerve in hard bondage; of which they are reminded, that their hearts might be touched with it, and inclined to ſhew pity to perſons in ſomewhat ſimilar circumſtances; calling to mind how ſweet a little reſt would have been unto them when in *Egypt*: *and that the Lord thy God brought thee out thence, through a mighty hand and by a ſtretched out arm*; ſignifying that their deliverance from their ſtate of bondage was not owing to themſelves, nor to any creature, but to the mercy and kindneſs of God, and to his almighty power; and therefore they were under the greateſt obligations to obſerve any command and inſtitution of his he ſhould think fit to make; and particularly this of the ſabbath, which was made on that account, as follows: *wherefore the Lord thy God commanded thee to keep the ſabbath-day*; in commemoration of their reſt from *Egyptian* bondage.

℣. 16. *Honour thy father and thy mother, as the Lord thy God hath commanded thee*, &c.] And is the firſt commandment with promiſe, as the apoſtle obſerves, *Eph.* vi. 2, 3. with a promiſe of long life and happineſs in the land of *Canaan*, as follows: *that thy days may be prolonged*; ſee *Exod.* xx. 12. here it is added, *and that it may go well with thee*; and which the apoſtle alſo has in the place referred to: *in the land which the Lord thy God giveth thee*; the land of *Canaan*; which the ſame apoſtle explains to a greater latitude, *that thou mayeſt live long on the earth*; applying it to *Chriſtians* under the goſpel-diſpenſation, whether *Jews* or *Gentiles*.

℣. 17, 18, 19, 20. *Thou ſhalt not kill*, &c.] The following commands begin with the copulative *and*, different from the manner in which they are expreſſed, *Exod.* xx. which joins theſe together, and them with the preceding ones; hence the law is by ſome ſaid to be one copulative, and may ſerve to illuſtrate a paſſage in *Jam.* ii. 10.

℣. 21. *Neither ſhalt thou deſire thy Neighbour's wife*, &c.] Here a neighbour's wife is put before his houſe, different from *Exod.* xx. 17. and *his field* is added, which with what follows take in every thing that is a man's property; and which is not to be deſired or coveted in an unlawful manner by another, and much leſs ſhould any means be made uſe of to deprive him of it; but *luſt* is the thing intended and prohibited, be it after what it may, which is another man's; ſee *Matth.* v. 28. *Rom.* vii. 7. of a man's field, ſee *Iſ.* v. 8. *Mic.* ii. 2.

℣. 22. *Theſe words the Lord ſpake unto all your aſſembly in the mount*, &c.] The above ten words or commands, which were ſpoken ſo audibly and loudly by the Lord himſelf on mount *Sinai*, that the whole congregation of the people of *Iſrael* heard them: *out of the midſt of the fire, of the cloud, and of the thick darkneſs*; in which the Lord was; ſee ch. iv. 11. with *a great voice, and he added no more*; ceaſed ſpeaking; after he had delivered the ten commands, he ſaid no more at that time. The *Targum* of *Jonathan* is, "with a great voice which ceaſed not." It ceaſed not until all were delivered, and then it did; it was a continued voice, yet clear and diſtinct: *and he wrote them in two tables of ſtone*; marble ſtone, as the *Targum* of *Jonathan*; which is much more likely than what the paraphraſe has on ch. iv. 13. this is an emblem of the duration of the law: *and delivered them unto me*; to *Moſes*, and by him to be delivered to the people, who though they had heard them would be apt to forget them; and therefore they were written, that they might read them, and meditate on them, and be careful to keep them.

℣. 23. *And it came to paſs when ye heard the voice out of the midſt of the darkneſs*, &c.] The thick darkneſs, where God was, and with which the mountain was covered, *Exod* xx. 21. *for the mountain did burn with fire*; which is a reaſon both why the Lord ſpoke out of the midſt of the fire, the mountain on which he deſcended burning with it; and alſo for his ſpeaking out of the midſt of darkneſs, becauſe not only a thick cloud covered the mountain, but it was altogether on a ſmoke, which aſcended as the ſmoke of a furnace, *Exod.* xix. 16, 18. *That ye come near unto me*, even *all the heads of your tribes and your elders*; or wiſe-men, as the *Targum* of *Jonathan*; by which it appears that not only the common people were affrighted at what they heard and ſaw on mount *Sinai*, but thoſe of the firſt rank and eminence among them, who were the moſt famous for their authority and wiſdom.

℣. 24. *And ye ſaid, behold the Lord our God hath ſhewed us his glory and his greatneſs*, &c.] In deſcending on mount *Sinai* in the manner he did, and giving the law from thence with ſuch ſolemnity; for there was a glory in the miniſtration of it, as the apoſtle argues 2 *Cor.* iii. 7—11. it being delivered with ſo much majeſty, and ſuch a glorious apparatus attending it; ſee *Deut.* xxxiii. 2. *Aben Ezra* interprets this of the appearance of fire in which the Lord was, *and his greatneſs*, of the thunders and lightnings, and the voice of the trumpet: *and we have heard his voice out of the midſt of the fire*; the ten words, as the ſame interpreter rightly notes, which were vocally and audibly expreſſed out of the fire: *we have ſeen this day, that God doth talk with man, and he liveth*; they had proof of it in themſelves; God had been talking with them out of the fire, and yet it did not reach and conſume them, but they were ſtill alive.

℣. 25. *Now therefore why ſhould we die*, &c.] Since we are now alive, and have ſo wonderfully eſcaped the danger we were expoſed unto, let us be careful that we are not liable to it again: *for this great fire will conſume us*; if it continues, and we are expoſed to it; perhaps ſome of them might remember the fire that burnt in the uttermoſt parts of the camp at *Taberah*, and the deſtruction of *Korah* and the 250 men with him by fire, *Numb.* xi. 1. and xvi. 35. *if we hear the voice of the Lord our God any more, then we ſhall die*; for it was ſuch a voice of words, they could not endure as to the matter of them, and therefore intreated the word might not be ſpoken to them any more; it being the killing letter, and the miniſtration of condemnation and death; and the manner in which it was delivered was ſo terrible, that they concluded they could not live, but muſt die if they heard it again; and imagined that if the fire continued, the flames of it would ſpread and reach them, and they would not be able to eſcape them.

℣. 26. *For who* is there *of all fleſh*, &c.] What man was there in any age, that was ever heard of or can be named: *that hath heard the voice of the living God*; who lives in and of himſelf, and is the author and giver of life to all his creatures, whereby he is diſtinguiſhed from and is oppoſed unto the lifeleſs deities of the *Gentiles*; and which makes him and his voice heard the more awful and tremendous, and eſpecially as *ſpeaking out of the midſt of the fire*; which was the preſent caſe: *as we* have *and lived?* of this there never was the like inſtance; for though ſome had ſeen God and lived, as *Jacob* did, and therefore called the name of the place where he ſaw him *Penuel*, *Gen.* xxxii. 30. and *Moſes* had heard the voice of the angel of the Lord out of a buſh, which ſeemed to be burning, and was not conſumed, *Exod.* iii. 2, 4. yet none ever heard the voice of the Lord out of real fire, and particularly expreſſing ſuch words as he did, but the *Iſraelites*. *Zoroaſtres*, the founder of the *Magi* among the *Perſians*, and of their religion, ſeems to have had reſpect to this, and to have applied falſly this to himſelf, which belonged to *Moſes* and the people of *Iſrael*; for it is ſaid[k], "one "reaſon the *Perſians* have fire in ſo much venera- "tion is, becauſe they ſay that *Zoroaſtres* being "caught up to heaven, did not ſee God, but "heard him ſpeaking with him out of the midſt of "fire."

℣. 27. *Go thou near*, &c] To the mount, and to God on it: *and hear all that the Lord our God ſhall ſay*; for they ſuppoſed by the continuance of the Lord on the mount, and the fire burning on it, that he had more to ſay, which they were not averſe to hear; but deſired it might be not immediately delivered to them, but by the means of *Moſes*; the ſound of the words, and the ſight of the fire, being ſo terrible to them: *and ſpeak thou unto us all that the Lord our God ſhall ſpeak unto thee*; they did not doubt, knowing the faithfulneſs of *Moſes*, his declaring all unto them that ſhould be told him by the Lord; and they were deſirous that he ſhould, they did not want to have any thing withheld from them, only they could not bear to ſee and hear things immediately from the Lord: *and we will hear it and do it*; hearken to it, and receive it as the word of God, and not man, and yield a ready and chearful obedience, even to every thing that ſhould be required; ſee *Exod.* xx. 19. and xxiv. 3—7.

℣. 28 *And the Lord heard the voice of your words, when ye ſpake unto me*, &c.] Not only in a general way, as he hears and knows all that is ſpoken by men; for there is not a word on the tongue, formed upon it, and uttered by it, but what is altogether known to him; but in a ſpecial and particular manner obſerved, took notice of, approved, and was well pleaſed with what theſe people ſaid: *and the Lord ſaid unto me, I have heard the voice of the words of this people which they have ſpoken unto thee*; not only heard the ſound of them, but took notice of the ſenſe and meaning of them, and liſtened to them with pleaſure and delight: *they have well ſaid all that they have ſpoken*; expreſſing ſuch an awe and reverence of the divine majeſty, deſiring to have a mediator between God and them, and purpoſing and promiſing to hearken to and obey whatſoever he ſhould command by him.

℣. 29. *Oh that there were ſuch an heart in them*, &c.]. Not that there is properly ſpeaking ſuch volitions and wiſhes in God; but, as *Aben Ezra* obſerves, the ſcripture ſpeaks after the language of the children of men; and may be conſidered as upbraiding them with want of ſuch an heart, and with weakneſs to do what they had promiſed; and at moſt as approving of thoſe things they ſpoke of as grateful to him, and profitable to them: the words may be rendered, *who will give*[l] *that they had ſuch an heart*; not to me, but to them, as *Aben Ezra* notes; they can't give it to themſelves, nor can any creature give it to them; none but God can, and therefore they ought to have prayed to him to give them an heart to hearken and do; agreeable to which is the *Arabic* verſion, "it "is to be wiſhed by them, that ſuch an heart "would continue with them;" which they by their language ſignified was in them: *that they would fear me*; which is not naturally in the heart of man, is a gift of God, a part of the covenant of grace, is implanted in regeneration, and is no inconſiderable branch of it; it is oppoſed to pride, and is conſiſtent with faith and joy, and is increaſed by views of the grace and goodneſs of God, and is a diſtinguiſhing character of a good man: *and keep all my commandments always*; not only one but all, and not only at ſome certain times but continually; and which are to be kept in faith from a principle of love, with a view to the glory of God, and in the ſtrength of Chriſt; and to this the fear of God is neceſſary, for where there is no fear of God, there is no regard to his commandments; but where there is a reverential fear of God, there are faith, hope, love, and every other grace; yea, the Spirit, the author of all, who is in the ſaints to enable them to walk in the ſtatutes of the Lord, and to keep his judgments and do them; and ſuch keep the commandments of God, not from a ſlaviſh fear, but from a ſenſe of divine goodneſs: *that it might be well with them, and with their children for ever*; for the fear of God, and the keeping of his commandments, iſſue in the good of men, in their own good, their inward peace, and ſpiritual welfare; in the good of others, their neighbours, ſervants, and children, by way of example and inſtruction; and even in the public peace and proſperity of a nation in which they dwell: not that theſe things are meritorious of eternal life, but are what are approved of by the Lord, and are grateful to him; which is the chief view in the expreſſion of the text.

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[k] Hyde Hiſt. relig. vet. Perſ. c. 8. p. 160.

[l] מי יתן quis det, V. L. Pagninus, Montanus, Vatablus, Druſius; quis dabit, Piſcator.

℣. 30. *Go ſay to them, get you into your tents again*;] Which they had left, being brought by *Moſes* at the direction of God to the foot of mount *Sinai*, to receive the law from his mouth; this being done they are ordered to return to their tents again, to their families, wives, and children.

℣. 31. *But as for thee, ſtand thou here by me*, &c.] On the mount by him whither he was called up; *Moſes* was not permitted to go to his tent when the children of *Iſrael* were, but was ordered to wait upon the Lord to receive inſtructions from him, which he was to communicate to the people, being a kind of a mediator between God and them, as they requeſted, and which was granted them: *and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgments*; all laws, moral, ceremonial, and judicial, which belong to them as men, as in a church-ſtate, and members of a body-politic: *which thou ſhalt teach them, that they may do* them; for all doctrine is in order to practice, without which all inſtructions, and theoretical notions, ſignify little; and theſe they were more eſpecially to do, and ſome of them peculiarly, *in the land which I give them to poſſeſs it*; the land of *Canaan*, and which laid on them no ſmall obligation to do the commandments of God; ſince of his free favour and good will, and as a pure gift of his, he had beſtowed upon them a land flowing with milk and honey, into which he was juſt now about to bring them; as nothing can more ſtrongly engage ſouls to a chearful obedience to the ſervice of God, whether in private or in public, than the conſideration of the great and good things which God of his rich grace beſtows upon them, and has promiſed to them, and prepared for them, and will quickly put them into the poſſeſſion of; and upon ſuch an account *Moſes* preſſes the obſervance of the commands of God in the following verſes.

℣. 32. *Ye ſhall obſerve to do therefore as the Lord your God doth command you*, &c.] Obſerve every precept as to matter and manner which the Lord has commanded, and that under a ſenſe of the great obligations laid on them by him, in giving them freely ſo good a land to poſſeſs: *you ſhall not turn to the right hand or to the left*; but walk in the way of the commandments of God, and not depart from them at all, but follow the Lord in his own ways fully. The phraſe is expreſſive of a ſtrict and cloſe attention to the word of God, without deviating from it in the leaſt; for every ſin, which is a tranſgreſſion of ſome command of God or another, is a going out of the way that directs unto; ſee *Iſ.* xxx. 21.

℣. 33. *Ye ſhall walk in all the ways which the Lord your God hath commanded you*, &c.] None are to be avoided or departed from on any conſideration whatever; ſee *Pſ.* cxix. 6. an inſtance of this we have in *Zacharias* and *Elizabeth*, *Luke* i. 6. *that ye may live*; corporally, comfortably in all the outward enjoyments of life needful for them, particularly in the poſſeſſion of the land of *Canaan*, and the benefits of it; for theſe promiſes of life upon obedience ſeem to reach no farther, unleſs as types and emblems of what is enjoyed through the obedience and righteouſneſs of Chriſt, as the following phraſes ſhew: *and* that it may *be well with you*, *and* that *ye may prolong* your *days in the land which ye ſhall poſſeſs*; the land of *Canaan*; though the *Jewiſh* writers [m] carry it farther, even to heaven and eternal happineſs; and ſo may we in the ſenſe before given.

CHAP. VI.

IN this chapter *Moſes* proceeds on in his exhortations to the people of *Iſrael*, to attend to the commandments of God, that it might be well with them, ℣. 1, 2, 3. and begins with a principal and fundamental article of religion, which deſerved their firſt and chief regard, the unity of God, and the love of him, ℣. 4, 5. which they were carefully to inſtruct their children in, and ever to be mindful of themſelves, ℣. 6—9. and when they were come into the land of *Canaan*, and into a plentiful enjoyment of all good things in it, they are exhorted to be careful not to forget the Lord their kind benefactor; but to fear him, ſerve him, and not go after other gods, ſince he is jealous of his honour and worſhip, ℣. 10—15. and not to tempt him, as they had done, but diligently keep his commandments, that it might be well with them in that land, ℣. 16—19. and when their children enquired the reaſon and meaning of ſuch teſtimonies, ſtatutes, and judgments, that were enjoined them, they were to give them the hiſtory of their caſe in *Egypt*, their deliverance from thence, the wonders that were wrought for them, and the introduction of them into the good land of *Canaan*; and to let them know that theſe commands were ſome of them in commemoration of theſe bleſſings; and by theſe they were laid under obligation to regard them all, and the rather ſince they were not only for the glory of God, but for their own good, ℣. 20—25.

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[m] Moreh Nevochim, par. 3. c. 27. p. 418.

℣. 1. *Now theſe* are *the commandments, the ſtatutes, and the judgments*, &c.] Not the ten commandments repeated in the preceding chapter, but all others, whether moral, ceremonial, or judicial, afterwards declared; for what *Moſes* now did was only to give a repetition and freſh declaration of ſuch laws as he had before received, and delivered to the people; and ſo the *Targum* of *Jonathan* thus paraphraſes this clauſe, "this is a declaration of "the commandments, ſtatutes, and judgments:" *which the Lord your God commanded to teach you*; that is, which he commanded him, *Moſes*, to teach them, though not fully expreſſed, as may be learned from ch. iv. 1, 5. and v. 31. *that ye might do* them *in the land whither ye go to poſſeſs it*; this is often obſerved, to imprint upon their minds a ſenſe of their duty, even of obedience to the laws of God, which they were carefully and diligently to perform in the land of *Canaan* they were going into, and by which they were to hold their poſſeſſion of it.

℣. 2. *That thou mighteſt fear the Lord thy God*, &c.] Being taught to know the greatneſs of his being, and the nature of his mind and will, and the manner of his worſhip; and not with a ſlaviſh fear, but with a filial one, a reverential affection for God; being inſtructed in their duty, as of children, to their God and father; ſee ch. v. 29. *to keep all his ſtatutes, and his commandments, which I command thee*; not in his own name, but in the name, and by the authority of God, whoſe miniſter and meſſenger he was; and all, having the ſtamp of divine authority on them, were to be obſerved and kept, and not one to be neglected or departed from: *thou and thy ſon, and thy ſon's ſon, all the days of thy life*; a man and his children, and grandchildren; he was to take care, that they kept all the commandments of the Lord as long as he lived, and had any concern with them: *and that thy days may be prolonged*; long life being reckoned a very great outward mercy; a long enjoyment of, and continuance in the land of *Canaan*, is chiefly deſigned, which is uſually expreſſed when this is obſerved; ſee ch. iv. 26, 40. and v. 16, 33.

℣. 3. *Hear therefore, O Iſrael, and obſerve to do it*, &c.] Or them, the commandments given them: *that it may be well with thee*; in body and eſtate: *and that ye may increaſe mightily*; not only in wealth and riches, but chiefly in numbers: *as the Lord God of thy fathers hath promiſed thee*; a promiſe of increaſe of numbers was frequently made to *Abraham*, *Iſaac*, and *Jacob*; as that their ſeed ſhould be as the ſtars of heaven, and as the duſt of the earth, and the ſand on the ſea-ſhore innumerable; ſee *Gen.* xv. 5. and xxii. 17. and xxvi. 4. and xxviii. 14. and this eſpecially *in the land that floweth with milk and honey*; a very common periphraſis of the land of *Canaan*, becauſe of the plenty of good things in it; ſee *Exod.* iii. 8.

℣. 4. *Hear, O Iſrael*, &c.] Theſe are the words of *Moſes*, ſtirring up the people to an attention to what he was about to ſay of this great and momentous article the unity of God, to prevent their going into polytheiſm and idolatry. From one of the words here uſed, the *Jews* call this ſection *Kiriath-ſhema*, which they oblige themſelves to read twice a day, morning and evening [n]; the laſt letter of the firſt word in this verſe, *Shema*, hear, and the laſt letter of the laſt word in it, *Echad*, one, are greater than ordinary; which ſeems deſigned to excite the attention to what is contained in this paſſage: *the Lord our God is one Lord*; the doctrine of which is, that the Lord who was the covenant-God and father of his people *Iſrael*, is but one *Jehovah*; he is *Jehovah*, the being of beings, a ſelf-exiſtent being, eternal and immutable; and he is but one in nature and eſſence; this appears from the perfection of his nature, his eternity, omnipotence, omnipreſence, infinity, goodneſs, ſelf-ſufficiency, and perfection; for there can be but one eternal, one omnipotent, one omnipreſent, one infinite, one that is originally and of himſelf good; one ſelf, and all ſufficient, and perfect being; and which alſo may be concluded from his being the firſt cauſe of all things, which can be but one; and from his relations to his creatures, as their king, ruler, governor, and law-giver. And for this purpoſe theſe words are cited in *Mark* xii. 29, 30. but then they no ways contradict the doctrine of a Trinity of perſons in the unity of the divine eſſence, the Father, Word, and holy Spirit, which three are one; the one God, the one *Jehovah*, as here expreſſed; ſee 1 *Joh.* v. 7. and ſo the ancient *Jews* underſtood this paſſage. In an ancient book of theirs it is ſaid [o] *Jehovah, Elohenu, Jehovah*, (i. e. *Jehovah*, our God, *Jehovah*); theſe are the three degrees with reſpect to this ſublime myſtery; *in the beginning God (Elohim) created the heavens and the earth*; and again [p] *Jehovah, Elohenu Jehovah*, they are one; the three forms (modes or things) which are one; and elſwhere [q] it is obſerved, there are two, and one is joined to them, and they are three; and when the three are one, he ſays to (or of) them, theſe are the two names which *Iſrael* heard, *Jehovah*, *Jehovah*, and *Elohenu* (our God) is joined unto them; and it is the ſeal of the ring of truth, and when they are joined they are one in one unity; which is illuſtrated by the three names the ſoul of man is called by, the ſoul, ſpirit, and breath; and elſwhere they ſay [r] the holy bleſſed God, and his ſhekinah, are called one; ſee *Joh.* x. 30.

℣. 5. *And thou ſhalt love the Lord thy God*, &c.] Which is the firſt and chief commandment in the law, the ſum and ſubſtance of the firſt table of it; and includes in it, or at leaſt has connected with it, knowledge of God, eſteem of him, delight in him, faith and truſt in him, fear and worſhip of him, and obedience to him, which when right ſprings from it. God is to be loved becauſe of the perfections of his nature, and the works of his hand, of nature, providence, and grace; and becauſe of the relations he ſtands in to men, and eſpecially to his own people; and becauſe of his peculiar love to them; and indeed he is to be loved by all men for his care of them, and bleſſings of goodneſs beſtowed on them; the manner in which this is to be done follows: *with all thine heart, and with all thy ſoul, and with all thy might*; with a ſuperlative love, above all creatures whatever; with the whole of the affections of the heart, with great fervency and ardour of ſpirit, in the ſincerity of the ſoul, and with all the ſtrength of grace a man has, with ſuch love that is as ſtrong as death. *Jarchi* interprets loving God with all the heart, that is, with thy heart not divided about God, a heart not divided between God and the creature; *all thy might* he interprets of mammon or ſubſtance; and indeed that is one way in which men may ſhew their love to God, by laying out their ſubſtance in his ſervice, and for the ſupport of his cauſe and intereſt in the world. *Aben Ezra* by the ***heart*** underſtands knowledge, and by the *ſoul* the ſpirit of man that is in his body, and by *might* perfect love in the heart.

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[n] Miſn. Beracot, c. 1. §. 1, 2.

[o] Zohar in Gen. fol. 1, 3.

[p] Ib. in Exod. fol. 18. 3, 4.

[q] Ib. in Num. fol. 67. 3.

[r] Tikkune Zohar, Correct. 47. fol. 86. 2.

℣. 6. *And theſe words which I command thee this day*, &c.] To hearken to, obſerve, and take notice of, that God is one, and is to be loved in the ſtrongeſt manner that poſſibly can be: *ſhall be in thine heart*; on the table of the heart, as the *Targum* of *Jonathan*; ſee 2 *Cor.* iii. 3. be cordially received, have a place in the affections of the heart, and be retained in mind and memory.

℣. 7. *And thou ſhalt teach them diligently unto thy children*, &c.] Care and diligence are to be uſed, and pains taken, to inſtruct children as ſoon as they are capable in the knowledge of God, and of his commandments; that they are to love him, fear him, ſerve, and worſhip him; this is to bring them up in the nurture and admonition of the Lord, *Eph.* vi. 4. it may be rendered *thou ſhalt whet* or *ſharpen them* [s], the words or commandments; it is expreſſive of diligence and induſtry in teaching, by frequent repetition of things, by inculcating them continually into their minds, endeavouring to imprint them there, that they may be ſharp, ready, and expert in them: *and ſhalt talk of them when thou ſitteſt in thine houſe*; at the time of meals, or at leiſure-hours, or even when employed in any buſineſs in the houſe which will admit of it; every opportunity ſhould be taken to inſtil the knowledge of divine things into their tender minds: *and when thou walkeſt by the way*; in a journey, and any of his children with him; or for diverſion, in the garden, field, or vineyard; occaſion may be taken on ſight of any of the works of creation to lead into a diſcourſe concerning God, his nature, perfections, and works, and the obligations his creatures lie under to love, fear, and ſerve him: *and when thou lieſt down, and when thou riſeſt up*; at the time of going to bed, and riſing from it; which as they are ſeaſons of prayer to God, may be improved in inſtruction of children.

℣. 8. *And thou ſhalt bind them for a ſign upon thine hand*, &c.] As a man ties any thing to his hand for a token, that he may remember ſomewhat he is deſirous of; though the *Jews* underſtand this literally, of binding a ſcroll of parchment with this ſection and others written in it, upon their left hand, as the *Targum* of *Jonathan* here interprets the hand: *and they ſhall be as frontlets between thine eyes*; and which the ſame *Targum* interprets of the *Tephilim*, or phylacteries, which the *Jews* wear upon their foreheads, and on their arms, and ſo *Jarchi*; of which ſee the note on *Matt.* xxiii. 5.

℣. 9. *And thou ſhalt write them upon the poſts of thine houſe, and on thy gates*;] To put them in mind of them when they went out and came in, that they might be careful to obſerve them; this the *Jews* take literally alſo, and write in a ſcroll of parchment this ſection with ſome paſſages; and, as the *Targum* of *Jonathan* here, fix them in three places, over againſt the bed-chamber, upon the poſts of the houſe, and on the gate at the right hand of it; and this is what they call the *Mezuzah*; and the account given of it is this. In a parchment prepared for the purpoſe, they write the words in *Deut.* vi. 4. to the 9th, and ch. xi. 13. to the 20th, and then roll up the parchment, and write on it *Shaddai*; and put it either into a cane (or reed) or elſe into a like hollow piece of wood, and ſo faſten it to the wall on the poſts of the door at the right hand of entrance; and thus as often as they go in and out, they make it a part of their devotion to touch this parchment, and kiſs it [t].

℣. 10. *And it ſhall be when the Lord thy God ſhall have brought thee into the land*, &c.] The land of *Canaan*, on the borders of which they now were, and were juſt going into: *which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee*; of his own free favour and good will, without any merit and deſert of theirs, and in which would be found *great and goodly cities, which thou buildedſt not*; large and capacious, delightfully ſituated, well built, and ſtrongly fortified, without any pains or expence of theirs; all ready for them to take poſſeſſion of, and dwell in; and ſo ſhould no longer reſide in tents or booths, as they had for forty years paſt, but in ſpacious and noble cities.

℣. 11. *And houſes full of all good things which thou filledſt not*, &c.] Not only full of good, convenient, and rich houſhold furniture, but of the fruits of the earth, of corn, and wine, and oil, and alſo perhaps of gold and ſilver: *and wells digged, which thou diggedſt not*; which in thoſe hot and dry countries were in much eſteem, and of great worth; ſee *Gen.* xxvi. 18—22. *vineyards and olive-trees which thou plantedſt not*; which *Canaan* abounded with much more than *Egypt*, where there were but few vines and olive-trees, though of both theſe there were more where the *Iſraelites* lived than elſe-where; ſee the note on *Gen.* xlvii. 11. and theſe therefore might be ſuch as they had ſeen in *Egypt*, in that part of it in which they dwelt, *Goſhen*, which was in the *Heracleotic* nome, and that *Strabo* [u] ſays only produced perfect olives and fruit-bearing trees, but the reſt of *Egypt* wanted oil; and this nome is the ſame which the *Arabs* now call the province of *Fium*, of which *Leo Africanus* [w] ſays, it produces a large quantity of olives; ſo that this might be obſerved for the encouragement of the *Iſraelites*: *when thou ſhalt have eaten and be full*; having ſuch plenty of good things the land would furniſh them with.

℣. 12. Then *beware leſt thou forget the Lord*, &c.] To love, fear, and worſhip him, and keep his commands; creature-enjoyments being apt to get poſſeſſion of the heart, and the affections of it; ſee *Prov.* xxx. 9. *which brought thee forth out of the land of Egypt, out of the houſe of bondage*; into a land abounding with all the above good things, and therefore under the higheſt obligations to remember the Lord and his kindneſſes, and to ſerve and glorify him; ſee *Exod.* xx. 2.

℣. 13. *Thou ſhalt fear the Lord thy God, and ſerve him*, &c.] Serve him through fear; not through ſlaviſh fear, a fear of hell and damnation; but through filial fear, a reverential affection for that God that had brought them out of a ſtate of bondage into great and glorious liberty, out of *Egypt* into *Canaan*'s land, out of a place of miſery into a land of plenty; and therefore ſhould fear the Lord and his goodneſs, and from ſuch a fear of him ſerve him, in every part of worſhip public and private enjoined; this paſſage *Chriſt* refers to in *Matt.* iv. 10. *and ſhalt ſwear by his name*; when they made a covenant with any, or were called to bear a teſtimony for the deciſion of any controverſy which could not be otherwiſe finiſhed; or whenever they took an oath on any account, which ſhould never be taken raſhly or on any trivial account, and much leſs falſly; it ſhould be taken not in the name of any idol, or of any other but the true and living God; the *Targum* of *Jonathan* is, "in the name of the Word of the Lord, in truth ye ſhall ſwear."

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[s] ושננתם & acues ea, Vatablus, Piſcator.

[t] Buxtorf. Synag. Jud. c. 31. p. 582, &c. Leo Modena's Hiſtory of the Rites and Cuſtoms of the Jews, par. 1. c. 2. p. 5, 6.

[u] Geograph. l. 17. p. 556.

[w] Deſcriptio Africæ, l. 8. p. 722.

℣. 14. *Ye ſhall not go after other gods*, &c.] To ſerve and worſhip them, and ſwear by them; and which indeed are no gods, only nominal and fictitious ones; idols which are nothing in the world, and ought to have no veneration and adoration given them; to go after them is to worſhip them, and this is to depart from the true God, and go a whoring after falſe deities: *of the Gods of the people which* are *round about you*; the gods of the *Edomites*, *Ammonites*, *Moabites*, *Philiſtines*, and *Egyptians*; all of which had their peculiar deities.

℣. 15. *For the Lord thy God* is *a jealous God among you*, &c.] He was near to them, in the midſt of them, his tabernacle being placed between their camps; and was a God jealous of his honour and glory in matters of worſhip, and would reſent any affront given him in that way: *leſt the anger of the Lord thy God be kindled againſt thee*; there being nothing more apt to ſtir up his wrath than idolatry: *and deſtroy thee from off the face of the earth*; ſuffer them to be carried captive out of their own land, and to be ſcattered among the nations of the world, and be utterly deſtroyed.

℣. 16. *Ye ſhall not tempt the Lord your God*, &c.] By ſtriving with him or againſt him, by murmuring at or complaining of his providential dealings with them, or by requring a ſign of him, or miracles to be done by him; this is another paſſage uſed by *Chriſt* to repel the temptations of *Satan*, *Matt*. iv. 7. *as ye tempted him in Maſſah*; a place ſo called from the *Iſraelites* tempting the Lord there, *Exod*. xvii. 7. the *Targum* of *Jonathan* adds, with ten temptations; ſee *Numb*. xiv. 21.

℣. 17. *You ſhall diligently keep the commandments of the Lord your God*, &c.] Not only the ten commands, but all others: *and his teſtimonies, and his ſtatutes, which he hath commanded thee*; thoſe of a judicial and ceremonial kind.

℣. 18. *And thou ſhalt do that which is right and good in the ſight of the Lord*, &c.] And what is ſuch, appears from the declaration of his mind and will in the commandments he has given, and obeying which is therefore doing what is right and good; for his commandment is holy, juſt, and good, being agreeable both to his nature and will, *Rom*. vii. 12. *that it may be well with thee*; as it is with thoſe that fear God, and keep his commandments: *and that thou mayeſt go in and poſſeſs the good land, which the Lord ſware unto thy fathers*; to give to them and to their poſterity, even the land of *Canaan*; but if they did not what was right and good in the ſight of God, they might expect to be kept out of it, as their immediate parents were, whoſe carcaſes fell in the wilderneſs.

℣. 19. *To caſt out all thine enemies from before thee*, &c.] This the Lord promiſed, and as it ſeems with an oath, that he would do for them; drive out their enemies, and make way for the ſettlement of them in their country: *as the Lord hath ſpoken*; ſee *Gen*. xv. 18, 19, 20. and xxii. 17. *Exod*. xxiii. 28.

℣. 20. *And when thy ſon aſketh thee in time to come*, &c.] Or *to morrow* [x]; that is, in after times, as *Jarchi* interprets it; any time after this, and particularly after they were come into the land of *Canaan*, when the ſeveral laws, ſtatutes, and ordinances appointed, would take place and be obeyed: *what* mean *the teſtimonies, and the ſtatutes, and the judgments, which the Lord our God hath commanded you?* what is the reaſon of the various rites, cuſtoms, and uſages, the obſervance of which is directed to, ſuch as the feaſts of paſſover, pentecoſt, tabernacles, ſacrifices, and other duties of religion.

℣. 21. *Then ſhalt thou ſay unto thy ſon*, &c.] In order to lead him into the ſpring and original of them, and to acquaint him with the goodneſs of God, which laid them under obligation to obſerve them: *we were Pharaoh's bondmen in Egypt*; were brought into bondage and ſlavery to *Pharaoh* king of *Egypt*, into whoſe country their anceſtors came, and where they reſided many years, and at length were reduced to the utmoſt ſervitude and miſery: *and the Lord brought us out of Egypt with a mighty hand*; by the exertion of his mighty power, which the *Egyptians* and their king could not withſtand, as a token of his care and kindneſs to us; by the ties of which we are bound in gratitude to obſerve his commands. The *Targum* of *Jonathan* is, "the Word of the Lord brought us, &c." and it was *Chriſt* the Son of God that was from firſt to laſt concerned in that affair, even from the appearance to *Moſes* in the buſh to *Iſrael*'s coming out of *Egypt*.

℣. 22. *And the Lord ſhewed ſigns and wonders, great and ſore*, &c.] Meaning the ten plagues, which were ſigns of the power of God, marvellous works, great above the power of nature, and very ſore or *evil* [y]; very diſtreſſing to the *Egyptians*; for they came and lay heavy *upon Egypt, upon Pharaoh, and upon all his houſhold before our eyes*; upon the king, his courtiers, and the whole land, and which were done publickly in the ſight of the people of *Iſrael*, as well as the *Egyptians*; and there were ſome then living, though at that time when wrought under twenty years, who ſaw with their own eyes what were done to them, and could never forget them. Here alſo the *Targum* of *Jonathan* has it, "and the Word of the Lord ſent ſigns, &c."

℣. 23. *And he brought us out from thence*, &c.] By means of thoſe miraculous plagues, even out of a ſtate of bondage and miſery; and in order *that he might bring us in, to give us the land which he ſware unto our fathers*; to bring them into the land of *Canaan*, give it to them, and put them in the poſſeſſion of it; and ſo fulfil his promiſe and his oath made to *Abraham*, *Iſaac*, and *Jacob*.

℣. 24. *And the Lord commanded us to do all theſe ſtatutes*, &c.] Some of which were deſigned on purpoſe to commemorate the wonderful deliverance out of *Egypt*, as particularly the paſſover; and all of them they were obliged in gratitude to obey, in conſideration of ſuch great favours beſtowed upon them: *to fear the Lord our God for our good always*; as it is always for the good of men, temporal, ſpiritual, and eternal, to fear the Lord; for there is no want to them that fear him, nor will the Lord withold good things from them; ſee *Pſ*. xxxiv. 9, 10. *that he might preſerve us alive as* it is *at this day*; in bodily health and ſtrength, and in the enjoyment of the good land, and all the bleſſings and benefits of it.

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[x] מחר cras, V. L. Pagninus, Montanus.

[y] ורעים & peſſima, V. L. Junius & Tremellius; & noxia, Tigurine verſion; & mala, Pagninus, Montanus, Piſcator.

℣. 25. *And it ſhall be our righteouſneſs*, &c.] Or a mercy, benefit, and bleſſing to us; or this ſhall be reckoned our righteouſneſs, and that by which we ſhall be juſtified: *if we obſerve to do all theſe commandments before the Lord our God, as he hath commanded us*; in order to have ſuch a juſtifying righteouſneſs, a man muſt keep all the commandments of God, not one excepted; and that perfectly, without the leaſt breach of them in thought, word, or deed; and that before the Lord, in his ſight, not as it may appear to a man himſelf, or to others, but as it appears to God, who ſees the heart, and weighs all actions; and a man muſt keep them in the manner the Lord has commanded, even with all his heart, ſoul, and ſtrength, as in ℣. 5. and this is not poſſible for a ſinful man to do; and therefore righteouſneſs cannot be by the law. Only *Chriſt* could thus keep all the commandments of God, and his obedience is our righteouſneſs; and he only is the end of the law for righteouſneſs to every one that believes, and to him we muſt ſeek for it.

CHAP. VII.

IN this chapter the *Iſraelites* are exhorted to deſtroy the ſeven nations of the land of *Canaan*, when they entered into it, and to make no alliances with them of any kind, nor ſuffer any remains of idolatry to continue, ℣. 1—5. to obſerve which and other commands of God, they are urged from the conſideration of their being freely choſen of God above all other people, and of their being redeemed out of the houſe of bondage, and of the Lord's being a covenant-keeping God to them, ℣. 6—11. and it is promiſed them for their further encouragement to keep the commands of God, that they ſhould have an increaſe of all temporal good things, and no evils and calamities ſhould come upon them, ℣. 12—16. and leſt they ſhould be diſheartened at the numbers and might of their enemies, they are put in mind of what God had done for them in *Egypt*, and of what he had promiſed to do for them now, ℣. 17—20. and they are aſſured that the nations ſhould be caſt out before them by little and little, until they were utterly deſtroyed, ℣. 21—24. and the chapter is concluded with an exhortation to deſtroy their images, and not admit any thing of that ſort to be brought into their houſes, ℣. 25, 26.

℣. 1. *When the Lord thy God ſhall bring thee into the land whither thou goeſt to poſſeſs it*, &c.] The land of *Canaan* they were juſt now going into to take poſſeſſion of; their introduction into which is here, as in many other places, aſcribed not to themſelves, or their leaders, but to the Lord as their covenant-God: *and hath caſt out many nations before thee*; even all that were in it, the ſeven following: *the Hittites, and the Girgaſhites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebuſites*; the *Canaanites* were a particular nation in the land of *Canaan*, which had their name from *Canaan* himſelf; the reſt were called from ſeveral ſons of his; ſee *Gen.* x. 15, 16, 17. the country of the *Gergaſenes*, the ſame with the *Girgaſhites*, continued its name unto the times of *Chriſt*, *Matt.* viii. 28. *ſeven nations greater and mightier than thou*; more in number, and more robuſt in body, ſome being of a gigantic ſtature; there were ten of theſe nations in *Abraham*'s time, three of them were ſince ſunk or ſwallowed up among the reſt, the *Kenites*, and *Kenizites*, and the *Rephaim*; for inſtead of the *Kadmonites* the *Hivites* are here put, which ſeem to be the ſame.

℣. 2. *And when the Lord thy God ſhall deliver them before thee*, &c.] Into their hands: *thou ſhalt ſmite them, and utterly deſtroy them*; men, women, and children; which was ordered not merely to make way and room for the people of *Iſrael* to inherit their land, but as a puniſhment for capital crimes they had been guilty of, ſuch as idolatry, inceſt, murder, &c. wherefore though they were reprieved for a while for *Iſrael*'s ſake, till their time was come to poſſeſs the land, they were at length righteouſly puniſhed; which obſerved, abates the ſeeming ſeverity exerciſed upon them: *thou ſhalt make no covenant with them*; to dwell in their cities and houſes, and enjoy their lands and eſtates, on any condition whatever; and though they did make a league with the *Gibeonites*, that was obtained by fraud, they pretending not to be of the land of *Canaan*, but to come from a very diſtant country: *nor ſhew mercy unto them*; by ſparing their lives, beſtowing any favours upon them, or giving them any help and aſſiſtance when in diſtreſs: the *Jews* extend this to all other heathen nations beſides theſe ſeven; wherefore, if an *Iſraelite*, as *Maimonides* [z] ſays, ſhould ſee a *Gentile* periſhing, or plunged into a river, he may not take him out, nor adminiſter medicine to a ſick perſon. Hence *Juvenal* [a] the poet upbraids them with their unkindneſs and incivility; and ſays that *Moſes* delivered it as a *Jewiſh* law, in a ſecret volume of his, perhaps referring to this book of *Deuteronomy*, that the *Jews* might not direct a poor traveller in his way unleſs he was one of their religion, nor one athirſt to a fountain of water; and which led *Tacitus* [b], the heathen hiſtorian, to make this remark upon them, that they entertained an hoſtile hatred againſt all other people.

℣. 3. *Neither ſhalt thou make marriages with them*, &c.] Unleſs they became proſelytes, as *Rahab*, who was married by *Salmon*, and ſo thoſe of other nations, as *Ruth* the *Moabiteſs*, and ſo any captive taken in war; otherwiſe it was not lawful, bad conſequences have followed upon it, which it is the deſign of this law to prevent; that is, being enſnared and drawn aſide into idolatry, which was the caſe of *Solomon*: *thy daughter thou ſhalt not give unto his ſon, nor his daughter ſhalt thou take unto thy ſon*; for according to the *Targum* of *Jonathan*, whoſoever marries with them, it is as if he married with their idols; and this law, according to the *Jewiſh* writers [c], is binding with reſpect to other nations beſides the ſeven; and whoſoever marries any heathen, of whatſoever nation, is to be beaten.

℣. 4. *For they will turn away thy ſon from following me*, &c.] From the pure worſhip of God, his word, ſtatutes, and ordinances: *that they may ſerve other gods*; worſhip their idols; that is, the daughters of heathens, married to the ſons of *Iſraelites*, would entice them from the worſhip of the true God.

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[z] Hilchot Abodath Cochabim, c. 10. §. 1, 2.

[a] Non monſtrare vias, &c. Satyr 14.

[b] Hiſt. l. 5. c. 5.

[c] Maimon. Hilchot Iſure Biah, c. 12. §. 1.

God to idolatry ; ſo the *Targum* of *Jonathan* ; as *Solomon*'s wives drew him aſide : or *he will turn away thy ſon*[d] ; meaning, as *Jarchi* obſerves, that the ſon of an heathen that marries the daughter of an *Iſraelite*, will turn away the ſon born of her to idolatry, called here the grandfather's ſon ; though *Aben Ezra* ſays this reſpects the ſon mentioned in the preceding verſe, that is, the ſon married to an heathen woman, and not to a ſon born in ſuch marriage : *ſo will the anger of the Lord be kindled againſt you, and deſtroy thee ſuddenly* ; by ſome immediate judgment ſtriking dead at once ; there being nothing more provoking to God than idolatry, that being directly contrary to his being, nature, perfections, honour, and glory, of which he is jealous.

℣. 5. *But thus ſhall ye deal with them*, &c.] The inhabitants of the land of *Canaan* : *ye ſhall deſtroy their altars* ; on which they ſacrificed to their idols : *and break down their images* ; of their gods, and the ſtatues and pillars erected to the honour of them : *and cut down their groves* ; ſacred to idols, which were uſually planted on hills, and about heathen temples, and under which idols were placed to be worſhipped. The *Targum* of *Jonathan* calls them trees of their adoration, under which they worſhipped ; though there was a worſhip paid to them, not indeed directly to them, or for their ſakes, but for the ſake of the idols they were ſacred to, or were placed under them ; ſo *Maimonides*[e] ſays a tree which at firſt was planted to be worſhipped, is forbidden of any uſe (or profit) ; and this is the אשרה or grove ſpoken of in the law, a tree planted and lopped, of which a graven image is made for an idol ; and ſo the tree that has been worſhipped, though the body of it is not forbidden, all the ſhoots and leaves, and the branches, and the fruits it produces all the time it is worſhipped, are forbidden to be uſed : though the word here uſed ſometimes ſeems to ſignify, not a grove of trees, but ſome image itſelf, ſince we read of it in the temple, 2 *Kings* xxi. 7. and xxiii. 6. *and burn their graven images with fire* ; diſtinguiſhed from their molten images, which may be meant in a preceding clauſe, and which are particularly mentioned as to be deſtroyed as well as theſe, *Numb.* xxxiii. 52.

℣. 6. *For thou art an holy people unto the Lord thy God*, &c.] Not ſanctified in a ſpiritual ſenſe, or having principles of grace and holineſs in them, from whence holy actions ſprang, at leaſt not all of them ; but they were ſeparated from all other people in the world to the pure worſhip and ſervice of God in an external manner, and therefore were to avoid all idolatry, and every appearance of it : *the Lord thy God hath choſen thee to be a ſpecial people unto himſelf, above all people that are upon the face of the earth* ; for ſpecial ſervice and worſhip, and to enjoy ſpecial privileges and benefits, civil and religious ; though they were not choſen to ſpecial grace here, and eternal glory hereafter ; at leaſt not all of them, only a remnant according to the election of grace ; yet they were typical of the choſen people of God in a ſpecial ſenſe ; who are choſen out of the world to be a peculiar people, to be holy here and happy hereafter ; to enjoy communion with God in this life and that to come, as well as to ſerve and glorify him now and for evermore.

℣. 7. *The Lord did not ſet his love upon you, nor chuſe you*, &c.] He had done both, and the one as the effect and evidence of the other ; he loved them, and therefore he choſe them ; but neither of them, *becauſe ye were more in number than any people* ; not for the quantity of them, nor even for the quality of them : *for ye were the feweſt of all people* ; fewer than the *Egyptians*, from whence they came, and than the *Canaanites* they were going to drive out and inherit their land, ℣. 1. Thoſe whom God has loved with an everlaſting love, and as a fruit of it has choſen them in *Chriſt* before the world began to grace and glory, holineſs and happineſs, are but a ſmall number, a little flock ; though many are called, few are choſen ; nor are they better than others, being by nature children of wrath even as others, and as to their outward circumſtances the poor of this world.

℣. 8. *But becauſe the Lord loved you*, &c.] With an unmerited love ; he loved them, becauſe he loved them ; that is, becauſe he would love them ; his love was not owing to any goodneſs in them, or done by them, or any love in them to him, but to his own goodwill and pleaſure : *and becauſe he would keep the oath which he had ſworn unto your fathers* ; the promiſe he had made, confirmed by an oath : *hath the Lord brought you out with a mighty hand* ; out of the land of *Egypt* : *and redeemed you out of the houſe of bondmen* ; where they were bondmen to the *Egyptians* : *from the hand of Pharaoh king of Egypt* ; who detained them, and refuſed to let them go.

℣. 9. *Know therefore that the Lord thy God he is God*, &c.] The only true and living God, and not the idols of the *Gentiles*, who are falſe and lifeleſs ones, and therefore not the proper objects of adoration : *the faithful God, which keepeth covenant and mercy* ; as appeared by fulfilling the promiſe made to their fathers, in bringing them out of *Egypt*, and now them to the borders of the land of *Canaan* given them for an inheritance : *with them that love him and keep his commandments to a thouſand generations* ; ſee *Exod.* xx. 6. which are not the cauſes or conditions of his covenant and mercy, nor of his keeping them, but deſcriptive of the perſons that enjoy the benefit thereof.

℣. 10. *And repayeth them that hate him to their face to deſtroy them*, &c.] Openly, publickly, and at once, they not being able to make any reſiſtance. *Onkelos* interprets it in their life-time, and ſo *Jarchi* ; which agrees with the *Targums* of *Jonathan* and *Jeruſalem* : *or to his face*[f] ; the face of God ; that is, he will puniſh them that hate him to his face, who are audacious, bold, impudent ſinners ; ſinners before the Lord, as the men of *Sodom* were, *Gen.* xiii. 13. *he will not be ſlack to him that hateth him, he will repay him to his face* ; not defer the execution of his judgment and vengeance, which may ſeem to ſlumber and linger, but will quickly and openly bring it upon the ſinner ; this alſo the *Chaldee* paraphraſes explain as before.

℣. 11. *Thou ſhalt therefore keep the commandments, and the ſtatutes, and the judgments*, &c.] The laws, moral, ceremonial, and judicial, urged thereunto both by promiſes and threatenings, in hopes of reward, and through fear of puniſhment : *which I command thee this day to do them* ; in the name of the Lord, and by his authority ; by virtue of which he made a new declaration of them, to put them in mind of them in order to obſerve them.

℣. 12.

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[d] יסיר faciet recedere, Pagninus, Montanus ; ſo Junius and Tremellius, Piſcator, Tigurine verſion, Vatablus, V. L. all in the ſingular Number.

[e] Hilchot Obede Cochabim, c. 8. §. 3, 4. Vid. Miſn. Avodah Zarah. c. 3. § 7.

[f] אל פניו in faciem ejus, Junius & Tremellius, Piſcator, Vatablus, Fagius ; ſo Ainſworth.

℣. 12. *Wherefore it ſhall come to paſs, if ye hearken to theſe judgments, and keep and do them,* &c.] Attentively liſten to the declaration made of them, and be careful to obſerve them: *that the Lord thy God ſhall keep unto thee the covenant and the mercy which he ſware unto thy fathers*; to bring them into the land of *Canaan*, and continue them in it; yea to ſend the *Meſſiah* to them, and bring him the ſalvation of *Iſrael* out of *Zion*; ſee *Luke* i. 68—73.

℣. 13. *And he will love thee,* &c.] As he has done, and reſt in his love, and give further inſtances and proofs of it: *and bleſs thee, and multiply thee*; that is, bleſs thee with a multiplication of offſpring, which was what was often promiſed to *Abraham*, *Iſaac* and *Jacob*; that their ſeed ſhould be as the ſtars of heaven, the duſt of the earth, and the ſand of the ſea: *he will alſo bleſs the fruit of thy womb*; not only give ſtrength to conceive, but carry on the pregnancy, preſerve the fœtus, and prevent miſcarrying: *and the fruit of thy land, thy corn, and thy wine, and thine oil*; which were the principal produce of it: *the increaſe of thy kine, and the flocks of thy ſheep*; their larger and leſſer cattle, oxen and ſheep: *in the land which he ſware unto thy fathers to give thee*; the land of *Canaan*, given in promiſe, and that eſtabliſhed by an oath.

℣. 14. *Thou ſhalt be bleſſed above all people,* &c.] Even with temporal bleſſings, beſides thoſe of a religious kind; they having the oracles of God, the covenants, the giving of the law, the ſervice of of God, and the promiſes, *Rom.* iii. 1, 2. and ix. 4. *there ſhall not be male or female barren among you*; which to be was reckoned a reproach, and the contrary a bleſſing, *Luke* i. 25. *Pſ.* cxxvii. 5. and cxxviii. 3, 4. *or among your cattle*; the *Targum* of *Jonathan* is, nor thy beaſts barren of wool, and milk, and lambs.

℣. 15. *And will take away from thee all ſickneſs,* &c.] Bodily ſickneſs and diſeaſes, prevent the coming of them, or remove them when come: *and will put none of the evil diſeaſes of Egypt (which thou knoweſt) upon thee*; meaning either the plagues that were inflicted upon them to oblige them to let the *Iſraelites* go, of which they had perfect knowledge; or elſe ſome noxious and nauſeous diſeaſes, which were common among, and peculiar to, the *Egyptians*, particularly what is called the botch of *Egypt*; ſee *Exod.* xv. 26. likewiſe the leproſy; ſee the note on *Lev.* xiii. 2. *Deut.* xxviii. 27. *but will lay them upon all them that hate thee*; with which God ſometimes puniſhes his and his people's enemies; ſee *Judges* v. 9. *Rev.* xv. 10, 11.

℣. 16. *And thou ſhalt conſume all the People which the Lord thy God ſhall deliver thee,* &c.] All the inhabitants of the land of *Canaan*, which the Lord ſhould deliver into their hands; them they were not to ſpare, but utterly deſtroy men, women and children: *thine eye ſhall have no pity upon them*; ſee ℣. 2. and the note there: *neither ſhalt thou ſerve their gods, for that* will be *a ſnare unto thee*; which will bring into utter ruin and deſtruction; ſee *Exod.* xxiii. 33.

℣. 17. *If thou ſhalt ſay in thine heart,* &c.] Should have ſecret thoughts ariſe in the heart, miſgivings of heart, fears and doubts there, which though not outwardly expreſſed, might be inwardly retained: *theſe nations are more than I*; ſeven to one, and perhaps any one of them as powerful as *Iſrael: how can I diſpoſſeſs them?* of the land they inherit, and take poſſeſſion of it.

℣. 18. *Thou ſhalt not be afraid of them,* &c.] Neither on account of their number, nor their ſtrength: but *ſhalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt*; a people more numerous and potent than the *Canaanites*, among whom the Lord wrought ſuch wonderful things by his power, which obliged them to let *Iſrael* go; and his power was now the ſame, he could do as great things to the *Canaanites* as he had to the *Egyptians*; and as he had delivered them out of the hands of the *Egyptians*, he could as eaſily deliver the *Canaanites* into their hands, and put them into the poſſeſſion of their country.

℣. 19. *The great temptations which thine eyes ſaw, and the ſigns, and the wonders,* &c.] The miracles wrought in *Egypt*; ſee chap. iv. 34. *and the mighty hand, and ſtretched out arm, whereby the Lord thy God brought thee out*; that is, out of *Egypt*, which was an inſtance and proof of his almighty power: *ſo ſhall the Lord thy God do unto all the people of whom thou art afraid*; not perform the ſame miraculous operations among them, but exert the ſame power in the deſtruction of them, and in diſpoſſeſſing them of their land, as in deſtroying the *Egyptians*, and delivering *Iſrael* from among them.

℣. 20. *Moreover the Lord thy God will ſend the hornet among them,* &c.] Not a ſingle one, but ſeveral of them, and which may be underſtood of creatures ſo called, which reſemble waſps, only twice as large, an inſect very bold and venomous; ſee *Exod*, xxiii. 28. *Aben Ezra* interprets it of the leproſy: *until they that are left, and hide themſelves from thee be deſtroyed*; ſuch of the *Canaanites* who eſcaped the ſword of the *Iſraelites*, and hid themſelves in holes and caverns of the earth; theſe the hornets would find out and ſting them to death, until they were all deſtroyed. Thus God can make uſe of ſmall creatures, even inſects, to deſtroy nations the moſt populous and mighty.

℣. 21, *Thou ſhalt not be affrighted at them,* &c.] At their numbers, nor at their gigantic ſtature: *for the Lord thy God* is *among you*; in the tabernacle, in the holy of holies, which was in the midſt of them, and beſides would give proof of his powerful preſence among them, in protecting them, and deſtroying their enemies; *a mighty God and terrible*; mighty to ſave his people and terrible to others.

℣. 22. *And the Lord thy God will put out thoſe nations before thee by little and little,* &c.] Which is obſerved for their encouragement, who ſeeing that all were not deſtroyed at once, might fear the work would never be thoroughly accompliſhed; ſee *Exod.* xxiii. 30. *thou mayeſt not conſume them at once*; though it was in the power of their hands to do it, there being ſome wiſe reaſons for ſparing them a while, at leaſt for not cutting them off all at once, and one follows: *leſt the beaſts of the field increaſe upon thee*; through ſo many places being waſte without inhabitants, and there being none to deſtroy theſe creatures; and who therefore in courſe would become more numerous, and ſo more troubleſome and diſtreſſing to the *Iſraelites.* The *Targum* of *Jonathan* adds by way of explanation, "when "they ſhall come to devour their carcaſes", the carcaſes of the ſlain *Canaanites*; who, if deſtroyed at once, would be ſo many that they would lie unburied, which would invite the beaſts of the field to come out of their lurking places to feed upon them, and which might lead them on to miſchief among the *Iſraelites.*

℣. 23. *But the Lord thy God ſhall deliver them unto thee,* &c.] Gradually, by little and little, until at length they ſhould all come into their hands: *and ſhall deſtroy them with a mighty deſtruction until they be deſtroyed*; even all of them.

ỳ. 24. *And he ſhall deliver their kings into thine hand*, &c.] Who were very numerous, for tho' there were but ſeven nations, there were more kings, even one and thirty, *Joſh.* xii. 9—24. *thou ſhalt deſtroy their name from under heaven*; not only deſtroy the name of the reigning kings, ſo as that they ſhould not be remembered and made mention of any more, but put an end to the name and race of kings among them, ſo that they ſhould never have any more, as they never had: *there ſhall no man be able to ſtand before thee, until thou have deſtroyed them*; the nations and their kings.

ỳ. 25. *The graven images of their gods ſhall ye burn with fire*, &c.] Which is repeated from ỳ. 5. that it might be the more obſerved and ſtrictly performed, and which unleſs done, they could not expect the utter deſtruction of their enemies, who were left in the land to try and prove them with reſpect to this very thing: *thou ſhalt not deſire the ſilver or gold* that is *on them*; the raiment of gold or ſilver with which they were bedecked, or the plates of gold and ſilver, with which they were covered, or any ornament about them, as chains and the like, that were of either of theſe metals; ſee *Ezek.* xvi. 16, 17, 18. *Jer.* x. 9. *nor take it unto thee, leſt thou be ſnared therein*; nor take it into their poſſeſſion, or bring it into their houſes, as in the next verſe, leſt they ſhould be under a temptation to worſhip it, or keep it as a ſuperſtitious relick: *for it is an abomination to the Lord thy God*; not only the idol itſelf, being put in the place of God, and ſo derogatory to his honour and glory, but the gold and ſilver on it being devoted to a ſuperſtitious and idolatrous uſe; and even the taking of it and appropriating it to a man's own uſe, was an abomination, and reſented by the Lord as ſuch.

ỳ. 26. *Neither ſhalt thou bring an abomination into thy houſe*, &c.] An idol, ſo the *Targum* of *Jonathan*, the abominations of idols and their utenſils, or what is miniſtred to them, with any thing that appertains to them, or is uſed in the ſervice of them, as well as the gold and ſilver upon them; this care was taken as much as poſſible to prevent idolatry, and all appearance of it, and to ſhew what might lead on and be a temptation to it: *leſt thou be a curſed thing like it*; as an idol is, and ſo is every one that worſhips it; for what more expoſes to the curſe of God than idolatry, a breach of the firſt table of the law? and therefore ſubjects a man to the curſe of it; nay, the bringing of an idol into a man's houſe brings a curſe into it, and makes him liable thereunto; for if the curſe enters into the houſe of the thief or perjurer, much more into the houſe of a man guilty of idolatry in any degree of it; ſee *Zech.* v. 3, 4. *but thou ſhalt utterly deteſt it*; the *Targum* of *Jonathan* adds, as the pollution of an abominable thing: *and thou ſhalt utterly abhor it, for it is a curſed thing*; devoted to deſtruction; and to have any thing to do with it is the way to entail a curſe, and bring to everlaſting ruin and deſtruction; ſee *Rev.* xxi. 8.

CHAP. VIII.

IN this chapter *Moſes* repeats the exhortation to obſerve the commands of God, and urges the *Iſraelites* to it, from the conſideration of the great and good things God had done for them in the wilderneſs, and even in thoſe inſtances which were chaſtiſements, and were of an humbling nature, ỳ. 1—6. and on the conſideration of the bleſſings of the good land they were going to poſſeſs, ỳ. 7, 8, 9. for which bleſſings they are exhorted to be thankful, and are cautioned againſt pride of heart through them, and forgetfulneſs of God, and of his goodneſs to them whilſt in the wilderneſs, and when brought into the land of *Canaan*, which they were to aſcribe to his power and goodneſs and not their own, ỳ. 10—18. and the chapter is concluded with a warning againſt idolatry, leſt they periſh through it as the nations before them, ỳ. 19, 20.

ỳ. 1. *All the commandments which I command thee this day, ſhall ye obſerve to do*, &c] It is repeated over and over again, to impreſs it on their minds, and to ſhew the importance and neceſſity of it, how greatly it was expected from them, and how much it was incumbent on them: *that ye may live and multiply, and go in, and poſſeſs the land which the Lord ſware unto your fathers*; for, their temporal life, and the mercies and comforts of it, the multiplication of their offspring, and of their ſubſtance, their entrance into the land of *Canaan*, poſſeſſion of it, and continuance in it, all depended on their obedience to the commands of God; ſee chap. xix. 30.

ỳ. 2. *And thou ſhalt remember all the way which the Lord thy God led thee theſe forty years in the wilderneſs*, &c.] For this was now the fortieth year of their coming out of *Egypt* into the wilderneſs, into which they quickly came after their departure from thence, and had been in one wilderneſs or another ever ſince, in which God went before them in a pillar of cloud and fire, and directed their way; and now they are called upon to remember all the occurrences in the way, what favours and mercies had been beſtowed upon them, what proviſions had been made for them, what enemies they had been delivered from or overcome, as well as what afflictions and chaſtiſements had attended them: and ſo the people of God ſhould call to mind how they were brought to ſee their wilderneſs-ſtate and condition by nature; how they were brought out of it, and ſtopt in their career of ſin, and turned from their evil ways and led to Chriſt; what gracious promiſes have been made to them; what light has been afforded them; what communion they have had with God; what pleaſure in his ordinances; what food they have been fed with; what temptations have befallen them, and how delivered out of them; and what afflictions have been laid upon them, and how ſupported under them, and freed from them: *to humble thee*; under the mighty hand of God, to bring down the pride of their hearts and hide it from them; to lay them low in their own eyes, and clothe them with humility, that the Lord alone might be exalted: and *to prove thee*; whether they would be obedient to his laws, or how they would behave towards him both in proſperity and adverſity, and to try their graces, their faith and patience, fear and love: *to know what was in thine heart*; that is, to make it known to themſelves and others; for God knew all that was in it, the wickedneſs of it, the unbelief, rebellion, and frowardneſs of it, and needed not any ways and means to get into the knowledge of it; ſee 2 *Chron.* xxxii. 31. *whether thou wouldſt keep his commandments or no*; which they had in ſuch a ſolemn manner promiſed to do; chap. v. 27, 28, 29.

℣. 3. *And he humbled thee*, &c.] Or afflicted thee with want of bread: *and ſuffered thee to hunger*; that there might be an opportunity of ſhewing his mercy, and exerting his power: and *fed thee with manna, which thou kneweſt not, neither did thy fathers know*; a ſort of food they had never ſeen before, and when they ſaw it, knew not what it was, but aſked what is it? *Exod.* xvi. 15. Thus the Lord humbles his people by his ſpirit and grace, and brings them to ſee themſelves to be in want, and creates in them deſires after ſpiritual food, and feeds them with Chriſt the hidden manna, whoſe perſon, office, and grace they were before ignorant of: *that he might make thee know, that man doth not live by bread only*; which is the ſtay and ſtaff of life, and which ſtrengthens man's heart, and is the main ſupport of it, being the ordinary and uſual food man lives upon, and is put for all the reſt: *but by every word that proceedeth out of the mouth of the Lord doth man live*; not ſo much by the food he eats, as by the bleſſing of God upon it, and who can make one ſort of food as effectual for ſuch a purpoſe as another; for every creature of God is good being received with thankfulneſs, and ſanctified by the word and prayer; and particularly he could and did make ſuch light food as manna was, to anſwer all the purpoſes of ſolid bread for the ſpace of forty years in the wilderneſs; the *Targum* of *Jonathan* is, "but by all "which is created by the Word of the Lord is the "life of man;" which ſeems to agree with 1 *Tim.* iv. 3, 4. for the meaning is not that the *Iſraelites* in the wilderneſs, and when come into the land of *Canaan* ſhould not live by corporal food only, but by obedience to the commands of God, by means of which they ſhould continue under his protection, which was indeed their caſe; nor that man does not live in his body only by bread, but in his ſoul alſo by the word of God, and the doctrines of it, which is certainly true; ſpiritual men live a ſpiritual life on Chriſt, the Word of God, and bread of life, and on the goſpel and the truths of it, the wholſome words of our Lord Jeſus, and are nouriſhed up with the words of faith and ſound doctrine, by means of which their ſpiritual life is ſupported and maintained; but this is not what is here intended.

℣. 4. *Thy raiment waxed not old upon thee*, &c.] They wanted not clothes all the forty years they were in the wilderneſs; which ſome account for by the riſing generation being ſupplied with the clothes of thoſe that died in the wilderneſs, and with the ſpoils they took from *Amalek*, *Exod.* xvii. 1. and others, as *Aben Ezra* obſerves, remark that they brought much clothes with them out of *Egypt*, which no doubt they did; ſee *Exod.* xii. 35. and he adds, as worthy of notice, that the manna they lived upon did not produce ſweat, which is prejudicial to clothes; but be it ſo, that they were ſufficiently provided with clothes, it muſt be miraculous that theſe clothes they wore ſhould not wax old. This in a ſpiritual ſenſe may denote the righteouſneſs of Chriſt, which is often compared to raiment, the property of which is that it never waxes old, wears out, or decays; it is an everlaſting righteouſneſs, and will never be aboliſhed, but will anſwer for the ſaints in a time to come; ſee *Iſ.* li. 6, 8. *Dan.* ix. 24. *neither did thy foot ſwell theſe forty years*; or puff up like paſte, as *Jarchi* explains it, which is often the caſe in long journies; the *Septuagint* verſion is, *did not become callous*; a callouſneſs or hardneſs is frequently produced by travelling; in chap. xxix. 5. it is explained of the ſhoes on their feet not waxing old; ſo *Ben Melech*, and the *Targums* of *Onkelos* and *Jonathan*, and the *Syriac* and *Arabic* verſions here, "thy "feet were not naked", were not without ſhoes; theſe were no more wore out by travel than their clothes upon their backs, and this was equally as miraculous: the *Gibeonites* pretending to come from a far country, and to have travelled much, and long, put on old garments and old ſhoes, to make it probable and plauſible, *Joſh.* ix. 5, 13. This may be an emblem of the perſeverance of the ſaints in faith and holineſs: ſhoes upon the feet denote a goſpel-converſation, which is very beautiful, *Cant.* vii. 1. the feet of ſaints being ſhod with the preparation of the goſpel of peace; which, as ſhoes to the feet, guides and directs the chriſtian walk, ſtrengthens and makes fit for walking, keeps tight and preſerves from ſlipping and falling, and protects from what is hurtful, accompanied by the power and grace of God.

℣. 5. *Thou ſhalt alſo conſider in thine heart*, &c.] Frequently think of, and meditate upon, revolve in their thoughts, well weigh in their minds, and take into thorough and deliberate conſideration in their hearts; it being a matter of great moment and importance to them for their peace and comfort and the glory of God, namely what follows: *that as a man chaſteneth his ſon*, ſo *the Lord thy God chaſteneth thee*; that they ſtood in the ſame relation to God as a ſon to a father, and therefore happy and honourable; that all their afflictions came from God, were appointed, ſent, directed and over-ruled by him for his own glory and their good; that theſe were the chaſtenings and corrections of a father, and were not done in wrath but in love, and therefore ſhould be patiently endured; and it became them to conſider well from what hand they came, and in what manner, and for what ends and purpoſes, how they ought to behave under them, and what they ſhould do, as follows.

℣. 6. *Therefore thou ſhalt keep the commandments of the Lord thy God*, &c.] Not only becauſe they are the commands of God, and of a covenant-God and father, which are reaſons ſufficient for the obſervance of them; but becauſe the Lord had dealt ſo bountifully with them, in providing food and raiment for them in the wilderneſs, which always continued with them; and becauſe when he afflicted them, it was a fatherly chaſtiſement, with great tenderneſs and compaſſion, and for their good; all which laid them under obligations to keep the commands of God, whatſoever he had enjoined them, whether of the moral, ceremonial, or judicial kind: *to walk in his ways, and to fear him*; to walk in the ways he directed, to be under an awe of his majeſty, a fear of offending him, and a reverential affection for him, ſuch as children have to a father.

℣. 7. *For the Lord thy God bringeth thee into a good land*, &c.] The land of *Canaan*, abounding with good things after enumerated, a land flowing with milk and honey, having in it plenty of every thing both for convenience and delight; which is another reaſon why they were under obligations to to ſerve the Lord, to walk in his ways and keep his commandments: *a land of brooks of water*; rivers and torrents, ſuch as *Jordan*, *Jabbok*, *Kiſhon*, *Kedron*, *Cherith* and others; *of fountains*; as *Siloam*, *Gihon*, *Etam*, the baths of *Tiberias* and thers: *and depths that ſpring out of vallies and hills*; deep waters, caverns, wells and lakes which had their riſe from ſuch places, of which there were many. With this agrees the account of it by our countryman, Mr. *Sandys*[g], as it was in the beginning of the laſt century; that it was adorned with beautiful mountains and luxurious vallies, the rocks producing excellent waters, and no part empty of delight or profit.

℣. 8. *A land of wheat and barley*, &c.] There were two harveſts in it, one a barley-harveſt, which began at the paſſover, and the other a wheat-harveſt, which began at pentecoſt: inſtances of the great plenty of theſe might be obſerved in the vaſt quantities conſumed in the times of *Solomon*, in his houſhold, and in the yearly diſtribution he made to *Hiram*, 1 *Kings* iv. 22, 28. and v. 11. 2 *Chron.* ii. 10. yea there was ſuch plenty of wheat in this land, that it not only ſupplied the inhabitants of it, but even furniſhed other countries with it; with this the merchants of *Iſrael* and *Judah* traded at the market of *Tyre*, *Ezek.* xxvii. 17. ſee *Acts* xii. 20. According to the *Jewiſh* writers the beſt fine wheat-flour was at *Mechumas* and *Mezonichah*, and the next to them was *Chephraim* or *Ephraim*, in the valley[h]: *and vines*; with which this land abounded every where; the places moſt noted were *Lebanon*, *Eſhcol*, *Engedi*, *Aſcalon*, *Gaza* and *Sarepta*; according to the above writers[i] *Cerotim* and *Hatolim* were the firſt for wine, and the ſecond to them were *Beth Rimah* and *Beth Laban* in the mountain, and *Caphar Sigmah* in the valley; the wine of *Sharon* is alſo highly commended by them[k]: *and figtrees and pomegranates*; according to *Joſephus*[l] the country of *Geneſaret* furniſhed with the beſt grapes and figs for ten months without intermiſſion, and the reſt of fruits throughout the whole year. Figs and pomegranates, the ſpies brought with them when they returned from ſearching the land, as well as grapes, are a ſpecimen of the fruits of it, *Numb.* xiii. 23. *a land of oil-olive*; the mount of *Olives* was famous for olive trees, and had its name from thence; the whole land abounded with them, and though oil was ſo much in common uſe with the *Jews*, they ſupplied their neighbours with it; ſee 1 *Kings* v. 11. 2 *Chron.* v. 10. *Ezek.* xxvii. 17. It was uſual alſo, as we are told, for the ten tribes to ſend oil into *Egypt*[m]; according to the *Jewiſh* doctors *Tekoah* was the firſt place for oil, and the ſecond *Ragab* beyond *Jordan*[n], very probably the ſame with *Argob*, chap. iii. 4. *and honey*; beſides the great quantities of honey produced by bees in this country, there was much of another ſort that dropped from trees, called wild honey, the food of *John the Baptiſt* in the wilderneſs, *Matt.* iii. 4. *Pliny*[o] ſpeaks of a ſort of honey which he calls *Elæomeli* or oil-honey, which is ſaid to flow from the olive-trees in *Syria*; but this honey here is generally thought by the *Jewiſh* writers to be an honey which was made of the fruit of palm-trees, frequent in this country, and eſpecially about *Jericho*; of which *Joſephus*[p] ſays, that the palm-trees about *Jericho*, the fatter of them (*i. e.* of the fruit of them) being preſſed emit a large quantity of honey ſcarce exceeded by any; and *Maimonides*[q] ſays, that the honey ſpoken of in the law, particularly in this place, is honey of palm-trees, ſo *Ben Melech*; and it was not unuſual for people of other nations to make honey of the fruit of them. *Herodotus*[r] reports, that the *Babylonians* made honey out of palm-trees; ſo the *Arabs* call honey of palm-trees, *Dibs*, *Dibis*, *Dipſo*[s], the ſame with the word here uſed; agreeable to which both the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe the words, "out "of whoſe palm-trees honey is made."

℣. 9. *A land wherein thou ſhalt eat bread without ſcarceneſs*, &c.] That is, ſhould have plenty of all ſorts of proviſions, which *bread* is often put for: *thou ſhalt not lack any thing in it*; for neceſſity and convenience, and for delight and pleaſure: *a land whoſe ſtones are iron*; in which were iron mines: *and out of whoſe hills thou mayeſt dig braſs*; both which are taken out of the earth and the ſtones of it, *Job* xxviii. 2. and were to be found in the land of *Canaan*, and particularly in the tribe of *Aſher*, as ſeems from chap. xxxiii. 25. and more particularly at *Sidon* and *Sarepta*, which were in that tribe; the latter of which ſeems to have its name from the melting of metals there, and the former is ſaid in *Homer*[t] to abound with braſs.

℣. 10. *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God*, &c.] For as the Lord would furniſh them with plenty of food, they might eat of it liberally, provided they did not indulge to intemperance, as every one may whom God has bleſſed with a fulneſs of good things; and this ſhews that we are to return thanks to God for a plentiful meal, as well as to aſk a bleſſing on it: *for the good land which he hath given thee*; which ſupplied them with ſuch plenty that they enjoyed full meals every day.

℣. 11. *Beware that thou forget not the Lord thy God*, &c.] The father of mercies, and fountain of goodneſs, the author and donor of every good and perfect gift. Plenty is apt to induce a forgetfulneſs of God, when on the contrary one would think it ſhould keep him in continual remembrance, and engage to daily thankfulneſs to him: *in not keeping his commandments, and his judgments, and his ſtatutes, which I command thee this day*; gave a repetition of and in the name of God afreſh enjoined them, even laws moral, ceremonial and judicial, which when not obſerved God is forgotten.

℣. 12. *Leſt when thou haſt eaten and art full*, &c.] Not only once and again, but continually day after day, being indulged with great plenty: *and haſt built goodly houſes, and dwelt therein*; who for 40 years had only dwelt in tents, moving from place to place in the wilderneſs.

℣. 13. *And when thy herds and thy flocks multiply*, &c.] Having good paſture for them in ſo fruitful a land: *and thy ſilver and thy gold is multiplied*; by trading with other nations: *and all that thou haſt is multiplied*; children, ſervants and ſubſtance.

℣. 14. *Then thine heart be lifted up*, &c.] As the heart is apt to be when riches increaſe; hence the advice in 1 *Tim.* vi. 17. *and thou forget the Lord thy God*; from whom all good things come, and who can take them away when he pleaſes, and therefore ſhould be ever kept in mind, for ever looked to and truſted in for the continuance of them; yet ſuch is the evil heart of man, and ſuch the ſtupifying nature of riches, that they bring on forgetfulneſs of the author of them, lead off from dependence on him and obedience to him; in order to prevent which, an enumeration is given of wonderful inſtances of divine goodneſs to *Iſrael*, as follows: *which brought thee forth out of the land of Egypt, from the houſe of bondage*; into a land abounding with all the above good things, and therefore it muſt be the higheſt ingratitude to forget ſuch a God, and diſobey his commands.

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[g] Travels, l. 3. p. 110.

[h] Miſn. Menachot, c. 8. §. 1.

[i] Ibid. §. 6.

[k] T. Bab. Sabbat, fol. 77. 1.

[l] De Bello Jud. l. 3. c. 9. §. 8.

[m] Echa Rabbati, fol. 59. 3.

[n] Miſn. Menachot, c. 8. §. 3.

[o] Nat. Hiſt. l. 23. c. 4. Tikkune Zohar, correct. 16. fol. 27. 1.

[p] De Bello Jud. l. 4. c. 8. §. 3.

[q] In Miſn. Menachot, c. 5. §. 1. ſo Bartenora in Miſn. Biccurim, c. 1. §. 3.

[r] Clio, five, l. 1. c. 193.

[s] See Shaws's Travels, p. 143.

[t] Εκ μεν Σιδωνος πολυχαλκου. Homer. Odyſſ. 15. l. 424.

℣. 15. *Who led thee through that great and terrible wilderneſs*, &c.] The wilderneſs of *Paran*, which was great and large, reaching from *Sinai* to *Kadeſh*, eleven days journey, and terrible to the ſight, nothing being to be ſeen but dry rocks and barren mountains; ſee ch. i. 19. and eſpecially for what follows: wherein were *fiery ſerpents and ſcorpions*; fiery ſerpents, ſuch as bit the *Iſraelites*, of which ſee *Numb.* xxi. 6. and ſcorpions, a kind of ſerpents, venomous and miſchievous, which have ſtings in their tails they are continually thruſting out and ſtriking with, as *Pliny* ſays [u]; and have their name from their great ſting; for *Ariſtotle* [w] ſays, this alone of inſects has a large ſting: *and drought where there was no water*; a dry and barren place where no water was to be had; ſee *Pſ.* lxiii. 1. or it may be rather another kind of ſerpents may be meant, which is called *Dipſas*; and ſo the *Vulgate Latin*, *Septuagint*, and *Samaritan* verſions render it; the biting of which produces ſuch a thirſt as proves mortal, and which muſt be intolerable in a wilderneſs where no water is; and from whence it has its name, which ſignifies thirſty, as does the *Hebrew* word here uſed: *who brought thee forth water out of the rock of flint*; which was done both at *Horeb* and *Kadeſh*, *Exod.* xvii. 6. *Numb.* xx. 11. and was very extraordinary; by ſtriking flint fire is ordinarily produced, and not water. Dr. *Shaw* obſerves [x], that it may be more properly named, with other ſorts of granite marble here to be met with, *the rock of Amethyſt*, from their reddiſh or purple colour and complexion.

℣. 16. *Who fed thee in the wilderneſs with manna*, &c.] Even all the forty years they were in it, *Exod.* xvi. 35. *which thy fathers knew not*; when they firſt ſaw it, *Exod.* xvi. 15. *that he might humble thee, and that he might prove thee*; they were kept humble, being dependent on God for their daily bread, having nothing in the wilderneſs to ſupport themſelves with; and this tried them, whether they would truſt in God for their daily ſupply, and be thankful for it, or no: *to do thee good at thy latter end*; that by living on ſuch light bread, and this only and continually, his goodneſs might appear the greater, and be the ſweeter to them, when they came into a land abounding with all good things; which is not to be underſtood of the latter end and laſt days of their commonwealth, as our verſion, with the *Septuagint*, *Samaritan*, *Arabic* verſions, and others, and the *Targum* of *Onkelos*; but of time following nearer, and the phraſe ſhould be rendered *hereafter* [y]; which better agrees with the promiſe of a divine bleſſing; though, come when it would, it was the more acceptable for the trial; as heaven will be the ſweeter to the ſaints, through the afflictions, hardſhips, ſtraits, and difficulties, which attend them here.

℣. 17. *And thou ſay in thine heart*, &c.] Theſe words are in connection with the former part of the 14th verſe: *and thou forget the Lord thy God*; the author and giver of all the good things enjoyed, and think within themſelves, though they might not expreſs it in words at length: *my power and the might of mine hand hath gotten me this wealth*; ſo aſcribing that to themſelves, their labour, and diligence, which ought to be aſcribed to the bounty and bleſſing of God; ſee *Hoſ.* xii. 8.

℣. 18. *But thou ſhalt remember the Lord thy God*, &c.] That he was the author of their beings, the God of their lives and mercies; what great and good things he had done for them in *Egypt*, and in the wilderneſs; and particularly in putting them into the poſſeſſion of ſuch a fruitful country, abounding with all that heart could wiſh for: *for it is he that giveth thee power to get wealth*; for though men may have ſeeming opportunities for getting wealth, may have capacities for the management of buſineſs for the acquiſition of it, and may not be wanting in diligence and induſtry, yet may not attain it; it is the bleſſing of God that makes rich, and to that it ſhould be imputed whenever it is enjoyed; ſee *Pſ.* cxxvii. 2. *Prov.* x. 22. *Eccl.* ix. 11. 1 *Chron.* xxix. 12. *that he may eſtabliſh his covenant which he ſware unto thy fathers, as it is this day*; that he would give the land of *Canaan* to their ſeed, and make them a rich and flouriſhing people, as they would be and were when poſſeſſed of the land, which is ſuppoſed throughout this diſcourſe.

℣. 19. *And it ſhall be, if thou do at all forget the Lord thy God*, &c.] Either the mercies they received from him, not acknowledging they came from him, but aſcribing them to themſelves; or their duty to him, to whom they were ſo greatly obliged: *and walk after other gods, and ſerve them, and worſhip them*; which would be to forget him indeed, forſaking his worſhip, and giving homage and adoration to idols, which is what is intended by theſe expreſſions: *I teſtify againſt you this day that ye ſhall ſurely periſh*; by one judgment and calamity or another, as the ſword, famine, peſtilence, and captivity; there being nothing more provoking to God than idolatry, which ſo much detracts from his honour and glory; and which beſides, in ſuch a people, ſo highly favoured of God, it argued the baſeſt ingratitude.

℣. 20. *As the nations which the Lord deſtroyeth before your face, ſo ſhall ye periſh*, &c.] Be cut off by the ſword, or caſt out as they were, the ſame ſins, particularly idolatry, being committed by them. This is to be underſtood of the ſeven nations of the land of *Canaan*, which the Lord would be gradually deſtroying when *Iſrael* came into the poſſeſſion of their land; and they might righteouſly expect the ſame treatment, ſhould they be guilty of the ſame ſins: *becauſe ye would not be obedient to the voice of the Lord your God*; expreſſed in his law, eſpecially in the two firſt precepts of it, which require the worſhip of one God, and forbid the worſhipping of idols; or to the Word of the Lord, as the *Targum* of *Jonathan*, *Chriſt*, the eſſential Word, in whom the name of the Lord was, and whoſe voice *Iſrael* was to obey, *Exod.* xxiii. 20, 21, 22.

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[u] Nat. Hiſt. l. 11. c. 25.

[w] Hiſt. Animal. l. 4. c. 7.

[x] Travels, p. 317, 442.

[y] באחריתך tandem, Tigurine verſion, Vatablus, Piſcator; poſthac, Noldius, p. 180. No. 807.

CHAP. IX.

IN this chapter the *Iſraelites* are aſſured of the ejection of the *Canaanites*, though ſo great and mighty, to make room for them, ℣. 1, 2, 3. and they are cautioned not to attribute this to their own righteouſneſs, but to the wickedneſs of the nations which deſerved to be ſo treated, and to the faithfulneſs of God in performing his promiſe made to their fathers, ℣. 4, 5, 6. and that it might appear, that it could not be owing to their righteouſneſs, it is affirmed and proved that they had been a rebellious and provoking people from their coming out of *Egypt* to that time, as was evident from their idolatry at *Horeb*; a particular account of which is given, and of the diſpleaſure of the Lord at it, ℣. 7—21. and of their murmurings, with which they provoked the Lord at other places, ℣. 22, 23, 24. and the chapter is cloſed with an account of the prayer of *Moſes* for them at *Horeb*, to avert the wrath of God from them for their making and worſhipping the golden calf, ℣. 25—29.

℣. 1. *Hear O Iſrael*, &c.] A pauſe being made after the delivery of the preceding diſcourſe; or perhaps what follows might be delivered at another time, at ſome little diſtance; and which being of moment and importance to the glory of God, and that *Iſrael* might have a true notion of their duty, they are called upon to liſten with attention to what was now about to be ſaid: *thou art to paſs over Jordan this day*; not preciſely that very day, but in a ſhort time after this; for it was on the firſt day of the eleventh month, that *Moſes* began the repetition of the laws he was now going on with, ch. i. 3. and it was not until the tenth day of the firſt month of the next year that the people paſſed over *Jordan*, *Joſh.* iv. 19. which was about two months after this: *to go in and poſſeſs nations greater and mightier than thyſelf*; the ſeven nations named ch. vii. 1. where the ſame characters are given of them: *cities great and fenced up to heaven*; as they were ſaid to be by the ſpies, ch. i. 28. and were no doubt both large and ſtrongly fortified, and not to be eaſily taken by the *Iſraelites*, had not the Lord been with them, ℣. 3.

℣. 2. *A people great and tall*, &c.] Of a large bulky ſize, and of an high ſtature, ſo that the ſpies ſeemed to be as graſhoppers to them, *Numb.* xiii. 33. *the children of the Anakim, whom thou knoweſt*; by report, having had an account of them by the ſpies, who deſcribed them as very large bodied men, and of a gigantic ſtature, the deſcendants of one *Anak*, a giant; and ſo the *Targum* of *Jonathan*, "a people ſtrong and high like the giants;" from theſe *Bene Anak*, children of *Anak*, or *Phene Anak*, as the words might be pronounced, the initial letter of the firſt word being of the ſame ſound, *Bochart*[a] thinks the country had its name of *Phœnicia*: *and of whom thou haſt heard ſay, who can ſtand before the children of Anak?* or the children of the giants, as the *Targums* of *Onkelos* and *Jonathan*; which they had heard either from the ſpies who had ſuggeſted the ſame, *Numb.* xiii. 31. or as a common proverb in the mouths of moſt people in thoſe days.

℣. 3. *Underſtand therefore this day*, &c.] Or be it known to you for your encouragement, and believe it: *that the Lord thy God* is *he which goeth over before thee as a conſuming fire*; did not only go before them over the river *Jordan*, in a pillar of cloud and fire, to guide and direct them, and was as a wall of fire around them to protect and defend them, but as a conſuming fire before which there is no ſtanding, to deſtroy their enemies; ſee ch. iv. 24. *Heb.* xii. 29. *he ſhall deſtroy them, and he ſhall bring them down before thy face*; be they as great and as mighty, as large and as tall as they may, they'll not be able to ſtand before the Lord, but will ſoon be made low, and be eaſily brought down to the earth by him, and to utter deſtruction; which would be done in a public and viſible manner, ſo as that the hand of the Lord would be ſeen in it by the *Iſraelites*: *ſo ſhalt thou drive them out, and deſtroy them quickly, as the Lord hath ſaid unto thee*; that is, the far greater part of them, and ſo many as to make room for the *Iſraelites*, and which was quickly done. The *Jews* commonly ſay[a], that they were ſeven years in ſubduing the land; otherwiſe they were not to be driven out and deſtroyed at once, but by little and little; ſee ch. vii. 22.

℣. 4. *Speak not thou in thine heart*, &c.] Never once think within thyſelf, or give way to ſuch a vain imagination, and pleaſe thyſelf with it: *after that the Lord thy God hath caſt them out from before thee*; to make way for the *Iſraelites*, and put them into the poſſeſſion of their land; which is to be aſcribed not to them, but to the Lord: *ſaying, for my righteouſneſs the Lord hath brought me in to poſſeſs this land*; ſuch a thought as this was not to be ſecretly cheriſhed in their hearts, and much leſs expreſſed with their lips; nothing being more foreign from truth than this, and yet a notion they were prone to entertain. They were always a people, more or leſs, from firſt to laſt, tainted with a conceit of their own righteouſneſs and goodneſs, which they laboured to eſtabliſh, and were ready to attribute all the good things to it they enjoyed; and nothing is more natural to men, than to fancy they ſhall be brought to the heavenly *Canaan*, by and for their own righteouſneſs; which is contrary to the perfections of God, his purity, holineſs, and juſtice, which can never admit of an imperfect righteouſneſs in the room of a perfect one; to juſtify any one thereby, is contrary to the goſpel-ſcheme of ſalvation; which is not by works of righteouſneſs men have done, but by the grace and mercy of God through Chriſt; it would make uſeleſs, null, and void, the righteouſneſs of Chriſt, which only can juſtify men in the ſight of God, give a title to heaven and happineſs, and an abundant entrance into it; and would occaſion boaſting, not only in the preſent ſtate, but even in heaven itſelf; whereas the ſcheme of ſalvation is ſo framed and fixed, that there may be no room for boaſting, here or hereafter: ſee *Rom.* iii. 27, 28. *Eph.* ii. 8, 9. *Tit.* iii. 5, 7. *but for the wickedneſs of theſe nations the Lord doth drive them out from before thee*; namely, their idolatry, inceſt, and other notorious crimes; ſee *Lev.* xviii. 3—28. which ſufficiently juſtifies God in all his dealings with theſe nations.

℣. 5. *Not for thy righteouſneſs, or for the uprightneſs of thine heart*, &c.] Neither for their external righteouſneſs before men, or their outward conformity to the law, nor for the inward ſincerity of their hearts, and their upright intentions in doing good, in which they were defective: *doſt thou go to poſſeſs their land?* this is repeated, and enlarged on, and explained, that this notion might be entirely removed from them, and not entertained by them; ſimilar to which is that of men, who fancy that their ſincere obedience, though imperfect, will be accepted of God inſtead of a perfect one, on account of which they ſhall be juſtified and ſaved; but by the deeds of the law no fleſh living can be juſtified in the ſight of God, nor by any works of righteouſneſs done by the beſt of men, and in the beſt manner they are capable of, will any be ſaved: *but for the wickedneſs of thoſe nations the Lord thy God doth drive them out from before thee*; which is repeated, that it might be taken notice of as the true reaſon of the Lord's dealing with them in ſuch ſeverity; and which becauſe it would be now doing, when the *Iſraelites* paſſed over *Jordan*, and went in to poſſeſs the land, it is expreſſed in the preſent tenſe *doth drive*, the work being not yet finiſhed; ſin was the cauſe of their ejection out of their land, and another thing was the reaſon of the *Iſraelites* poſſeſſing it, and not their righteouſneſs next expreſſed: *and that he may perform the word which the Lord ſware unto thy fathers, Abraham, Iſaac, and Jacob*; it was to fulfil his covenant, and make good his word of promiſe to their fathers, and not on account of any righteouſneſs of theirs; and the ſalvation of the Lord's people in a ſpiritual ſenſe, and their enjoyment of the heavenly *Canaan*, are owing to the gracious purpoſes and promiſes of God, and to his covenant-engagements, as well as to the undertakings, obedience, and righteouſneſs of his Son, and not to any righteouſneſs of theirs.

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[a] Canaan, l. 1. c. 1. col. 346.

[a] Seder Olam Rabba, c. 11. p. 31, 32.

℣. 6. *Underſtand therefore that the Lord thy God giveth thee not this good land to poſſeſs it for thy righteouſneſs*, &c.] This is again repeated to impreſs it upon their minds, that it was not for any goodneſs of theirs, but as a gift of divine goodneſs to them, that they were put into the poſſeſſion of the good land, which greatly exceeded any merits of theirs, and was entirely owing to the kindneſs of God to them, and not to any righteouſneſs of theirs; and this he frequently inculcates, that they might have a thorough underſtanding of it. And ſo the doctrines of juſtification by the righteouſneſs of *Chriſt*, and not man's, and of ſalvation by the grace of God, and not the works of men, are points of knowledge and underſtanding; and to lead men into an acquaintance with them, is the general deſign of the goſpel; and he can't be reckoned an underſtanding man, but ignorant of God and his righteouſneſs, of the law and the ſpirituality of it, of *Chriſt* and the way of ſalvation by him, of the Spirit and of ſpiritual things, of the goſpel and its doctrines, nor can he be wiſe unto ſalvation, who expects to get to heaven by his own works of righteouſneſs; and it might be added, that he is ignorant of himſelf, of his ſtate and condition, of his ſinfulneſs and vileneſs, and of the nature of his beſt works; as the *Iſraelites* in a good meaſure ſeemed to be, whoſe conviction is laboured in the following part of this chapter: *for thou* art *a ſtiff-necked people*; refractory and unruly, like an heifer unaccuſtomed to the yoke, that draws back from it, and wriggles its neck out of it; ſo untoward and perverſe were this people, and diſobedient to the commands of God; wherefore there was no ſhew of reaſon that they were put into the poſſeſſion of *Canaan* for their righteouſneſs; and to make it appear that they were ſuch a people as here deſcribed, ſeveral inſtances are given.

℣. 7. *Remember* and *forget not how thou provokedſt the Lord thy God to wrath in the wilderneſs*, &c.] *Aben Ezra* remarks that this was after they journeyed from *Horeb*; but before they came thither, even as ſoon as they were in the wilderneſs they provoked the Lord, as by their murmuring for water at *Marah*, when they had been but three days in the wilderneſs; and for bread in the wilderneſs of *Sin*, and for water again at *Rephidim*; all which were before they came to *Horeb* or *Sinai*, and which agrees with what follows: *from the day that thou didſt depart out of the land of Egypt until ye came unto this place, ye have been rebellious againſt the Lord*; though they had ſuch a ſeries of mercies, yet their life was a continued courſe of rebellion againſt the Lord; which is a ſad character of them indeed, and given by one that thoroughly knew them, was an eye-witneſs of facts, and had a hearty reſpect for them too, and cannot be thought to exaggerate things; ſo that they were far from being righteous perſons in themſelves, nor was there any reaſon to conclude it was for their righteouſneſs the land of *Canaan* was given them.

℣. 8. *Alſo in Horeb ye provoked the Lord to wrath*, &c.] The word *alſo* ſhews that they had provoked him before, but this inſtance is given as a very notorious one; here they made the golden calf and worſhipped it, whilſt *Moſes* was on the mount with God, receiving inſtructions from him for their good. Near to this place a rock had been ſmitten for them, from whence flowed water for the refreſhment of them and their cattle; here the Lord appeared in the glory of his majeſty to them, and from hence, for it is the ſame mount with *Sinai*, the law was given to them in ſuch an awful and terrible manner; and yet none of theſe things were ſufficient to reſtrain them from provoking the Lord to wrath by their ſins: *ſo that the Lord was angry with you to have deſtroyed you*; ſo very angry with them, and ſo juſtly, that he propoſed to *Moſes* to deſtroy them, and make of him a great nation in their room, *Exod.* xxxii. 10.

℣. 9. *When I was gone up into the mount to receive the tables of ſtone*, &c.] The tables of the law, the ſame law which forbid idolatry, and which they had lately heard from the mouth of God himſelf: even *the tables of the covenant which the Lord made with you*; which they had agreed unto, and ſolemnly promiſed they would obſerve and do, *Exod.* xxiv. 7. *then I abode in the mount forty days and forty nights*; and this long ſtay was one reaſon of their falling into idolatry, not knowing what was become of him, *Exod.* xxiv. 18. and xxxii. 1. *I neither did eat bread, nor drink water*; all thoſe 40 days and nights, *Exod.* xxxiv. 28.

℣. 10. *And the Lord delivered unto me two tables of ſtone, written with the finger of God*, &c.] The letters were of his deviſing and forming, the writing was his, the engraving them on the ſtones was his own doing; and which was done to ſhew its original, to enſtamp a divine authority on it, and to denote its duration; ſee *Exod.* xxxi. 18. and xxxii. 16. *and on them* was written *according to all the words which the Lord ſpake with you in the mount*; the ten commands, exactly in the ſame order, and in the ſame words, without any variation, as they were delivered to them with an articulate voice in their hearing; but now were written in this manner, that they might be read by them, and remain with them; ſee *Exod.* xxxiv. 28. *out of the midſt of the fire*; in which the Lord was, and from whence he ſpake : *in the day of the aſſembly* ; when all the people of *Iſrael* were gathered together at the foot of the mount ; ſee *Exod.* xix. 17. *Deut.* iv. 10, 11, 12.

℣. 11. *And it came to paſs at the end of forty days and forty nights*, &c.] The time of *Moſes*'s ſtay in the mount, when it was juſt up, and not before : that *the Lord gave me the two tables of ſtone*, even *the tables of the covenant*, as in ℣. 9. *Aben Ezra* obſerves, that this ſhews that the day the tables were given to *Moſes* the calf was made.

℣. 12. *And the Lord ſaid unto me*, &c.] The omniſcient God, who knew what was doing in the camp of *Iſrael*, though *Moſes* did not, of which he informs him : *ariſe, get thee down quickly from hence* ; from the mount where he was ; and the word *ariſe* does not ſuppoſe him to be ſitting or lying along, neither of which poſtures would have been ſuitable, conſidering in whoſe preſence he was ; but is only expreſſive of urgency and haſte of his departure ; it is not uſed in *Exod.* xxxii. 7. *for thy people which thou haſt brought forth out of Egypt have corrupted* themſelves ; their way, as the *Targum* of *Jonathan* ; that is, by idolatry, than which nothing is more corrupting and defiling ; the Lord calls them not his people, but the people of *Moſes*, being highly diſpleaſed with them ; and aſcribes their coming out of *Egypt* to *Moſes* the inſtrument, and not to himſelf, as if he repented of bringing them from thence : *they are quickly turned aſide out of the way which I commanded them* ; it being but about ſix weeks ago, that the command forbidding idolatry, the ſin they had fallen into, had been given them : *and they have made them a molten image* ; the image of a calf made of melted gold.

℣. 13. *Furthermore the Lord ſpake unto me, ſaying*, &c.] After he had given him the two tables, and before his departure from the mount : *I have ſeen this people* ; took notice of them, their ways, and their works : *and behold, it is a ſtiff-necked people* ; unwilling to ſubmit to, and bear the yoke of my commandments ; ſee *Exod.* xxxii. 9.

℣. 14. *Let me alone that I may deſtroy them*, &c.] Do not ſay one word to me on their behalf, or intreat me to ſpare them, and not deſtroy them : *and blot out their name from under heaven* ; that no ſuch nation may be heard of, or known by the name of *Iſrael* : *and I will make of thee a nation mightier and greater than they* ; of his family, whereby the Lord's promiſe to *Abraham* would not have been made void, but equally firm and ſure, ſince this mightier and greater nation would have been of his ſeed ; ſee the note on *Exod.* xxxii. 10.

℣. 15. *So I turned and came down from the mount*, &c.] As the Lord commanded : *and the mount burned with fire* ; as it had for ſix weeks paſt, ever ſince the Lord's deſcent upon it ; and ſo it continued, for the words may be rendered, *and the mount was burning* [b] ; and yet this did not deter the *Iſraelites* from idolatry : *and the two tables of the covenant were in my two hands* ; one table in one hand, and the other in the other hand.

℣. 16. *And I looked*, &c.] When he was come down from the mount, and was nigh the camp : *and behold, ye had ſinned againſt the Lord your God* ; that plainly appeared by what they had done, and at which he was amazed ; and therefore a behold is prefixed to it, it being ſuch a groſs ſin, having ſo much impiety and ingratitude, and ſtupidity in it : and *made you a molten calf* ; that he ſaw with his eyes, and them dancing about it ; ſee *Exod.* xxxii. 19. *ye had turned aſide quickly out of the way which the Lord had commanded you* ; ſee ℣. 12.

℣. 17. *And I took the two tables, and caſt them out of my two hands*, &c.] In wrath and indignation at the ſin they were guilty of : *and brake them before your eyes* ; as an emblem of their breach of them by tranſgreſſing them.

℣. 18. *And I fell down before the Lord*, &c.] In prayer for *Iſrael* who had ſinned ; but this he did not immediately after he had broken the tables, but when he had firſt ground the calf to powder, ſtrowed it on the water, and made the children of *Iſrael* drink it ; and when he had chided *Aaron*, and ordered the ſons of *Levi* to ſlay every man his brother : *as at the firſt forty days and forty nights* ; which is to be connected, I think, not with what goes before ; for we read not that he fell down before the Lord, at the firſt time he was with him ſo long in the mount ; but with what follows : *I did neither eat bread, nor drink water* ; as he neither eat nor drank the firſt forty days, ſo neither did he theſe ſecond forty ; ſee ℣. 9. *becauſe of all your ſins which ye ſinned, in doing wickedly in the ſight of the Lord to provoke him to anger* ; for they were guilty of more ſins than one ; beſides idolatry, they were guilty of unbelief, ingratitude, &c. which were notorious and flagrant, were done openly and publickly, in ſight of his glory and majeſty on the mount ; all which muſt be very provoking to him, and on account of theſe *Moſes* prayed and faſted.

℣. 19. *For I was afraid of the anger and hot diſpleaſure wherewith the Lord was wroth againſt you*, &c.] Which was exceeding vehement, as appeared by his words to *Moſes*, forbidding to intercede for them, that he might conſume them, and make of him a greater nation ; wherefore he dreaded the iſſue of it, leſt it ſhould be *to deſtroy you* ; that that ſhould be his full reſolution and determination ; however, he made uſe of means, and betook himſelf to faſting and prayer ; ſo heartily affected was he to this people when his temptations lay another way : *but the Lord hearkened unto me at that time alſo* ; as he had at other times, when this people had ſinned, and he intreated for them ; in which he was a type of Chriſt, the mediator and advocate, whom the Father always hears.

℣. 20. *And the Lord was very angry with Aaron to have deſtroyed him*, &c.] For complying with the requeſt of the people in making a calf for them, and for that miſerable ſhift he made to excuſe himſelf ; which ſo provoked the Lord, that he threatened to deſtroy him, and he was in danger of being cut off, had it not been for the interceſſion of *Moſes* : *and I prayed for Aaron alſo the ſame time* ; who either was included in the general prayer for the people, *Exod.* xxxii. 31. or a particular prayer was made for him, though not recorded, and which alſo ſucceeded.

℣. 21. *And I took your ſin, the calf which ye had made*, &c.] Which was the object of their ſin, which lay in making and worſhipping it ; ſee *Iſ.* xxxi. 7. *and burnt it with fire and ſtamped it* ; with his feet after it was burnt, to bring it into ſmall pieces : and *ground it very ſmall* ; or, as the *Targum* of *Jonathan*, "ground it in a mortar well ;" the burnt and broken pieces : *even until it was as ſmall as duſt* ; being ground to powder, as in *Exod.* xxxii. 20. *and I caſt the duſt thereof into the brook that deſcended out of the mount* ; and made the children of *Iſrael* to drink of it, as in the fore-cited place ; ſee the note there ; all this was done before the prayer for *Aaron* and the people.

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[b] בער de monte ardente, V. L. Heb. burning, Ainſworth.

℣. 22. *And at Taberah, and at Maſſah, and at Kibroth-hattaavah, ye provoked the Lord to wrath*;] Theſe places are not mentioned in the ſtrict order in which the provocations were made at them; for they provoked the Lord at *Maſſah* by murmuring for water, before they provoked him at *Taberah*, by complaining as it ſhould ſeem of their journeying; for *Maſſah* was before they came to *Sinai*, and *Taberah* after they departed from thence; though ſome, as *Aben Ezra* obſerves, ſay that *Taberah* is *Maſſah*; but it could not be the *Maſſah* in *Rephidim*, for that was on one ſide of mount *Sinai*, and *Taberah* on another; though different places might be ſo called from their tempting the Lord at them; rather *Taberah* and *Kibroth-hattaavah* ſeem to be the ſame; where the people died with the fleſh in their mouths they luſted after, and were buried; ſince no mention is made of their removal at that time from the one place to the other, nor of *Taberah* in the account of their journeys, only *Kibroth-hattaavah*; ſee *Exod.* xvii. 7. *Numb.* xi. 3, 34.

℣. 23. *Likewiſe when the Lord ſent you from Kadeſh-barnea*, &c.] From whence the ſpies were ſent to ſearch the land, though previous to it they had the following order to go up and poſſeſs it; ſee *Numb.* xxxii. 8. *Deut.* i. 19, 20, 21. *ſaying, go up and poſſeſs the land which I have given you*; this they were bid to do, before they deſired the ſpies might be ſent to ſearch it firſt; and after they had returned and made their report, they were encouraged to go up and take poſſeſſion of it: *then ye rebelled againſt the commandment of the Lord your God*; refuſing to go up into it: *and ye believed him not*; that he would caſt out and deſtroy the inhabitants of it, and put them into the poſſeſſion of it; which they diſtruſted by reaſon of the gigantic ſtature of ſome that dwelt in it, and their fortified cities: *nor hearkened to his voice*; whether commanding or encouraging.

℣. 24. *You have been rebellious againſt the Lord from the day that I knew you*;] Either from the time he firſt had and took knowledge of them and viſited them, before his departure from *Egypt* to the land of *Midian*; (ſee *Exod.* ii. 11——14. compared with *Acts* vii. 25.) or from the time that he was ſent to them to deliver them out of *Egypt*; ſee *Exod.* v. 20, 21. and eſpecially from the time he brought them into the wilderneſs.

℣. 25. *Thus I fell down before the Lord forty days and forty nights, as I fell down* at the firſt, &c.] Which *Jarchi* ſays are the ſelf-ſame ſaid above, ℣. 18. but doubled or repeated, becauſe of the order of his prayer. The words *at the firſt* are not in the text; and as before obſerved, we do not read that *Moſes* fell down at the firſt forty days he was in the mount, unleſs it can be thought he did, *Exod.* xxxii. 11. wherefore this falling down ſeems to be as he fell down at the ſecond forty days; and ſo this was a third forty days, according to the *Jewiſh* writers, and of which opinion were Dr. *Lightfoot* and others; ſee the note on *Exod.* xxxiv. 28. *becauſe the Lord had ſaid he would deſtroy you*; threatened them with deſtruction, and ſeemed as if it was his intention to deſtroy them; nay, even after *Moſes*'s firſt prayer, though he bid him go and lead the people on, yet he declared that he would viſit their ſin upon them, *Exod.* xxxii. 34.

℣. 26. *And I prayed therefore unto the Lord*, &c.] What follows is a different Prayer from that in *Exod.* xxxii. 31, 32. and agrees better with that in ℣. 11, 12, 13. delivered before he came down from the mount, yet could not be the ſame, becauſe delivered at another forty days and nights: *and ſaid, O Lord God, deſtroy not thy people, and thine inheritance*; becauſe they were his inheritance, a people whom he had choſen for his peculiar treaſure; this is the firſt argument uſed, another follows: *which thou haſt redeemed through thy greatneſs*; redeemed out of the houſe of bondage, the land of *Egypt*, by his great power, as next explained: *which thou haſt brought forth out of Egypt with a mighty hand*: inflicting plagues on the *Egyptians*, particularly deſtroying their firſt-born, which made them the *Iſraelites* urge to depart.

℣. 27. *Remember thy ſervants Abraham, Iſaac* and *Jacob*, &c.] The covenant he had made with them, the promiſes he had made to them of the multiplication of their ſeed, and of giving the land of *Canaan* to them; which is a third argument uſed with the Lord not to deſtroy them: *look not unto the ſtubbornneſs of this people, nor to their wickedneſs, nor to their ſin*; not to the natural temper and diſpoſition of the people, which was to be ſtubborn, obſtinate, ſtiff-necked and ſelf-willed; nor to their wickedneſs, which appears in various inſtances; nor to that particular ſin of idolatry they had now been guilty of; tacitly owning that if God looked to theſe things, there was ſufficient reaſon to deſtroy them.

℣. 28. *Leſt the land whence thou broughteſt us out, ſay*, &c.] The land of *Egypt*, the inhabitants of it: *becauſe the Lord was not able to bring them into the land which he promiſed them*; the land of *Canaan*, the inhabitants of it being ſo mighty, and their cities ſo ſtrongly fortified. Here *Moſes* expreſſes his concern for the glory of God, and the honour of his perfections, and makes that a fourth argument why he ſhould not deſtroy them: *and becauſe he hated them, he hath brought them out to ſlay them in the wilderneſs*; out of *Egypt*, a plentiful country, into a wilderneſs where nothing was to be had; but his choice of them for his inheritance, his redemption of them out of bondage and miſery, the care he took of them, and the proviſion he had made for them in the wilderneſs, clearly ſhewed that they were not the objects of his hatred but of his love.

℣. 29. *Yet they* are *thy people*, &c] Though they had ſinned againſt him: *and thine inheritance*; which he would not forſake and caſt off; at leaſt *Moſes* hoped on this account he would not, and makes uſe thereof as an argument with him, why he ſhould not, and which he repeats, adding, in effect what he had ſaid before: *which thou broughteſt out by thy mighty power, and ſtretched-out arm*; even out of the land of *Egypt*; the doing of which was plainly the effect of his all-mighty power, and an evidence of it, conſidering the weakneſs of *Iſrael* and the ſtrength of *Egypt*, and the manner in which the Lord brought about this ſurpriſing event.

CHAP. X.

IN this chapter an account is given of an order to *Moſes* to hew two tables of ſtone, on which the Lord would write the words that were on the firſt, and to make an ark and put them into it, all which was accordingly done, ℣. 1—5. and of ſome of the journeys of the children of *Iſrael*, ℣. 6, 7. and of the ſeparation of the tribe of *Levi* to the ſervice of the ſanctuary, ℣. 8, 9. and of *Moſes*'s ſtay in the mount forty days and nights, and his ſucceſs there, and the direction he had to lead on the people of *Iſrael* towards *Canaan*'s land, ℣. 10, 11. and who by various arguments are exhorted to fear the Lord, and ſerve him, and keep his commands, ℣. 12—22.

℣. 1. *At that time the Lord ſaid unto me*, &c.] On the 40th day, mentioned in the preceding chapter, as *Aben Ezra*, or at the end of forty days, as *Jarchi*; not of the firſt forty, for then were given him the firſt two tables of ſtone with the law written on them, which he broke when he came down; but at the end of the ſecond forty days, as ſome think, when he had fallen before the Lord, and entreated him for the people, and as a token of his reconciliation to them, gave the following order: *hew thee two tables of ſtone like unto the firſt*, &c. Of the ſame ſort of ſtone, of the ſame ſize and form with thoſe God gave him in the mount the firſt time he was there, and which he broke in his deſcent from thence; they were the work of God, but theſe were to be hewed by *Moſes*: the order ſeems to be given between the requeſt *Moſes* made to ſee the glory of the Lord, and the proclamation made of it; ſee *Exod.* xxxiv. 1. *and come up unto me into the mount*; mount *Sinai*; this was certainly the third time of his going up there, and where he continued forty days and nights; but whether he continued there ſo long the ſecond time may be a matter of queſtion, though he certainly did the third time; ſee *Exod.* xxxii. 30, 31. and xxxiv. 1, 4, 28. *and make thee an ark of wood*; *Jarchi* thinks this was not the ark *Bezaleel* made, but made after, and is that which went out to battle; and ſome take it to be a temporary ark, made for the preſent purpoſe till that was finiſhed; but *Aben Ezra* is of opinion it is the ſame that *Bezaleel* made: and it may be ſaid to be made by *Moſes*, becauſe he was not only ordered to make it, but it was by his orders and the direction he gave to *Bezaleel* that it was made; and this ſeems the more probable, becauſe there the tables remained, ℣. 5.

℣. 2. *And I will write on the tables the words that were in the firſt tables which thou brakeſt*, &c.] Though they were hewn by *Moſes*, the writing on them was the Lord's; and the very ſame laws, in the ſame words, without any alteration or variation were written by him on theſe as on the former; partly to ſhew the authenticity of them, that they were of God and not *Moſes*, of a divine original and not human; and partly to ſhew the invariableneſs of them, that no change had been made in them, though they had been broken by the people; of which *Moſes*'s breaking the tables was a repreſentation: *and thou ſhalt put them in the ark*; which being a type of Chriſt may ſignify the fulfilment of the law by him, who is the end, the fulfilling end of the law for righteouſneſs to every believer; and that as this was in his heart to fulfil it, ſo it is in his hand as a rule of faith and converſation to his people.

℣. 3. *And I made an ark of Shittim-wood*, &c.] That is, ordered it to be made, and it was made by *Bezaleel*, and that of ſhittim-wood; ſo the ark that was put into the holy of holies was made of this wood; ſee *Exod.* xxv. 10. and the note there, and xxxvii. 1. *and hewed two tables of ſtone like unto the firſt*; two marble ones, as the *Targum* of *Jonathan*; that is, he ordered them to be hewed, and took care that they ſhould be exactly made as the former were, of which he had perfect knowledge, having received them of the Lord, and brought them with him down the mount: *and went up into the mount, having the two tables in my hand*; in order to have the words of the law, the ten commands, written on them, theſe being only hewn ſtones without any thing on them; they were very probably marble, of which great quantities were near at hand.

℣. 4. *And he wrote on the tables according to the firſt writing*, &c.] The ſame laws, in the ſame letters: *the ten commandments which the Lord ſpake unto you in the mount*; in mount *Sinai*, on which he deſcended, and from whence he delivered the decalogue by word of mouth in an audible manner, that all the people could hear it: *out of the midſt of the fire*; in which he deſcended, and where he continued, and from whence he ſpake, ſo that it was indeed a fiery law: *in the day of the aſſembly*; when all the people of *Iſrael* were aſſembled together at the bottom of the mount to hear it: *and the Lord gave them unto me*; the two tables when he had wrote upon them the ten commands.

℣. 5. *And I turned myſelf*, &c.] From the Lord, out of whoſe hands he had received the tables: *and came down from the mount*; with the two tables in his hand as before, one in one hand, and the other in the other hand: *and put the tables in the ark which I had made*; or ordered to be made: *and there they be, as the Lord commanded me*; there they were when *Moſes* rehearſed what is contained in this book, on the plains of *Moab*, about 38 years after the putting them into it; and there they continued to be when the ark was brought into *Solomon*'s temple, 1 *Kings* viii. 9. and there they were as long as the ark was in being; which may denote the continuance of the law in the hands of Chriſt under the goſpel-diſpenſation as a rule of walk and converſation to his people.*

℣. 6. *And the children of Iſrael took their journey from Beeroth of the children of Jaakan*, &c.] Not when or ſoon after they removed from *Sinai*; for if this place is the ſame with *Bene Jaakan*, as is generally ſuppoſed, they had a great many journies, manſions, and ſtations before they came to it; ſee *Numb.* xxxiii. 31. and beſides, ſince *Aaron*, according to this account, died at their next ſtation from hence, that was 38 years after their departure from mount *Sinai*; and it is hard to ſay what ſhould be the reaſon of making mention of theſe two or three journies here; and whereas they are here ſaid to journey from the place here mentioned *to Moſera*; on the contrary in *Numb.* xxxiii. 31. they are ſaid to depart from *Moſera* and pitch in *Bene Jaakan*; which is accounted for by their going backwards and forwards, and ſo both may be true. *Aben Ezra* is of opinion, that *Beeroth Bene Jaakan*, or the wells of the children of *Jaakan*, is not the ſame with *Bene Jaakan*, nor *Moſera* the ſame with *Moſeroth*; but *Beeroth* is *Kadeſh*, and *Moſera* is the name of the deſert of mount *Hor*; and it is certain that *Moſeroth* was the 27th ſtation, and *Moſera*, or the deſert of mount *Hor*, where *Aaron* died, was the 34th, and therefore muſt be diſtant; ſee *Numb.* xxxiii. 30—37. which ſeems to agree with what follows: *there Aaron died, and there he was buried*; it is certain that *Aaron* died on mount *Hor*, *Numb.* xx. 23, 28. and xxxiii. 38, 39. or there died and was buried when in the deſert of *Moſera*: *and Eleazer his ſon miniſtred in the prieſts office in his ſtead*; ſo that though the high-prieſt died, the office continued, and the law of it remained in force, and the tribe of *Levi* was ſeparated for the ſervice of the ſanctuary, as afterwards expreſſed.

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* See a Sermon of mine on this text, called, "The law in the hand of Chriſt."

℣. 7. *From thence they journeyed unto Gudgodah,*] &c.] Which *Jarchi* takes to be the ſame with *Horhagidgad*, and ſo do moſt; ſee *Numb.* xxxiii. 32, 33. but *Aben Ezra* ſays it is not, but is a general name, including *Zalmanah*, *Punoen* and *Oboth*, places the *Iſraelites* came to after they removed from mount *Hor*, where *Aaron* died; ſee *Numb.* xxxiii. 41, 42, 43. *and from Gudgodah to Jotbath, a land of rivers of waters*; which the above writer takes to be the ſame with *Beer*, the well, *Numb.* xxi. 16. and by this deſcription of it, it was a place where there was much water.

℣. 8. *At that time the Lord ſeparated the tribe of Levi*, &c.] Not at the time that *Moſes* came down from the mount with the tables of the law, but ſome conſiderable time after, even after the tabernacle was erected; nor at the time that *Aaron* died, and *Eleazar* ſucceeded him, but many years before that; unleſs there was a freſh ſeparation of them, or a renewal of it when *Eleazar* became high-prieſt in his father's ſtead; and ſo that being mentioned is the reaſon of its being repeated here: *to bear the ark of the covenant of the Lord*; even that into which the law, ſometimes called the covenant, was put, and therefore here called the ark of the covenant: when this was carried from place to place, as it was eſpecially in the wilderneſs, it was the buſineſs of the *Levites* to bear it, particularly the *Kohathites*; *Numb.* iii. 31. and x. 21. ſee 1 *Chron.* v. 1. *to ſtand before the Lord to miniſter unto him*; that is, to his prieſts, in the tabernacle, and to keep and guard that: *and to bleſs in his name unto this day*; not to bleſs the people, which was the work of the prieſt, but to ſing praiſe in the name of the Lord, to give thanks unto him, and bleſs and praiſe him.

℣. 9. *Wherefore Levi hath no part nor inheritance with his brethren*, &c.] In the diviſion of the land of *Canaan*, becauſe being ſeparated to the ſervice of the ſanctuary, he had no leiſure to plow and ſow, as *Jarchi* obſerves: *the Lord is his inheritance, as the Lord thy God promiſed him*; not in a ſpiritual ſenſe, for ſo the Lord was an inheritance and portion of other *Iſraelites*; though theſe being taken off of worldly employments, and devoted to ſanctuary-ſervice, might have more communion with God than others; but in a temporal ſenſe, proviſion being made particularly by tithes, which were the Lord's, for their maintenance; and ſo the *Targums* of *Onkelos* and *Jonathan* paraphraſe the words; "gifts which the Lord gave him are his inheritance; ſee *Numb.* xviii. 20, 21.

℣. 10. *And I ſtayed in the mount, according to the firſt time, forty days and forty nights*, &c.] which is to be connected with ℣. 6. and relates what paſſed before he came down from the mount with the two tables; as that he ſtayed there as long as he did when he received the firſt tables, and faſted alſo as long as he did then; ſee *Exod.* xxxiv. 28. *and the Lord hearkened unto me at that time alſo*; to his prayer on the behalf of the people: and *the Lord would not deſtroy thee*; though he had threatened it, and their ſin had deſerved it.

℣. 11. *And the Lord ſaid unto me, ariſe, take thy journey before the people*, &c.] Here *Moſes* goes on with his relation of things at mount *Sinai*, how that upon his ſupplication for the people, on account of the deſtruction they were threatened with for their idolatry, the Lord was graciouſly pleaſed not only to hear him and forgive the people, but ordered him to go before them, and lead them on towards the land of *Canaan* he had promiſed them, *Exod.* xxxii. 34. and xxxiii. 1. *that they may go in and poſſeſs the land, which I ſware unto their fathers to give unto them*; and which had it not been for their after murmurings and rebellions, they had been in the poſſeſſion of it in a little time, eſpecially after their departure from *Sinai*.

℣. 12. *And now Iſrael, what doth the Lord thy God require of thee*, &c.] For all theſe favours beſtowed upon them, the forgiveneſs of their ſins, and a freſh intimation of their poſſeſſion of the land of *Canaan*, and the renewal of the promiſe of it made to their fathers: *but to fear the Lord thy God*; to fear him with a filial fear, to fear him and his goodneſs, and him for his goodneſs ſake, and particularly for his pardoning grace and mercy vouchſafed to them; ſee *Pſ.* cxxx. 4. *to walk in all his ways*; preſcribed and directed to by him, every path of duty, whether moral, ceremonial, or judicial; *and to love him, and to ſerve the Lord thy God with all thy heart, and with all thy ſoul*; for that is the beſt ſervice which ſprings from love, and love conſtrains unto, and which is hearty and ſincere, as that is, and is performed in the beſt manner ſuch are capable of.

℣. 13. *To keep the commandments of the Lord, and his ſtatutes*, &c.] Both the ten commands and all others: *which I command thee this day for thy good*; promiſes of temporal good things, introduction into the land of *Canaan*, poſſeſſion of it, and continuance in it, being made to obedience to them.

℣. 14. *Behold the heaven, and the heaven of heavens are the Lord's thy God*, &c.] Made and poſſeſſed, by him; the airy and ſtarry heaven, the third heaven, which is the heaven of heavens, the ſeat of the divine majeſty, the habitation of angels and glorified ſaints: *the earth* alſo, *with all therein* is; that is his property, and at his diſpoſal, being made by him, and all that is upon it, or contained in it, even whatſoever is on or in the whole terraqueous globe; ſee *Pſ.* cxv. 15, 16.

℣. 15. *Only the Lord had a delight in thy fathers to love them*, &c.] Though the heavens and the earth, and all the inhabitants of them are the Lord's by creation, yet he had a ſpecial regard unto, and a peculiar complacency in, the fathers of the *Iſraelites*, *Abraham*, *Iſaac* and *Jacob*; from whence aroſe ſome particular expreſſions of love to them, ſignified by various acts of kindneſs done them, and promiſes made unto them: *and he choſe their ſeed after them*, even *you above all the people, as it is this day*; to be a ſpecial people to him, to enjoy civil and religious privileges greater than any other; and particularly to have his law given to them, his tabernacle and worſhip ſet up among them, which were at this time, and which gave them the preference to all other nations; ſee chap. iv. 7, 8. and vii. 6, 7, 8. *Pſ.* cxlvii. 19, 20. *Rom.* iii. 1, 2. and ix. 4, 5.

ỷ. 16. *Circumciſe therefore the foreſkin of your heart*, &c.] Content not yourſelves with, nor put your confidence in outward circumciſion of the fleſh, but be concerned for the circumciſion of the heart; for removing from that whatever is diſagreeable to the Lord, even all carnality, ſenſuality, hypocriſy, and ſuperfluity of naughtineſs, and for having that put there which is well pleaſing in his ſight; and which though it is the work of God, and he only can do it and has promiſed it, yet ſuch an exhortation is made to bring men to a ſenſe of their need of it, and of the importance of it, and to ſhew how agreeable it is to the Lord, and ſo to ſtir them up to ſeek unto him for it; ſee ch. xxx. 6. *and be no more ſtiff-necked*; froward, obſtinate and diſobedient, as they had been hitherto; ch. ix. 6, 13, 24.

ỷ. 17. *For the Lord your God is God of gods*, &c.] Of angels and civil magiſtrates, who are ſometimes ſo called; theſe are his creatures, act for him and under him, and are accountable to him: *the Lord of lords*; of the kings and princes of the earth, who have their crowns, ſcepters, and kingdoms from him, and hold them of him, by and under whom they reign and decree judgment, and who are ſubject to his authority and controul: *a great God*; as the perfections of his nature, the works of his hands, the bleſſings of his providence and grace, and the extenſiveneſs of his dominion in heaven, earth, and hell ſhew him to be: *a mighty and a terrible*; mighty and powerful to help, protect and defend his people; terrible to his and their enemies, even to the kings of the earth: *which regardeth not perſons*; but beſtows his favours whether in a way of providence or grace, according to his ſovereign will and pleaſure, without regard to the works and merits of men, their characters or circumſtances: *nor taketh reward*; or bribes, to avert threatened and deſerved Judgments; ſee *Job* xxxvi. 18, 19.

ỷ. 18. *He doth execute the judgment of the fatherleſs and widow*, &c.] Who have none to help them, and whoſe patron and defender he is, and will do them juſtice himſelf, and take care that it is done them by others, or avenge their injuries, for he is a father of the fatherleſs, and a judge of the widow, in his holy habitation; *Pſ.* lxviii. 5. *and loveth the ſtranger, in giving him food and raiment*; one that is in a foreign country, at a diſtance from his native land, and deſtitute of friends, ſuch God in his providence takes care of, and expreſſes his love and kindneſs to, by giving them the neceſſaries of life, food and raiment.

ỷ. 19. *Love ye therefore the ſtranger*, &c.] Becauſe the Lord loves him; and another reaſon follows, particularly binding on the *Iſraelites*: *for ye were ſtrangers in the land of Egypt*; and therefore ſhould ſympathiſe with ſuch, and ſhew them compaſſion, relieve them in diſtreſs, and afford them whatever they want, and is in the power of their hands to communicate to them; remembering their own condition in *Egypt*, and how welcome ſuch a treatment would have been to them then, as well as the kind and careful providence of God towards them at that time.

ỷ. 20. *Thou ſhalt fear the Lord thy God*, &c.] Which includes the whole worſhip of him external and internal: *him ſhalt thou ſerve*; heartily and ſincerely, according to his revealed will, and him only: *and to him ſhalt thou cleave*; and not turn aſide to follow other gods, and worſhip them: *and ſwear by his name*; and his only, whenever it is neceſſary to take an oath, which ſhould not be done raſhly or on trivial accounts, and never by any creature, but by the living God; ſee ch. vi. 13.

ỷ. 21. *He* is *thy praiſe*, &c.] The object and matter of it, who deſerves the praiſes of all his creatures, becauſe of his perfections, works, and bleſſings of goodneſs; for all mercies temporal and ſpiritual come from him, and therefore he is greatly to be praiſed for them: praiſe is his due, and it is comely in his people to give it to him; ſee *Jer.* xvii. 14. *and he is thy God, which hath done for thee theſe great and terrible things, which thine eyes have ſeen*; which were done upon the *Egyptians* for their ſakes, both in the land of *Egypt* and at the *Red-ſea*; and alſo what he had done for them in the wilderneſs, to *Sihon* and *Og*, kings of the *Amorites*, *Pſ.* cvi. 22. and cxxxvi. 10—21.

ỷ. 22. *Thy fathers went down into Egypt with 70 perſons*, &c.] That is, in all; for there were not 70 beſides *Jacob* and the patriarchs his ſons, but with them; ſee *Gen.* xlvi. 26, 27. *and now the Lord thy God hath made thee as the ſtars of heaven for multitude*; as he promiſed they ſhould be, *Gen.* xv. 5.

CHAP. XI.

IN this chapter, the exhortation to love the Lord, and keep his commands, is repeated and urged again and again from various conſiderations; as not only from the chaſtiſement of *Pharaoh* and the wicked *Egyptians*, but of ſuch *Iſraelites* who offended the Lord, and tranſgreſſed his law, ỷ. 1—7. from the goodneſs and excellency of the land they were going to inherit, ỷ. 8—11. from the bleſſing of rain that would come upon it, and be productive of all good things for man and beaſt, in caſe of obedience, and a reſtraint of it in caſe of diſobedience, ỷ. 12—17. from the continuance of them and their offspring in the land, ſhould they be careful to obſerve the commands themſelves, and teach them their children, ỷ. 18—21. and from the extenſiveneſs of their conqueſts and dominions, ỷ. 22—25. and from the different iſſue and effects of their conduct and behaviour, a bleſſing upon them if obedient, but a curſe if diſobedient, ỷ. 26, 27, 28. and the chapter is concluded with an exhortation to pronounce the bleſſing on mount *Gerizzim*, and the curſe on mount *Ebal*; the ſituation of which places is deſcribed when they ſhould come into the land of *Canaan*, of which they are aſſured, ỷ. 29—32.

ỷ. 1. *Therefore thou ſhalt love the Lord thy God*, &c.] Becauſe he is ſo great and glorious in himſelf, and becauſe he had done ſuch great and good things for them, the *Iſraelites*, particularly in the multiplication of them, the laſt thing mentioned: *and keep his charge*; whatſoever the Lord had charged them to obſerve, even what follow: *and his ſtatutes and his judgments, and his commandments alway*;

all his laws, ceremonial, judicial, and moral; and that conſtantly and continually, all the days of their lives.

℣. 2. *And know you this day*, &c.] Take notice of, and diligently attend unto, what is now about to be delivered: *for* I ſpeak *not unto your children which have not known, and which have not ſeen, the chaſtiſement of the Lord your God*; who have no knowledge and experience of the chaſtiſement of the Lord on themſelves, or on their foes or friends; and with whom the argument drawn from it could not come with that force, and make that impreſſion, as it might be thought it would being uſed with them who had perfect knowledge of it. The *Targums* of *Onkelos* and *Jonathan* render it doctrine, which being children they were not inſtructed ſo perfectly in, as they were who were adult perſons, to whom *Moſes* directs his diſcourſe: *his greatneſs, his mighty hand, and ſtretched-out arm*; the exceeding greatneſs of his power, diſplayed in the following inſtances.

℣. 3. *And his miracles, and his acts which he did in the midſt of Egypt*, &c.] The miraculous works done there, the ten plagues inflicted on the *Egyptians* for refuſing to let *Iſrael* go: *unto Pharaoh king of Egypt, and unto all his land*; for thoſe plagues not only affected him and his court, and his metropolis, but all parts of the land, the inhabitants of it every-where.

℣. 4. *And what he did unto the army of Egypt, unto their horſes, and to their chariots*, &c.] At the *Red-ſea*, when they purſued *Iſrael* in order to bring them back or deſtroy them, after they had let them go, which army was very numerous; ſee *Exod.* xiv. 7, 9. *how he made the water of the Red-ſea to overflow them*; or, *to flow over their faces* [b], *as they purſued after you*; ſo that they could not ſee their way, nor ſteer their courſe after them; and not only ſo, but were covered with the waters of the ſea, drowned in them, and ſunk to the bottom of them: *and* how *the Lord hath deſtroyed them unto this day*; either continued to deſtroy them yet more and more by one means or another; or elſe the deſtruction made by the ſeveral plagues upon them, and particularly that of their army at the *Red-ſea*, which was the ſtrength and glory of the nation, was ſo general and extenſive, that they never recovered it to that day; and ſo were in no capacity of coming out againſt them, and attacking them, and doing them any hurt, all the forty years they had been in the wilderneſs; of which no doubt they had knowledge, and of their condition and circumſtances there.

℣. 5. *And what he did unto you in the wilderneſs, until ye came unto this place*;] Meaning not ſo much the good things he did for them in divers places, as the chaſtiſements and corrections he had exerciſed them with for their murmurings, rebellions, idolatry, and uncleanneſs, as at *Taberah*, *Kibroth-hattaavah*, on the coaſt of *Edom*, and plains of *Moab*; by fire, by ſword, by plagues, and fiery ſerpents; the inſtances both before and after being of this ſort.

℣. 6. *And what he did unto Dathan and Abiram, the ſons of Eliab, the ſon of Reuben*, &c.] When they with *Korah* and his company quarrelled with *Moſes* and *Aaron* about the prieſthood, *Numb.* xvi. 1, &c. *how the earth opened her mouth, and ſwallowed them up*; the hiſtory of which ſee in *Numb.* xvi. 30—33. *and their houſholds and their tents*; not their houſes and their tents, as the *Septuagint* and ſome other verſions; for though the word ſignifies houſes, and is often uſed for them, yet here it muſt ſignify families, their wives, and children; ſince they had no houſes, but dwelt in tents, all which were ſwallowed up with them: *and all the ſubſtance that* was *in their poſſeſſion*; gold, ſilver, cattle, houſhold-goods, and whatever they were poſſeſſed of: *or was at their feet* [c]; or which followed them, their living creatures; or was for them, as *Aben Ezra* interprets it; for their uſe, ſervice, and neceſſity: and this was done *in the midſt of all Iſrael*; openly and publickly, they beholding it, as follows; and therefore ſhould be rendered, *before all Iſrael* [d]; and beſides, the tents of *Dathan* and *Abiram*, *Reubenites*, were not in the midſt of *Iſrael*.

℣. 7. *But your eyes have ſeen all the great acts of the Lord which he did*;] Even all before related, with many others; and therefore the inſtruction they ſhould learn from thence, ſhould be as follows.

℣. 8. *Therefore ſhall you keep all the commandments which I command you this day*, &c.] For the reaſons before ſuggeſted, as well as for what follow; *that ye may be ſtrong*; healthful in body, and couragious in mind, for ſin tends to weaken both; whereas obſervance of the commands of God, contributes to the health and ſtrength of the body, and the vigour of the mind; both which were neceſſary to the preſent expedition they were going upon: *and go in and poſſeſs the land whither ye go to poſſeſs it*; the land of *Canaan*, they were marching towards in order to poſſeſs it; and nothing would more inſpire them with courage, and cauſe them to enter it manfully without fear of their enemies, than obedience to the commands of God; whoſe preſence being promiſed them on that account, they might expect it, and ſo had nothing to fear from the inhabitants of the land.

℣. 9. *And that ye may prolong your days in the land*, &c.] Not only enter it, and take poſſeſſion of it, but continue in it long, which depended upon their obedience to the laws of God: *which the Lord ſware unto your fathers to give unto them and to their ſeed*; had promiſed with an oath, ſo that they might be aſſured of the enjoyment of it, though they could not be of their continuance in it, unleſs they obeyed the divine commands: *a land that floweth with milk and honey*; abounds with all good things, whoſe fruits are fat as milk, and ſweet as honey; ſo the *Targum* of *Jonathan*.

℣. 10. *For the land whither thou goeſt in to poſſeſs it*, &c.] The land of *Canaan* they were about to take poſſeſſion of: is *not as the land of Egypt from whence ye came out*; either the whole land of *Egypt*, or that part of it, *Rameſes*, in which *Iſrael* dwelt, and which was the beſt of it, as *Jarchi* obſerves, and yet *Canaan* exceeded that; though the deſign of this paſſage is not ſo much to ſet forth the ſuperior excellency and fertility of the land of *Canaan* to that of *Egypt*, which was certainly a very fruitful country; ſee *Gen.* xiii. 10. but to obſerve ſome things in which they differed, whereby they both became fruitful, and in which *Canaan* had the advantage: *where thou ſowedſt thy ſeed, and wateredſt it with thy foot, as a garden of herbs*; as a gardener when he has ſowed his ſeed, or planted his plants, waters them that they may grow, by carrying his water-pot from bed to bed, which requires much labour and toil. In *Egypt* rain ſeldom fell, eſpecially in ſome places it was very rare, though that there was none at all is a vulgar miſtake; ſee the note on *Zech.* xiv. 18[e]. To ſupply the want of it the river *Nile* overflowed once a year, which not only moiſtened the earth, but left mud or ſlime upon it, which made it fruitful; but this was not ſufficient, for what thro' the river not overflowing enough ſometimes, and ſo as to reach ſome places, and through the heat of the ſun hardening the earth again, it was found neceſſary to cut canals from it, and by water from thence to water it, as a gardener waters his ſeed and plants; and it is to this watering that reſpect is here had, not to the overflowing of the *Nile*, for that was before the ſeed was ſown; but to the watering of it out of the canals, which was done after it was ſown; the former was without any trouble of theirs, the latter with much labour; the manner in which it is done is expreſſed by the phraſe *with thy foot*, which the *Targum* explains *by thy ſelf*, by their own labour and induſtry. *Jarchi* is more particular; "the land of *Egypt* had need to have water brought from the *Nile* with thy foot;" he ſeems to have underſtood the phraſe to ſignify carrying water on foot from the *Nile* to the place where it was wanted; but the cuſtom ſtill in uſe in *Egypt*, when they water their fields, plantations, or gardens, will give us a clear underſtanding of this phraſe; as a late traveller informs us[f], the water is drawn out of the river (*Nile*) by inſtruments, and lodged in capacious ciſterns; when plants require to be refreſhed, they ſtrike out the plugs that are fixed in the bottoms of the ciſterns, and then the water guſhing out, is conducted from one rill to another by the gardener, who is always ready as occaſion requires to ſtop and divert the torrent by turning the earth againſt it *with his foot*, and opening at the ſame time with his mattock a new trench to receive it: and to the ſame purpoſe another learned perſon[g] has obſerved, that at other times (than the flowing of the *Nile*) they are obliged to have recourſe to art, and to raiſe the water out of the river and ſome deep pits by the help of machines, which water is afterwards directed in its courſe by channels cut in the ground, which convey the water to thoſe places where it is wanted; and when one part of the ground is ſufficiently watered, they then ſtop that channel, by thruſting ſome earth into the entrance of it *with their foot*, and then alſo *with their foot* open a paſſage into the next channel, and ſo on: and *Philo* the *Jew*[h] ſpeaks of a machine with which they uſed to water fields, and was worked with the feet by going up the ſeveral ſteps within, which gave motion to it.

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[b] הציף על פניהם facit inundare ſuper facies eorum, Pagninus, Junius & Tremellius, Piſcator.

[c] אשר ברגליהם quæ erat in pedibus eorum, Pagninus, Montanus, Vatablus.

[d] בקרב coram omni Iſraele. Noldius, p. 414. No. 975.

℣. 11. *But the land whither ye go to poſſeſs it, is a land of hills and vallies,* &c.] And ſo could not be watered by the overflow of a river, and by canals cut out of it, and in the manner *Egypt* was; which was for the moſt part a plain and flat country, but not ſo *Canaan*, in which were many hills and mountains, as thoſe about *Jeruſalem*, *Carmel*, *Tabor*, *Lebanon*, and others; and plains and vallies, as the valley of *Jezreel*, &c. and which made it more delightful and pleaſant for proſpects; ſee ch. viii. 7. *and drinketh water of the rain of heaven*; by which it was watered, refreſhed, and made fruitful; not by means of men, but by the Lord himſelf, and ſo with much more eaſe to men, and without the toil and labour they were obliged to in *Egypt*, as well as it was both more healthful and pleaſant; for the damps that aroſe from the overflow of the *Nile*, were ſometimes prejudicial to health; and during the ſeaſon of its overflow, which was in the ſummer, they were obliged to keep in their houſes, and could not walk abroad for weeks together; to which inconveniences the land of *Canaan* was not ſubject; but then, as its fertility depended on rain from heaven, the *Iſraelites* would be under the greater obligation to obſerve the commands of God, who could give and withhold it at his pleaſure, and as they conducted themſelves; which ſeems to be the general drift of this paſſage.

℣. 12. *A land which the Lord thy God careth for,* &c.] In a very particular and ſpecial manner; otherwiſe he has a general care of the whole world, and all the parts of it; for as the earth is his, and the fulneſs thereof, his providential care reaches every-where; but as this ſpot was what he had choſen for his own reſidence, and the place of his worſhip, and for an habitation for his peculiar people; he exerciſed a more peculiar care over it, to make it fruitful, commodious, and pleaſant; or which *he ſeeketh*[i]; that is, the good of it, and to make it convenient, uſeful, and delightful to his people; yea, which he ſought for and deſired for his own habitation, *Pſ.* cxxxii. 13, 14. *the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year*; his eyes of providence, to give the former and the latter rain, and that there be ſeed-time and harveſt in their ſeaſons, and that the fruits of it be produced at their proper time; ſome at the beginning, others at the end of the year, and others in the intervening months, and all wiſely ſuited to the good of the inhabitants of it.

℣. 13. *And it ſhall come to paſs, if you ſhall hearken diligently unto my commandments which I command you this day,* &c.] In the name, and by the authority of the Lord, the only lawgiver: *to love the Lord your God, and to ſerve him with all your heart, and with all your ſoul*; ſee ch. x. 12. *Jarchi* interprets this of prayer; but it is not to be reſtrained to that only, but includes the whole ſervice of God, in all the parts of it, performed from a principle of love to him, and in ſincerity and truth.

℣. 14. *That I will give you the rain of your land in his due ſeaſon,* &c.] Such a quantity of it as the land required, a ſufficiency of it to make it fruitful, and that in proper time: *the firſt rain and the latter rain*; the former rain in *Marcheſvan*, the latter rain in *Niſan*, as the *Targum* of *Jonathan*; the firſt fell about our *October*, which was at or quickly after ſeed-time, to water the ſeed that it might take root, and grow and ſpring up; and the latter fell about *March*, a little before harveſt, to ripen the corn, and ſwell and plump the ears of it; and make them yield more and better; ſee the note on *Joel* ii. 23. *that thou mayeſt gather in thy corn, and thy wine, and thine oil*; which were the principal things the land afforded for the ſuſtenance of men; bread-corn, the ſtay and ſtaff of human life, and which ſtrengthens man's heart, and makes him fit for labour; wine, which is his drink, and makes the heart of man gladſome and chearful; and oil, which in theſe countries was uſed inſtead of butter, and was fattening, and made the face to ſhine, *Pſ.* civ. 15. The in-gathering of theſe fruits were at different times; the barley-harveſt firſt, the wheat-harveſt next, and after that the vintage, and the gathering of the olives; and by means of rain in due ſeaſon, they were favoured with each of theſe.

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[e] See alſo Vanſleb's Relation of a Voyage to Egypt, p. 213. who ſpeaks of large Rains in Egypt.

[f] Shaw's Travels, p. 408.

[g] Clayton's Chronology of the Hebrew Bible, p. 478.

[h] De Confuſione Ling. p. 325.

[i] דורש quærit, Pagninus; quærens, Montanus.

℣. 15. *And I will ſend graſs in thy fields for thy cattle*, &c.] By giving plentiful ſhowers of rain at proper times, to cauſe it to ſpring up and grow, that ſo there might be food for the cattle of every ſort, greater or leſſer; ſee *Pſ.* civ. 13, 14. *Zech.* x. 1. *that thou mayeſt eat and be full*; which refers to the preceding verſe, as well as to this; and the ſenſe is, that the *Iſraelites* might eat of and enjoy the fruits of the earth to ſatiety; namely, their corn, wine, and oil; and that their cattle might have graſs enough to ſupply them with.

℣. 16. *Take heed to yourſelves, that your heart be not deceived*, &c.] By obſerving the influence of the heavens upon the fruitfulneſs of the earth, and ſo be drawn to the worſhip of the hoſt of them, the ſun, moon, and ſtars; or by the examples of nations round about them; and by the plauſible arguments they may make uſe of, taken from the traditions of anceſtors, from antiquity, and the conſent of nations, and the great numbers of worſhippers, and the like: *and ye turn aſide*; from the true God, and the worſhip of him; or from the law, as *Jarchi*, which directs to the worſhip of one God, and forbids idolatry, or the worſhipping of images: *and ſerve other gods, and worſhip them*; other gods than the one only living and true God; gods that made not the heavens and the earth, and which cannot give rain, nor any bleſſing and mercy of life, nor help and deliver their worſhippers when in diſtreſs.

℣. 17. *And* then *the Lord's wrath be kindled againſt you*, &c.] For their idolatry, nothing being more provoking to him than that, it being contrary to his nature and being, as well as to his will, and to his honour and glory: *and he ſhut up the heaven, that there be no rain*; the treaſures and ſtore-houſes of it there, or the windows of it, the clouds, which when opened let it down, but when ſhut withhold it; the key of rain is one of the keys which the *Jews* ſay [k] the Lord keeps in his own hand, and with it he opens and no man ſhuts, and ſhuts and no man opens; ſee *Deut.* xxviii. 12. *Mal.* iii. 10. *and that the land yield not her fruit*; which is unavoidably the caſe when rain is withheld: *and leſt ye periſh quickly from off the good land which the Lord giveth you*; for if the land does not yield its fruit ſufficient to ſupport the inhabitants of it, they muſt in courſe periſh.

℣. 18. *Therefore ſhall ye lay up theſe my words in your heart, and in your ſoul*, &c.] Treaſure up the laws of God delivered to them in their minds, retain them in their memories, and cheriſh a cordial affection for them; which would be an antidote againſt apoſtacy, idolatry, and other ſins, *Pſ.* cxix. 11. *and bind them for a ſign upon your hand, that they may be as frontlets between your eyes*; of this and the two following verſes, ſee the notes on ch. vi. 7, 8, 9.

℣. 21. *That your days may be multiplied*, &c.] Long life being a very deſireable bleſſing, and which is promiſed to thoſe that obey and keep the law; ſee ch. xxx. 19, 20. *Pſ.* xci. 16. *and the days of your children*; which are dear to parents, and the continuance of whoſe lives, next to their own, is moſt deſireable, yea, as deſireable as their own; and eſpecially it is deſireable that they might have a poſterity deſcending from them, to enjoy for ever their eſtates and poſſeſſions; as it was to the people of *Iſrael*, that they might have a ſeed always to dwell *in the land which the Lord ſware unto your fathers to give them*; the land of *Canaan*, ſo often ſpoken of as the promiſe, oath, and gift of God: *as the days of heaven upon the earth*; that is, as long as the heavens and the earth ſhall be, and the one ſhall be over the other, as they will be to the end of time.

℣. 22. *For if ye ſhall diligently keep all theſe commandments which I command you to do them*;] Obſerve and take notice of them, even all of them, and ſo as not merely to have a theory or notional knowledge of them, but to put them in practice: *to love the Lord your God*; and ſhow it by obeying his commands, and which is the end of the commandment, and the principle from which all obedience ſhould flow: *to walk in all his ways, and to cleave unto him*; ſee ch. x. 12, 20.

℣. 23. *Then will the Lord drive out all thoſe nations from before you*, &c.] By little and little, even all the ſeven nations which then inhabited the land of *Canaan*; and this he would do to make room for them, that they might inherit the land; ſee ch. vii. 1. *and ye ſhall poſſeſs greater nations, and mightier than yourſelves*; countries whoſe inhabitants were more in number, and greater in ſtrength, than they; and therefore the conqueſt of them was not to be aſcribed to themſelves, but to the Lord; this is often obſerved; ſee ch. vii. 1. and ix. 1.

℣. 24. *Every place wherein the ſoles of your feet ſhall tread*, &c.] Meaning in the land of *Canaan*; though the *Jews* vainly apply this to every land, and country, and place, therein where any of them come; pleaſing themſelves with this fooliſh fancy, that all ſhall be theirs that the foot of any of them have trod upon, or they have dwelt in; but that it reſpects only the land of *Canaan*, appears by the following deſcription of it and its boundaries: *from the wilderneſs*; the wilderneſs of *Paran*, which lay to the ſouth of it, where *Kadeſh* was, from whence the ſpies were ſent, and was the ſouthern border of it: *and Lebanon*; which was a range of mountains to the north of it, and was the northern border of the land: *from the river, the river Euphrates*; which was the eaſtern border of it, when it was carried to its utmoſt extent, as in the days of *Solomon*, 1 *Kings* iv. 21. *even unto the uttermoſt ſea ſhall your coaſt be*; the *mediterranean ſea*, which was the weſtern border of the land of *Canaan*, or the *hinder ſea*, and ſo it is called *Zech.* xiv. 8. it lay at the back of them; for if a man ſtands with his face to the eaſt, the ſouth will be on his right hand, and the north on his left, and the weſt will be behind him, or at the back of him.

℣. 25. *There ſhall no man be able to ſtand before you*, &c.] Meaning not a ſingle man, ſuch an one as *Og*, or any of the ſons of *Anak*, the giants; becauſe it could never be thought, imagined, or feared, that one man only ſhould be able to ſtand againſt 600,000 fighting men, but any people or nation, though greater and mightier than they: *for the Lord your God ſhall lay the fear of you, and the dread of you, upon all the land that ye ſhall tread upon*; that is, upon all the land of *Canaan*, and the inhabitants of it; who ſhould hear what wonderful things had been done for them in *Egypt*, and at the *Red-ſea*, and in the wilderneſs; and what they had done to *Sihon* and *Og*, and to their countries, and which accordingly was fulfilled, *Joſh.* ii. 9, 10, 11. *as he hath ſaid unto you*; had promiſed them, *Deut.* ii. 25. and which was propheſied of in the prophetic ſong at the *Red-ſea*; ſee *Exod.* xv. 14, 15, 16.

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[k] Targum Jon. in Deut. xxviii. 12.

℣. 26. *Behold, I ſet before you this day a bleſſing and a curſe,* &c.] Meaning the law of God, and the ſtatutes, judgments, and commandments of it; which, if obeyed, bleſſings would be beſtowed upon them; but if diſobeyed, they would be liable to the curſes of it, as the following words explain it; ſee ch. xxx. 15—19. every one of the *Iſraelites* were called upon to ſee and conſider this matter, it being an intereſting one to them all.

℣. 27. *A bleſſing, if ye obey the commandments of the Lord your God,* &c.] That is, a bleſſing ſhould come upon them, even all temporal bleſſings they ſtood in need of; they ſhould be bleſſed in body and eſtate, in their families, and in their flocks, in town and country; ſee *Deut.* xxviii. 1—6. *which I command you this day*; afreſh repeated to them, and enjoined them the obſervation of it in the name of the Lord.

℣. 28. *And a curſe, if ye will not obey the commandments of the Lord your God,* &c.] Accurſed in body and eſtate, in baſket and ſtore; in their families, flocks, and herds; within doors and without; in city, and country; going out, or coming in; in this world, and that to come, if divine goodneſs prevent not; ſee ch. xxviii. 15—20. and xxix. 20. *but turn aſide out of the way which I command you this day*; which the law he gave them, and repeated to them, directed them to walk in: *to go after other gods, which ye have not known*; to ſerve and worſhip the gods of other nations, ſtrange gods, which neither they nor their fathers knew any thing of, or ever received any good thing from; and which indeed are no gods, and nothing in the world, as an idol is.

℣. 29. *And it ſhall come to paſs when the Lord thy God hath brought thee into the land whither thou goeſt to poſſeſs it,* &c.] Which is often obſerved, as being near at hand; and when and where many things were to be done, which could not be done in the place and circumſtances they now were, particularly what follows: *that thou ſhalt put the bleſſing on mount Gerizzim, and the curſe upon mount Ebal*; that is, pronounce the one on one mountain, and the other on the other mountain, or at leaſt towards them, or over-againſt them. The *Targum* of *Jonathan* is, "ye ſhall ſet ſix tribes on mount *Gerizzim*, and ſix tribes on mount *Ebal*; (ſee ch. xxvii. 12, 13.) bleſſing they ſhall turn their faces againſt mount *Gerizzim*, and curſing they ſhall turn their faces againſt mount *Ebal*;" with which agrees the account given in the *Miſnah*; "ſix tribes went to the top of mount *Gerizzim*, and ſix to the top of mount *Ebal*; and the prieſts and the *Levites*, and the ark, ſtood below in the middle; the prieſts ſurrounded the ark, and the *Levites* the prieſts, and all *Iſrael* were on this and on that ſide of the ark, as in *Joſh.* viii. 33. then they turned their faces againſt *Gerizzim*, they opened with the bleſſing, bleſſed is he that maketh not any graven or molten image, and both anſwered *Amen*; then they turned their faces againſt mount *Ebal*, and opened with the curſe, *Deut.* xxvii. 15. and both anſwered *Amen*[s];" ſee the performance of this command in *Joſh.* viii. 33, 34.

℣. 30. *Are they not on the other ſide Jordan,* &c.] Oppoſite to that where *Moſes* now was in the plains of *Moab*, even in *Samaria*; ſo in the *Miſnah*[t] it is ſaid, "as ſoon as *Iſrael* paſſed over *Jordan*, they came to mount *Gerizzim* and mount *Ebal*, which are in *Samaria*;" but thoſe mountains were not near *Jordan* nor *Jericho*, to which the people of *Iſrael* came firſt, but 60 miles from thence; tho' they were, as *Moſes* ſays, on the other ſide from the place they now were: *by the way wherewith the ſun goeth down*; or, as the *Targum* of *Jonathan*, "after the way of the ſun-ſetting;" following that, or taking their direction from thence, ſignifying that they lay to the weſt of *Jordan*: *in the land of the Canaanites*; of that particular tribe or nation which were eminently called *Canaanites*, for theſe dwelt by the ſea by the coaſt of *Jordan*, *Numb.* xiii. 29. or as further deſcribed, *that dwell in the champain over-againſt Gilgal*; in the plain open champain country oppoſite to *Gilgal*; not that *Gilgal Joſhua* encamped at before he came to *Jericho*, which in *Moſes*'s time was not known by that name, but another, as Dr. *Lightfoot*[u] obſerves, and he thinks *Galilee* is meant: *beſide the plains of Moreh*, near to *Shechem*, *Gen.* xii. 6. and that *Gerizzim*, one of theſe mountains, was not far from *Shechem*, is evident from *Judg.* ix. 6, 7. and ſo in the *Miſnah*[w] it is ſaid, that theſe mountains were on the ſide of *Shechem*, which is in the plains of *Moreh*, as in *Deut.* xi. 30. *Gen.* xii. 6. as the plains of *Moreh* here denote *Shechem*, ſo there: *Benjamin* of *Tudela* ſays[x] there is a valley between them in which lies *Shechem*; and in his time there were on mount *Gerizzim* fountains and orchards, but mount *Ebal* was dry like ſtones and rocks. The *Targum* of *Jonathan* here, inſtead of *Moreh*, reads *Mamre*; ſee *Gen.* xiii. 18.

℣. 31. *For ye ſhall paſs over Jordan, to go in to poſſeſs the land which the Lord your God giveth you,* &c.] They were now near it, and by this they are aſſured they ſhould paſs over it, in order to take poſſeſſion of the land God had given them, and which gift of his was a ſufficient title to it: *and ye ſhall poſſeſs it, and dwell therein*; ſhould not only take poſſeſſion of it, but make their abode in it; they are aſſured hereby of continuance in it, on condition they obeyed the laws of God, as follows.

℣. 32. *And ye ſhall obſerve to do all the ſtatutes and judgments,* &c.] Take notice of them, and heed unto them, ſo as to practiſe them: *which I ſet before you this day*; repeated in order to them, on the obſervance of which depended their continuance in the land of *Canaan*; and therefore this is ſo often repeated and urged.

CHAP. XII.

IN this chapter orders are given to deſtroy all altars, pillars, groves, and images, made for the worſhip of idols in the land of *Canaan*, ℣. 1, 2, 3. and to bring all ſacrifices and holy things unto the place which the Lord ſhould chuſe for his habitation, and not do as they then did, not being come to their reſt, ℣. 4—14. fleſh for their common food might be killed and eaten in their own houſes, provided they did not eat the blood, but poured it out upon the earth, ỳ. 15—25. tithes, vows, and free-will-offerings, were to be eaten in the holy place, ỳ. 17, 18, 19. and burnt-offerings to be offered on the altar of the Lord, and the blood of them to be poured out upon the altar, ỳ. 26, 27, 28. all which they were carefully to obſerve, ỳ. 29. and they are cautioned againſt idolatry, and enquiring after the manner of it, as practiſed by the old inhabitants of the land, and introducing their cuſtoms into the ſervice of God, ỳ. 30—32.

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[s] Sotah, c. 7. §. 5.
[t] Ibid.
[u] Chorograph. Cent. c. 48.
[w] Sotah, ibid.
[x] Itinerarium, p. 38, 40.

ỳ. 1. *Theſe are the ſtatutes and judgments which ye ſhall obſerve to do,* &c.] Which are recorded in this and the following chapters; here a new diſcourſe begins, and which perhaps was delivered at another time, and reſpects things that were to be obſerved: *in the land which the Lord God of thy fathers giveth thee to poſſeſs it*; the land of *Canaan*, often deſcribed by this circumlocution, to put them in mind that it was promiſed to their fathers by their Covenant-God, was his gift to them, and which they would quickly be in the poſſeſſion of; and therefore when in it ſhould be careful to obſerve the ſtatutes and judgments of God conſtantly: even *all the days that ye live upon the earth*; or land, the land of *Canaan*; for though there were ſome laws binding upon them, live where they would, there were others peculiar to the land of *Canaan*, which they were to obſerve as long as they and their poſterity lived there; ſee 1 *Kings* viii. 40.

ỳ. 2. *Ye ſhall utterly deſtroy all the places wherein the nations which ye ſhall poſſeſs ſerved their gods,* &c.] The temples erected for the worſhip of them by the *Canaanites*, of which there were many, as appears by the various names of places given them from the temples in them, as *Beth-ſhemeſh*, *Beth-Baalmeon*, *Beth-peor*, and others: *upon the high mountains and upon the hills*; which they choſe to worſhip on, being nearer the heavens, and which they thought moſt acceptable to their gods; and ſome of them had their names from hence, as *Baal-peor*, in like manner as *Jupiter Olympius* was called by the *Greeks*; ſee *Jer.* ii. 20. and iii. 6. *and under every green tree*; which being ſhady and ſolitary, and pleaſant to the ſight, they fancied their gods delighted in, and this notion prevailed among other nations; and there is ſcarce any deity but what had ſome tree or another devoted to it; as the oak to *Jupiter*, the laurel to *Apollo*, the ivy to *Bacchus*, the olive to *Minerva*, the myrtle to *Venus*, &c. ſee *Jer.* ii. 20. and iii. 6.

ỳ. 3. *And you ſhall overthrow their altars,* &c.] Which were of ſtone, as *Jarchi* obſerves; whereas the altar ordered to be made by the Lord, before the altar of burnt-offering in the tabernacle was made, was of earth, *Exod.* xx. 24. theſe were to be demoliſhed, leſt the *Iſraelites* ſhould be tempted to make uſe of them; and beſides, the Lord would not have any remains of idolatry in the land where his tabernacle and worſhip were, as being abominable to him: *and break down their pillars*; or ſtatues erected to the honour of their idols; according to *Jarchi* it was a ſingle ſtone hewed out at firſt for the baſis of a ſtatue[y]; perhaps ſuch as were called *Bætulia*, in imitation of the ſtone *Jacob* ſet up for a pillar at *Bethel*, *Gen.* xxviii. 18, 19. *and burn their groves with fire*; which were planted about their temples, and under which alſo their idols were placed, and where they privately committed the moſt abominable lewdneſs under the notion of religion. The *Targum* of *Jonathan* renders the word *abominations*, meaning idols; and ſo *Jarchi* interprets it by a tree that is worſhipped; ſee the note on ch. vii. 5. *and you ſhall hew down the graven images of their gods*; which were made of wood: *and deſtroy the names of them out of the place*; by never making any mention of them in common diſcourſe, and by changing the names of places called from them; and eſpecially by deſtroying all the relicks of them, and whatever appertained to them, which might lead to the mention of them; ſee *Hoſ.* ii. 17.

ỳ. 4. *Ye ſhall not do ſo unto the Lord your God*;] Not ſacrifice to him on hills and mountains, and under green trees; though the *Jews* commonly refer this to the deſtruction of the names of God, and of any thing appertaining to the temple; that though the temples and the altars of the heathens were to be overthrown, yet not a ſtone was to be taken from the houſe of God, or that belonged to it, nor any of his names to be blotted out; ſo the *Targum* of *Jonathan* and *Maimonides*[z], who alſo obſerves[a], that whoever removes a ſtone by way of deſtruction from the altar, or from the temple, or from the court, is to be beaten; ſo he that burns the holy wood.

ỳ. 5. *But unto the place which the Lord your God,* &c.] The *Targum* of *Jonathan* is, that the Word of the Lord your God: *ſhall chuſe out of all your tribes to put his name there*; to place his tabernacle, ſet up his worſhip, take up his reſidence, and cauſe the ſhekinah, or his divine majeſty to dwell there, as the next clauſe explains it; out of what tribe it ſhould be choſen, and where it ſhould be, is not ſaid. *Maimonides*[b] gives three reaſons for it; he ſays there are three great myſteries why the place is not clearly, but obſcurely mentioned; 1. leſt the *Gentiles* ſhould ſeize upon it, and make war for the ſake of it, ſuppoſing this place to be the end of the law; 2. leſt they in whoſe hands the place then was, ſhould by all means waſte and deſtroy it; 3. which is the chief, leſt every tribe ſhould deſire to have it in its own lot and juriſdiction; and ſo ſtrifes might ariſe among them on account of it, as happened to the prieſthood: even *unto his habitation ſhall ye ſeek*; the temple at *Jeruſalem* is meant, where the Lord took up his dwelling, and whither men were to come and ſeek unto him by prayer and ſupplication for whatſoever they needed, and to enquire of him in matters doubtful, and they wanted counſel in: *and thither thou ſhalt come*; with ſacrifices of every ſort, where they were to be ſlain and offered to the Lord, and become acceptable to him, as is more largely declared in the following part of this chapter.

ỳ. 6. *And thither ye ſhall bring your burnt-offerings,* &c.] For the daily ſacrifice, and upon any other account whatſoever; this was before ordered to be brought to the door of the tabernacle of the congregation, and now to the place where that ſhould be fixed, *Lev.* xvii. 8, 9. *and your ſacrifices*; all other diſtinct from burnt-offerings, as ſin-offerings, treſpaſs-offerings, and peace-offerings, eſpecially the latter. *Jarchi* interprets them of peace-offerings of debt, ſuch as a man was obliged to bring; but as the diſtance of ſome perſons from *Jeruſalem* was very great, and it was troubleſome and expenſive, they might, according to the *Jewiſh* writers, bring them the next grand feſtival, when all the males were obliged to appear there;

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[y] Miſn. Avoidah zarah, c. 3. §. 7.

[z] Yeſode hatorah, c. 6. §. 7, 9.

[a] Ibid. §. 8.

[b] Moreh Nevochim, par. 3. c. 45. p. 475.

ſo ſays *Maimonides* [c], all offerings of a man, whether by obligation (ſuch as he was bound to bring) or free-will-offerings, he muſt bring at the firſt feaſt that comes; and another of their writers obſerves [d], that if only one feaſt has paſſed, and he has not brought his vow, he tranſgreſſes an affirmative precept, *Deut.* xii. 6. the firſt feaſt on which thou comeſt thither, thou muſt needs bring it; and if three have paſſed, he tranſgreſſes a negative precept, *Deut.* xxiii. 21. *and your tithes*; tithes of beaſts, and the ſecond tithes, according to *Jarchi*: *and heave-offerings of your hand*; theſe according to the ſame writer were the firſt-fruits, and ſo it is rendered in the *Septuagint* verſion; and thus *Maimonides* [e] ſays, the firſt-fruits are called Trumot, or heave-offerings; ſee *Exod.* xxii. 29. *and your vows and your free-will-offerings*; which were ſpecies of peace-offerings, *Lev.* vii. 16. *and the firſtlings of your herds and of your flocks*; which were ſanctified and devoted to the Lord, *Exod.* xiii. 2.

ỿ. 7. *And there ye ſhall eat before the Lord your God*, &c.] The prieſts and the *Levites*, what was their portion, ſo *Aben Ezra*; but the people alſo are included, and by what follows ſeem chiefly deſigned, who were to eat their part of the ſacrifices, particularly of the tithes and peace-offerings, in the holy place that ſhould be choſen and appointed; ſee ch. xiv. 22, 23, 26, 27. *and ye ſhall rejoice in all that ye put your hand unto*; in all the labours of their hands, and what they got thereby, which they were chearfully to enjoy, and expreſs their thankfulneſs for it in this way; ſee *Eccl.* v. 18, 19. *ye and your houſholds*; their wives, ſons, daughters, men, and maid-ſervants; yea, with them *Levites*, ſtrangers, fatherleſs, and widows, were to partake of ſome of their free-will-offerings, ch. xvi. 10, 11. *wherein the Lord thy God hath bleſſed thee*; and theſe offerings were euchariſtical, and by way of thankſgiving for the bleſſing of God upon their labours, for it is that which maketh rich, *Prov.* x. 22.

ỿ. 8. *Ye ſhall not do after all the things that we do here*, &c.] In the wilderneſs, where they had no abiding, but were continually removing from place to place, and could not always obſerve punctually and preciſely the exact order and time of their ſacrifices and other things, nor offer them at any certain place, and many were doubtleſs neglected by them; ſee *Amos* v. 25. *every man whatſoever is right in his own eyes*; that did he, brought the above things when and where he pleaſed; not that there was no regard had to the laws and rules given, as if there was no prieſt in *Iſrael*; but they were not ſo exactly in all circumſtances conformed to, as they would be obliged to when they came into the land of *Canaan*, and had a certain place to bring their offerings to; ſo ſome in *Aben Ezra* obſerve, that one would give the firſtling, another not, becauſe it depended on the land, or was what they were obliged to only when they came into the land of *Canaan*; ſee *Exod.* xiii. 11. but he thinks the ſenſe is, that they did not all fear God, and ſo did not do their duty.

ỿ. 9. *For ye are not yet come to the reſt*, &c.] The land of *Canaan*, which was typical of the reſt which remains for the people of God in heaven; for though they now enter into a ſpiritual reſt in Chriſt, they are not yet come to their eternal reſt; they are in a world of trouble, through *Sin*, *Satan*, and wicked men; but they ſhall come to it, as *Iſrael* did to *Canaan*; for God has promiſed and prepared it, and it remains for them; *Chriſt* prayed for it, is alſo gone to prepare it, and the Spirit is the ſeal and earneſt of it, and works up the ſaints, and makes them meet for it: *and to the inheritance which the Lord your God giveth you*; and the land of *Canaan* being an inheritance, and the gift of God, was alſo a type of the heavenly inheritance; which ſaints are now born unto, and have both a right unto, and meetneſs for, through the righteouſneſs of *Chriſt*, and grace of God; but as yet are not entered on it, but that is reſerved for them in heaven, and they are preſerved and kept for that; and ere long ſhall inherit it, as the free gift of God their Father to them, and which is peculiar to them as children. *Jarchi* and *Ben Melech* by the *reſt* underſtand *Shiloh*, and by the inheritance *Jeruſalem*; ſo in the *Miſnah* [f]; ſee 1 *Chron.* xxiii. 25. the *Targum* of *Jonathan* is, "ye are not come to the houſe of the ſanctuary, which is the houſe of reſt, and to the inheritance of the land."

ỿ. 10. *But when ye go over Jordan*, &c.] Which lay between the place where they now were, and the land of *Canaan*, and which they would quickly go over: *and dwell in the land which the Lord your God giveth you to inherit*; the land of *Canaan*, and which ſhews that that is meant by the inheritance: and when *he giveth you reſt from all your enemies round about*; which was done when the land was ſubdued, and divided among the tribes of *Iſrael*, *Joſh.* xxii. 4. and which confirms the ſenſe of *Canaan* being the reſt; though this was more completely fulfilled in the days of *David*, when he and *Iſrael* had reſt from all their enemies round about, 2 *Sam.* vii. 1. and who brought the ark of the Lord to *Jeruſalem*; and into whoſe heart the Lord put it to prepare to build a temple at *Jeruſalem* for him, and which was erected and finiſhed in the days of his ſon *Solomon*: *ſo that ye dwell in ſafety*; from their enemies, as they more eſpecially did in the reigns of *David* and *Solomon*; which ſeems plainly to deſcribe the time when the place not named ſhould appear to be choſen by the Lord to put his name in, as follows.

ỿ. 11. *Then there ſhall be a place*, &c.] Fixed and ſettled, and will be known to be the place: *which the Lord your God ſhall chuſe, to cauſe his name to dwell there*; where he himſelf would dwell, and where his name would be called, and he would be worſhipped: *thither ſhall ye bring all that I command you, your burnt-offerings and your ſacrifices, your tithes, and the heave-offerings of your hands*; of which ſee the note on ỿ. 6. *and all your choice vows which ye vow unto the Lord*; or, *the choice of your vows* [g]; which, as *Jarchi* obſerves, was brought of their choiceſt things, as they ought to be; ſee *Mal.* i. 14.

ỿ. 12. *And ye ſhall rejoice before the Lord your God*, &c.] In the place choſen and fixed, where a temple would be built for him, and he would take up his reſidence; eating with joy and gladneſs that part of the offerings which belonged to them, keeping as it were a feaſt before the Lord, in token of gratitude for what they had received from him: *ye and your ſons, and your daughters, and your men-ſervants, and your maid-ſervants*; which explains what is meant by their houſhold, ỿ. 7. wives are not mentioned, becauſe it could not be thought they would eat and rejoice, or keep ſuch a feaſt without them, and therefore needleſs to name them: *and the Levite that is within your gates*; ſuch alſo were to partake of this entertainment, who were uſeful in inſtructing their families in the knowledge of divine things, and ſerviceable to them on many accounts in the worſhip of God: *foraſmuch as he hath no part nor inheritance with you*; in the diviſion of the land, and ſo having nothing to manure and cultivate, was deſtitute of the fruits of the earth, and could make no improvement and increaſe of his ſubſtance, as they could.

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[c] Præfat. ad Yad Chazakah.
[d] Bartenora in Miſn. Roſh-haſhanah, c. 1. §. 1. & in Miſn. Ediot, c. 7. §. 6.
[e] In Miſn. Meilah, c 4. §. 2.
[f] Zebachim, c. 14. §. 4, 5, 6, 7, 8. & Bartenora in ib.
[g] מבחר נדריכם εκλεκτον των δωρων υμων, Sept. optima votorum veſtrorum, Fagius.

℣. 13. *Take heed to thyſelf, that thou offer not thy burnt-offerings*, &c.] And ſo any other, this is put for all the reſt: *in every place that thou ſeeſt*; which might take with their fancy, ſeem pleaſant, and ſo a proper and ſuitable place to ſacrifice in, as on high places, and under green trees; but they were not to indulge their own fancies and imaginations, or follow the cuſtoms of others, but keep to the rules preſcribed them by the Lord, and to the place fixed by him for his worſhip.

℣. 14. *But in the place which the Lord ſhall chuſe in one of thy tribes*, &c.] Which tribe is not named, nor what place in that tribe; ſee the note on ℣. 5. *there thou ſhalt offer thy burnt-offerings*; on the altar of burnt-offering there placed: *and there ſhalt thou do all that I command thee*; reſpecting ſanctuary-ſervice, and particularly thoſe things obſerved in ℣. 6.

℣. 15. *Notwithſtanding thou mayeſt kill and eat fleſh in all thy gates*, &c.] They might kill ſuch cattle that were allowed for food, and eat the fleſh of them in the ſeveral cities and houſes in which they dwelt; they were not obliged to bring theſe to the place God ſhould chuſe, and kill them there, as they had been wont to bring them to the tabernacle whilſt in the wilderneſs: *whatſoever thy ſoul luſteth after*; whatever they had a mind to, or their appetite craved, and were deſirous of, provided it was not any thing forbidden, but was allowed to be eaten: *according to the bleſſing of the Lord thy God which he hath given thee*; which it was in the power of their hands to procure for themſelves; they might live according to their abilities, and keep a table anſwerable to what God had bleſſed them with; from which they were ſo far from being reſtrained, that it was rather commendable in them ſo to do, provided they did not indulge to luxury and intemperance: *the clean and the unclean may eat thereof*; that is, ſuch in their families who laboured under any ceremonial uncleanneſs by the touch of a dead body, or by reaſon of iſſues and menſtrues; theſe, as well as thoſe who were free from any thing of this kind, might eat of common food in their houſes, though they might not eat of the holy things; ſee *Lev.* vii. 20, 21. *as of the roe-buck and as of the hart*; that is, as thoſe were clean creatures, and allowed for food, ch. xiv. 5. ſo they might eat of oxen or ſheep, or lambs or rams, and goats, though they were creatures uſed in ſacrifice.

℣. 16. *Only ye ſhall not eat the blood*, &c.] All manner of blood being forbidden, of fowl or of beaſts, whether ſlain for ſacrifice or for common food: *ye ſhall pour it out upon the earth as water*; which cannot be gathered up again for uſe, but is ſwallowed up in the earth.

℣. 17. *Thou mayeſt not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil*, &c.] This can't be underſtood of the tithe given to the *Levites*, or of that which the *Levites* out of theirs gave to the prieſts, for that was only eaten by them; but of the tithe which every three years they were to lay up within their gates, and which they were to eat with their families and others; but the other two years they were to carry it to the place the Lord choſe, or turn it into money, and when they came thither purchaſe with it what they pleaſed, and eat it they and their houſhold, and others with them, before the Lord; ſee *Deut.* xiv. 22——29. *the firſtlings of thy herds or of thy flocks*; theſe alſo the firſt-born males belonged to the Lord, and ſo to the prieſts, and could not be eaten by the people any where; and muſt be underſtood either of the next firſtlings, which were the people's, or of the female firſtlings, which they might devote to the Lord, and ſo not allowed to eat at home, but in the choſen place: *nor any of thy vows which thou voweſt, nor thy free-will-offerings*; which were ſpecies of peace-offerings, and ſo to be eaten not in their own cities, but in the place appointed: *or heave-offerings of thine hand*; the firſt-fruits; ſee ch. xxvi. 1—11. theſe were ſuch they were not bound to bring, but brought them freely.

℣. 18. *But thou muſt eat them before the Lord thy God, in the place which the Lord thy God ſhall chooſe*, &c.] Which may be ſaid to be eaten before him, being eaten in the place where his ſanctuary ſtood, in which he dwelt: *thou, and thy ſon and thy daughter, and thy man-ſervant and thy maid-ſervant, and the Levite that is within thy gates*; who were all to come with him to this place; ſee the note on ℣. 12. *and thou ſhalt rejoice before the Lord thy God, in all that thou putteſt thine hand unto*; chearfully make and keep this feaſt in the manner directed to, rejoicing with his family and his friends, with the *Levites* and with the poor, expreſſing his thankfulneſs to God for his bleſſing on his labour.

℣. 19. *Take heed to thyſelf that thou forſake not the Levite*, &c.] By withholding from him the tithes appointed for his maintenance; or rather by neglecting to take him with him in order to partake of the feaſt or entertainment before ſpoken of: *as long as thou liveſt upon the earth*; ſo that it was not one time only, but always; whenever he eat theſe holy things before the Lord, as long as he lived, he was to be careful he had the *Levite* with him, for a reaſon given, ℣. 12.

℣. 20. *When the Lord thy God ſhall enlarge thy border as he hath promiſed thee*, &c.] Brought them into the land of *Canaan*, where they ſhould have large and good paſtures for the feeding of their cattle, which they had not in the wilderneſs, and ſo a greater increaſe of them: *and thou ſhalt ſay, I will eat fleſh*; which they were ſparing of, or eat but little of in the wilderneſs, leſt their herds and their flocks ſhould be conſumed; but now having room to feed them, and an increaſe of them, they would give themſelves a greater liberty of eating fleſh: *becauſe thy ſoul longeth to eat fleſh*; would have a craving appetite unto it, having ſo long eat none or very little: *thou mayeſt eat fleſh whatſoever thy ſoul luſteth after*; of any ſort that is clean, and allowed to be eaten, and as much of it as is craved, only intemperance muſt be guarded againſt.

℣. 21. *If the place which the Lord thy God hath choſen to put his name be too far from thee*, &c.] Or rather *for* [h], or *ſeeing* the place will be too far from thee; for it is allowed before that they might kill and eat fleſh for common food in their gates, ℣. 15. *then thou ſhalt kill of thy herd and of thy flock*; of thy oxen and of thy ſheep, creatures uſed in ſacrifice; but this was no bar to the uſe of them for common food alſo: *which the Lord hath given*

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[h] כי cum, Pagninus, Montanus.

given thee as I have commanded thee; ℣. 15. *and thou ſhalt eat in thy gates whatſoever thy ſoul luſteth after*; fleſh of any ſort, lawful to be eaten.

℣. 22. *Even as the roe-buck and the hart is eaten,* &c.] Which were not only clean creatures, as before obſerved, but were commonly and frequently eaten, there being plenty of them in thoſe parts: *ſo thou ſhalt eat them*; their oxen and calves, their ſheep and lambs, their goats and their kids: *the unclean and the clean ſhall eat of them alike*; no difference being to be made on that account, with reſpect to common food; ſee the note on ℣. 15. which all alike might partake of, notwithſtanding any ceremonial uncleanneſs that any might be attended with.

℣. 23. *Only be ſure that thou eat not the blood,* &c.] This is repeated again, that they might be careful to obſerve the law concerning that: *for the blood is the life*; which is the reaſon given for the prohibition of it, *Lev.* xvii. 11. ſee the note there: *and thou mayeſt not eat the life with the fleſh*; by which it ſeems that the meaning of the law was that the blood might not be eaten in or with the fleſh, but to be let out of it, or the fleſh not to be eaten raw but dreſſed; for there were divers laws about eating of blood, which are differently expreſſed.

℣. 24. *Thou ſhalt not eat it,* &c.] Neither with the fleſh, nor ſeparately: *thou ſhalt pour it upon the earth as water*; as the blood of ſacrifices was poured upon the altar, the blood of common fleſh was to be poured upon the earth, ſignifying it was not to be uſed, and no account to be made of it; ſee the note on ℣. 16.

℣. 25. *Thou ſhalt not eat it, that it may be well with thee, and with thy children after thee,* &c.] That they and their poſterity might be ſpared, and continue long, and enjoy much proſperity; for thoſe that eat blood, contrary to this command of God, it is threatened that he would ſet his face againſt them, and they ſhould be cut off, *Lev.* vii. 27. and xvii. 10. *when thou ſhalt do that which is right in the ſight of the Lord*; not only obſerve this command, but all others.

℣. 26. *Only thy holy things which thou haſt,* &c.] Which the *Targums* of *Onkelos* and *Jonathan* interpret of the tithe of their holy things, and *Aben Ezra* of their burnt-offerings and peace-offerings; they ſeem to include all in ℣. 17. *and thy vows thou ſhalt take, and go unto the place which the Lord ſhall chuſe*; ſo often referred to, but not named; ſee on ℣. 5.

℣. 27. *And thou ſhalt offer thy burnt-offerings, the fleſh and the blood, upon the altar of the Lord thy God,* &c.] And on that only, even the altar of burnt-offering: *and the blood of thy ſacrifices*; one as well as another, not only of the burnt-offerings, but of the ſin-offerings, treſpaſs offerings, and peace-offerings: *ſhall be poured out upon the altar of the Lord thy God*; either ſprinkled on it, or poured out at the bottom of it; ſee *Lev.* i. and iii. and iv. *and thou ſhalt eat the fleſh*; that is, of the peace-offerings, for of them only might the people eat, and that only before the Lord.

℣. 28. *Obſerve and hear all theſe words which I command thee,* &c.] Reſpecting the demolition of all monuments of idolatry, and bringing all holy things to the place the Lord ſhould chuſe to dwell in; and eating common fleſh in their own houſes, only to be careful not to eat blood: *that it may go well with thee, and with thy children after thee for ever*; for, as has been often obſerved, their continuance in the land of *Canaan*, and enjoyment of all good things in it, depended upon their obedience to the commands of God; ſee *Iſ.* i. 19. *when thou doeſt that which is good and right in the ſight of the Lord thy God*; which is to do all his commandments; for theſe are what are good and right in his ſight, and it is for the good of men to do them.

℣. 29. *When the Lord thy God ſhall cut off the nations from before thee,* &c.] The ſeven nations of the land of *Canaan*, ch. vii. 1. *whither thou goeſt to poſſeſs them, and thou ſucceedeſt them, and dwelleſt in their land*; or to inherit them, and thou doſt inherit them, by dwelling in their land.

℣. 30. *Take heed to thyſelf, that thou be not ſnared by following them,* &c.] Their examples and cuſtoms, and ſo be drawn into the ſame idolatrous practices; ſee *Pſ.* cvi. 35, 36. *after that they be deſtroyed from before thee*; for their idolatries and other ſins: *and that thou enquire not after their gods*; what they were, their names, forms, and figures: *ſaying, how did theſe nations ſerve their gods?* what was the manner of worſhip they gave them? what rites, cuſtoms, and ceremonies, did they uſe in their adoration of them? *even ſo will I do likewiſe*; or however, if this was not determined on when the enquiries were made, there was danger that this would be the reſult of them, and therefore the caution is given.

℣. 31. *Thou ſhalt not do ſo unto the Lord thy God,* &c.] Not ſerve and worſhip him after the manner of the *Gentiles*, nor introduce their rites and cuſtoms into his ſervice, uſed by them in the worſhip of their gods: *for every abomination which he hateth have they done unto their gods*; as murder, adultery, &c. which God has expreſſed his averſion to, and indignation at; one inſtance of the former ſort is given here: *for even their ſons and their daughters they have burnt in the fire to their gods*; not only men have they ſacrificed to them, but ſuch near relations; and not only cauſed them to paſs through the fire, but burnt them in it; ſo the *Carthaginians* are ſaid to do, who learned this inhuman practice from the *Phœnicians*; they were a colony of the inhabitants of this land of *Canaan*. Of the *Phœnicians*, *Porphyry* ſays [i], that in great calamities, as war or peſtilence, they ſacrificed to *Saturn* ſome one of thoſe that were deareſt to them, appointed by ſuffrage. The *Phœnician* hiſtory, adds he, is full of ſuch ſacrifices, which *Sanchoniatho* wrote in the *Phœnician* language; and *Curtius* ſays [k], the cuſtom of ſacrificing a fine boy to *Saturn* was received by the *Carthaginians* from their founders (the *Tyrians* and *Phœnicians*), and which they continued even to the deſtruction of their city.

℣. 32. *What thing ſoever I command you, obſerve to do it,* &c.] In the manner it is commanded and directed to; the laws of God, both as to matter and manner, were to be obeyed juſt as they were delivered: *thou ſhalt not add thereto, nor diminiſh from it*; neither add any cuſtoms and rites of the heathens to them, nor neglect any thing enjoined on them; ſee *Prov.* xxx. 6. *Rev.* xxii. 18, 19.

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[i] De Abſtinentia, l. 2. §. 56.

[k] Hiſt. l. 4. c. 3.

CHAP. XIII.

IN this chapter the *Iſraelites* are taught how to diſcern a falſe prophet, ſhun and puniſh him, ℣. 1—5. what to do with enticers to idolatry, not only not to conſent to them, but without favour and affection to them, endeavour to bring them to juſt puniſhment, and be the firſt that ſhould inflict it on them, ℣. 6—11. and how to behave towards a city drawn into idolatry, as to enquire the truth of it, then make war againſt it; deſtroy all in it, men, women, children and cattle; and burn the ſpoil of it, and ſuffer not any thing at all belonging to it to cleave unto them, ℣. 12—18.

℣. 1. *If there ariſe among you a prophet*, &c.] A falſe prophet, a lying prophet, as the *Targum* of *Jonathan*; one that pretends to be a true prophet, and to be ſent of God, and to come from him with a meſſage from him, a new revelation or doctrine, or in his name, to foretel things to come; the former is chiefly meant. Such prophets did ariſe in *Iſrael* before the time of Chriſt, and have ſince aroſe under the chriſtian name; ſee 2 *Pet*. ii. 1. *or a dreamer of dreams*; the ſame with the prophet, only to be diſtinguiſhed by the different manner of their having the mind and will of God revealed to them, pretended to; either by viſion or by dream, which were the two uſual ways in which the Lord ſpake to the true prophets, *Numb*. xii. 6. ſo that the prophet is one, who pretended he had a viſion from the Lord, and the dreamer one that had a dream from him, or ſomething revealed to him in a dream; and dreams are ſometimes uſed for falſe doctrines, vain, deceitful and illuſory; ſee *Jer*. xxiii. 25—28. The *Targum* of *Jonathan* calls him "a dreamer of a dream of pride": ſuch perſons are generally prompted by the pride of their own hearts to take ſuch a method to make themſelves famous, and reſpected among men; and uſually bring ſuch doctrines with them which are agreeable to the pride and vanity of human nature: *and giveth thee a ſign or a wonder*; for the confirmation of his miſſion and doctrine; ſuch as *Moſes* wrought before the children of *Iſrael* and before *Pharaoh*. Signs are expreſſions or repreſentations of things to come to paſs; wonders, ſuch as either do, or ſeem to exceed the common courſe of nature or be contrary to it.

℣. 2. *And the ſign and wonder come to paſs whereof he ſpake unto thee*, &c.] The ſign he promiſed to give, or the miracle he propoſed to do, to ſhew the reality of his miſſion, and the truth of his doctrine, which is performed, or ſeemingly performed, by legerdemain, by magic art, or by the help of the devil; which the Lord ſometimes ſuffered for the trial of the faith and obedience of his people, and for the hardening of others in their unbelief, and which iſſues in their deſtruction; ſee 2 *Theſſ*. ii. 9—12. *ſaying, let us go after other gods (which thou haſt not known) and let us ſerve them*; other gods beſides the one living and true God, the creator of all things, ſtrange gods, the idols of the people, as the *Targum* of *Jonathan*; ſuch as they had never heard of, nor had any knowledge of, nor any benefit from, as they had of the Lord their God. Now the doctrines of theſe and of their worſhip are what the falſe prophet or dreamer is ſuppoſed to come with, and inculcate into the minds of the people; and for the confirmation of which, and in order to draw them into the reception of them, and act according to them, he propoſed to give a ſign or wonder.

℣. 3. *Thou ſhalt not hearken to the words of that prophet, or that dreamer of dreams*, &c.] Even though he does give the ſign and work the wonder; for it might be reaſonably concluded there muſt be fallacy in him, and that neither he nor his miraculous ſign could come from God, who would never ſend a perſon to enable him to do ſigns and wonders, to perſuade men to believe and act contrary to a former declaration of his mind and will; to break a plain law of his, as in ch. v. 7, 8, 9. this would be to contradict and deny himſelf; whatever therefore is contrary to a known law or eſtabliſhed doctrine, either of law or goſpel, let it come from whom it will, or pretend to be confirmed by miracles, is not to be received; ſee *Gal*. i. 8, 9. *for the Lord your God proveth you, whether you love the Lord your God with all your heart, and with all your ſoul*; for ſhould they be prevailed upon by ſuch a prophet, to hearken to his doctrine, and embrace it, and act according to it, it would be a plain caſe that they did not cordially love the Lord, ſince they could ſo eaſily, and by ſuch pretences be drawn aſide from the true worſhip of him, and ſerve other gods; on the other hand it would be a proof of their ſincere affection for God, and of their cloſe and ſtrict attachment to him, that notwithſtanding ſuch ſpecious pretences made, and ſuch miracles wrought, yet abode by him and his worſhip, and could not be wrought upon to forſake him and follow other gods and ſerve them; ſee 1 *Cor*. xi. 19.

℣. 4. *Ye ſhall walk after the Lord your God*, &c.] As he has directed according to the laws and rules which he has given, both with reſpect to their moral and civil conduct, and their religious worſhip of him; and ſo the *Targum* of *Jonathan*, "ye ſhall walk after the worſhip of the Lord your God": *and fear him, and keep his commandements*; fear to offend him, and ſo keep his commandments; or keep his commandments from or thro' fear; not a ſervile but a filial one, a reverential affection for him; this is the whole duty of man, *Eccl*. xii. 13. *and obey his voice*; in his word, or by his prophets and miniſters: it may very well be underſtood of the voice of Chriſt, the angel that went before them, whoſe voice they were continually to hearken to and obey, *Exod*. xxiii. 21, 22. *and you ſhall ſerve him, and cleave unto him*; it may reſpect all religious worſhip both private and public; the *Targum* of *Jonathan* reſtrains it to prayer, but it not only includes that but all other acts of piety and devotion, and which are to be conſtantly performed and not departed from; for ſo to do is to cleave to the Lord, as a man to his wife, or a woman to her huſband, in which conjugal relation God and his people *Iſrael* were, he was an huſband unto them, and to do otherwiſe is to go a whoring from him after other gods.

℣. 5. *And that prophet, or that dreamer of dreams, ſhall be put to death*, &c.] Which death, according to the *Targum* of *Jonathan* was to be killed with the ſword: *becauſe he hath ſpoken to turn you away from the Lord your God*; or *ſpoken revolt againſt*

gainſt the Lord [l], high treaſon againſt him, delivering out doctrine that tends to cauſe his ſubjects to rebel againſt him, and revolt from him; and therefore he is juſtly deſerving of death, to draw off a people from him he had been ſo good and kind unto; ſo that to apoſtacy would be added the ſin of ingratitude: *which brought you out of the land of Egypt, and redeemed you out of the houſe of bondage*; and ſo was not only their Lord by creation whom they ought to ſerve, but by redemption, which laid them under double obligation to ſerve him: *to thruſt thee out of the way which the Lord thy God commanded thee to walk in*;) not by external force, but by the power of perſuaſion, by enticing words and arguments: *ſo ſhalt thou put the evil away from the midſt of thee*; the evil man, by putting him to death, and the evil of idolatry, by not liſtening to the words of the falſe prophet.

℣. 6. *If thy brother, the ſon of thy mother*, &c.] A brother by mother's ſide, which is generally ſuppoſed to be the neareſt relation, at leaſt moſt out of queſtion, ſo more liable to be regarded as being beloved: *or thy ſon, or thy daughter, or the wife of thy boſom*; moſt dearly beloved by him, as indeed each of theſe relations are by a man, there being none nearer or dearer to him: *or thy friend, which is as thine ſoul*; as dear to him as himſelf, and ſo ſtrictly united in friendſhip, as if one ſoul dwelt in two bodies; ſuch cloſe friends were *Jonathan* and *David*, 1 *Sam.* xviii. 1. Some *Jewiſh* writers think the father is not mentioned, becauſe of the reverence of him, with which all after-dealings with him obliged to, would ſeem inconſiſtent; but the reverence of God is to be preferred to the reverence of parents; and beſides, if ſuch near relations that are here mentioned, than which there are none nearer, are not to be ſpared if guilty of the ſin after warned againſt, then not a father, who is in the ſame tranſgreſſion: *entice thee ſecretly*; when alone with him, which might be judged the moſt proper time to work upon him, there being none to oppoſe the enticer, or to aſſiſt the enticed; ſo *Satan* took the opportunity of *Eve* being alone when he attacked her with his temptation, and the ſame method is taken by his children: *ſaying, let me go and ſerve other gods which thou haſt not known, thou nor thy fathers*; not even their immediate anceſtors, and ſo the calf was not of theſe gods; nor their more remote anceſtors, as *Abraham*, *Iſaac* and *Jacob*, who were no idolaters; nor even *Terah*, tho' he was one, yet the gods of the *Canaanites* and of the neighbouring nations, which ſeem to be here meant, at leaſt principally, were ſuch that he knew not. This circumſtance may ſeem to carry in it an argument rather why they ſhould not, than why they ſhould ſerve ſuch gods; wherefore the words of the enticer ſeem to be only theſe, *let us go and ſerve other gods*, and what follows are the words of the Lord, deſcriptive of thoſe gods, and ſo a diſſuaſive from ſerving them.

℣. 7. Namely, *of the gods of the people which are round about you*, &c.] As of the *Edomites*, *Moabites*, *Ammonites* and *Phœnicians*: *nigh unto thee*; as the above were, being on the borders of their land: the *Targum* of *Jonathan* interprets this of the idols of the ſeven nations, that is of the land of *Canaan*: or *far off from thee*; as the *Babylonians*, *Perſians*, and others: *from the one end of the earth even unto the other end of the earth*; which includes all the idols in the world worſhipped by whatſoever nation, and which were forbidden; and which ſhews the univerſality of idolatry in thoſe times, and that that is an inſufficient argument in its favour. *Jarchi* interprets this of the ſun and moon and the hoſt of heaven, who go from one end of the world to the other; and this ſeems to have been the firſt and moſt common idolatry of the Gentile world, and which were worſhipped in the ſeveral deities they ſet up.

℣. 8. *Thou ſhalt not conſent unto him*, &c.] To commit the idolatry enticed unto, or join with him in it: *nor hearken to him*; not ſo much as patiently to hear him, but at once expreſs an abhorrence of and indignation at what he recommends: *neither ſhall thine eye pity him*; pitied he might be for his ignorance, ſtupidity and wickedneſs, and on account of the miſerable eſtate and condition he was in, and of thoſe dreadful conſequences which would follow upon it, if not converted from it; but no mercy was to be ſhown him on account of nearneſs of relation: *neither ſhalt thou ſpare*; to reprove him ſharply, and to expoſe him to public vengeance: *neither ſhalt thou conceal him*; neither him nor his ſin, but make both public, acquaint others with it, and endeavour to bring him before the civil magiſtrate to be examined, tried and judged; ſo far ſhould they be from hiding his offence from others, or excuſing and extenuating it, or from harbouring his perſon privately when ſought for upon information.

℣. 9. *But thou ſhalt ſurely kill him*, &c.] Not privately and ſecretly when and where he entices, nor the enticed himſelf by his own authority, but after being examined, judged and condemned by the civil magiſtrate; and none might judge a falſe prophet but the *Sanhedrim* at *Jeruſalem*, the Sanhedrim of ſeventy-one [m]; ſee *Luk.* xiii. 33. but the difficulty is how ſuch an one could be convicted, ſince the affair was tranſacted ſecretly, ℣. 6. and there were none preſent to be witneſſes, none but the enticer and the enticed; ſo that either the enticer muſt be brought to a confeſſion of his guilt, or the teſtimony of the enticed alone muſt be taken. The *Jewiſh* doctors ſay [n], that they laid in wait for the enticer, which they never did for any other perſon, and the method they took was this; the enticed brought two perſons, and put them behind a hedge, ſo that they might ſee the enticer, and hear his words, and he not ſee them; and he ſaid to the enticer, ſay what thou haſt ſaid to me privately; which ſaid, the enticed anſwered to him, how ſhall we leave our God which is in heaven, and go and ſerve wood and ſtone? if he returned (from his evil) hereby, or was ſilent, he was free; but if he ſaid unto him, ſo we are obliged, and thus it is comely for us; they that ſtood afar off, behind the hedge (or in a dark room) brought him to the Sanhedrim, and ſtoned him, that is, after examination, trial, judgment and condemnation: *thine hand ſhall be firſt upon him to put him to death*; he was to throw the firſt ſtone at him, partly to ſhew his indignation againſt the ſin he had enticed him to, and that it had not at all affected him ſo as to incline him unto it; and partly to ſhew that he had bore a true teſtimony, of which a ſuſpicion might have been created in the minds of ſome, had he been backward to the execution of him: *and afterwards the hand of all the people*; who then could proceed with more certainty and ſatiſfaction: this ſhews

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[l] סרה apoſtaſiam, Junius & Tremellius, Piſcator; defectionem, Tigurine Verſion.

[m] Miſn. Sanhedrin, c. 1. §. 7.

[n] Ibid. c. 7. §. 10. Maimon. Obede Cochabim, c. 5. §. 3.

that the perſon enticed had not a right to kill the enticer, without a judicial proceſs, and the order of the civil magiſtrate.

℣. 10. *And thou ſhalt ſtone him with ſtones that he die*, &c.] It was not ſufficient to anſwer the end of the law to caſt a few ſtones at him, but he was to be ſtoned to death: *becauſe he hath ſought to thruſt thee away from the Lord thy God*; to compel by force of argument, or the dint of perſuaſion, to relinquiſh the profeſſion of the true God, faith in him, and the worſhip of him: *which brought thee out of the land of Egypt, from the houſe of bondage*; which aggravated the ſin of the enticer, and would have made the ſin of the enticed the more hainous had he fallen into it.

℣. 11. *And all Iſrael ſhall hear, and fear*, &c.] Shall hear of the death the enticer was put unto, and ſhall fear to act ſuch a part he did, and be upon their guard againſt any ſuch perſon, and be cautious that they are not drawn into ſin by him: *and ſhall do no more any ſuch wickedneſs as this is among you*; either to entice unto idolatry or commit it; which is a piece of wickedneſs againſt the firſt table of the law, and a very hainous one, and exceeding offenſive and provoking to God, being ſo directly againſt his being, perfections and glory.

℣. 12. *If thou ſhalt hear* ſay *in one of thy cities*, &c.] A report concerning them, any one of them: *which the Lord thy God hath given thee to dwell there*; which he had not only given them, but had put them into the poſſeſſion of, and it was become their dwelling-place, or was inhabited by *Iſraelites*; otherwiſe they were already given unto them, but did not inherit and inhabit them, and it might be poſſible that there might be ſome city or cities, at leaſt for a time, which though given them, were not inhabited by them, but by the *Canaanites*, and ſuch cities this law did not concern: *ſaying*; as follows.

℣. 13. *Certain men, the children of Belial*, &c.] Which ſignify either perſons without a yoke, who have thrown off the yoke of God's law and will not ſubmit to it, or unprofitable ones, as wicked men be, both to God, themſelves and others: *are gone out from among you*; not locally, but with reſpect to their religious ſentiments and practices, having ſeparated themſelves from the people of God, and from the ſervice of the ſanctuary, the true worſhip of God, and a profeſſion of it, and given into the worſhip of idols: *and have withdrawn the inhabitants of their city*; withdrawn them by the force of perſuaſion from the worſhip of the true God, and drawn them into idolatry: *ſaying, let us go and ſerve other gods*; unite as one man in the worſhip of the gods of the Gentiles: *(which ye have not known)*: this was not ſaid by the children of *Belial*, but is added by the Lord by way of explanation, ſhewing what gods they were that theſe men adviſed them to ſerve, and confirms the obſervation made on ℣. 6.

℣. 14. *Then ſhalt thou enquire, make ſearch, and aſk diligently*, &c.] That is, of the witneſſes, as the *Targum* of *Jonathan*; and this is a caſe that is only taken into conſideration, and judged of by the great *Sanhedrim*, or that of ſeventy-one at *Jeruſalem*[o]; and the method they took was this, when it fell under their cognizance: the great *Sanhedrim* ſend and enquire and ſearch till they know clearly that the whole city, or the greater part of it, are thruſt away, and are turned to idolatry; after that they ſend two diſciples of the wiſe-men to admoniſh them and bring them back; if they return and repent, it is well, but if they continue in their folly, the *Sanhedrim* order all *Iſrail* to go up againſt them to war, and they beſiege them, and ſet themſelves in battle array againſt them, until the city be broken up; and when it is broken up, immediately they ſet up many courts of judicature, and they judge them; and againſt whomſoever two witneſſes come that he ſerved idols, after they have admoniſhed him they ſeparate him; if all the worſhippers be the feweſt, they ſtone them, and the reſt of the city are delivered; if they are found the greater number, they bring them to the great *Sanhedrim*, and finiſh their judgment there, and they ſlay all thoſe that have ſerved, with the ſword: *and behold* if it be *truth*, and *the thing certain*; that ſuch wicked men have riſen and have prevailed upon the inhabitants of the city where they live, to leave the worſhip of the true God, and go into idolatry, when there is full proof of this, and it is paſt all queſtion, that *ſuch abomination is wrought among you*; as idolatry is, which is an abomination to God, and ought to be ſo to all mankind, and eſpecially to a people that profeſs his name.

℣. 15. *Thou ſhalt ſurely ſmite the inhabitants of that city with the edge of the ſword*, &c.] This could not be the work of a ſingle perſon, nor of the whole *Sanhedrim*, but was what the whole nation was to join in, according to the above note: *deſtroying it utterly*; pulling down the houſes, and demoliſhing its walls and fortifications, or burning it, as afterwards explained: *and all that is therein*; men, women and children: *and the cattle thereof with the edge of the ſword*; this ſeverity was uſed to ſhew the Lord's indignation againſt the ſin of idolatry, and to deter perſons from it, both individuals and bodies of men.

℣. 16. *And thou ſhalt gather all the ſpoil of it into the midſt of the ſtreet thereof*, &c.] All the wealth and ſubſtance of the inhabitants, their houſhold-goods, ſhop-goods, merchandiſe, utenſils in trade and buſineſs, and every thing that can be named. The *Jews* ſay[p] if there is no ſtreet, they make one (or a market-place), if that is without it, they bring them into the midſt of it: *and ſhall burn with fire the city, and all the ſpoil thereof every whit*; be it what it may be, or let it be whoſe property it will; and all this ſhall be done: *for the Lord thy God*; as by his appointment and command, and in obedience to him, ſo for his honour and glory, and the vindication of his righteous law; *and it ſhall be an heap for ever, it ſhall not be built again*; but lie a waſte as *Jericho*, though not an entire waſte; for according to the *Jewiſh* writers, tho' it might not be built as it was before, it might be made into gardens and orchards[q].

℣. 17. *And there ſhall cleave nought of the curſed thing to thine hand*, &c.] That is, they might not take any thing whatever to their own uſe; for all being devoted to deſtruction was curſed, and brought a curſe upon the man that ſhould make it his own property, as *Achan* did, when *Jericho* was deſtroyed: *that the Lord may turn from the fierceneſs of his anger*; ſtirred up by the idolatry of the city: *and ſhew thee mercy, and have compaſſion upon thee*; who ſeeing wrath gone forth, might dread the conſequences leſt it ſhould ſpread itſelf further: *and multiply thee, as he hath ſworn to thy fathers*; *Abraham*, *Iſaac* and *Jacob*; this is obſerved to encourage them to execute his orders punctually in the deſtruction of the idolatrous city; ſince God could and would multiply them, as he had promiſed their fathers, with

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[o] Maimon. ut ſupra, c. 4. §. 3. 6.

[p] Miſn. Sanhedrin, c. 11. §. 6.

[q] Ibid. Maimon. & Bartenora in ib.

an oath, ſo that they ſhould not be the fewer by ſuch an inſtance of his ſeverity.

℣. 18. *When thou ſhalt hearken to the voice of the Lord thy God,* &c.] Not only in this caſe, but in all others: *to keep all his commandments which I command thee this day*; the repetition of which he made unto them, and enjoined the obſervance of them in the name of the Lord: *to do that which is right in the eyes of the Lord thy God*; which they would do, if they kept the commandments of the Lord, which are holy, juſt and good, and muſt be right in his ſight becauſe commanded by him.

CHAP. XIV.

IN this chapter ſome cautions are given againſt the uſe of ſome rites and ceremonies in mourning for the dead, with the reaſon thereof, ℣. 1, 2. and inſtructions about what are lawful to be eaten, and what not, whether of beaſts, fiſhes, or fowl, ℣. 3—21. and concerning eating one ſort of tithes both at the place God ſhould chuſe, and within their own gates, ℣. 22—29.

℣. 1. *Ye are the children of the Lord your God,* &c.] Some of them were ſo by the ſpecial grace of adoption, and all of them by national adoption; which was the peculiar privilege of the people of *Iſrael*, and laid them under great obligation to honour and obey the Lord their God, who ſtood in the relation of a father to them, and they of children to him, *Mal.* i. 6. The *Targum* of *Jonathan* paraphraſes it *beloved children*; ſo the apoſtle calls the ſaints, the *dear children* of God, who therefore ought to be followers of him, *Eph.* v. 1. and for a like reaſon this relation is obſerved here, namely to quicken a regard to the exhortations of the Lord, his cautions, commands, laws and ordinances, particularly to what follows: *ye ſhall not cut yourſelves*; for the dead, as appears from the next clauſe, as the heathens did, who not only tore their garments, but their fleſh in ſeveral parts of their bodies, in their mouths, cheeks, breaſts, &c. [r] and uſed other extravagant ſigns of mourning, which the apoſtle cautions againſt, 1 *Theſſ.* iv. 13. and were condemned by the heathens themſelves [s]. Though ſome think this refers to inciſions the heathens made in their fleſh to the honour of their gods, cutting the names of them therein to whom they devoted themſelves; or laſhing their bodies at the worſhip of them, as the worſhippers of *Baal* did when they called upon him, 1 *Kings* xviii. 28. and ſo the *Jeruſalem Targum* "make not marks, marks", that is here and there, in many places, or bruiſes black and blue by ſtriping and beating themſelves, for ſtrange worſhip, or at it in honour of their gods; but the former ſenſe ſeems beſt to agree with what follows; ſee *Lev.* xix. 28. *nor make any baldneſs between your eyes for the dead*; by ſhaving the fore part of their head or their eyebrows, or both, which uſed to be done in lamentations for the dead; ſee *Jer.* xvi. 6, 7. if this could be thought to have any reſpect to rites and ceremonies uſed in the worſhip of dead and lifeleſs idols, the cuſtoms of the *Egyptians* might be referred to, who are ſaid to ſhave their heads and their eyebrows in their ſacred rites to *Iſis* [t].

℣. 2. *For thou art an holy people unto the Lord thy God,* &c.] Set apart by him from all other people, and devoted to his worſhip and ſervice, and many of them were ſanctified and made holy in a ſpecial and ſpiritual ſenſe; and therefore ſhould not conform to the cuſtoms of Gentiles, whether in their extravagant mourning for the dead, or in their religious ſervices; ſee ch. vii. 6. *and the Lord hath choſen thee to be a peculiar people, above all the nations that* are *upon the earth*; to be his peculiar treaſure, to be his peculiar ſervants and worſhippers, to enjoy peculiar bleſſings and privileges, and behave in a peculiar manner different from all other people; and have no connection with them, eſpecially in things ſacred; and in order to keep them a diſtinct, peculiar people from all others, a peculiar diet was appointed them, that ſo being prohibited to eat ſuch things as others did, they might be kept out of their company and converſation, and ſo from being drawn into their idolatrous practices; the rules concerning which follow; ſee ch. vii. 6.

℣. 3. *Thou ſhalt not eat any abominable thing.*] That is ſo either in its own nature, or becauſe forbidden by the Lord; what are ſuch are declared in the following verſes.

℣. 4. *Theſe* are *the beaſts which they ſhall eat,* &c.] That is which they might lawfully eat of, which were allowed for their food; for they were not obliged to eat of them, if they did not chuſe it: *the ox, the ſheep, and the goat*; which were creatures uſed in ſacrifice and the only ones, yet nevertheleſs they might be uſed for food if choſen.

℣. 5. *The hart, the roe-buck, and the fallow deer,* &c.] All of the deer kind, and very agreeable food; harts were very common in the land of *Canaan* and parts adjacent; *Ælianus* ſays [u] harts are bred in the great mountains in *Syria*, *Amanus*, *Lebanon* and *Carmel*: the roe-buck, or *Dorcas*, from whence a good woman had her name, *Act.* ix. 36. is ſpoken of by *Martial* [w] as very delicious food, and ſo are fallow deer; the word *Jachmur* here uſed, having the ſignification of redneſs in it, may be uſed for that ſort which are called red deer: it is obſerved that in the *Arabic* language it is uſed for an animal with two horns, living in the woods, not unlike an hart, but ſwifter than that; and it is aſked, is it not the *Alce* or *Elch*? [x] *and the wild goat, and the pygarg, and the wild ox, and the chamois*; the *wild goat* is reckoned by *Pliny* [y] among the half wild creatures in *Africa*; according to the philoſopher [z] there are none but in *Syria*, on which *Canaan* bordered, and were very remarkable ones, having ears a ſpan and nine inches long, and ſome reached to the ground. The *Hebrew* name for this creature is *Akko*; and there is a four-footed wild beaſt, by the *Tartarians* called *Akkyk*, and by the *Turks*, *Akoim*, and which with the *Scythians* and *Sarmatians* are to be met with in flocks; it is between a hart and a ram, its body whitiſh, and the fleſh exceeding ſweet [a]; it ſeems to be the ſame with the *Tragelaphus*, of which there were in *Arabia*, as *Diodorus*

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[r] Vid. Virgil. Æneid. 12. ℣. 870, 871. and Servium in Æneid. 1. ℣. 78. and in l. 12.

[s] Vid Cicero. de leg. l. 2. c. 23. and Tuſculan. Quæſt. l. 3. c. 27.

[t] Ambroſ. Epiſt. l. 4. c. 30. p. 259.

[u] Hiſt. Animal l. 5. c. 56.

[w] Delicium parvo, &c. Epigram. l. 13. 93.

[x] Caſtel. Lex. Polyglott. Col. 1. 294.

[y] Nat. Hiſt. l. 8. c 53.

[z] Ariſtot. Hiſt. Animal l. 8. c. 28.

[a] Scheuchzer. Phyſic. Sacr. vol. 3. p. 415.

Siculus[b] ſays; the next is the *pygarg*, which we ſo render from the *Septuagint* and *Vulgate Latin* verſions, or white buttocks, ſo called from the hinder part of it being white; a ſpecies of the eagle with a white tail is called a pygarg, but here a four-footed animal is meant; and which is mentioned as ſuch along with hinds, does and goats by *Herodotus*[c], *Ælian*[d], and *Pliny*[e]; it has its name *Diſhon* in *Hebrew*, from its aſh-colour, and the *Tragelaphus*, or goat-deer, has part of its back aſh-coloured, and has aſh-coloured ſpots or ſtreaks on its ſides[f]: ſome take it to be the *Strepſiceros*, a kind of buck or goat with writhed horns, which the *Africans*, as *Pliny* ſays[g], call *Addaca*, which is thought by ſome to be a corruption of *Al-Daſhen*, ſo *Junius*; the *Targum* of *Jonathan* takes it for the *Unicorn* or *Rhinoceros*; and the *Talmudiſts* ſay[h] that the unicorn, though it has but one horn, is free, *i. e.* lawful to be eat: the *wild ox* was common in *Arabia*; *Strabo*[i] ſpeaks of multitudes of wild oxen in ſome parts of *Arabia*, on the fleſh of which and other animals the *Arabians* live; in the *Septuagint* verſion it is called the *Oryx*, which is a creature that has but one horn, and divides the hoof[k], and ſo might be eaten; ſee the note on *Iſ.* li. 20. the laſt the *Chamois*, has a *French* name, and is a creature of the goat-kind, from whoſe ſkin the chamois leather is made; in the figure of its body it ſeems to approach very much to the ſtag kind[l]; perhaps it is the ſame with the *Cemas* of *Ælian*[m], mentioned by him along with roe-bucks. Some take it to be the *Tarandus*, of which *Pliny* ſays[n] it is of the bigneſs of an ox, has an head bigger than a hart and not unlike it; its horns are branched, hoofs cloven, and is hairy like a bear. In the *Targums* of *Onkelos* and *Jonathan* this is the *Pygarg*; theſe ſeveral ſorts of beaſts were allowed to be eaten; the three firſt there is no difficulty about them, but the other ſeven, it is hard to determine what they are, at leaſt ſome of them. Dr. *Shaw*[o] thinks that the deer, the antilope, the wild bear, the goat-deer, the white buttocks, the buffalo and jeraffa may lay in the beſt claim to the *Ailee*, *Tzebi*, *Yachmur*, *Akko*, *Diſhon*, *Thau*, and *Zomer*, here.

℣. 6, 7, 8. *And every beaſt that parteth the hoof*, &c.] In this and the two following verſes two general rules are given, by which it might be known what beaſts were fit for food and what not; one is, if they parted the hoof, and the other if they chewed the cud, ſuch might be eaten; but ſuch that only chewed the cud, but did not divide the hoof, as the camel, hare and coney, might not be eaten, and ſo if they divided the hoof, and did not chew the cud, as the ſwine, they were alike unlawful; ſee the notes on *Lev.* xi. 3, 4, 5, 6, 7, 8.

℣. 9, 10. *Theſe ye ſhall eat of*, *all that* are *in the waters*, &c.] The fiſhes there, even ſuch as have fins and ſcales, but they that have not were not to be eaten; ſee the notes on *Lev.* xi. 9, 10, 11, 12.

℣. 11. *Of all clean birds ye ſhall eat.*] Which the *Targum* of *Jonathan* deſcribes, every one that has a craw, and whoſe crop is naked, and has a ſuperfluous talon, and is not rapacious; but ſuch as are unclean are expreſſed by name in the following verſes, ſo that all except them might be reckoned clean and fit for food. *Maimonides*[p] obſerves, that only the number of the unclean are reckoned, ſo that all the reſt are free.

℣. 12. *But theſe* are they *of which they ſhall not eat*, &c.] *Jarchi* obſerves, that the unclean birds are particularly mentioned, to teach that the clean ſort are more than the unclean, and therefore the particulars of the feweſt are given; theſe are all the ſame names as in *Lev.* xi. 13—19. excepting one, *the glede*, ℣. 13. which is a kind of kite or puttock; the *Jeruſalem Targum* renders it the vulture, and the *Targum of Jonathan*, the white *Dayetha* or vulture; and *Ariſtotle* ſays[q] there are two ſorts of vultures, the one ſmall and whiter, the other larger and of many forms or colours; in *Hebrew* its name here is *Raah*, and is thought to be the ſame with *Daah* in *Lev.* xi. 14. there tranſlated the *Vulture*, which has its name there from flying, and here from ſeeing, for which it is remarkable; ſee *Job* xxviii. 7. and the letters ד and ר are pretty much alike and are ſometimes changed, but there is another here in ℣. 13. mentioned, the *Dayah*, which is not mentioned in *Lev.* xi. though ſome think it the ſame with the *Ayah*, rendered both here and there the *Kite*; perhaps it means another ſort of vulture, the black vulture, as the *Targum* of *Jonathan*.

℣. 19. *And every creeping thing that flieth is unclean*, &c.] Which the *Targum* of *Jonathan* thus paraphraſes; "all flies and waſps (or hornets) and worms of lentiles and of beans, which are ſeparated from food, and fly as birds, they are unclean; ſee the notes on *Lev.* xi. 20, 23.

℣. 20. But *of all clean fowls ye may eat.*] Even of all fowls but thoſe before excepted; *Aben Ezra* inſtances in the locuſt, as being a clean fowl, that might be eaten; and ſo the *Targum* of *Jonathan* is "every clean locuſt ye may eat"; ſee *Lev.* xi. 22.

℣. 21. *Ye ſhall not eat of any thing that dieth of itſelf*, &c.] This law is repeated from *Lev.* xvii. 15. ſee the note there: *thou ſhalt give it unto the ſtranger that* is *in thy gates*, *that he may eat it*; not to the proſelyte of righteouſneſs, for he might not eat of it any more than an *Iſraelite*, and if he did, he was obliged to waſh his cloaths, and bathe himſelf in water, and was unclean until the evening, as in *Lev.* xvii. 15. but to a proſelyte of the gate, who took upon him, as *Jarchi* obſerves, not to ſerve idols, one that has renounced idolatry, but has not embraced the *Jewiſh* religion; ſuch an one might eat of things that died of themſelves, or were not killed in a proper manner. The *Targums* of *Onkelos* and *Jonathan* call him an uncircumciſed ſtranger or proſelyte, who had not ſubmitted to circumciſion, as the proſelyte of righteouſneſs did: *or thou mayeſt ſell it unto an alien*, an idolater, one that was neither a proſelyte of righteouſneſs nor of the gate, an entire alien from the commonwealth of *Iſrael*; one that was occaſionally in the land of *Canaan*, or was travelling in it or through it, to ſuch an one it might be ſold: *for thou art an holy people unto the Lord thy God*; ſeparated from all others, and devoted to his ſervice, and therefore muſt live on clean food and good meat, and not eat what others might: *thou ſhalt not ſeethe a kid in its mother's milk*; this is the third time this law is mentioned; ſee *Exod.* xxiii. 19. and xxxiv. 26, and the notes there;

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[b] Bibliothec. l. 2. p. 134. Vid. Plin. l. 8 c. 33.
[c] Melpomene, ſive, l. 4. c. 192.
[d] Hiſt. Animal. l. 7. c. 19.
[e] Nat. Hiſt l. 8. c. 53.
[f] Calmet's Dictionary on the Word Pygarg.
[g] Nat. Hiſt. l. 11. c. 39.
[h] T. Bab. Cholin, fol. 59. 2.
[i] Geograph. l. 16. p. 530.
[k] Ariſtot. Hiſt. Animal. l. 2. c. 1.
[l] Supplement to Chambers's Dictionary on the Word Rupricapra.
[m] Hiſt. Animal. l. 14. c. 14.
[n] Nat. Hiſt l. 8. c. 34.
[o] Travels, p. 418.
[p] Hilchot. Maacolot Aſurot, c. 1. ſ. 14.
[q] Hiſt. Animal. l. 8. c. 3.

the reaſon of which repetition the *Jewiſh* writers ſay [s], is, that it is once ſaid to forbid the eating it, a ſecond time to forbid any uſe of it or profit by it, and a third time to forbid the boiling of it.

ỷ. 22. *Thou ſhalt truly tithe all the increaſe of thy ſeed*, &c.] This was a different tithe from that which was made and given to the *Levites*, and out of which a tithe was taken and given to the prieſts, and which they only eat of, but this; as appears by the following verſe, was what the owners themſelves eat of, and ſo the tithing was left to be made by them themſelves, and which they were to be ſure to make, and to make it truly and faithfully: *that the field bringeth forth year by year*; being ploughed and ſowed yearly, the produce of it was to be tithed yearly; the *Jewiſh* writers [t] obſerve on this, that it muſt be what the earth produces and is fit for food; and it muſt be *thy ſeed*, which is ſpecially thine and is not common, but has an owner, and this excludes muſhrooms, &c. which thou ſoweſt not, and therefore can't be called thy ſeed.

ỷ. 23. *And thou ſhalt eat before the Lord thy God, in the place which he ſhall chuſe to place his name there*, &c.] See ch. xii. 5. there the tithe of all the fruits of the earth was to be eaten; this is the ſecond tithe, as the *Targum* of *Jonathan*, and ſo *Jarchi*, and which is more particularly deſcribed as follows: *the tithe of thy corn, of thy wine, and of thine oil*; ſee ch. xii. 17. and the note there: *and the firſtlings of thine herds, and of thy flocks*; of which ſee the note on the above place: *that thou mayeſt learn to fear the Lord thy God always*; which ſuch a conſtant practice would inure unto; ſee ch. x. 12.

ỷ. 24. *And if the way be too long for thee*, &c.] The way from the place where any *Iſraelite* might live, *to carry it*; the tithe and the firſtlings, it would be too expenſive or too troubleſome in any way that could be deviſed: or *if the place ſhall be too far from thee, which the Lord thy God ſhall chuſe to ſet his name there*; which by the event appeared to be the city of *Jeruſalem*, and this from ſome parts of the land of *Canaan* was very diſtant: *when the Lord thy God hath bleſſed thee*; with a large increaſe of the fruits of the earth, and of flocks and herds.

ỷ. 25. *Thou ſhalt then turn it into money*, &c.] The tithe, which would be lighter and eaſier carriage: *and bind up the money in thine hand*; put it into a bag or purſe, and tie it up and carry it in the hand; which ſome think was ordered, that it might not be mixed with other money; but it ſeems only to have reſpect to journeying and making it fit for that. The *Jewiſh* writers [u], ſome of them give a different ſenſe of the word we render *bind up*, and interpret it of marking the ſilver, or impreſſing a form, figure or image on it with the hand; they mean that it muſt be coined money; ſo *Maimonides* [w], they mayn't prophane the ſacred tithe with money not coined, nor with money not current, nor with money which is not in a man's power; for it is ſaid, *in thine hand*; which the man is poſſeſſed of and is his own property: *and ſhalt go unto the place which the Lord thy God ſhall chuſe*; carrying the money along with him, for which he ſold the tithe.

ỷ. 26. *And thou ſhalt beſtow that money for whatſoever thy ſoul luſteth after*, &c.] He might buy what proviſion he would with it, what he beſt liked, and was moſt agreeable to his appetite: *for oxen, or for ſheep*; he might purchaſe beef or mutton, or any other ſort of meat that could be got, and was lawful to be eaten, as before directed: *or for wine, or for ſtrong drink*; to drink with his food, whether wine or any other liquor; the *Targum* of *Jonathan* is, wine new or old which he choſe; but the latter, ſtrong drink, *Aben Ezra* ſays was a liquor made of honey and of dates, of wheat and of barley: *or for whatſoever thy ſoul deſireth*; whether eatable or drinkable: *and thou ſhalt eat there before the Lord thy God*; he having put his name in that place and dwelling there, as the Lord did in the temple of *Jeruſalem*: *and thou ſhalt rejoice, thou and thy houſhold*; eat their food with chearfulneſs and gladneſs, making a feaſt of it and keeping it as ſuch, he and his whole family, his wife and children, or as many as were with him; and all males were obliged to appear at the three grand yearly feſtivals, and it was at one of theſe this was to be done.

ỷ. 27. *And the Levite that is within thy gates thou ſhalt not forſake him*, &c.] As not from giving him the firſt tithe, as *Jarchi* remarks, ſo he was not to forget him in this; he was not to leave him behind, but take him with him to partake of this entertainment: *for he hath no part nor inheritance with thee* in the land; ſee ch. xii. 12.

ỷ. 28. *At the end of three years thou ſhalt bring forth all the tithe of thine increaſe the ſame year*, &c.] This, according to *Aben Ezra*, was a third tithe, and did not excuſe the ſecond tithe; ſo *Tobit* ſays, ch. i. 7. "I gave the third tithe to the repair of the temple", as in one copy, but, according to another, to the ſtranger, fatherleſs and widow, which better agrees with what follows; but the *Jewiſh* writers generally underſtand this as the ſame with the ſecond tithe, which on the two firſt years from the ſabbatical year was carried to *Jeruſalem*, or money in lieu of it, with which proviſions were bought and eaten there, but on the third year were eaten in their own cities with the poor, and in the ſtead of the other; ſo ſays *Maimonides* [x] on the third and ſixth years from the ſabbatical year, after they have ſeparated the firſt tithe they ſeparate from what remains another tithe, and give it to the poor, and it is called the poors tithe, and not on thoſe two years is the ſecond tithe, but the poor's tithe, as it is ſaid *at the end of three years*, &c. and ſtill more expreſsly elſewhere [y]; after they have ſeparated the firſt tithe every year, they ſeparate the ſecond tithe, *Deut.* xiv. 22. and on the third and ſixth years, they ſeparate the poor's tithe inſtead of the ſecond; and this was done, not at the latter end of the third year, but, as *Aben Ezra* interprets it, at the beginning; for the word uſed ſignifies an extremity, and the beginning of the year is one extremity of it as well as the latter end of it: and *lay it up within thy gates*; not to be hoarded up, or to be ſold at a proper time, but to be diſpoſed and made uſe of as follows.

ỷ. 29. *And the Levite, becauſe he hath no part nor inheritance with thee*, &c.] Shall come and take the firſt tithe, according to *Jarchi*; but tho' this he was to do, yet is not what is intended here, but he was to partake of the ſecond tithe, or what was in the room of it, the poor's tithe with whom he is here joined: *and the ſtranger, and the fatherleſs*,

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[s] Maimon. & Bartenora in Miſn. Kiddushin, c. 2. §. 9.

[t] Maimon. & Bartenora in Miſn. Maaſerot, c. 1. §. 1.

[u] Bartenora in Miſn Beracot, c. 7. §. 1. Maimon. & Bartenora in Miſn. Maaſer Sheni, c. 11. §. 2. & in Miſn. Sabbat, c. 18. §. 1.

[w] In Miſn. Maaſer Sheni, c. 11. §. 2.

[x] Hilchot Mattanot. Anayim, c. 6. §. 4.

[y] In Maaſer Sheni, c. 1. §. 1.

leſs and the widow which are within thy gates ſhall come; and take the ſecond tithe, as the above writer rightly interprets it, and which he ſays is the poors of this year; ſee ch. xii. 12, 18. *and ſhalt eat and be ſatisfied*; make a plentiful meal, eat freely as at a feaſt; and, as the ſame writer obſerves, they were not obliged to eat it at *Jeruſalem*, according to the way they were bound to eat the ſecond tithe of the two years, that is, the two preceding this: *that the Lord thy God may bleſs thee in all the work of thine hand which thou doeſt*; as might be expected, when his commands, and particularly thoſe reſpecting the tithes and firſtlings, were obeyed.

CHAP. XV.

THIS chapter treats of a releaſe of debts every ſeventh year, to which a bleſſing is promiſed if attended to, ℣. 1—6, which ſeventh year of releaſe ſhould not hinder lending to a poor man in diſtreſs, even though it was nigh at hand, ℣. 7—11. and of letting ſervants go free, whether man-ſervant or maid-ſervant, at the end of ſix years ſervitude, ℣. 12—15. but if unwilling to go, and deſirous of ſtaying, muſt have his ear bored through with an awl, and ſerve to the year of jubilee, ℣. 16, 17, 18. and of ſanctifying and eating the firſtlings of the herd and flock where the Lord directs, ℣. 19—23.

℣. 1. *At the end of* every *ſeven years thou ſhalt make a releaſe*;] Not of ſervants, for they were not to be diſmiſſed from their ſervice until they had ſerved ſix years, as is directed to in a following law; for if they were to be ſet free whenever a ſabbatical year came, they might be diſcharged when they had not ſerved more than a year, or than half a year, or than a month or two. Indeed when the year of jubilee intervened, they were releaſed be it at what time it would; but not in a ſabbatical year, which was a year of releaſe of debts, as the following verſes ſhew, as well as there was then a reſt of the land from tillage, *Lev.* xxv. 2, 3, 4. Now this was done at the end or extremity of every ſeventh year; not at the latter end or extremity of it, for if the debt of a poor man might be exacted of him in the year, and until the end of it, it would not in this reſpect have been a ſabbatical year, or a year of reſt and quiet; but this was done at the firſt extremity of it, at the beginning of it, as *Aben Ezra* and *Ben Melech* obſerve; though *Maimonides*[b] aſſerts it to be after the ſeven years were ended; for he ſays, "the ſeventh year releaſeth not monies but at the end of it, according to *Deut.* xv. 1. that as in *Deut.* xxxi. 10. after ſeven years is meant, ſo the releaſe of monies is after ſeven years.

℣. 2. *And this is the manner of the releaſe*, &c.] Or the rules to be obſerved in making it: *every creditor that lendeth* ought *unto his neighbour ſhall releaſe* it; that is, forgive the debt, or free the debtor from any obligation to payment. Some think this was only a releaſe of debts for this year, in which there was no plowing nor ſowing, and ſo a poor man could not be in any circumſtances to pay his debts, but might be exacted afterwards; but it rather ſeems to be a full releaſe, ſo as the payment of them might not be demanded, neither this year nor afterwards; indeed, if a perſon afterwards ſhould be in a capacity to pay his debts, he would be obliged in conſcience, duty, and honour to pay them, though no reſerve was made in this law, which no where appears: *he ſhall not exact* it *of his neighbour, or of his brother*; he might receive it, if payment was offered, but he might not demand it, or ſue for it; or give his neighbour or brother, whether in a natural or religious ſenſe, any trouble about it: the *Targum* of *Jonathan* paraphraſes it, "his brother an *Iſraelite*;" one of the ſame nation and religion with him, though he might not be related in the bonds of conſanguinity: *becauſe it is called the Lord's releaſe*; appointed and commanded by him, and was for his honour and glory, as a God gracious and merciful to the poor, and beneficent to thoſe creditors; and which was proclaimed in his name, by the civil magiſtrate, according to his order; ſo the *Targum* of *Jonathan*, "becauſe the houſe of judgment, or the ſanhedrim, proclaimed it a releaſe before the Lord." Now this was typical of a releaſe of debts, or of forgiveneſs of ſins, which is an act of God's grace through Chriſt, and for his ſake. Sins are called debts, not what men owe to God, for then it would be right to commit them, and they might be committed with impunity, yea with praiſe, ſince it would be doing what is fit and right, and well-pleaſing to God; but men are debtors to fulfil the law, and in caſe of failure, or a breach of it, are bound to the debt of puniſhment; and theſe debts are very numerous, and men are uncapable of paying them: and by a releaſe of theſe is meant not a liberty of ſinning, nor a freedom from the being or bondage of ſin, but from the guilt of it, and from obligation to puniſhment for it; and is properly the forgiveneſs of ſin, which is expreſſed by various phraſes, as a non-imputation, a non-remembrance, a covering, blotting out, and removing of ſin, and here typically a releaſe of debts; ſee *Matt.* vi. 12. and God only can make it; he is the creditor, ſin is committed againſt him, and he only can forgive it, which he does freely, fully, and at once; ſee *Luke* vii. 41, 42.

℣. 3. *Of a foreigner thou mayeſt exact* it again, &c.] Either on the ſeventh year, or after it: *but* that *which is thine with thy brother thine hand ſhall releaſe*; a debt that lies between them, where the one is the creditor, and the other debtor, the creditor ſhall freely and fully forgive the debtor. So thoſe only are releaſed or forgiven by the Lord, who are his own, whom he has reſerved for himſelf, or choſen to everlaſting life; who are intereſted in the covenant of his grace, one article in which is the forgiveneſs of ſins; and who are redeemed by the blood of Chriſt, a branch of which redemption is remiſſion of ſin; and who are called by grace, and believe in Chriſt, to whom pardon of ſins is promiſed; but thoſe who are foreigners and ſtrangers, and are not the Lord's choſen, redeemed, and called people, have no ſhare in this bleſſing of grace; nor ſuch who are rich in their own eſteem, and need nothing; but thoſe who are poor and unable to pay their debts, and are ſenſible of their ſpiritual poverty, and apply to the Lord for the forgiveneſs of their ſins.

℣. 4. *Save when there ſhall be no poor among you*, &c.] Then ſuch a law could not take place, there would be no debts to be releaſed; for this was never deſigned to ſcreen rich perſons from the payment of their juſt debts, or whoever were in a capacity of ſo doing, only ſuch as were really poor, and unable to pay; and it ſuppoſes that this might ſometimes be the caſe, that there were none poor in *Iſrael*, or needed the benefit of ſuch a law; and, according to the *Targum* of *Jonathan*, it is ſuggeſted there would be none, if they were obſervant of the commands of God: and ſome take it for a promiſe, rendering the words *nevertheleſs* [c], notwithſtanding ſuch a law, *there ſhall be no poor among you*; but then it muſt be underſtood conditionally: others interpret this as the end to be anſwered by this law, *to the end* [d] *there may be no poor among you*; by obſerving this law, all debts being releaſed once in ſeven years, it would prevent perſons falling into diſtreſs and poverty, to ſuch a degree as to be in want, and become beggars; and *Julian* the emperor obſerves, that none of the *Jews* begged [e], which he attributes to the care that was taken of their poor: *for the Lord ſhall greatly bleſs thee in the land, which the Lord thy God giveth thee for an inheritance to poſſeſs it*; which is either a reaſon why there would be no poor, ſhould they obſerve the commandments of the Lord; or a reaſon why they ſhould releaſe the debts of the poor, becauſe they were ſo greatly bleſſed with a fruitful land, which brought them ſuch an increaſe, as enabled them to free their poor debtors, when in circumſtances unable to pay them.

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[b] Hilchot Shemittah & Yobel, c. 9. §. 4.

ỳ. 5. *Only if thou carefully hearken to the voice of the Lord thy God*, &c.] In his word, and by his prophets; this being the caſe, there would be no more poor among them, or however they would be ſo bleſſed of God, that they would be capable of releaſing the debts of the poor, without hurting themſelves and their families: *to obſerve to do all theſe commandments which I command thee this day*; a phraſe often uſed to put them in mind of the commands of God, and the neceſſity of keeping them, their temporal happineſs depending thereon.

ỳ. 6. *For the Lord thy God bleſſeth thee as he promiſed thee*, &c.] He is faithful that has promiſed, and he always gives the bleſſing he promiſes according to the nature of the promiſe; if abſolute, and without conditions, he gives it without reſpect to any; but if conditional, as the promiſes of temporal good things to *Iſrael* were, he gives according as the condition is performed: *and thou ſhalt lend unto many nations, but thou ſhalt not borrow*; ſignifying they ſhould be ſo rich and increaſed in goods, and worldly ſubſtance, that they ſhould be able to lend to their neighbouring nations round about, but ſhould ſtand in no need of borrowing of any of them. This is ſometimes ſaid of the language of theſe people, the *Hebrew* language, that it lends to all, but borrows of none, being an original primitive language; ſee ch. xxviii. 12. *and thou ſhalt reign over many nations*; which was fulfilled in the times of *David* and *Solomon*: *but they ſhall not reign over thee*; that is, as long as they obſerved the commands of God; otherwiſe, when they did not, they were carried captive into other countries, and other people reigned over them, as at this day.

ỳ. 7. *If there be among you a poor man of one of thy brethren*, &c.] As there would be, according to the *Targums* of *Jonathan* and *Jeruſalem*, if they did not keep the commandments of the law, and continue therein: *within any of thy gates in thy land, which the Lord thy God giveth thee*; a native of the land was to be preferred to a foreigner, and a brother, whether in relation or religion, to a proſelyte of the gate; and the poor of a city to which a man belonged, to the poor of another city, as *Jarchi* obſerves; which he gathers from this phraſe, *within any of thy gates*: *thou ſhalt not harden thine heart, nor ſhut thine hand from thy brother*; ſo as not to pity his diſtreſſed caſe, and have no bowels of compaſſion for him, and feel for his want, and ſo as not to diſtribute to his neceſſities, and relieve him.

ỳ. 8. *But thou ſhalt open thine hand wide unto him*, &c.] And give him bountifully and liberally; in order to which the heart muſt be firſt opened, the affections moved, and a willing mind diſpoſed to give generouſly: *and ſhalt ſurely lend him ſufficient for his need in that which he wanteth*; enough to anſwer his preſent exigencies, but not to cauſe him to abound, or to ſupply him with things needleſs and ſuperfluous.

ỳ. 9. *Beware that there be not a thought in thy wicked heart*, &c.] Or, *thy heart of Belial* [f]; thy worthleſs heart, and which is without a yoke unſubjected to the law of God, as every carnal heart is; and in which *Belial*, *Satan*, the prince of this world, works effectually, and inclines to evil thoughts, affections, and deſires, which are to be guarded againſt: *ſaying*, *the ſeventh year*, *the year of releaſe is at hand*; perhaps the next year, or within a few months: *and thine eye be evil againſt thy brother*, *and thou give him nought*; being of an uncompaſſionate and covetous diſpoſition, ſhall refuſe to give or lend him any thing on this conſideration, becauſe the year of releaſe will quickly come, when if poor and unable to pay him, he would be obliged to releaſe his debt: *and he cry unto the Lord againſt thee*; go to the throne of grace, and in prayer bring a charge, and lodge a complaint of unkindneſs and uncharitableneſs: *and it be a ſin unto thee*; the Lord ſhall reckon it as a ſin, a very hainous one, and call to an account for it.

ỳ. 10. *Thou ſhalt ſurely give him*, &c.] Or lend to him; though lending in ſuch a caſe and circumſtances, that perſon being extremely poor, and the year of releaſe at hand, is the ſame as giving. *Jarchi* remarks that money muſt be given him, even a hundred times if he aſks it; but the limitation is to what he wants, and what is ſufficient for his preſent wants, ỳ. 8. *and thine heart ſhall not be grieved, when thou giveſt unto him*; grieved at parting with his money he has little or no hope of ſeeing again, grudging it to him to whom it is given; when, on the other hand, it ſhould be given freely and chearfully, for God loves a chearful giver: *becauſe that for this thing the Lord thy God ſhall bleſs thee in all thy works, and in all thou putteſt thine hand unto*; that is, for lending or giving largely, liberally, and chearfully, to perſons in diſtreſs; ſee *Prov.* xi. 24, 25. *Iſ.* xxxii. 8. 2 *Cor.* ix. 6, 7, 8, 9.

ỳ. 11. *For the poor ſhall never ceaſe out of the land*, &c.] There would be always ſuch objects to exerciſe their charity and beneficence towards, *Job.* xii. 8. which is no contradiction to ỳ. 4. for had they been obedient to the laws of God, they would have been ſo bleſſed that there would have been none; ſo the *Targums*; but he foreſaw that they would not keep his commands, and ſo this would be the caſe, and which he foretels that they might expect it, and do their duty to them, as here directed: *therefore I command thee, ſaying, thou ſhalt open thine hand wide unto thy brother*; not give ſparingly, but largely, in proportion to the neceſſities of the poor, and according to the abilities of the lender or giver; and this muſt be done to a brother, one that is near in the bonds of conſanguinity, and to him a man muſt give or lend firſt, as *Aben Ezra* obſerves, and then *to thy poor*; the poor of thy family, as the ſame writer: *and to thy needy in the land*; that are in very diſtreſſed circumſtances, though not related, and particularly ſuch as are in the ſame place where a man dwells; for, as the ſame writer remarks, the poor of thy land are to be preferred to the poor of another place.

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[c] אפס כי veruntamen, Munſter.

[d] To the end that there be not, Ainſworth; ſo the margin of the bible.

[e] Opera, par. 2. Ep. 49. p. 204.

[f] לבבך בליעל corde tuo Belial, Montanus.

℣. 12. And *if thy brother, an Hebrew man or an Hebrew woman be ſold unto thee*, &c.] By others, as by the ſanhedrim for theft, for which a man might be ſold, but not a woman, as *Jarchi* obſerves; but then a father might ſell his daughter for an hand-maid, if little, and under age; and to ſuch caſes this law is ſuppoſed to refer; ſee *Exod.* xxi. 2, 7. and xxii. 3. though a man on account of poverty might ſell himſelf: *and ſerve thee ſix years*; as he was bound to do, if his maſter lived ſo long; if he died before the ſix years were out, he was obliged to ſerve his ſon, but not his daughter, nor his brother, nor his heirs, as the *Jewiſh* writers affirm[g]: *then in the ſeventh year thou ſhalt let him go free from thee*; that is, at the end of the ſixth, and beginning of the ſeventh year; ſee *Exod.* xxi. 2.

℣. 13. *And when thou ſendeſt him out free from thee*, &c.] When he diſcharged him from his ſervitude, and made him a freeman: *thou ſhalt not let him go away empty*; without any thing to ſupport himſelf, or to put himſelf in a way of buſineſs; he having in the time of his ſervitude worked entirely for his maſter, and ſo could not have got and ſaved any thing for himſelf.

℣. 14. *Thou ſhalt furniſh him liberally*, &c.] Not only to ſupply his preſent wants, but for his future uſe, and to ſet him up in the world: *loading thou ſhalt load him*[h], ſo ſome render the words; give him as much as he can carry, and well ſtand up under; the word uſed has the ſignification of chains wore about the neck for honour or ornament, and ſo may ſignify he ſhould be very honourably diſmiſſed, with plain marks of honour and reſpect; and the order is, to ſupply him *out of thy flock, and out of thy floor, and out of thy wine-preſs*; with ſheep or lambs out of the flock, with corn out of the floor, wheat, or barley, or both, and wine out of the wine-preſs; which take in all the neceſſaries and comforts of life: of that *wherewith the Lord thy God hath bleſſed thee, thou ſhalt give unto him*; be it what it will, and in proportion to it, as of money as well as goods: it is aſked, How much ſhall be given to him? not leſs than the value of 30 ſhekels, whether of one kind or whether of many kinds, according to the thirty ſhekels for the mulct of a ſervant, *Exod.* xxi. 32[i]. All this may be an emblem both of the ſervitude the people of God are in to ſin, ſatan, and the law, whilſt in a ſtate of nature; and of their freedom from it by *Chriſt*, and of the ſufficiency and fulneſs of food and raiment, and large meaſures of divine grace; even all things richly to enjoy, all things pertaining to life and godlineſs, which are given to them when brought out of that ſtate; who otherwiſe come out of it deſtitute of all good things, having neither food nor clothes, nor money to buy either, but have all from *Chriſt* freely and fully.

℣. 15. *And thou ſhalt remember that thou waſt a bondman in the land of Egypt*, &c.] Where they were uſed hardly, and their lives were made bitter in hard bondage; and therefore ſhould ſhew the greater compaſſion to ſervants, whoſe caſe they could not but ſympathize with, and have a fellow feeling of: *and the Lord thy God redeemed thee*; from the houſe of bondage and ſtate of ſlavery, after they had been in it many years: *therefore I command thee this thing to day*; to releaſe their ſervants at the end of ſix years, and not ſend them away empty, but generouſly contribute to them at their diſmiſſion; ſince when he redeemed them he gave them the ſpoil of *Egypt*, and of the ſea, as *Jarchi* remarks; they came out of their bondage-ſtate with jewels, and gold, and ſilver, and raiment, even with great ſubſtance; and at the *Red-ſea* their ſpoil was increaſed which they took from *Pharaoh* and his hoſt when drowned there; now as they came out of their ſervitude not empty but full, being ſufficiently paid for their hard ſervice, ſo they ſhould remember to give to their ſervants liberally, when they made them free.

℣. 16. *And it ſhall be if he ſay unto thee, I will not go away from thee*, &c.] Out of his houſe, nor quit his ſervice: *becauſe he loveth thee and thine houſe*; his maſter and his family, and ſo, loth to leave them, but chuſes rather to ſtay with them than have his liberty; hence the *Jews* ſay[k], if his maſter has not a wife and children, his ear is not to be bored: *becauſe he is well with thee*; lives well with him, is well uſed by him, wants for nothing, and enjoys peace and quietneſs, and has every thing to make him happy as ſuch a ſtate will admit of, and with the which he is well contented, and highly pleaſed. This is an emblem of the chearful and conſtant obedience of the people of *Chriſt* to him their maſter, flowing from love to him; whom they love above all perſons and things, with all their heart and ſoul, and his houſe alſo, the place of his worſhip, his ordinances, truths, miniſters and children; and therefore chuſe to be where they are, finding that they are there well uſed, fare well, having bread enough and to ſpare, ſpiritual proviſions in plenty; are well clothed with the righteouſneſs of *Chriſt*, have the good company of the ſaints and excellent in the earth, in whom is all their delight; and, above all, the preſence of their Lord and maſter, and the ſmiles of his countenance.

℣. 17. *Then thou ſhalt take an aul, and thruſt it through his ear unto the door*, &c.] Not of his maſter's houſe, but of the ſanhedrim, or court of judicature, according to the *Targum* of *Jonathan*, before whom he was to be brought, and declare his deſire to continue with his maſter; ſee the note on *Exod.* xxi. 6. *and he ſhall be thy ſervant for ever*; that is, unto the jubilee, as the ſame *Targum*; for then all ſervants were releaſed, and ſo *Jarchi* calls it the ever of jubilee: *and alſo unto thy maid-ſervant thou ſhalt do likewiſe*; not bore her ear, for as both *Jarchi* and *Aben Ezra*, and others ſay, ſhe was not to be bored; though ſome are of opinion that a maid-ſervant who was willing to continue with her maſter was to be bored as a man-ſervant; but this reſpects the manner of diſmiſſing her, or letting her go free, when ſhe was not to go empty, but to be liberally furniſhed and ſupplied, as a man-ſervant was.

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[g] Maimon. & Bartenora in Miſn. Kidduſhin, c. 1. §. 2.

[h] העניק תעניק onerando oneratis, Munſter, Pagninus, Vatablus.

[i] Maimon. Hilchot Obedim, c. 3. §. 14.

[k] Maimon. in Miſn. Kidduſhin, c. 1. §. 2.

℣. 18. *It ſhall not ſeem hard to thee when thou ſendeſt him away free from thee*, &c.] He ſhould not grudge him his liberty, nor what he gives to him when he diſmiſſes him: *for he hath been worth a double hired ſervant* to thee *in ſerving thee ſix years*; ſince a hired ſervant a man is obliged to pay him wages for his work, beſides his food, whereas a bond-ſervant received no wages. *Aben Ezra* remarks, that this proves that a man might not hire himſelf for more than three years; or however, whereas a hired ſervant was ſometimes hired for ſo many years, and this is the longeſt time of any we read of, a ſervant ſerving his maſter ſix years, his ſervice muſt be worth double the ſervice of an hired ſervant, which at moſt was but three years: *and the Lord thy God ſhall bleſs thee in all thou doeſt*; thus well uſing thy ſervants, whether men-ſervants or maid-ſervants.

℣. 19. *All the firſtling males that come of thy herd, or of thy flock, thou ſhalt ſanctify unto the Lord thy God*, &c.] According to the law in *Exod.* xiii. 2, 12, 13. ſee the notes there: *thou ſhalt do no work with the firſtling of thy bullock*; as to plough or tread out the corn with it, which were done with other heifers: *nor ſhear the firſtling of thy ſheep*; nor was the wool ſhorn of it to be made uſe of; one of the *Jewiſh* canons runs thus, "if any man weave an hand's breadth of the wool of a firſtling into cloth, the cloth is to be burnt [j]."

℣. 20. *Thou ſhalt eat it before the Lord thy God year by year*, &c.] Which if underſtood of male-firſtlings, as in connection with the preceding verſe, only prieſts might eat of them, being devoted to the Lord; ſo *Jarchi* ſays, to the prieſt he ſpeaks; but if this reſpects the *Iſraelites* in common, then they muſt be underſtood either of female firſtlings or ſecond firſtlings, which the people voluntarily ſeparated, and which they were not to eat in their own houſes, *but in the place which the Lord ſhall chuſe*, which was the city of *Jeruſalem*; ſee ch. xii. 5. *thou and thy houſhold*; the houſhold of the prieſt, as *Aben Ezra* interprets it; but if it deſigns the ſame as in ch. xii. 17, 18. then the *Iſraelites* and their families are meant.

℣. 21. *And if there be any blemiſh therein*, &c.] In the firſtling, as if it be *lame or blind*, or have *any ill blemiſh: thou ſhalt not ſacrifice it unto the Lord thy God*; blemiſhes in any beaſt made it unfit for ſacrifices which were required; and ſo all peace-offerings, vows, and free-will offerings, were to be free from any, *Lev.* xxii. 19—24. ſee *Mal.* i. 14. ſuch were not fit for an holy ſacrifice or an holy feaſt.

℣. 22. *Thou ſhalt eat it within thy gates*, &c.] Though it might not be ſacrificed, nor eaten as an euchariſtic feaſt at *Jeruſalem*; it might be eaten as common food in their own houſes: *the unclean and the clean perſon ſhall eat it alike*; ſuch as were ceremonially unclean by the touch of a dead body or the like, might partake of it with thoſe that were clean, no difference was to be made: *as the roe-buck and as the hart*; which were clean creatures, and uſed for food, though not for ſacrifice; ſee ch. xii. 15, 22.

℣. 23. *Only thou ſhalt not eat the blood thereof*, &c.] Of the firſtling: *thou ſhalt pour it upon the ground as water*; ſee the note on ch. xii. 16, 23, 24.

CHAP. XVI.

THIS chapter treats of the three grand yearly feſtivals, of the feaſt of paſſover, when, where, and what was to be ſacrificed, how to be dreſſed, and in what manner to be eaten, ℣. 1—8. of the feaſt of pentecoſt, when to begin it, where and how it was to be obſerved, ℣. 9—12. and of the feaſt of tabernacles, when, where, and how long it was to be kept, ℣. 13, 14, 15. which three times in the year all the males were to appear before the Lord, and not empty, ℣. 16, 17. an order is given for the appointment of judges in the land, to execute judgment, ℣. 18, 19, 20. and the chapter is cloſed with a caution againſt planting groves, and ſetting up images, ℣. 21, 22.

℣. 1. *Obſerve the month of Abib*, &c.] Sometimes called *Niſan*; it anſwered to part of our *March*, and part of *April*; it was an obſervable month, to be taken notice of; it was called *Abib*, from the corn then appearing in ear, and beginning to ripen, and all things being in their verdure; the *Septuagint* calls it the month of new fruit; it was appointed the firſt of the months for eccleſiaſtic things, and was the month in which the *Iſraelites* went out of *Egypt*, and the firſt paſſover was kept in it, and therefore deſerving of regard; ſee *Exod.* xii. 2. and xiii. 4. *for in the month of Abib the Lord thy God brought thee forth out of Egypt by night*; for though they did not ſet out until morning, when it was day-light, and are ſaid to come out in the day, yet it was in the night the Lord did wonders for them, as *Onkelos* paraphraſes this clauſe; that he ſmote all the firſt-born in *Egypt*, and paſſed over the houſes of the *Iſaaelites*, the door-poſts being ſprinkled with the blood of the paſſover-lamb ſlain that night, and therefore was a night much to be obſerved; and it was in the night *Pharaoh* aroſe and gave them leave to go; and from that time they were no more under his power, and from thence may be reckoned their coming out of bondage; ſee *Exod.* xii. 12, 29, 30, 31, 42.

℣. 2. *Thou ſhalt therefore ſacrifice the paſſover unto the Lord thy God*, &c.] In the month *Abib*, and in the night of that month they came out of *Egypt*, even on the fourteenth day of it at night, between the two evenings, as the *Targum* of *Jonathan*; which was a lamb, and typical of *Chriſt*, the paſſover ſacrificed for us, 1 *Cor.* v. 7. *of the flock and of the herd*; the particle *of* may be left out, and the words be rendered *the flock and the herd*; that is, thou ſhalt ſacrifice alſo the offerings which were offered throughout the ſeven days of unleavened bread, and theſe were both ſheep and oxen, *Numb.* xxviii. 19, 24. and are expreſsly called paſſover-offerings and peace-offerings, 2 *Chron.* xxx. 21—24. and xxxv. 7, 8, 9. for what was ſtrictly and properly the paſſover was only of the flock, a lamb, and not of the herd, or a bullock; though *Aben Ezra* ſays there were ſome that thought that in *Egypt* it was only a lamb or a kid, but now it might be a bullock; which he obſerves is not right. It may be indeed that the word paſſover here is a general term, comprehending the whole paſſover-ſolemnity, and all the ſacrifices of the ſeven days: the *Jews* commonly underſtand this clauſe of the *Chagigah*, or feaſt of the 15th day, the firſt day of unleavened bread, and ſo the *Targum* of *Jonathan*, "and the ſheep and the oxen on the morrow"; ſome diſtinguiſh them thus, the flock for the duty of the paſſover, the herd for the peace-offerings, ſo *Aben Ezra*; or as *Jarchi* interprets it, the flock of the lambs and kids, and the herd for the *Chagigah* or feſtival; in the *Talmud*[m]; the flock, this is the paſſover; the herd, this is the *Chagigah*, ſo *Abendana*: there was a *Chagigah* of the fourteenth day, which was brought with the lamb and eaten firſt, when the company was too large for the lamb that they might eat with ſatiety[n]; but this was not reckoned obligatory upon them[o], but they were bound to bring their *Chagigah* on the 15th day: *in the place which the Lord thy God ſhall chuſe to place his name there*; that is, at *Jeruſalem*, as the event has ſhewn; hence we read of the parents of our Lord going up to *Jeruſalem* every year at the feaſt of the paſſover, *Luke* ii. 41.

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[j] Miſn. Orlah, c. 3. §. 3.

℣. 3. *Thou ſhalt eat no leavened bread with it*, &c.] With the paſſover, as the *Targum* of *Jonathan* expreſſes it; that is, with the paſſover-lamb, nor indeed with any of the paſſover, or peace-offerings as follows; ſee *Exod.* xii. 8. *ſeven days ſhall ye eat unleavened bread therewith*; with the paſſover; this plainly ſhews, that by the paſſover in the preceding verſe is not meant ſtrictly the paſſover-lamb, for that was eaten at once on the night of the 14th of the month, and not ſeven days running, and therefore muſt be put for the whole ſolemnity of the feaſt and all the ſacrifices of it, both the lamb of the 14th, and the *Chagigah* of the 15th, and every of the peace-offerings of the reſt of the days were to be eaten with unleavened bread; even *the bread of affliction*; ſo called either from the nature of its being heavy and lumpiſh, not grateful to the taſte nor eaſy of digeſtion, and was mortifying and afflicting to be obliged to eat of it ſeven days together; or rather from the uſe of it, which was, as *Jarchi* obſerves, to bring to remembrance the affliction they were afflicted with in *Egypt*: *for thou cameſt forth out of the land of Egypt in haſte*; and had not time to leaven their dough; ſo that at firſt they were obliged through neceſſity to eat unleavened bread, and afterwards by the command of God in remembrance of it; ſee *Exod.* xii. 33, 34, 39. *that thou mayeſt remember the day when thou cameſt forth out of the land of Egypt, all the days of thy life*; how it was with them then, how they were hurried out with their unleavened dough; and that this might be imprinted on their minds, the maſter of the family uſed[p], at the time of the paſſover, to break a cake of unleavened bread, and ſay, this is the bread of affliction, &c. or bread of poverty; as it is the way of poor men to have broken bread, ſo here is broken bread.

℣. 4. *And there ſhall be no leavened bread ſeen with thee in all thy coaſts ſeven days*, &c.] For before the paſſover they were to ſearch diligently every room in the houſe and every hole and crevice, that none might remain any where; ſee *Exod.* xii. 15, 19. and xiii. 7. *neither ſhall there be any thing of the fleſh which thou ſacrificedſt the firſt day at even remain all night until the morning*; which may be underſtood both of the fleſh of the paſſover-lamb, as *Aben Ezra*, according to *Exod.* xii. 10. and of the fleſh of flocks and herds, or of the *Chagigah*; according to *Jarchi* this ſcripture ſpeaks of the *Chagigah* of the fourteenth, which was not to remain on the firſt day of the feaſt (the 15th) until the morning of the ſecond day (the 16th).

℣. 5. *Thou mayeſt not ſacrifice the paſſover within any of thy gates*, &c.] Or cities, as the *Targum* of *Jonathan*, ſo called becauſe they uſually had gates to them, in which public affairs were tranſacted; but in none of theſe, only in the city of *Jeruſalem*, the place the Lord choſe, might they kill the paſſover and eat it, and other paſſover-offerings: *which the Lord thy God giveth thee*; in the land of *Canaan*, and which land was given them of God.

℣. 6. *But at the place which the Lord thy God ſhall chuſe to place his name in*, &c.] To place the ark and the mercy-ſeat with the cherubim over them, where he cauſed his ſhekinah, or divine majeſty to dwell; and this was at *Jeruſalem*, where the temple was built by *Solomon*: *there thou ſhalt ſacrifice the paſſover*; kill and eat the paſchal lamb: *at even, at the going down of the ſun*; between the two evenings it was killed, before the ſun was ſet, and afterwards at night it was eaten; the *Targum* of *Jonathan* is "and at evening, at the ſetting of the ſun, ye ſhall eat it until the middle of the night"; *at the ſeaſon that thou cameſt forth out of Egypt*; or as the ſame *Targum* "the time of the beginning of your redemption out of *Egypt*"; which was when *Pharaoh* roſe at midnight and gave them leave to go; from thence their redemption commenced, though they did not actually ſet out until the morning.

℣. 7. *And thou ſhalt roaſt and eat it in the place which the Lord thy God ſhall chuſe*, &c.] The word for *roaſt* ſignifies to *boil*, and is juſtly ſo uſed, and ſo *Onkelos* here renders it, and the *Septuagint* verſion both *roaſt* and *boil*; but it is certain that the paſſover-lamb was not to be boiled, it is expreſsly forbiden, *Exod.* xii. 8, 9. wherefore ſome think the *Chagigah* is here meant, and the other offerings that were offered at this feaſt; and ſo in the times of *Joſiah* they roaſted the paſſover with fire, according to the ordinance of God; but the other holy offerings ſod or boiled they in pots, cauldrons and pans, and divided them ſpeedily among the people, 2 *Chron.* xxxv. 13. but the paſſover-lamb ſeems plainly to be meant here by the connexion of this verſe with the preceding verſes; wherefore *Jarchi* obſerves, that this is to be underſtood of roaſting with fire, tho' expreſſed by this word: *and thou ſhalt turn in the morning, and go unto thy tents*; not in the morning of the 15th, after the paſſover had been killed and eaten on the 14th, but in the morning, after the feaſt of unleavened bread, which laſted ſeven days, was over; though ſome think that they might if they would depart home after the paſſover had been obſerved, and were not obliged to ſtay and keep the feaſt of unleavened bread at *Jeruſalem*, but march to their own cities; and ſo *Aben Ezra* obſerves, that ſome ſay a man may go on a feaſt day to his houſe and country, but, ſays he, we don't agree to it; and it appears from the obſervation of other feaſts, which laſted as long as theſe, that the people did not depart to their tents till the whole was over; ſee 1 *Kings* viii. 66. 2 *Chron.*

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[m] T. Bab. Peſachim, fol. 70. 2.

[n] Jarchi in loc. Maimon. Hilchot Corban Peſach, c. 8. l. 3.

[o] T. Bab. Peſachim, fol. 71, 1, 2. Maimon. ut ſupra, c. 10. §. 13. Aruch in voc. חג fol. 58. 1.

[p] Haggadah Shel Peſach, in Seder Tephillot, fol. 242. Maimon. Chametz umetzah, c. 8. §. 6.

vii. 10. and with this agrees the *Targum* of *Jonathan*, "and thou ſhalt turn in the morning of the going out of the feaſt, and go to thy cities". *Jarchi* indeed interprets it afterwards of the ſecond day.

℣. 8. *Six days ſhalt thou eat unleavened bread*, &c.] In other places it is ordered to be eaten ſeven days, *Exod.* xii. 15, 19. and xiii. 6, 7. and here it is not ſaid ſix only; it was to be eaten on the ſeventh as on the other, though that is here diſtinguiſhed from the ſix, becauſe of ſpecial and peculiar ſervice aſſigned to it, but not becauſe of an exemption from eating unleavened bread on it. The *Jews* ſeem to underſtand this of different corn of which the bread was made, and not of different ſort of bread; the *Targum* of *Jonathan* is, on the firſt day ye ſhall offer the ſheaf (the firſt fruits of the barley-harveſt) and on the ſix days which remain ye ſhall begin to eat the unleavened bread of the new fruits, and ſo *Jarchi*: *and on the ſeventh day* ſhall be *a ſolemn aſſembly to the Lord thy God*; a holy convocation, devoted to religious exerciſes, and the people were reſtrained, according to the ſenſe of the word, from all ſervile work, as follows: *thou ſhalt do no work* therein; that is, the buſineſs of their callings, their trades and manufactories; they were obliged to abſtain from all kind of work excepting what was neceſſary for the dreſſing of food, and in this it differed from a ſabbath; ſee *Exod.* xii. 16. *Lev.* xxiii. 8.

℣. 9. *Seven weeks then ſhalt thou number unto thee*, &c.] And then another feaſt was to take place, called from hence the feaſt of weeks, and ſometimes *Pentecoſt* from its being the 50th day: *begin to number the ſeven weeks, from* ſuch time as *thou beginneſt* to put *the ſickle to the corn*; for the ſheaf of the wave-offering, as the firſt fruits of barley-harveſt, which was done on the morrow after the ſabbath in the paſſover-week, and from thence 7 weeks or 50 days were reckoned, and the 50th day was the feaſt here ordered to be kept; ſo the *Targum* of *Jonathan* "after the reaping of the ſheaf ye ſhall begin to number ſeven weeks"; ſee *Lev.* xxiii. 15.

℣. 10. *And thou ſhalt keep the feaſt of weeks unto the Lord thy God*, &c.] The feaſt of Pentecoſt, at which time the Spirit was poured down upon the apoſtles, *Act.* ii. 1. *with a tribute of a free-will offering of thine hand*; there were two wave-loaves which were ordered to be brought and ſeven lambs, one young bullock and two rams for a burnt-offering, together with the meat and drink-offerings belonging thereunto, and a kid of the goats for a ſin-offering, and two lambs for a peace-offering, *Lev.* xxiii. 17, 18, 19. and beſides all this, there was to be a voluntary contribution brought in their hands; for this was one of thoſe feaſts at which all the males were to appear before the Lord, and none of them empty: *which thou ſhalt give* unto the Lord thy God, *according as the Lord thy God hath bleſſed thee*; no certain rate was fixed, it was to be a free gift, and in proportion to a man's abilities, or what the Lord had bleſſed him with.

℣. 11. *And thou ſhalt rejoice before the Lord thy God*, &c] Make a liberal feaſt, and keep it chearfully, in the preſence of God, in the place where he reſides, thankfully acknowledging all his mercies and favours: *thou, and thy ſon, and thy man-ſervant, and thy maid-ſervant, and the Levite that is within thy gates*; that dwelt in the ſame city, who were all to come with him to *Jeruſalem* at this feaſt, and to partake of it with him: *and the ſtranger, and the fatherleſs, and the widow, that* are among you, *in the place which the Lord thy God hath choſen to place his name there*; who ſhould be at *Jeruſalem* at this time.

℣. 12. *And thou ſhalt remember that thou waſt a bondman in Egypt*, &c.] And now delivered from that bondage; the conſideration of which ſhould make them liberal in their freewill-offering, and generous in the feaſt they provided, and compaſſionate to the ſtranger, widow and fatherleſs: *and thou ſhalt obſerve and do theſe ſtatutes*; concerning the paſſover, the feaſt of unleavened bread, and of Pentecoſt, and the peace-offerings and the freewill-offerings belonging to them: and nothing could more ſtrongly oblige them to obſerve them than their redemption from their bondage in *Egypt*; as nothing more engages to the performance of good works, than the conſideration of our ſpiritual and eternal redemption by Chriſt, 1 *Cor.* vi. 19, 20. *Tit.* i. 14. 1 *Pet.* i. 17, 18, 19.

℣. 13. *Thou ſhalt obſerve the feaſt of tabernacles ſeven days*, &c.] Which began on the fifteenth day of *Tiſri*, or *September*; ſee *Lev.* xxiii. 34, &c. *after that thou haſt gathered in thy corn and thy wine*; and therefore ſometimes called the feaſt of in-gathering, *Exod.* xxiii. 16. barley-harveſt began at the paſſover, and wheat-harveſt at Pentecoſt; and before the feaſt of tabernacles began, the vintage and the gathering of the olives were over, as well as all other ſummer-fruits were got in.

℣. 14. *And thou ſhalt rejoice in thy feaſt*, &c.] At this feaſt of tabernacles and in-gathering of the fruits of the earth, in token of gratitude and thankfulneſs for the goodneſs of God beſtowed on them: the *Targum* of *Jonathan* adds, with the flute and the pipe, making uſe of inſtrumental muſic to increaſe the joy on this occaſion: *thou and thy ſon*, &c. ſee the note on ℣. 11.

℣. 15. *Seven days ſhalt thou keep a ſolemn feaſt unto the Lord thy God*, &c.] The feaſt of tabernacles ſtill ſpoken of: *in the place which the Lord thy God ſhall chuſe*; the city of *Jeruſalem*: *becauſe the Lord thy God ſhall bleſs thee in all thy increaſe, and in all the works of thine hands*; both in the increaſe of their fields, vine-yards and olive-yards, and alſo in their ſeveral handicraft-trades and occupations they were employed in; ſo *Aben Ezra* interprets all the works of their hands of merchandize and manufactories: *therefore thou ſhalt ſurely rejoice*; extremely, heartily and ſincerely, and not fail to expreſs joy on this occaſion, and manifeſt it by a generous freewill-offering to the Lord, and a bountiful entertainment for himſelf, his family, friends and others.

℣. 16. *Three times a year ſhall all thy males appear before the Lord thy God*, &c.] This has been obſerved before, *Exod.* xxiii. 17. and xxxiv. 23. and is repeated here for the ſake of mentioning the place where they were to appear, which before now was not obſerved, and indeed it is chiefly for that the other feſtivals are here recited: *in the place which he ſhall chuſe*; which though not expreſſed is now eaſily underſtood; and the three times at which they were to appear there, were, *in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles*; or paſſover, Pentecoſt and tabernacles; and of numbers of people going up from the country to each of theſe feaſts, we have inſtances in the New Teſtament; to the paſſover, *Luk.* ii. 42, 44. *John*, xi. 55. to Pentecoſt, *Act.* ii. 5—11. to tabernacles, *John*, vii. 2, 10. *and they ſhall not appear before the Lord empty*; *Aben Ezra* obſerves the meaning is, not empty of the tribute of the freewill-offering of their hand, and which

Jarchi more fully explains, of the burnt-offerings of appearance, and of the peace-offerings of the *Chagigah*, or money anſwerable to them; which, according to the *Miſnah* [q] was a *meah* of ſilver for a burnt-offering, and two pieces of ſilver for the *Chagigah*, which weighed 32 barley-corns [r].

℣. 17. *Every man* ſhall give *as he is able*, &c.] The quantity to be given is not fixed in the law, but the wiſe men appointed it, as obſerved on ℣. 16. but it is left by the Lord to the generoſity of the people, only giving this general rule, that they ſhould do according to their ability, and as the Lord had proſpered them; ſee 1 *Cor.* xvi. 2. ſo *Jarchi*, 'every man that hath many eatables and much goods ſhall bring many burnt-offerings and many peace-offerings.'

℣. 18. *Judges and officers ſhalt thou make thee*, &c.] Judges were fixed in the Sanhedrim, or court of judicature, and thoſe that have law-ſuits come before them; officers are maſters of the ſtaff and whip, and they ſtand before the judges, and go into markets, ſtreets and ſhops, to order the weights and meaſures, and to ſmite all that do wrong; and all they do is by order of the judges; ſo *Maimonides* [s]: the qualifications of judges to be choſen and conſtituted by the people are thus deſcribed by him. In the Sanhedrim greater or leſſer, they place only men wiſe and underſtanding, expert in the wiſdom of the law, and maſters of great knowledge, and that know ſome of the other ſciences, as medicine, arithmetic, aſtronomy and aſtrology, the ways of ſoothſayers, diviners and wizards, and the vanities of idolatry, that they may know how to judge them; and they ſet in the *Sanhedrim* only prieſts, levites and *Iſraelites*, who are genealogized; nor do they ſet an old man there, nor an eunuch, nor a king, but an high-prieſt, if he is qualified with wiſdom; and they muſt be free from blemiſhes, and of a good ſtature and appearance, and underſtand many languages, and not hear by an interpreter; and though all this was not preciſely required of the *Sanhedrim* of three judges, yet theſe ſame things ought to be in every one of them, wiſdom, and meekneſs, and fear, and hatred of money, and love of truth, and love of men, and to be of a good report [t]: and theſe were to be placed in *all thy gates which the Lord thy God giveth thee throughout thy tribes*; that is, in every city, as *Onkelos*, and ſo *Jarchi*; and uſually the courts of judicature were held in the gates of cities, and it was only in the land of *Iſrael*, not without it, that they were obliged to ſet up courts of judicature, as *Maimonides* [u] obſerves; who alſo aſks, How many courts were fixed in *Iſrael*, and what the number they conſiſted of? to which he anſwers, They fixed at firſt the great court in the ſanctuary, and it was called the great Sanhedrim, and its number were 71; and again they ſet up two courts of 23, one at the door of the court, and the other at the door of the mountain of the houſe (and ſo in the *Miſnah*) [w]; and they ſet up in every city in *Iſrael* in which were 120 (men or families) or more, a leſſer Sanhedrim, which ſat in the gate, and their number were 23 judges; in a city in which there were not 120, they placed three judges, for there is no court leſs than three [x]: *and they ſhall judge the people with juſt judgment*; give a right and juſt ſentence in all caſes that come before them, according to the laws of God, and the rules of juſtice and equity.

℣. 19. *Thou ſhalt not wreſt judgment*, &c.] Or pervert it, paſs a wrong ſentence, or act contrary to juſtice; this is ſaid to the judges as a direction to them, and ſo what follows: *thou ſhalt not reſpect perſons*; ſo as to give the cauſe on account of outward circumſtances and relations; as in favour of a rich man againſt a poor man merely for that reaſon, or of a near relation or intimate friend and acquaintance againſt a ſtranger, but juſtice ſhould be adminiſtred without favour or affection to any; as *Jarchi* puts it, he was to make no difference in his addreſs and behaviour to contending parties before him; he was not to be tender and ſoft to one and hard to the other, or let one ſtand and another ſit: *neither take a gift*; as a bribe to give the cauſe wrong: at *Thebes* in *Egypt*, as *Diodorus Siculus* [y] relates, in a court on a wall, were images of judges to the number of thirty; in the midſt of them was the chief judge, having truth hanging down from his neck (which ſeems to be in imitation of the *Urim* of the high-prieſt of the *Jews*) his eyes ſhut, and many books by him; by which image was ſhewn, that judges ſhould receive nothing, and that the chief judge ſhould look to truth only: *for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous*; ſee *Exod.* xxiii. 8. the *Jews* have a ſaying, that a judge that takes a bribe and perverts judgment, does not die of old age, or till his eyes become dim [z].

℣. 20. *That which is altogether juſt ſhalt thou follow*, &c.] Or *juſtice, juſtice* [a], ſtrict juſtice and nothing elſe: *that thou mayeſt live and inherit the land which the Lord thy God giveth thee*; that is, continue in the poſſeſſion of it.

℣. 21. *Thou ſhalt not plant thee a grove of any trees*, &c.] Of any ſort of trees, as oaks or any other; not but that it was lawful to plant trees and groves of them, but not for a religious or idolatrous uſe: particularly *near unto the altar of the Lord thy God, which thou ſhalt make thee*; as the heathens did near their altars, leſt it ſhould be thought to be done for a like ſuperſtitious and idolatrous uſe; which evil the *Jews* ſometimes fell into in the times of wicked reigns, and which their good and pious kings removed and deſtroyed; ſee 2 *Kings* xviii. 4. and xxi. 3. and xxiii. 4, 7, 14, 15. and *Hecatæus* [b] an heathen hiſtorian, relates of the city of *Jeruſalem*, that there were there no image, nor plantation, nor grove, nor any ſuch thing.

℣. 22. *Neither ſhalt thou ſet up any image*, &c.] Graven or molten, of man, beaſt, fiſh or fowl; the word ſignifies a *ſtatue* or *pillar* [c] which was ſet up for idolatry; for, as *Aben Ezra* obſerves, what was not ſet up for idolatry was not forbidden, as when erected in memory of any action or remarkable event; ſee *Joſh.* xxii. 10, &c. *which the Lord thy God hateth*; as he does every ſpecies of idolatry, or that has any tendency to it; it being ſo oppoſite to his being, perfections and glory; and therefore nothing ſhould be done like it, becauſe it is ſo hateful to him.

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[q] Chagigah, c. 1. §. 2.

[r] Maimon. & Bartenora in ib.

[s] Hilchot Sanhedrin, c. 1. §. 1.

[t] Ib. c. 2. §. 1, 2, 3, 4, 5, 6, 7.

[u] Ib. c. 1. §. 2.

[w] Sanhedrin, c. 10. §. 2.

[x] Ib. §. 3, 4.

[y] Bibliothec. l. 1. c. 45.

[z] Miſn. Peah, c. 8. §. 9.

[a] צדק צדק.

[b] Apud Euſeb. Prepar. Evangel. l. 9. c. 4. p. 408.

[c] מצבה στήλην, Sept. Statuam, V. L. Pagninus, Montanus, Tig. verſ. Fagius, Druſius, Grotius, Junius & Tremellius, Piſcator; ſo Ainſworth.

CHAP. XVII.

THIS chapter begins with a caution not to ſacrifice any thing to the Lord that is blemiſhed or ill-favoured, ℣. 1. an order is given to put to death men or women guilty of idolatry, where it is clearly proved upon them, ℣. 2—7. and it is directed that when caſes are too hard for inferior judges to determine, they ſhould be brought to *Jeruſalem* to the prieſts, levites and judges, which formed the great conſiſtory there, whoſe ſentence was to be adhered unto on pain of death, ℣. 8—13. and rules are given about the choice of a king, and he is informed what he muſt not do, and what he ſhould do, ℣. 14—20.

℣. 1. *Thou ſhalt not ſacrifice unto the Lord thy God any bullock or ſheep wherein is blemiſh*, &c.] No ſacrifice of any ſort, whether burnt-offering, ſin-offering, or peace-offering, was to have any blemiſh in it; typical of the unblemiſhed and immaculate lamb of God, who being without ſin offered himſelf without ſpot to God, and ſo could take away the ſins of others by the ſacrifice of himſelf; ſee *Lev.* xxii. 18—25. *or any ill-favouredneſs*; any ſickneſs or diſeaſe upon it of any ſort, which made it ill-favoured to the ſight, or diſagreeable to the ſmell, or however unacceptable for ſacrifice: *for that is an abomination to the Lord thy God*; every ſuch blemiſhed and ill-favoured ſacrifice; ſee *Mal.* i. 8. 14.

℣. 2. *If there be found among you within any of thy gates which the Lord thy God giveth thee*, &c.] In any of their cities in the land of *Canaan*: *man or woman that hath wrought wickedneſs in the ſight of the Lord thy God*; as all that is wrought is in the ſight of the omniſcient God; here it means not any kind of wickedneſs, for there is none lives without committing ſin of one ſort or another, all which is known to God the ſearcher of hearts, but ſuch wickedneſs as is after deſcribed: *in tranſgreſſing his covenant*; that is, his law, and particularly the firſt table of it, which reſpects divine worſhip, and which is in the nature of a marriage-contract or covenant; which, as that is tranſgreſſed by adultery committed by either party, ſo the covenant between God and *Iſrael* was tranſgreſſed by idolatry, which is ſpiritual adultery, and going a whoring after other gods, as it follows.

℣. 3. *And hath gone*, &c.] The *Targum* of *Jonathan* adds, after the evil imagination or concupiſcenſe, luſting after other lovers, and forſaking the true God, and departing from his worſhip: *and ſerved other gods*; ſtrange gods, the idols of the people, other gods beſides the true God; the creature beſides the creator: *and worſhipped them*: by bowing down before them, praying to them, or aſcribing their mercies and bleſſings to them, and giving them the glory of them: *either the ſun, or moon, or any of the hoſt of heaven*; the two great luminaries, and the planets, conſtellations and ſtars, any of them; which kind of idolatry very early obtained, and was in uſe at this time among the heathens, and was an iniquity to be puniſhed by the judge, *Job*, xxxi. 26, 27, 28. which ſin, though ſo ſtrictly forbidden, the people of *Iſrael* ſometimes fell into, 2 *Kings* xxi. 3. and xxiii. 4. *which I have not commanded*; and which is a ſufficient reaſon in matters of worſhip, to avoid and abſtain from any thing, that God has not commanded it; for in things of that nature nothing ſhould be done but what he has ordered, who is a jealous God, and will not ſuffer any to take upon them to direct what ſhould be done as a religious ſervice and duty; and if any are ſo preſumptuous, they muſt expect it will be reſented; ſee *Eſ.* i. 12. and eſpecially with reſpect to the object of worſhip, as here, and which relate to things if not forbid expreſsly, yet tacitly, to do which was an abomination to the Lord.

℣. 4. *And it be told thee, and thou haſt heard* of it, *and enquired diligently*, &c.] A report of this kind was not to be neglected; though it was not to be concluded upon as certain by hear-ſay, it was to be looked into, and the perſons that brought it thoroughly examined; ſo the *Targum* of *Jonathan*, "and enquired the witneſſes well," what proof and evidence they could give of the fact, who the perſons were, when and where, and in what manner the ſin was committed: *and behold it be true*, and *the thing certain*; upon examining the witneſſes the caſe is plain and out of all queſtion: that *ſuch abomination is wrought in Iſrael*; to do it in any country was abominable, but much more ſo in the land of *Iſrael*, among the profeſſing people of God, who had the knowledge of the true God, and had had ſo many proofs of his deity, his power and providence, as well as received ſo many favours and bleſſings from him, and had ſuch laws and ſtatutes given them as no other people had.

℣. 5. *Thou ſhalt bring forth that man or that woman which have committed the wicked thing*, &c.] Idolatry in any of the above inſtances: this muſt be ſuppoſed to be done after he or ſhe have been had before a court of judicature, and have been tried and found guilty, and ſentence paſſed on them, then they were to be brought forth to execution: *unto thy gates*; the *Targum* of *Jonathan* ſays, unto the gates of your Sanhedrim, or court of judicature; but *Jarchi* obſerves, that this is a miſtake of the paraphraſt, for he ſays, we are taught by tradition that *thy gate* is the gate in which he has ſerved or committed idolatry; and ſo ſays *Maimonides* [d], they don't ſtone a man but at the gate where he ſerved or worſhipped; but if the greateſt part of the city are heathens, they ſtone him at the door of the *Sanhedrim*; and this is received from tradition, that *to thy gates*, is the gate at which he ſerved, and not where his judgment is finiſhed: even *that man or that woman*; this is repeated, and the woman as well as the man is expreſſed, to ſhew that no compaſſion is to be had on her as is uſual, nor to be ſpared on account of the weakneſs and tenderneſs of her ſex, but ſhe as well as the man muſt be brought forth and executed according to her ſentence, without any mercy ſhown; and this is obſerved to ſhew the reſentment of the divine majeſty, and his indignation at this ſin: *and ſhalt ſtone them with ſtones until they die*; of the manner of ſtoning men and women, ſee the note on *Acts* vii. 58.

℣. 6. *At the mouth of two witneſſes, or three witneſſes, ſhall be that is worthy of death be put to death*, &c.] The idolater found guilty was to be ſtoned: two witneſſes were ſufficient to prove a fact, if three the better, but on the teſtimony of one, ſentence might not be pronounced. *Aben Ezra* obſerves, that ſome ſay, if two witneſſes contradict two other, a third turns the ſcale and determines the matter; and others ſay, that two who are wiſe men will do, and three of others; and becauſe it is ſaid *at the mouth* of theſe witneſſes, it is concluded, that a teſtimony ſhould be verbal and not written; ſhould not be recorded, neither in pecuniary caſes nor in capital ones, but from the mouth of the witneſſes, as it is ſaid *at the mouth*, &c. at their mouth, and not from their hand-writing [e]: but *at the mouth of one witneſs he ſhall not be put to death*; ſo careful is the Lord of the lives of men, that none ſhould be taken away but upon full and ſufficient evidence, even in caſes in which his own glory and honour is ſo much concerned.

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[d] Hilchot Sanhedrin, c. 15. §. 2.

℣. 7. *The hands of the witneſſes ſhall be firſt upon him to put him to death*, &c.] Of every one of them, as *Aben Ezra*; they were to caſt the firſt ſtone at him, which would be a farther trial and confirmation of their teſtimony; for if they readily and without reluctance firſt began the ſtoning of the idolater, it would not only ſhew their zeal for the honour of the divine being, but an unconſciouſneſs of guilt in their teſtimony, and be an encouragement to others to proceed with ſafety; *and afterwards the hands of all the people*; ſhould be employed in taking up ſtones, and caſting at him until he was dead: *ſo thou ſhalt put the evil away from among you*; both the evil man and the evil committed by him, which by this means would be prevented from ſpreading, ſeeing by his death others would be deterred from following his example; as well as the evil of puniſhment, which otherwiſe would have come upon the nation, had they connived at ſo groſs an iniquity.

℣. 8. *If there ariſe a matter too hard for thee in judgment*, &c.] This is ſpoken to inferior judges in cities in the country, who ſometimes might have caſes too wonderful and myſterious, as the word ſignifies, or ſecret and hidden, ſuch as were out of their reach and beyond their capacity, and ſo be very difficult for them to determine what ſhould be done: *between blood and blood*; that is, whether a man is guilty of ſhedding innocent blood or not; when ſuch a caſe is depending between a perſon charged with it and the relatives of the deceaſed, or between a man-ſlayer and the avenger of blood, and the queſtion is, whether he may have the benefit of a city of refuge or not, and there are ſome circumſtances attending it which make it difficult how to determine: *between plea and plea*; of the plaintiff on one ſide and of the defendant on the other, and both have ſo much to ſay in their own cauſe, that it is hard to decide which is in the right and which in the wrong, whether in capital or pecuniary caſes; it chiefly if not ſolely reſpects civil things in controverſy: *and between ſtroke and ſtroke*; blow or wound which one man received from another, and for which he commences a ſuit of law upon it, *Exod.* xxi. 18, 19. or for aſſault and battery; and ſo *Aben Ezra* interprets it of blows and bruiſes; but the *Jewiſh* writers generally interpret it of the plague, or ſtroke of leproſy; ſo the *Targums* of *Jonathan* and *Jeruſalem*; but the examination of ſuch a caſe did not belong to the civil magiſtrate, but to a prieſt; nor was ſuch a perſon had up to *Jeruſalem* to be ſearched, but was ſhut up in a houſe until further evidence could be got; and beſides the ſigns of the leproſy are ſo diſtinctly given, that at waiting a proper time, there was ſeldom or ever any difficulty about determining it: being *matter of controverſy within thy gates*; or what are matters of controverſy about any thing elſe; for the phraſe is general, as *Aben Ezra* obſerves, and takes in every thing in which any thing difficult might occur; ſo *Jarchi* interprets it of things which the wiſe men of a city are divided about; one pronounces a perſon or thing unclean, another clean, one condemning and another juſtifying, and ſo far rightly; for this reſpects not controverſies between men, that may be brought into courts of judicature, but controverſies or diviſions ariſing in theſe courts upon them, between the judges themſelves, they not agreeing in their opinions: *then ſhalt thou ariſe and get thee up into the place which the Lord thy God ſhall chuſe*; to *Jeruſalem*, to the great Sanhedrim or court of judicature, to which the inferior judges were to apply themſelves in matters of moment and difficulty, for inſtruction, information and direction; it being ſuppoſed that in ſuch a court ſuch like caſes may have been brought before them, and they were expert and underſtanding in them.

℣. 9. *Thou ſhalt come unto the prieſts, the levites*, &c.] The prieſts that are of the tribe of *Levi*, as the *Targum* of *Jonathan*, and ſo *Jarchi*; for *Aben Ezra* ſays, there are prieſts that are not of the genealogy of *Levi*; ſuch there were indeed in *Jeroboam's* time, 1 *Kings* xii. 31. and xiii. 33. *Maimonides* [f] obſerves, that it is ordered that there ſhould be in the great Sanhedrim prieſts and levites, as it is ſaid: *and thou ſhalt come unto the prieſts, and the judge that ſhall be in thoſe days, and enquire*; judge is here put for judges, of which the great court conſiſted, being prieſts, levites and *Iſraelites*; ſee the note on ch. xvi. 18. tho' others think that only a ſingle perſon is meant, ſuch as *Othniel*, *Ehud*, *Gideon*, *Samſon*, &c. but then as there was not always ſuch an one in being, I ſhould rather think that the judge here if a ſingle perſon, is the preſident or prince of the great Sanhedrim, who ſucceeded *Moſes*, and ſat in his place; and of him and his court, the prieſts, and levites and *Iſraelites* that compoſed it, enquiry was to be made: *and they ſhall ſhew thee the ſentence of judgment*; give their judgment in the difficult caſe propoſed, and declare what is right to be done, and what ſentence is to be pronounced.

℣. 10. *And thou ſhalt do according to the ſentence which they of that place, which the Lord ſhall chuſe, ſhall ſhew thee*, &c.] The judges of the inferior courts were to return and proceed on the difficult caſe according to the judgment of the great court at *Jeruſalem*, and follow the directions and inſtructions they ſhould give them: *and thou ſhalt obſerve to do according to all that they inform thee*; not only obſerve and take notice of what they ſay, but put it in practice, and not in ſome things and ſome circumſtances only, but in all and every thing they ſhould give them information about relating to the caſe in queſtion.

℣. 11. *According to the ſentence of the law which they ſhall teach thee*, &c.] For they were not to make any new law, but to teach the law of God, and ſo far as their ſenſe and opinion of things agreed with that law, they were to be regarded: *and according to the judgment which they ſhall tell thee thou ſhalt do*; what were law and juſtice, what were fit and right to be done, according to the will of God, which they ſhould declare unto them, that was carefully to be done by them: *thou ſhalt not decline from the ſentence they ſhall ſhew thee, to the right*

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[e] Maimon. Hilchot Eduth, c. 3. §. 4.

[f] Hilchot Sanhedrin, c. 2. §. 2.

right hand nor to the left; by ſetting up after all their own judgments againſt theirs to whom they had applied for information and direction, which to have done would have been very inſolent and affronting; they were not to depart from the determination they made of the caſe, on pretence of knowing better, nor even in any minute circumſtance to deviate from it, but ſtrictly and cloſely to keep unto it; though not to follow them ſo implicitly as to receive from them and embrace things the moſt abſurd and unreaſonable, as *Jarchi* ſuggeſts; who ſays, that their ſenſe was to be abided by, even if they ſhould ſay that the right hand is the left and the left hand the right.

ỷ. 12. *And the man that will do preſumptuouſly*, &c.] The judge of the country-court that makes his application to that at *Jeruſalem* for information and direction; if after all he is conceited in his own opinion and rejects theirs, and is obſtinate and will not be guided and directed, but will take his own way and purſue his own ſenſe of things, and act according to that: *and will not hearken to the prieſt that ſtandeth to miniſter there before the Lord thy God*; the prieſts of the tribe of *Levi*, of whom the court generally conſiſted, ỷ. 9. prieſt for prieſts; though ſome think the high-prieſt is meant, to whom the character very well agrees; but he was not always at the head of the *Sanhedrim*, nor indeed a member of it, unleſs he had the proper qualifications; ſee ch. xviii. 18. *or unto the judge*; or judges; ſee the note on ỷ. 9. *L'Empereur*[g] thinks, that the ſupreme ſenate, or grand Sanhedrim, was two-fold, according to the diverſity of eccleſiaſtic and political matters; ſince where it treats of the ſupreme ſenators, or chief perſons in the court, the prieſt is manifeſtly diſtinguiſhed from the judge (*i. e.* prieſts or judges); now the man that has aſked advice of them and will not be directed by it, but takes his own way, this being ſo great a contempt of and inſult upon the great ſenate of the nation: *even that man ſhall die*; and this was by ſtrangling, for ſo the rebellious elder, as ſuch an one is called, was to die according to the *Miſnah*[h]; and it is ſaid[i], that the death ſpoken of in the law abſolutely (without ſpecifying what kind of death) is ſtrangling: *and thou ſhalt put away the evil from Iſrael*; the evil man that is rebellious againſt the ſupreme legiſlature of the nation, and the evil of contumacy he is guilty of, deterring others from it by his death.

ỷ. 13. *And all the people ſhall hear and fear*, &c.] All the people of *Iſrael* in their ſeveral cities, and particularly the judges in thoſe cities; they ſhall hear of what is done to the obſtinate and diſobedient elder, and ſhall be afraid to commit the like offence, leſt they ſhould come into the ſame puniſhment: *and do no more preſumptuouſly*; after his example; hence *Jarchi* ſays, they wait till the feaſt comes and then put him to death; and ſo it is ſaid[k], they bring him up to the great *Sanhedrim* which is at *Jeruſalem*, and there keep him until the feaſt (the next feaſt) and put him to death at the feaſt as it is ſaid, *all the people ſhall hear and fear*.

ỷ. 14. *When thou art come unto the land which the Lord thy God giveth thee*, &c.] The land of *Canaan*: *and ſhalt poſſeſs it, and ſhalt dwell therein*; be entirely in the poſſeſſion of it and ſettled in it; it ſeems to denote ſome time of continuance in it, as it was, before they thought of ſetting a king over them, about which are the following inſtructions: *and ſhalt ſay, I will ſet a king over me, like as all the nations that are round about me*; which was what would and did lead them to ſuch a thought and reſolution; obſerving that the neighbouring nations had kings over them, they were deſirous of being like them as to the form of their civil government, and have a king as they had.

ỷ. 15. *Thou ſhalt in any wiſe ſet* him *king over thee, whom the Lord thy God ſhall chuſe*, &c.] The *Jews* take this to be a command to ſet a king over them; whereas it is only a permiſſion in caſe they ſhould deſire and determine on having one, as God foreſaw they would; and this with a limitation and reſtriction to appoint none but whom God ſhould chuſe, and which was their duty and intereſt to attend unto; for none could chuſe better for them, and was what he had a right unto, and it became them to ſubmit to it, ſince he was their king in a civil and ſpecial ſenſe, and another was only his vicegerent; accordingly we find when they expreſſed their deſire to have a king in the time of *Samuel*, and it was granted, though not without ſome reſentment, the Lord choſe their firſt king for them, *Saul*, and after him, *David*, and even *Solomon*, *David*'s ſon; and though in after-times they appointed kings without conſulting him, it is complained of, *Hoſ.* viii. 4. hence this clauſe is prefaced in the *Targum* of *Jonathan*, "ye ſhall ſeek inſtruction from the Lord, and after ſet him king, &c." which was to be done by the mouth of a prophet, or by Urim, as *Aben Ezra* obſerves: one *from among thy brethren ſhalt thou ſet king over thee*; that is, one of their own nation, an *Iſraelite*, a brother both by nation and religion: *thou mayeſt not ſet a ſtranger over thee that is not thy brother*; one of another nation, that is not of the family of *Iſrael*, as *Aben Ezra* notes, even not an *Edomite*, though called ſometimes their brother; and *Herod*, who was an *Idumean*, was ſet up, not by them but by the *Romans*; now in this their king was a type of the king Meſſiah, of whom it is ſaid, *their nobles ſhall be of themſelves*, *Jer.* xxx. 21.

ỷ. 16. *But he ſhall not multiply horſes to himſelf*, &c.] That he might not put his truſt and confidence in outward things, as ſome are apt to truſt in horſes and chariots; and that he might not tyrannize over and diſtreſs his ſubjects by keeping a number of horſes and chariots as a ſtanding army, and chiefly for a reaſon that follows; he was to have no more than for his own chariot, ſo *Jarchi*, and ſo the *Miſnah*[l] and *Maimonides*[m]; the *Targum* of *Jonathan* reſtrains it to two: *nor cauſe the people to return to Egypt, to the end that he ſhould multiply horſes*; which was a country that abounded with them, and therefore he was not to encourage, and much leſs oblige his ſubjects to travel thither or trade with that people for the ſake of increaſing his ſtock of horſes, *Iſ.* xxxi. i. 3. *foraſmuch as the Lord hath ſaid unto you, ye ſhall henceforth return no more that way*; not that going into *Egypt* on any account whatſoever was forbidden, as for trade and merchandiſe in other things, or for ſhelter and ſafety, for which ſome good men fled thither; but for outward help and aſſiſtance againſt enemies, and for horſes on that account, and particularly in order to dwell there, from which the *Jews* in the times of *Jeremiah* were diſſuaded by him, and threatened by the Lord with deſtruction, in caſe they ſhould, *Jer.* xlii. 15—22. When the Lord

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[g] In Miſn. Middoth, c. 5. §. 3.

[h] Sanhedrin, c. 10. §. 2.

[i] Maimon. Iſſure Biah, c. 1. §. 6.

[k] Miſn. Sanhedrin, c. 10. §. 4.

[l] Sanhedrin, c. 2. §. 4.

[m] Hilchot Melachim, c. 3. §. 3.

ſaid this is not certain; it may be when they propoſed to make a captain, and return unto *Egypt*; or he ſaid this in his providence, this was the language of it ever ſince they came out of it, or however this he now ſaid; ſee ch. xxviii. 68.

℣. 17. *Neither ſhall he multiply wives to himſelf, that his heart turn not away*, &c.] From attending to the duty of his office, the care and government of his people, and from ſerious religion; and particularly from the worſhip of the true God, as the heart of *Solomon* was turned away from it by his numerous idolatrous wives, 1 *Kings* xi. 3, 4. it is a common notion of the *Jews* that a king might have eighteen wives, and no more [k]: *neither ſhall he greatly multiply to himſelf ſilver and gold*; he might increaſe his wealth, but not greatly, leſt his heart ſhould be lifted up with pride by it, and leſt his ſubjects ſhould be oppreſſed and burthened with taxes for that purpoſe; or he being poſſeſſed of ſo much ſhould make uſe of it to enſlave them, and eſpecially ſhould be ſo elated with it, as to deny God, and deſpiſe his providence, and diſobey his laws; ſee *Prov.* xxx. 9. The *Jews* generally ſay [l], that he ought not to multiply more than what will pay the ſtipends or wages of his ſervants, and only for the treaſury of the houſe of the Lord, and for the neceſſity of the congregation (or common-wealth), and for their wars; but not for himſelf, and his own treaſury.

℣. 18. *And it ſhall be when he ſitteth upon the throne of his kingdom*, &c.] When he is ſettled on it, and is even amidſt all the pomp and glory of it: *that he ſhall write him a copy of this law in a book*; which copy the *Septuagint* and *Vulgate Latin* verſions interpret of this book of *Deuteronomy*, which is a ſummary, abſtract, and repetition, of the ſeveral laws of God to the people of *Iſrael*; though the *Jewiſh* writers commonly underſtand it of the whole *Pentateuch*, the five books of *Moſes*; which perhaps may be enlarging it too much, as it would be reducing it to too little, to reſtrain it to this law concerning kings, as the *Targum* of *Jonathan*. The word *Miſhneh* rendered *copy*, ſignifies *double*; hence ſome take it to mean a double exemplar or copy of the law he was obliged to write out, whereby it would be the more imprinted on his mind, and he would be furniſhed with it for his uſe at home and abroad, as the *Jewiſh* writers obſerve; ſo *Jarchi* by the copy underſtands two books of the law, one to be left in his treaſury, the other to go out and in with him. The ſame is ſaid in the *Talmud* [m], and with which *Maimonides* [n] agrees, whoſe words are, "at the time a king ſits on the throne of his kingdom, he writes for himſelf a book of the law, beſides what his fathers left him; and he copies it out of the book of the court by the order of the *Sanhedrim* of ſeventy-one; if his fathers have left him none or it is loſt, he writes two books of the law, one he leaves in the houſe of his treaſures, which he is commanded, as every one of *Iſrael* is, and the ſecond never departs from him;" but one may ſeem ſufficient on all occaſions, and for all purpoſes; and this was to be wrote *out of* that which is *before the prieſts and Levites*; the original copy of it, which was depoſited in the ſide of the ark; ſee *Deut.* xxxi. 26. 2 *Kings* xxii. 8.

℣. 19. *And it ſhall be with him*, &c.] Always, when at home or abroad, ſitting on his throne or lying down, or wherever he went, unleſs in ſuch places where it was not proper to read it, as the *Jews* obſerve [o]: *and he ſhall read therein all the days of his life*; every day of his life; meditate on it night and day as a good man does, that he might be well verſed in it, and know how to govern his people according to it: *that he may learn to fear the Lord his God*; to ſerve and worſhip him both internally and externally, he having the fear of God always before his eyes, and on his heart, which the holy law of God directs to and inſtructs in: *to keep all the words of this law, and theſe ſtatutes to do them*; not only ſuch as concerned him as a king, but all others that concerned him as a man, a creature ſubject to the Lord, and as an *Iſraelite* belonging to the church and commonwealth of *Iſrael*, and ſo includes all laws, moral, ceremonial, and judicial.

℣. 20. *That his heart be not lifted up above his brethren*, &c.] On account of his office, the dignity of it, conſidering that he was ſubject to the law of God, and accountable to the Lord for all his actions: *and that he turn not aſide from the commandment to the right hand or to the left*; not in the leaſt deviate from the law of God, in the whole of his conduct, and particularly in the exerciſe of his kingly office: *to the end that he may prolong his days in his kingdom*; ruling well according to the laws of God being the way to rule long: *he and his children in the midſt of Iſrael*; this ſhews, as *Jarchi* obſerves, that if his ſon was fit for the kingdom, he was to be preferred to any other man; for tho' it was elective, yet to be continued in the ſame family, provided they walked in the ways of the Lord, and obſerved his laws.

CHAP. XVIII.

THIS chapter gives an account of the proviſion made for the prieſts and *Levites*, with the reaſon of it, ℣. 1—5. of allowance of a country *Levite* to miniſter at *Jeruſalem*, and take his portion with the reſt, ℣. 6, 7, 8. and of ſeveral perſons of bad practices not to be ſuffered among the people of *Iſrael*, ℣. 9—14. and of an extraordinary prophet that ſhould be raiſed up among them, to whom they ſhould hearken, or it would be the worſe for them, ℣. 15—19. but a falſe prophet was to be put to death, of whom a ſign is given by which he might be known, ℣. 20, 21, 22.

℣. 1. *The prieſts the Levites, and all the tribe of Levi, ſhall have no part nor inheritance with Iſrael*, &c.] That is, in the land of *Canaan*, in the diviſion of it among the tribes: *they ſhall eat the offerings of the Lord made by fire, and his inheritance*; the meat-offerings, ſee *Lev.* ii. 2, 3. and vi. 17, 18. and whatſoever of the ſin-offerings and peace-offerings which were the Lord's; ſo *Ben Melech* ſays, the fleſh of the offerings which belonged to the prieſts was called fire-offerings, after part of it was conſumed by fire. All theſe with other things, *Numb.* xviii. 8, 9. were given as the *Targum* of *Jonathan*

[k] Maimon. ib. §. 2. Miſn. ut ſupra. T. Bab. Sanhedrin, fol. 21. 1. Targum Jon. & Jarchi in loc.

[l] Maimon. ib. §. 4. Miſn. ut ſupra.

[m] T. Bab. Sanhedrin, fol. 21. 2.

[n] Ut ſupra, §. 1.

[o] Maimon. Hilchot Melachim, c. 3. §. 1.

nathan expreſſes it for their inheritance, in lieu of their having none in the land of *Canaan*.

ỳ. 2. *Therefore ſhall they have none inheritance among their brethren*, &c.] Neither of the field, nor of the vineyard, as the above *Targum*, becauſe proviſion was made for them otherwiſe, and eſpecially becauſe *the Lord* is *their inheritance, as he hath ſaid unto them*, *Numb.* xviii. 20. ſee the note there; which as it may be underſtood in a ſpiritual ſenſe of their intereſt in God, as their Covenant-God, and of their enjoyment of him, and communion with him; ſo chiefly in a temporal ſenſe of all thoſe things in the ſacrifices which the Lord claimed to himſelf, and theſe he gave unto them; ſo the ſame *Targum* interprets this of the twenty-four gifts of the prieſthood, enumerated *Numb.* xviii.

ỳ. 3. *And this ſhall be the prieſts due from the people, from them that offer ſacrifice*, &c.] Not from the prieſts, as *Jarchi* obſerves, but from thoſe that bring the ſacrifices to the prieſts, particularly the peace-offerings: *whether* it be *ox or ſheep*; the one of the herd, the other of the flock, creatures uſed in ſacrifice, and takes in goats and the kids of them, rams and lambs: *and they ſhall give unto the prieſt the ſhoulder, and the two cheeks, and the maw*; the firſt of theſe deſigns the upper part of the arm that joins to the neck and back, and the next the two cheeks with the tongue, as both *Jarchi* and *Aben Ezra* obſerve, and indeed the whole head is meant; the maw which the *Septuagint* interpreters call ενυστρον, and other writers ηνυστρον, is, according to the philoſopher [p], the fourth and laſt ventricle or ſtomach, and which he thus deſcribes; "after the echinus or rough tripe is that which is called ηνυστρον, the maw, which is in bigneſs larger than the echinus, and in form longer, and has many large and ſmooth folds;" and ηνυστρον βοος, the maw of an ox, and the belly of a ſwine, are reckoned by the poet [q] as delicious food.

ỳ. 4. *The firſt-fruit* alſo *of thy corn, and of thy wine, and of thy oil*, &c.] This is the *Terumah* or heave-offering, the offering of the firſt-fruits; what the meaſure or quantity was is not declared, but is fixed by the *Jews*; ſee the note on *Exod.* xxii. 29. *and the firſt of the fleece of thy ſheep ſhalt thou give him*: concerning which in the *Miſnah* [r] it is ſaid, the firſt of the fleece is uſed in the land and without the land, of which they give the weight of five ſhekels in *Judea*, which are ten ſhekels in *Galilee*; *and they give* white wool, and not defiled, enough to make of it a little garment. He that buys a fleece of the ſheep of a *Gentile*, he is free from the firſt of the fleece; but if he buys it of his neighbour, if he leaves any of it, the ſeller is bound, if none the buyer is bound; if there are two ſorts, ruſſet and white, and he ſells the ruſſet but not the white, the males but not the females, every one gives for himſelf. It may be obſerved in this account, that as much wool was to be given as would make a ſmall garment; enough, ſays one of the commentators [s], to make a little garment to miniſter in; and the leaſt garment fit for a prieſt to miniſter in is a girdle. *Jarchi*'s paraphraſe of it is, "when thou ſheareſt thy flock every year, give the firſt of it to the prieſt; it does not determine the quantity, but our Rabbins fix it to the ſixtieth part;" with which agrees the obſervation of another writer [t], that there is no quantity fixed for the firſt of the fleece from the law, but from the words of the ſcribes it muſt not be leſs than the ſixtieth part. There is no obligation to the firſt of the fleece until five ſheep are ſhorn, and the fleece of every one of the five muſt not be leſs than twelve ſhekels weight; but if there is one fleece of them leſs than twelve ſhekels, though the five fleeces are more than ſixty ſhekels, lo this is free; ſo that, as *Maimonides* [u] ſays, the firſt of the fleece is not leſs than the weight of a ſhekel.

ỳ. 5. *For the Lord thy God hath choſen him out of all thy tribes*, &c.] That is, has choſen the tribe of *Levi* out of all the other tribes of *Iſrael*: *to ſtand to miniſter in the name of the Lord*; the prieſts to miniſter to the Lord by offering ſacrifices, and the *Levites* to miniſter to the prieſts in aſſiſting them in their ſervice; and both their miniſtry were in the name of the Lord, and for his glory, and done ſtanding; for there was no ſitting in the ſanctuary [w]; the ſacerdotal miniſtry was only performed ſtanding [x], whatever was done ſitting was rejected [y]; ſee *Heb.* x. 11. *him and his ſons for ever*; *Levi* and his poſterity, or the poſterity of the tribe of *Levi*, were choſen by the Lord to this ſervice, to be employed in it as long as the ceremonial law continued, on which ſtood the *Levitical* prieſthood; but both are now aboliſhed by *Chriſt*, having their accompliſhment in him, *Heb.* vii. 11. xii. 18.

ỳ. 6. *And if a Levite come from any of thy gates out of Iſrael, where he ſojourned*, &c.] In any of the cities through the land, for they were diſperſed all over the country, and employed in inſtructing and teaching the people; and excepting the cities which were given them to dwell in out of the ſeveral tribes, they were but ſojourners: *and come with all the deſire of his mind unto the place which the Lord ſhall chuſe*; the city of *Jeruſalem*, where the temple would be built, and ſacrifices offered, at which the *Levites* were aſſiſting to the prieſts, and in various parts of the ſervice of the ſanctuary; and to which they are ſuppoſed to come with an hearty good will, with great eagerneſs of ſoul, and a vehement deſire of being employed in the work of the Lord. Though *Jarchi* interprets it of a prieſt, that comes and offers his free-will-offerings, or what he is obliged to, and even in a ward not his own; or, as otherwiſe expreſſed, of the prieſts that come to the feaſt, who offer in the ward, and ſerve in the offerings that come by virtue of the feaſt, as the additions of the feaſt, though it is not in their own ward; and indeed every prieſt was a *Levite*, though every *Levite* was not a prieſt; and the deſcription of him after given, as ſtanding miniſtring in the name of the Lord, beſt agrees with a prieſt.

ỳ. 7. *And he ſhall miniſter in the name of the Lord his God*, &c.] The *Targum* of *Jonathan* is, "he ſhall miniſter in the name of the Word of the Lord his God;" in the name of Chriſt, as a type of him, as every prieſt, and every ſacrifice were: he was to be allowed to officiate, though it was not his courſe or turn: *as all his brethren the Levites do, which ſtand there before the Lord*; daily offering the ſame ſacrifices, and whatſoever are brought unto them; who might be ſaid to ſtand before the Lord, becauſe they ſtood at the altar of the Lord, and offered the ſacrifices of the people to him; and a country *Levite* or prieſt was to be admitted to do the ſame thing at *Jeruſalem*, and in the temple there as they did; and this ſhews that a prieſt is meant by the *Levite*.

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[p] Ariſtot. Hiſt. Animal. l. 2. c. 17.

[q] Ariſtophan. Equites, Act. 1. Sc. 3. p. 307. & Act. 4. Sc. 1. p. 355.

[r] Cholin, c. 11. §. 1, 2.

[s] Bartenora in ib.

[t] Ibid.

[u] In Miſn. ib.

[w] Maimon. in Miſn. Zebachim, c. 2. §. 1.

[x] Bartenora in ib.

[y] Miſn. ib.

℣. 8. *They ſhall have like portions to eat*, &c.] Equal parts of the ſacrifices, with the prieſts that uſually miniſtered there; hence we learn, ſays *Jarchi*, that they divided the ſkins and fleſh of the ſin-offerings; perhaps even ſuch as did not come by virtue of the feaſt, as the daily-ſacrifices, and the additions of the ſabbath, and the vows, and the free-will-offerings: *beſide that which cometh by the ſale of his patrimony*; for though the prieſts and *Levites* had no inheritance divided to them in the land, yet they might buy houſes and fields, and leave them to their children, and this may be called their patrimony; now it was not reaſonable that they ſhould wholly live upon this, or ſpend what their fathers left them; but beſides the income of that, were to have their part and portion with their brethren in the ſacrifices of the ſanctuary. But ſome interpret theſe words in a different way, as if they had reſpect to the gifts and oblations in the ſeveral wards in which the prieſts miniſtered, as they were ordered by their fathers, *Eleazar*, *Ithamar*, *Samuel*, *David*, and *Solomon*; ſo the *Targums* of *Onkelos*, *Jonathan*, and *Jarchi*. In the times of *Eleazar* and *Ithamar*, there were only eight wards or courſes, which miniſtered in their turns, but in the days of *David* they were divided into twenty-four; ſee *Luke* i. 8. and the note there; now the ordering and fixing theſe in their turns, is called a vendition or ſale; and theſe country prieſts might partake of all ſacrifices at the feaſt, excepting thoſe which belonged to him whoſe courſe it was that week.

℣. 9. *When thou art come into the land which the Lord thy God giveth thee*, &c.] The land of *Canaan*, often thus deſcribed, to expreſs the goodneſs of God in beſtowing it on them, as a mere favour of his, without any deſert of theirs; and ſo typical of the heavenly *Canaan*, or eternal life, which is the free gift of God through *Chriſt*: *thou ſhalt not learn to do after the abominations of theſe nations*; the ſeven nations which before inhabited it; they might learn, as *Jarchi* obſerves, to know how corrupt their works were, and to ſhew to their children, that they might not do ſo; but they were not to learn them ſo as to practiſe them, but to have them in the utmoſt abhorrence, as being abominable to God, and which ſhould be ſo to them; ſome of which are as follow.

℣. 10. *There ſhall not be found among you* any one *that maketh his ſon or his daughter to paſs through the fire*, &c.] To *Moloch*, which was a ſort of luſtration by fire, two fires being made, and the child led by a prieſt between them, and which was an initiation of him into the religion of that deity, and devoting him to it; ſo *Jarchi* ſays, this is the ſervice of *Moloch*, making piles of fire here and there, (on this ſide and on that) and cauſing (the children) to paſs between them both. Beſides this they uſed to burn them with fire to this deity, perhaps after the performance of this ceremony; ſee ch. xii. 31. and the note there: or that *uſeth divination*; according to *Aben Ezra* this is a general name, and ſo *Ben Melech*, the particulars of which are what follow, *an obſerver of times*, &c. *Cicero* ſays [z], there are two ſorts of divination, one is of art, the other of nature. What nation or what city is not moved by prediction, either by the entrails of beaſts, or of thoſe that interpret ſtrange things and lightnings, or of ſoothſayers, or aſtrologers, or of lots, (for theſe are moſtly of art; (or of dreams or prophecies, for theſe two are thought to be natural? Again he ſays [a], the *Phrygians*, *Piſidians*, and *Cilicians*, pay a great reſpect to the ſigns of birds—from the beginning of the world it was that certain ſigns were forerunners of certain things; ſome in the entrails of beaſts, ſome in birds, others in lightnings, others in marvellous things, others in the ſtars; ſome in viſions and dreams, and others in the words of frantic perſons. So the comedian remarks [b], that if a ſtrange black dog comes into a houſe, or a ſnake falls from the tiles through rain, or a hen crows, theſe are obſerved as ominous, by the diviner or ſooth-ſayer. *Porphyry* ſays [c], that ſooth-ſayers divine by the noiſe of crows and ravens; and it is ſaid [d] the *Arabians* from birds as from oracles, divine what ſhall come to paſs; and that they attain to, as they ſay, by eating the heart and liver of dragons. *Jarchi* on this place aſks, who is the diviner? one that lays hold on his ſtaff, and ſays, ſhall I go? or ſhall I not go? that is, to ſuch a place; and according as it fell, ſo judgment was made; ſee *Hoſ.* iv. 12. Now ſuch ſort of diviners and divinations are cautioned againſt, as not to be admitted amongſt the people of *Iſrael*, and regarded by them: or *an obſerver of times*; and ſuch things the *Egyptians* were very inquiſitive about, what month or day belonged to the gods; what day any one was born on, what ſhall befal him, how he will die, and what he ſhall be, as *Herodotus* [e] relates; and ſuch are they who are here meant, according to *R. Akiba* [f], that count times and hours, and ſay ſuch a time is beautiful (or ſeaſonable) to go out in and trade; but the wiſemen ſay, as *Jarchi* obſerves, theſe are they that hold the eyes, caſt a miſt over people's eyes, that they can't perceive their juggling tricks. Some think the word has the ſignification of clouds, and ſo deſigns ſuch that obſerved them and their motions, and made their concluſions according to them; ſee *Lev.* xix. 26. *or an enchanter*; according to *Jarchi*, one that remarks things as ominous; as when a morſel falls out of a man's mouth, a roe ſtops him in the way, or his ſtaff falls out of his hands: the word has the ſignification of a ſerpent in it, and ſo may ſignify one that inchants them; ſee *Pſ.* lviii. 4, 5. or makes obſervations by them, as portending this and that and the other, as before obſerved of the ſnake falling from the tiles; and *Horace* [g] ſpeaks of a ſerpent lying in the way, and frighting horſes, as taken notice of by ſoothſayers: *or a witch*; of whom ſee *Exod.* xxii. 18.

℣. 11. *Or a charmer*, &c.] That pretends to cure diſeaſes by charms, or a charmer of ſerpents; according to *Jarchi*, one that gathers together ſerpents and ſcorpions, and other animals into one place; with which agree the *Targums* of *Jonathan* and *Jeruſalem*, "which bind ſerpents and ſcorpions, and all kind of creeping things;" but, according to *Aben Ezra*, one that ſays certain words to gather dæmons together: *or a conſulter with familiar ſpirits*; or the enquirer of *Ob*, or the bottle, which the *Jews* interpret of *Python*, or one that has the ſpirit of *Python*; ſee *Acts* xvi. 16. a ventriloquiſt, one that ſpoke or ſeemed to ſpeak out of his belly, or from under his arm-pits; ſo it is ſaid in the *Miſnah* [h] of *Ob*, this is *Python*, one that ſpeaks out of his arm-holes; agreeable to which *Jarchi* ſays, this is that ſort of witchcraft which is called *Python*, and he ſpeaks from his arm holes, and brings up the dead thither: of *Baal Ob*, or the maſter of the bottle, ſay ſome *Jewiſh* writers, one way he uſes is, he takes the ſkull of a dead man, the fleſh of which is conſumed from it, and he hides it and burns incenſe to it, and mutters words by it, and hears from it, as if from a dead man[k]: *or a wizard*; a knowing one, as the word ſignifies, ſuch an one as we call a cunning man; ſee the note on *Lev.* xix. 31. *or a necromancer*; that enquires of the dead, or ſeeks inſtruction from them, as the *Targum* of *Jeruſalem*. *Aben Ezra* deſcribes him as one that goes to burying-grounds, and takes the bone of a dead man, and becauſe of his wild imagination there appears to him the likeneſs of forms; or as *Maimonides*[l], better ſtill, he is one that faſts and ſleeps in grave-yards, and utters words; and according to his imagination, ſees future things in dreams.

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[z] De Divinatione, l. 1. c. 8.

[a] Ibid.

[b] Terent. Phormio, Act. 4. Sc. 4. introit in ædes, &c.

[c] De Abſtinentia, l. 3. c. 4.

[d] Philoſtrat. vit. Apollon. l. 1. c. 14.

[e] Euterpe, ſive. l. 2. c. 82.

[f] Apud R. Sol. Urbin. Ohel Moed, fol. 24. 1.

[g] Rumpat & ſerpens iter inſtitutum, &c. Horat. Carmin. l. 3. ode 27.

[h] Miſn. Sanhedrin, c. 7. §. 7.

℣. 12. *For all that do theſe things are an abomination to the Lord*, &c.] Not that do all theſe things, but whoever does any of them, as *Jarchi* notes; all ſuch perſons that uſe ſuch unlawful methods, or any of them, to gain knowledge; and likewiſe all thoſe that conſult them, and make uſe of them; and eſpecially it muſt be very abominable in the people of *Iſrael*, to encourage ſuch perſons and practices, who had the knowledge of the true God, and him to conſult on all occaſions; had his law and teſtimony to attend unto as the rule of their conduct, and his prophets to adviſe with in matters of difficulty; ſee *Iſ.* viii. 20. *and becauſe of theſe abominations the Lord thy God doth drive them out from before thee*; as well as for other ſins mentioned in *Lev.* xviii. 24—28. and as before obſerved from *Cicero*, all nations have been addicted to the arts of divination here condemned.

℣. 13. *Thou ſhalt be perfect with the Lord thy God*;] Sincerely ſerve and worſhip him, faithfully adhere to his word, laws, ſtatutes, and ordinances, and walk uprightly before him.

℣. 14. *For thoſe nations which thou ſhalt poſſeſs hearkened unto obſervers of times, and unto diviners*, &c.] Such as are before mentioned, and did as they directed them: *but as for thee the Lord thy God hath not ſuffered thee ſo* to do; or, *but thou not ſo*[m]; thou ſhouldeſt not do ſo, not hearken to ſuch perſons, but to the Lord thy God, and to his law and teſtimony; nor art thou left to the deception of ſuch perſons: *the Lord thy God hath given thee*; his word and ſtatutes, as a rule to go by, which he has not given to other nations: the *Targum* of *Jonathan* adds, "the prieſts ſhall aſk by urim and thummim, and a true prophet ſhall the Lord your God give unto you;" ſo that they had no need to hearken to ſuch impoſtors and deceivers: or, *as for thee, not ſo are they whom the Lord thy God giveth thee*[n]; that is, the prophets whom the Lord would give unto them would not be like the diviners of the heathens, who impoſed on the people and deceived them; but would be men ſent and inſpired by God, and true and faithful in the diſcharge of their office; and to hearken to theſe they are encouraged, by the promiſe of a very eminent one, like to *Moſes*, in the next verſe.

℣. 15. *The Lord thy God will raiſe up unto thee a prophet*, &c.] Not *Joſhua*, as *Aben Ezra*, nor *Jeremiah*, as *Baal Hatturim*, nor *David*[o] as others; nor a ſucceſſion of prophets, as *Jarchi*; for a ſingle perſon is only ſpoken of; and there is a diſſimilitude between *Moſes* and any one of the prophets, and all of them in ſucceſſion, ch. xxxiv. 10, 11, 12. but the *Meſſiah*, with whom the whole agrees; and upon this the expectation of a prophet among the *Jews* was raiſed, *John* vi. 14. and is applied to him, and referred to as belonging to him in *Acts* iii. 22. and vii. 37. who was a prophet mighty in word and deed, and not only foretold future events, as his own ſufferings and death, and reſurrection from the dead, the deſtruction of *Jeruſalem*, and other things; but taught and inſtructed men in the knowledge of divine things, ſpake as never man did, preached the goſpel fully and faithfully, ſo that as the law came by *Moſes*, the doctrine of grace and truth came by him; and he was raiſed up of God, called, ſent, commiſſioned and qualified by him for the office of a prophet, as well as was raiſed from the dead as a confirmation of his being that extraordinary perſon: *from the midſt of thee*; he was of *Iſrael*, according to the fleſh, of the tribe of *Judah*, and of the houſe of *David*, born of a virgin in *Bethlehem*, preached only in *Judea*, and was raiſed from the dead in the midſt of them, and of which they were witneſſes: *of thy brethren*; the *Iſraelites*, of whom as concerning the fleſh *Chriſt* came, and to whom he was ſent as a prophet, and among whom he only preached: *like unto me*; the *Targum* of *Jonathan* adds, "in the holy Spirit;" which he received without meaſure, and in reſpect of which was ſuperior to *Moſes*, or any of the prophets: he was like to *Moſes* in the faithful diſcharge of his office, in his familiar converſe with God, in the miracles which he wrought; as well as in his being a mediator, and the redeemer of his people, as *Moſes* was a mediator between God and the people of *Iſrael*, and the deliverer of them out of *Egypt*; and it is a ſaying of the *Jews*[p] themſelves, "as was the firſt redeemer, ſo is the ſecond:" *unto him ye ſhall hearken*; externally attend on his miniſtry, internally receive his doctrine, embrace and profeſs it; do what is heard from him, hear him and not another, always and in all things; ſee *Matt.* xvii. 5.

℣. 16. *According to all that thou deſiredſt of the Lord thy God at Horeb*, &c.] This was promiſed them, in anſwer to their requeſt at *Horeb* or mount *Sinai*, when the law was delivered to them in the terrible manner it was: *in the day of the aſſembly*; in which the tribes were gathered together to receive the law, when they were aſſembled at the foot of the mount for that purpoſe: *ſaying, let me not hear again the voice of the Lord my God*; which was ſuch a voice of words, attended with ſo much terror, that they that heard intreated the word might not be ſpoken to them any more, as the apoſtle ſays in *Heb.* xii. 19. *neither let me ſee this great fire any more, that I die not*; out of which the Lord ſpoke; the congregation of *Iſrael* is here repreſented ſpeaking as if a ſingle perſon.

℣. 17. *And the Lord ſaid unto me*, &c.] Unto *Moſes*, who carried the above requeſt to the Lord: *they have well* ſpoken that *which they have ſpoken*; ſee ch. v. 28.

℣. 18. *I will raiſe them up a prophet from among their brethren like unto thee*, &c.] So that it ſeems this promiſe or prophecy was firſt made at mount *Sinai*, but now renewed and repeated, and which is no where elſe recorded; ſee ℣. 15. when they were not only made eaſy for the preſent by appointing *Moſes* to receive from the Lord all further notices of his mind and will, but were aſſured that when it was his pleaſure to make a new revelation, or a further diſcovery of his mind and will, in future times, he would not do it in that terrible way he had delivered the law to them; but would raiſe up a perſon of their own fleſh and blood, by whom it ſhould be delivered, which was ſufficient to prevent their fears for the future: *and will put my word in his mouth*; the doctrines of the goſpel which come from God, and are the words of truth, faith, righteouſneſs, peace, pardon, life and ſalvation; and which Chriſt ſays were not his own, as man and mediator, but his father's, which he gave unto him, and put into his mouth, as what he ſhould ſay, teach, and deliver to others; ſee *John*, vii. 16. and viii. 28. and xvii. 6, 8. *and he ſhall ſpeak unto them all that I ſhall command him*; nor did he keep back, but faithfully declared the whole counſel of God; and as he gave him a commandment what he ſhould ſay, and what he ſhould ſpeak, he was entirely obedient to it; ſee *John*, xii. 49, 50. and xv. 15.

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[k] Maimon. & Bartenora in ib.

[l] In ib.

[m] ואתה לא כן & tu non ſic, Montanus.

[n] De te autem non ita ſunt quos dat tibi Jehova Deus tuus, Junius & Tremellius.

[o] Herbanus in Diſputat. cum Gregent. p. 13. col. 2.

[p] Midraſh Kohelet, fol. 63. 2.

ỳ. 19. *And it ſhall come to paſs*, that *whoſoever will not hearken unto my words*, &c.] To the doctrines of the goſpel, but ſlight and deſpiſe them: *which he ſhall ſpeak in my name*; in whoſe name he came, and whoſe words or doctrines he declared them to be; not as his own, but his father's, *John*, v. 43. and vii. 16. *I will require it of him*; or as the *Targums* of *Onkelos* and *Jonathan*, "my Word ſhall require it of him, or take vengeance on him;" as Chriſt the Word of God did in the deſtruction of the *Jewiſh* nation, city and temple; ſee *Luk*. xix. 27, 44.

ỳ. 20. *But the prophet which ſhall preſume to ſpeak in my name*, &c.] Pretending a miſſion and commiſſion from God, and yet was never ſent by him, like the prophets in *Jer*. xxiii. 21. *which I have not commanded him to ſpeak*; which though true was not to be ſpoken in a public manner, by aſſuming a public office, without a divine authority or a commiſſion from God, and much leſs what was falſe, and never commanded to be ſpoken at all by any: *or that ſhall ſpeak in the name of other gods*; the idols of the people, as the *Targum*; as if any ſhould affirm, they were ſent by *Jove*, or inſpired by *Apollo*, as ſome are ſaid to propheſy by *Baal*, as if they had received their orders and inſtructions from him, and were inſpired by him, *Jer*. ii. 8. *even that prophet ſhall die*; the *Targum* of *Jonathan* is, be killed by the ſword, but the *Jews*[q] generally interpret it of ſtrangling.

ỳ. 21. *And if thou ſay in thine heart*, &c.] Such a thought ariſes in the mind, and it appears to be a difficulty, and a query is made upon it, *How ſhall we know the word which the Lord hath not ſpoken?* What marks, ſigns and criterions are thoſe by which it may be known that it is not a word that comes from the Lord?

ỳ. 22. *When a prophet ſpeaketh in the name of the Lord*, &c.] Says he comes from God, is ſent by him, and has a commiſſion from him to ſay ſo: *if the thing follow not, nor come to paſs*; as the prophecy of *Hananiah*, *Jer*. xxviii. 3. *that is the thing which the Lord hath not ſpoken*; or otherwiſe it would have come to paſs, unleſs when a condition is either expreſſed or implyed, as the repentance or diſobedience of a people; ſee *Jer*. xviii. 7—10. *but the prophet hath ſpoken it preſumptuouſly*; in a bold and daring manner, with great impiety and impudence, out of his own head and heart, being a mere device and imagination of his own, which, not having the fear of God, he delivered as coming from the Lord: *thou ſhalt not be afraid of him*; not only to reprove him for his wickedneſs, but alſo to puniſh him for it; ſhewing no regard to the high character he aſſumes, nor to the great pretenſions he makes, to ſanctity, knowledge, and familiarity with God.

CHAP. XIX.

THIS chapter contains an order to ſeparate three cities of refuge in the land of *Canaan*, for ſuch that killed a man unawares to flee to, of which thoſe who were guilty of murder purpoſely, were to have no benefit, ỳ. 1—13. a law is given againſt removing land-marks, ỳ. 14. and others concerning witneſſes, that they ſhould be more than one; be two, or three, ỳ. 15. and that a falſe witneſs, on conviction, ſhould be puniſhed, ỳ. 16—21.

ỳ. 1. *When the Lord thy God hath cut off the nations whoſe land the Lord thy God giveth thee*, &c.] The ſeven nations of the land of *Canaan*, whoſe deſtruction was of the Lord for their ſins, and whoſe land was a gift of him that had a right to diſpoſe of it to the children of *Iſrael*; ſee ch. xii. 29. *and thou ſucceedeſt them, and dwelleſt in their cities, and in their houſes*; ſhould poſſeſs their land in their ſtead, by virtue of the gift of it to them by the Lord, and inhabit their cities and houſes built by them.

ỳ. 2. *Thou ſhalt ſeparate three cities for thee in the midſt of thy land*, &c.] From the cities they took poſſeſſion of and dwelt in; and indeed from the cities of the levites, which were given to them to inhabit; three were before ordered to be ſeparated from thoſe inhabited by the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*, ch. iv. 41—43. but theſe were to be in the midſt of the land of *Canaan*; ſee *Joſh*. xxx. 7, 8. *which the Lord thy God giveth thee to poſſeſs it*; which as it is often mentioned when this land is ſpoken of, ſo it carries in it a reaſon here why this order of the Lord's ſhould be readily complied with, the whole land and all the cities of it being the gift of his to them.

ỳ. 3. *Thou ſhalt prepare thee a way*, &c.] A road, an high way to thoſe cities: on the firſt of *Adar*, or *February*, the magiſtrates uſed to meet and proclaimed, or ordered to be proclaimed, that the ways be repaired[r], particularly thoſe leading to the cities of refuge; which was done by making them ſmooth and plain, ſo that there was not an hill or dale to be ſeen; and by building bridges over rivers and brooks, that he might eſcape who had killed any one through miſtake, and not be hindered, leſt the avenger of blood ſhould overtake him and kill him[s]; and therefore every obſtruction was removed out of the way, that there might be a clear courſe for him; and at the parting of ways, or where two or more ways met, that he might not be at a loſs one moment which way to take, *refuge* was written, as *Jarchi* and o-

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[q] Miſn. Sanhedrin, c. 10. §. 1. Bartenora in ib. §. 5. and Jarchi in loc.

[r] Miſn. Shekalim, c. 1. §. 1.

[s] Maimon. & Bartenora in ib.

ther writers obſerve, upon poſts or pillars erected for that purpoſe; ſee the note on *Numb.* xxxv. 6. *and divide the coaſts of thy land which the Lord thy God giveth thee to inherit, in three parts*; in each of which was to be a city of refuge, and thoſe at an equal diſtance: ſo *Jarchi* obſerves, that this was done that there might be from the beginning of the border (of the land) unto the firſt city of the cities of refuge, according to the meaſure of a journey, that there is from that to the ſecond, and ſo from the ſecond to the third, and ſo from the third to the other border of the land of *Iſrael*: of the ſituation of theſe cities, ſo as to anſwer to thoſe on the other ſide *Jordan*, ſee the note on *Numb.* xxxv. 14. *that every ſlayer may flee thither*; to that which is neareſt and moſt convenient for him, that is, who had ſlain a man unawares, as follows.

℣. 4. *And this is the caſe of the ſlayer, which ſhall flee thither, that he may live*, &c.] It was not any ſlayer that might have protection in theſe cities, but ſuch who were thus and thus circumſtanced, or whoſe caſe was as follows: *whoſo killeth his neighbour ignorantly*; without intention, as the *Targum* of *Jonathan*, did not deſign it, but was done by him unawares: *whom he hated not in time paſt*; had never ſhown by words or deeds that he had any hatred of him or enmity to him three days ago; ſo that if there were no marks of hatred, or proofs of it three days before this happened, it was reckoned an accidental thing, and not done on purpoſe, as this phraſe is uſually interpreted; ſee *Exod.* xxi. 29.

℣. 5. *As when a man goeth into the wood with his neighbour to hew wood*, &c.] A wood is a place common to men, and cutting down wood a buſineſs which any man might do; whereas a private place, where a man had no right to be, and doing what he had no buſineſs with, rendered a caſe ſuſpicious, and ſuch a man was liable to be taken up when any affair happened of the kind here ſpoken of; ſo the *Jewiſh* writers obſerve[t], "a wood is a public place for him that hurts and him that is hurt to enter there;" both had a right to go thither, the one as well as the other, he to whom the accident came, and he by whom it came; but they ſay, a court that belongs to a maſter of a houſe (a private court) is excepted, where there is no power or liberty for him that hurts, or for him that is hurt to enter. *Abba Saul* ſays, What is hewing wood? It is what a man has a right to do, or is in his power; it is what is public and common, and not peculiar to any: *and his hand fetcheth a ſtroke with the ax to cut down the tree*; lifts up the ax and is about to ſtrike with it, in order to cut down the tree pitched upon by him or by his neighbour, or both: *and the head ſlippeth from the helve*; the head of the ax from the handle of it, or the *iron from the wood*[u]; the iron part of the ax, which is properly the head, from the wooden part, which is laid hold on by the hand: and this not being well faſtened, ſlips and falls off as the blow is fetching, or the ſtroke juſt ready to be given: *and lighteth upon his neighbour, that he die*; hits him in ſome part as he ſtands by him which proves mortal: *he ſhall flee unto one of theſe cities, and live*; be ſafe and ſecure from the avenger of blood; ſuch an one might have the benefit of one of theſe cities, for for ſuch they were deſigned: the rule with the *Jews* is, what is done by way of deſcent (*i. e.* which comes down and lights upon a man, and is not levelled againſt him, or thrown up at him) he is to be exiled, (or to have the benefit of a city of refuge) but what is not by way of deſcent, he is not to have it. Some think this is ſpoken of the wood which is cleaved, and not of the wood in which the iron is fixed; but the wiſe men ſay it is to be ſo underſtood[x]; in which they are right.

℣. 6. *Leſt the avenger of blood purſue the ſlayer*, &c.] Theſe words are to be connected with ℣. 3. where it is ordered to prepare the way to the cities of refuge, and to divide the land into three parts, for the convenience of the ſlayer to flee thither, leſt he that was next of kin, and incenſed againſt the ſlayer, and determined to avenge what was done, ſhould purſue after him: *while his heart is hot*; by reaſon of the loſs of his relation, upon which his paſſions being raiſed, his heart becomes inflamed with wrath and anger; which puſhes him upon an eager and haſty purſuit of the ſlayer, before he ſits down and coolly conſiders and deliberates on the affair: *and overtake him, becauſe the way is long, and ſlay him*; wherefore it was proper that every thing ſhould be done to make the way to theſe cities as eaſy and as ſhort as it could be: *whereas he was not worthy of death*; had not committed an action deſerving of it, it being done ignorantly and without notice as follows: *inaſmuch as he hated him not in time paſt*; ſee the note on ℣. 4.

℣. 7. *Wherefore I command thee, ſaying, thou ſhalt ſeparate three cities for thee*,] This was to be done immediately, as ſoon as they were ſettled in the land of *Canaan*, and eſtabliſhed in the poſſeſſion of it, the inhabitants being cut off, or driven out, or however ſubdued.

℣. 8. *And if the Lord thy God enlarge thy coaſt*, &c.] Extend it further than it was upon their firſt ſettlement, even carry it as far as the river *Euphrates*, as in the times of *Solomon*, 1 *Kings* iv. 21, 24. *Jarchi* interprets it of ſuch an enlargement as to give them the land of the *Kenites*, the *Kenizites*, and *Kadmonites*: *(as he hath ſworn unto thy fathers) and give thee all the land which he promiſed to give unto thy fathers: Abraham, Iſaac* and *Jacob*; ſee *Gen.* xv. 18, 19. xxvi. 3, 4. and xxviii. 13, 14.

℣. 9. *If thou ſhalt keep all theſe commandments to do them, which I command thee this day*, &c.] A phraſe often met with before, and ſignifies the putting in practice the ſeveral laws, moral, ceremonial and judicial, which *Moſes* was now making a repetition of, and enjoining the obſervance of them by a divine authority: *to love the Lord thy God*; which is the ſource and ſpring of genuine obedience to the commands of God: *and to walk ever in his ways*; denoting conſtancy and perſeverance in them; now all this is mentioned as the condition of the enlargement of their coaſt, which would be the caſe if a due and conſtant regard was had to the laws of God: and *then ſhalt thou add three cities more beſides theſe three*; three more in the land of *Canaan*, beſides the three now ordered to be ſeparated in it, and beſides the three on the other ſide of *Jordan*; ſo that there would have been nine in all, if theſe had been ever added; but that time never came: the *Jews* expect the addition of theſe three cities in the days of the Meſſiah[y]; but the Meſſiah is already come, and all thoſe cities as they were typical of him, have had their accompliſhment in him the antitype of them, of which ſee the note on *Numb.* xxxv. 29.

℣. 10. *That innocent blood be not ſhed*, &c.] As it would be if ſuch a ſlayer as before deſcribed was killed by the avenger of blood, before he could get to one of theſe cities of refuge, or ſuppoſing that they had not been appointed, or a ſufficient number of them: *which the Lord thy God giveth thee for an inheritance*; to be enjoyed by them and their children after them, provided they did not defile it by their ſins, but obſerved the commands of the Lord to obey them: and ſo *blood be upon thee*; the guilt of innocent blood crying for vengeance, as would be the caſe if ſuch a man's blood was ſhed as before deſcribed; it ſeems as if the guilt would rather affect the whole land for not having a proper proviſion of *Aſylums* for ſuch perſons, than the avenger of blood.

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[t] Miſn. Maccot, c. 2. §. 2.

[u] הברזל מן העץ ferrum e ligno, Pagninus, Montanus.

[x] Miſn. Maccot, c. 2. §. 1. Maimon. & Bartenora in ib.

[y] Maimon. Hilchot Rotzeach, c. 8. §. 4.

℣. 11. *But if any man hate his neighbour*, &c.] Has conceived enmity in his heart againſt him, bears him a mortal hatred, and has formed a ſcheme in his mind to take away his life: *and lie in wait for him*; knowing and expecting he will come by in ſuch a way at ſuch a time: and *riſe up againſt him*; out of the place where he lay in wait, juſt at the time he is paſſing by: *and ſmite him mortally that he die*; or ſmite him *in ſoul or life* [z]; in ſuch a part where life is in danger, and the conſequence of it is that he dies: *and fleeth into one of theſe cities*; for ſhelter from the avenger of blood.

℣. 12. *Then the elders of his city ſhall ſend and fetch him thence*, &c.] The *Targum* of *Jonathan* is, "the wiſe men of his city," the Sanhedrim, or court of judicature, or at leaſt the civil magiſtrates of that city to which ſuch a murderer belonged, had a power to ſend to the city of refuge whither he was fled, and demand the delivering of him up to them, that his caſe might be tried before them, and it might appear whether he was a proper perſon to receive the benefit of the city of refuge or not, and if not, to paſs ſentence of death upon him, and ſee it executed as follows: *and deliver him into the hand of the avenger of blood that he may die*; that is, after the examination and trial of him, and when he is found guilty, and ſentence is paſſed upon him, then he was to be delivered into the hands of the avenger of blood, to be the executioner of that ſentence.

℣. 13. *Thine eye ſhall not pity him*, &c.] This is not ſaid to the avenger of blood, who is not to be ſuppoſed to have any pity or compaſſion on ſuch a perſon, but to the elders, judges, and civil magiſtrates of the city to which he belonged, who took cognizance of his caſe; theſe were to ſhew him no favour on account of his being a citizen, a neighbour, a relation or friend, or a rich man, or on any account whatever; but without favour or affection were to judge him and put him to death as a murderer; ſee *Numb.* xxxv. 21. *but thou ſhalt put away* the guilt of *innocent blood from Iſrael*; by which they would be defiled, and be liable to puniſhment for it; ſee *Numb.* xxxv. 33, 34. " the *Targum* of *Jonathan* is, "ſhall put away thoſe that ſhed innocent blood out of *Iſrael*;" put them away by death: *that it may go well with thee*; with the whole land and its inhabitants, and with the city particularly, and the magiſtrates, and men of it, to which the murderer adjudged to death belonged, being continued in the enjoyment of all temporal bleſſings and mercies.

℣. 14. *Thou ſhalt not remove thy neighbour's land-mark*, &c.] By which one man's land is diſtinguiſhed from another; for ſo to do is to injure a man's property, and alienate his lands to the uſe of another, which muſt be a very great evil, and render thoſe that do it obnoxious to a curſe, ch. xxvii. 17. *which they of old have ſet in thine inheritance which thou ſhalt inherit, in the land that the Lord thy God giveth thee to poſſeſs it*; the land of *Canaan*: this is thought to refer to the bounds and limits ſet in the land by *Eleazar* and *Joſhua*, and thoſe concerned with them at the diviſion of it; when not only the tribes were bounded and diſtinguiſhed by certain marks, but every man's eſtate, and the poſſeſſion of every family in every tribe; which though not as yet done when this law was made, yet as it reſpects future times, might be ſaid to be done of old, whenever there was any tranſgreſſion of it, which it cannot be ſuppoſed would be very quickly done; and it is a law not only binding on the inhabitants of the land of *Canaan*, but all others, it being agreeable to the light and law of nature, and which was regarded among the heathens, *Prov.* xxii. 28. and xxiii. 10. ſee the note on *Hoſ.* v. 10.

℣. 15. *One witneſs ſhall not riſe up againſt a man for any iniquity, or for any ſin, in any ſin that he ſinneth*, &c.] Whether capital ſins, or pecuniary debts; or whatſoever ſins a man may be guilty of, whether ſins againſt the firſt or ſecond table of the law, whether greater or leſſer ſins, whether in moral or civil things; the *Jews* except only in the caſe of a woman ſuſpected of adultery and of beheading the heifer: *at the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed*; either for acquittance or condemnation; and the witneſſes may not, as *Jarchi* ſays, write their teſtimony in a letter, and ſend it to the Sanhedrim, nor may an interpreter ſtand between the witneſſes and the judges; ſee the note on ch. xvii. 6.

℣. 16. *If a falſe witneſs riſe up againſt any man*, &c.] In a court of judicature: *to teſtify againſt him*; that which is not true of him, let it be in what caſe it will; *Aben Ezra* inſtances in idolatry, but it holds good of any other.

℣. 17. *Then both the men between whom the controverſy is*, &c.] The man that bears the falſe witneſs, and the man againſt whom it is borne: *ſhall ſtand before the Lord*; as in the preſence of him, the omniſcient God, and as repreſented by judges and civil magiſtrates, whoſe vicegerents they are; ſo it ſeems to be explained in the next words, which are exegetical of theſe: *before the prieſts and the judges which ſhall be in thoſe days*; which ſhall compoſe the Sanhedrim, or court of judicature; and this ſeems to confirm it, that by prieſt and judge, in ch. xvii. 9, 12. are meant prieſts and judges; *Jarchi* ſays, this ſcripture ſpeaks of witneſſes, that is, of the falſe witneſs that teſtifies wrong againſt a man, and another that contradicts his teſtimony, and teaches that there is no witneſs by women; and ſo it is elſewhere ſaid [a], an oath of witneſs is made by men, and not by women; on which it is obſerved [b], that a woman is not fit to bear witneſs, as it is written, *then both the men*, &c. men and not women; and the above writer remarks further, that it teaches that they ought to bear teſtimony ſtanding.

℣. 18. *And the judges ſhall make diligent inquiſition*, &c.] Into the caſe before them, into the nature of the evidence and proof that each witneſs brings for or againſt; ſo the *Targum* of *Jonathan*, "the judges ſhall interrogate the witneſs by whom theſe things are ſaid, well;" ſhall thoroughly examine the teſtimony given, and look carefully into it: *and behold, if the witneſs be a falſe witneſs*, and *hath teſtified falſly againſt his brother*; it appears plainly by full evidence that he has teſtified a falſehood of him.

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[z] נפש, Anima, Montanus, Vatablus.

[a] Miſn. Shebuot, c. 4. §. 1.

[b] Bartenora in ib.

℣. 19. *Then ſhall ye do unto him as he had thought to have done unto his brother*, &c.] Inflict the ſame mulct or puniſhment on him he thought to have brought his brother under by his falſe teſtimony of him; whether any pecuniary fine, or whipping and ſcourging, or the loſs of a member or the value of it, or death itſelf; whether ſtoning, ſtrangling, burning, or killing with the ſword: though in the caſe of accuſing a prieſt's daughter of adultery, as *Jarchi* obſerves, ſuch were not to be burnt, as would have been her caſe if proved, but ſtrangled: *ſo ſhalt thou put the evil away from among you*; the evil man that bears a falſe teſtimony of his brother, or the guilt of ſin which would be incurred by conniving at him.

℣. 20. *And thoſe which remain ſhall hear and fear*, &c.] Thoſe which ſurvive the falſe witneſs ſhall hear of the puniſhment inflicted on him, and fear to commit the like ſin, leſt they ſhould be puniſhed in like manner.

℣. 21. *And thine eye ſhall not pity*, &c.] The falſe witneſs when convicted; this is directed to the judges, who ſhould not ſpare ſuch an one through favour or affection, but pronounce a righteous ſentence on him, and ſee it executed, in proportion to the crime, and that according to the law of retaliation: but *life* ſhall go for *life*; in ſuch a caſe where the life of a perſon muſt have gone, if the falſhood of the teſtimony had not been diſcovered, the falſe witneſs muſt ſuffer death; in other caſes, where a member would have been loſt, or the price of it paid for, the ſame penalty was to be inflicted: *eye for eye, tooth for tooth, hand for hand, foot for foot*; that is, the price of an eye for an eye, &c. ſee *Exod.* xxi. 23, 24. *Lev.* xxiv. 19, 20.

CHAP. XX.

IN this chapter rules are given to be obſerved in times of war. When a battle was near, a prieſt was to addreſs the ſoldiers, and encourage them to fight, ℣. 1—4. then the officers were to declare who might return home, ℣. 5—9. when an enemy's city was approached, peace was to be proclaimed on certain conditions, which, if accepted of, the inhabitants were to be tributaries and ſervants, but if not, when taken, all were to be put to the ſword, excepting women, children and cattle, ℣. 10—15. but thoſe of the ſeven nations were to be utterly deſtroyed, ℣. 16, 17, 18. and, during a ſiege, no trees bearing fruit fit for food were to be cut down, ℣. 19, 20.

℣. 1. *When thou goeſt out to battle againſt thine enemies*, &c] There were two ſorts of war the *Iſraelites* were engaged in, one commanded and another permitted, as *Maimonides*[c] diſtinguiſhes; one was by the order and appointment of God, as againſt the ſeven nations of *Canaan*; the other was voluntary and arbitrary, which was left to their own diſcretion and will as they ſaw fit, when they were provoked or diſtreſſed, or were invaded by their enemies, or they ſaw reaſon to go out againſt them, and either act the offenſive or defenſive part, or both; and of each of theſe ſome things are ſaid in this chapter: *and ſeeſt horſes and chariots*, and *a people more than thou*; the *Iſraelites* had no horſes, and ſo no chariots, their armies were all infantry; but their neighbouring nations that made war with them had a large cavalry, and multitudes of chariots, which made them very formidable; thus *Shiſhak* king of *Egypt*, in the times of *Rehoboam*, came againſt *Jeruſalem* with 1200 chariots and 60,000 horſemen, and people without number; and *Zerah* the *Ethiopian*, in the times of *Aſa*, came againſt him with an hoſt of 100,000 men, and 300 chariots, 2 *Chron*. xii. 2, 3. and xiv. 9. *be not afraid of them*; becauſe of the ſtrength of their cavalry, the terrible approaches of their chariots, and the number of their men: *for the Lord thy God is with thee*; hence, as *Hezekiah* ſays, more would be with them than with their enemies, with whom was an arm of fleſh, but with them the Lord their God, 2 *Chron*. xxxii. 7, 8. and ſo the *Targum* of *Jonathan*, "for all of them ſhall be reckoned as one horſe and one chariot before the Lord your God;" with whom numbers are nothing; and which adds, "for his Word ſhall be your help;" the eternal *logos*, or Word of God; ſo *Onkelos*; and if God and his Word, his only-begotten ſon, are on the ſide of his people, they have nothing to fear from enemies, though ever ſo many and mighty: *which brought thee out of the land of Egypt*; which is obſerved for the encouragement of their faith and confidence in him; for he that did that for them, what is it he cannot or will not do?

℣. 2. *And it ſhall be when ye are come nigh unto the battle*, &c.] When all things are preparing for it, and it ſeems unavoidable: *that the prieſt ſhall approach, and ſpeak unto the people*; not any prieſt, but one appointed for this ſervice; who is called *the anointed of war*, as *Jarchi* and *Aben Ezra* obſerve, and concerning whom *Maimonides*[d] is more particular; he ſays, "they appoint a prieſt to ſpeak to the people at the time of war, and they anoint him with the anointing oil, and he is called the anointed of war; twice the anointed of war ſpeaks unto the people, once in a book at the time they go forth, before they ſet in battle-array, he ſays to the people, *what man is there*, &c. and when he has cauſed his words to be heard, he returns; at another time, when they are ſet in array, he ſays, *fear not*, &c." this man ſeems to be an emblem of goſpel-miniſters, who are anointed with the gifts and graces of the Spirit of God, and whoſe buſineſs it is to encourage the people of God to fight the Lord's battles againſt ſin, ſatan, and the world, and not to be afraid of their ſpiritual enemies; directing them to take to them the whole armour of God, and to endure hardneſs as good ſoldiers of Chriſt, to follow him the captain of their ſalvation, aſſuring them of victory through him who makes them more than conquerors, and that their warfare is or ſhortly will be accompliſhed.

℣. 3. *And ſhall ſay unto them, hear O Iſrael*, &c.] Exciting their attention to what he was about to ſay, and which, as *Jarchi* obſerves, was ſpoken in the holy tongue, or in the *Hebrew* language: *you approach this day unto battle againſt your enemies*; were marching or ready to march, preparing to engage with them, and a battle ſeemed near at hand: *let not your hearts faint, fear not, and do not tremble, neither be ye terrified becauſe of them*; many words are made uſe of to animate them againſt thoſe fears which the ſtrength, number, and appearance of their enemies would be apt to cauſe in them. *Jarchi* obſerves, that here are four exhortations, anſwerable to four things which the kings of the nations do (in order to inject terror into their enemies); they ſhake their ſhields to claſh them one againſt another, that hearing their noiſe they may be afraid of them and flee; they prance their horſes, and make them neigh, to cauſe the noiſe of the hoofs of their horſes to be heard; they ſhout with their voices, and blow with their trumpets: and accordingly theſe ſeveral clauſes are ſo interpreted in the *Miſnah* [e]; "*and let not your hearts faint*; at the neighing of the horſes, and the brightneſs of ſwords: *fear not*; at the claſhing of ſhields: *and do not tremble*; at the ſound of trumpets: *neither be ye terrified*; at the voice of ſhouting"; and no doubt but it takes in every thing that has a tendency to cauſe fear, faintneſs and diſmay, which they are cautioned againſt.

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[c] Hilchot Melachim, c. 7. §. 1.

[d] Ib. §. 1, 2.

℣. 4. *For the Lord your God is he that goeth with you*, &c.] To battle, and therefore they had no reaſon to fear and be diſmayed, to be faint-hearted, terrified and tremble: *fear not, I am with thee*, &c. *Iſ.* xli. 10. this, according to the *Miſnah* [f], reſpects the ark, and ſo *Jarchi*, which was a ſymbol of the divine preſence, and went with them to battle; ſee *Joſh.* vi. 4. 1 *Sam.* iv. 3, 4, 5. *to fight for you againſt your enemies, to ſave you*; to annoy and deſtroy the one, and to protect and ſave the other; thus far the anointed prieſt addreſſed the people in an oration to this purpoſe: the account *Maimonides* gives of it is, that "when they have ſet their ranks, and are near to a battle, the anointed of war ſtands on an high place, and all the ranks before him, and ſays to them in the holy tongue, *hear, O Iſrael*, &c. unto *to ſave you*; and then another prieſt under him cauſes it to be heard by all the people with an high voice [g];" he repeated what the anointed of war had ſaid, and expreſſed it with a loud voice that all might hear.

℣. 5. *And the officers ſhall ſpeak unto the people*, &c.] What theſe officers were is not eaſy to ſay; they ſeem not to be officers of the army, for they are diſtinguiſhed from captains of the armies, ℣. 9. unleſs they can be thought to be general officers; but the word for them is the ſame that is uſed of ſuch that attended the judges and were miniſters to them, ch. xvi. 18. and perhaps they were a ſort of heralds that publiſhed and proclaimed what the anointed of war had ſaid; and ſo the above writer [h] affirms, that what here follows was firſt ſpoken by him, and after that (what is ſaid, ℣. 3, 4.) the anointed of war ſpeaks, ſaying, *What man is there*, &c. (to the end of ℣. 7.) thus far the anointed of war ſpeaks, and then an officer cauſes all the people to hear it with an high voice, ſaying, *What man* is there *that hath built a new houſe, and hath not dedicated it?* or perfected it, as the *Targum* of *Jonathan*, not quite finiſhed it, has not, as that paraphraſt ſays, fixed in it the door poſts, or rather perhaps he means the *Mezuzah*, or writing, which the *Jews* thought themſelves obliged to faſten to the door-poſts of their houſes; ſee ch. xi. 20. until this was done an houſe was not thought to be compleated; though *Jarchi* interprets this of inhabitation; of a man's having built a houſe, but has not yet dwelt in it; ſee ch. xxviii. 30. ſo *Joſephus* [i] explains it, of its not having been uſed and enjoyed by a man a full year; but there ſeems to be ſomething more than all this in dedication; for though it does not ſignify a conſecration or dedication of it to holy uſes, as the dedication of the tabernacle and temple, yet there was ſomething done, ſome ceremony uſed at entrance into a new houſe; a good man entered into it, no doubt, with prayer and praiſe, as the 30th pſalm was compoſed by *David* at the dedication of his houſe; ſee *Neh.* xii. 27. and perhaps it was uſual to have their friends together, and make a chearful entertainment on the occaſion. *Ben Melech* on the place aſſures us, it was a cuſtom to make a feaſt and merriment at eating the firſt meal in a new houſe: *let him go and return to his houſe, leſt he die in the battle, and another man dedicate it*; or perfect it, as the above *Targum*, or dwell in it, as well as have the pleaſure of entertaining his friends in it at the firſt opening of it; this was either a command enjoining a man, in ſuch a circumſtance to return, and ſo the reſt that follow, or a permiſſion to him, allowing him to do it if he thought fit.

℣. 6. *And what man* is he *that hath planted a vineyard, and hath not* yet *eaten of it*, &c.] Which he has a right to do, and it is hard for him to be deprived of it, 1 *Cor.* ix. 7. or *hath not made it common* [k]; according to the law in *Lev.* xix. 23, 24, 25. Three years the fruit of trees and ſo of vines might not be eaten, in the fourth they were devoted to the Lord, and might be redeemed from the prieſt, and ſo made common, and on the fifth year were eaten in courſe; ſo the *Targums* of *Jeruſalem, Jonathan* and *Jarchi* interpret it: *let him alſo go and return unto his houſe, leſt he die in the battle, and another man eat of it*; or make it common, according to the above law: *Aben Ezra* ſeems to have another ſenſe of this paſſage, deriving the word from another, which ſignifies piping and dancing, and obſerves that it was a cuſtom to ſing, pipe and dance in vineyards; and the *Septuagint* verſion is, *hath not been made merry of it*; though that may ſignify, not having drank of the wine of it, to be made merry with it.

℣. 7. *And what man* is there *that hath betrothed a wife, and hath not taken her?* &c.] Home to his houſe and bedded with her; has only betrothed her, but is not properly married to her, the nuptials are not compleated; this the *Jews* underſtand of any one betrothed to him, whether a virgin or a widow, or the wife of a deceaſed brother, (yea they ſay, if his brother is dead in war he returns and comes home), but not of a former wife divorced and received again [m]: *let him go and return unto his houſe, leſt he die in battle, and another man take her*; or marry her.

℣. 8. *And the officers ſhall ſpeak further unto the people*, &c.] According to *Maimonides* [n] the prieſt the anointed of war ſpoke to the end of ℣. 7. and which the officers repeated after him to the people aloud, as before obſerved; and then after that an officer ſpeaks of himſelf, or in his own words, and not in thoſe of the prieſt, as follows; *what man that is fearful*, &c. and then another

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[e] Miſn. Sotah, c. 8. §. 1.

[f] Ut ſupra.

[g] Hilchot Melachim, c. 7. §. 3.

[h] Ib.

[i] Antiq. l. 4. c. 8. §. 41.

[k] לא חללו necdum fecit eam eſſe communem, V. L. & non fecit eam communem, Vatablus, Fagius.

[m] Miſn. Sotah, Ib. §. 2.

[n] Ut ſupra.

another officer cauſes all the people to hear it: *and they ſhall ſay, What man* is there that *is fearful and faint-hearted?* that has not courage to face his enemies, to whom the terrors of war, and eſpecially of death, are dreadful; the *Targum* of *Jonathan* adds, "becauſe of his ſin;" whoſe ſins ſtare him in the face, and lie heavy on his conſcience; ſo that he is afraid he ſhall die in battle and in his ſins, and ſuffer divine vengeance; both theſe ſenſes are obſerved in the *Miſnah*[y]. According to *R. Akiba*, a fearful and faint-hearted man, is one "that can't ſtand in battle-array, or behold "a drawn ſword; but *R. Joſe* the *Galilean* ſays, "he is one that is afraid of the tranſgreſſions he "has committed; and therefore the law joins to "this all thoſe things for which a man may re- "turn;" as having built a new houſe, planted a vineyard, and betrothed a wife; that ſo it might be thought it was on account of one or other of theſe that he returned, and not through faint-heartedneſs, either becauſe of the terrors of war, or of his own conſcience for his ſins: *let him go and return to his houſe, leſt his brethren's heart faint as well as his heart*; leſt by his pale looks and trembling joints, his fainting fits and ſwoons, he diſcourage the reſt in the ſame company with him, and by his example make them unfit for war alſo.

℣. 9. *And it ſhall be when the officers have made an end of ſpeaking unto the people*, &c.] By reciting what the anointed of war ſaid unto them, and by ſpeeches of their own framing, to encourage to the battle; and all were diſmiſſed that had leave to depart, and choſe to take it: *that they ſhall make captains of armies to lead* on *the people*; on to battle; that is, either the officers ſhould do this, which may ſeem to confirm what has been hinted, that they might be generals of the army who conſtituted captains under them, to lead the people on to battle: unleſs this is to be underſtood of the princes of *Iſrael*, or of the king when they had one, and his miniſters; for it does not appear in any inſtance, that the people choſe their own officers over them, to go out before them, and lead them on to battle; or to be *at the head of them*[z]; which the *Jewiſh* writers underſtand in a very different ſenſe; not to head them, or be at the head of them, to direct and command them, but to keep them from deſerting: their ſenſe is, that the officers having diſmiſſed perſons in the circumſtances before deſcribed, and ſet ſtout men before them, and others behind them, (*i. e.* the army of the people) with iron hatchets in their hands, and every one that ſought to return, they had power to cut off his legs; ſince flight is the beginning of falling before their enemies[a].

℣. 10. *When thou comeſt nigh unto a city to fight againſt it*, &c.] This is to be underſtood of an arbitrary war, as *Jarchi* obſerves; which they engaged in of themſelves, or were provoked to by their enemies; which was their own choice, and according to their own will and pleaſure; and their conduct towards their enemies in it was different from that in a war with the ſeven nations, commanded by the Lord, and diſtinguiſhed from it, ℣. 15, 16. *then proclaim peace unto it*; that is, offer them terms of peace; which were that the inhabitants of it ſhould renounce idolatry, and become their tributaries and ſervants.

℣. 11. *And it ſhall be, if it make thee anſwer of peace*, &c.] Comply with the terms of peace offered: *and open unto thee*; the gates of the city and its garriſons, and deliver all into their hands: *then it ſhall be* that *all the people* that is *found therein*; ſome having made their eſcape before the ſurrender of the city: *ſhall be tributaries unto thee*; pay a yearly tax impoſed upon them, as the *Moabites* ſometimes did, and which was paid in lambs and rams with the wool, 2 *Kings* iii. 4. *and they ſhall ſerve thee*; not as ſlaves, or be in continual bondage and ſervitude; but upon occaſion be called out to any public ſervice, as joining them againſt their enemies, rebuilding palaces and cities, or repairing walls of cities, and the like; and in general acknowledge their dominion over them, and their own ſubjection to them, by paying an annual tribute, or ſending gifts unto them; thus the *Moabites*, *Syrians*, and *Edomites*, became the ſervants of *David*, 2 *Sam.* viii. 2, 6, 14.

℣. 12. *And if it will make no peace with thee*, &c.] Will not accept of terms of peace offered: *but will make war againſt thee*; come out and fight, or prepare to defend themſelves: *then thou ſhalt beſiege it*; ſurround and block it up on all ſides with their forces; the *Jews* ſay only on three ſides, leaving one for any to flee and make their eſcape if they thought fit; ſee the note on *Numb.* xxxi. 7.

℣. 13. *And when the Lord thy God hath delivered it into thine hands*, &c.] When, what with preſſures without, and calamities within, the city is obliged to ſurrender: this is not to be imputed to the methods and arts of war uſed in beſieging, or to the courage and ſkill of the beſiegers; but to the power and providence of God ſucceeding means uſed, and ſending famine or peſtilence among the beſieged, and inclining their hearts to deliver up their city: *thou ſhalt ſmite every male thereof with the edge of the ſword*; the men in it, grown perſons, as diſtinguiſhed from little ones in the next verſe; becauſe it was owing to theſe it was not ſurrendered at once, when terms of peace were offered.

℣. 14. *But the women, the little ones, and the cattle*, &c.] Theſe were to be ſpared; women becauſe of the weakneſs of their ſex, and ſubjection to their huſbands; and little ones, which take in males as well as females, as *Jarchi* obſerves, becauſe of their tender age; and cattle, becauſe of their inſenſibility; all theſe having had no concern in holding out the ſiege: *and all that is in the city*, even *all the ſpoil thereof ſhalt thou take unto thyſelf*; gold, ſilver, merchandize, houſhold goods, utenſils in trade, and whatever was of any worth and value to be found in their houſes: *and thou ſhalt eat the ſpoil of thine enemies, which the Lord thy God hath given thee*; that is, enjoy all their wealth and riches, eſtates, and poſſeſſions; for this is not to be reſtrained to things eatable only.

℣. 15. *Thus ſhalt thou do unto all the cities* which are *very far off from thee*, &c.] As all ſuch were reckoned that were without the land of *Iſrael*, even all in their neighbouring nations, the *Moabites*, *Edomites*, *Ammonites*, *Syrians*, &c. for the children of *Iſrael* never went to war with any very diſtant nations, unleſs they came unto them and invaded them; nor did they ſeek to carry their conqueſts to any great diſtance, when the moſt powerful and victorious, as in the days of *David* and *Solomon*: *which* are *not of the cities of theſe nations*; of theſe ſeven nations, as the *Targum* of *Jonathan*, the ſeven nations of the land of *Canaan*; all that were not of them were accounted foreign cities, and at a diſtance.

℣. 16.

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[y] Miſn. Sotah, c. 8 §. 5.

[z] בראש העם in capite populi, Pagninus, Montanus.

[a] Miſn. ut ſupra, §. 6.

℣. 16. *But of the cities of thoſe people, which the Lord thy God doth give thee* for *an inheritance*, &c.] The cities of the ſeven nations, ſix of which are mentioned by name in the next verſe: *thou ſhalt ſave alive nothing that breatheth*; the reaſon of this ſeverity was becauſe of their wickedneſs, the capital crimes and groſs abominations they were guilty of, and for which they deſerved to die; and on account whereof they were reſerved to this deſtruction, when the meaſure of their iniquities was full, ſuch as idolatry, inceſt, witchcraft, ſoothſaying, necromancy, &c. ſee *Lev.* xviii. 3. 24, 25, 27. and xx. 2—23. *Deut.* xviii. 9—12.

℣. 17. *But thou ſhalt utterly deſtroy them*, &c.] Men, women, and children: ſome think this is to be underſtood only of ſuch cities which did not accept of terms of peace; for they are of opinion that *Joſhua* made proclamation of peace to all the cities of *Canaan*; which being not complied with, he deſtroyed them as they fell into his hands; and they ſuppoſe that the *Gibeonites* had not heard of ſuch a proclamation, and therefore were ſpared; and it is certain that there were many who were ſuffered to live among them, who it may be thought were allowed on their becoming proſelytes, which was one of the terms of peace, as *Rahab* and her houſhold did, and which is the ſenſe of ſome of the *Jewiſh* writers. *Jarchi* on the following verſe obſerves, that if they repented, and became proſelytes, they might be received: namely, *the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebuſites*; one of the ſeven nations is here omitted, the *Girgaſhites*, as they are alſo in *Exod.* xxiii. 23. It is ſaid[b], that "*Joſhua* ſent three letters into the land of *Iſrael* before they went into it; in the firſt, whoever would turn (and flee) might; in the ſecond, whoever would make peace might; in the 3d, whoever would make war might: the *Girgaſhites*, believing God, went to *Africa*, according to *Iſ.* xxxvi. 17. the land there is *Africa*; the *Gibeonites* made peace, and dwelt in the land; thirty-one kings made war, and fell:" *as the Lord thy God hath commanded thee*; *Deut.* vii. 1, 2.

℣. 18. *That they teach you not to do after all their abominations*, &c.] This is another reaſon why they were to be utterly deſtroyed, not only becauſe of the abominations which they committed, but to prevent the *Iſraelites* being taught by them to do the ſame; wherefore, as before obſerved from *Jarchi*, ſuch as became proſelytes were ſuffered to live among them, becauſe there was no danger of idolatry from them, which even proſelytes of the gate renounced; and though all other abominations are included, yet this is particularly reſpected, as appears from the following clauſe: *which they have done unto their gods*; to the honour of whom not only many ſuperſtitious rites and ceremonies were performed, and idolatrous actions committed, but acts of lewdneſs, and even unnatural uncleanneſs: *ſo ſhould ye ſin againſt the Lord your God*; a ſin the moſt provoking to him, as the ſin of idolatry was; and cauſe his anger to riſe to ſuch a degree, as to ſuffer them to be carried captive from the land he gave them to inherit; and which afterwards was the caſe, and that through learning the manners and cuſtoms of theſe people; ſee *Pſ.* cvi. 34—42.

℣. 19. *When thou ſhalt beſiege a city a long time, in making war againſt it to take it*, &c.] Before it will ſurrender; it holding out the ſiege a conſiderable time: the *Hebrew* text ſays, *many days*[c]; which the *Targum* of *Jonathan* interprets of all the ſeven days, to make war againſt it in order to ſubdue it on the ſabbath-day. *Jarchi* obſerves, that *days* ſignify two, and *many* three; hence it is ſaid they don't beſiege cities of the *Gentiles* leſs than three days before the ſabbath; and he alſo ſays it teaches that peace is opened or proclaimed two or three days firſt: *thou ſhalt not deſtroy the trees thereof by forcing an ax againſt them*; that is, not cut them down with an ax, ſuch trees as were without the city, and in the power of the beſiegers: what ſort of trees are meant appears by what follows: *for thou mayeſt eat of them*; the fruit of them, which ſhews them to be fruit-trees, and gives a reaſon for not cutting them down, ſince they would be uſeful in ſupplying them with what was agreeable to eat: *and thou ſhalt not cut them down to employ* them *in the ſiege*; in building bulwarks and batteries, and making of machines to caſt out ſtones, and the like, to the annoyance of the beſieged; which might as well or better be made of other trees, as in the next verſe: *for the tree of the field* is *man's life*; by the fruit of which, among other things, his life is ſupported and maintained: but ſome give a different verſion and ſenſe of this clauſe, *for the tree of the field* is *man*[d], or is man's; it is his property; but this is not a ſufficient reaſon why it ſhould not be cut down, whether the property of the beſieger, in whoſe hand it is, or of the beſieged, to whom it belonged: or *for* is *the tree of the field a man*[e]? that has given any occaſion of being thus uſed? no; it is no cauſe of the war, nor of the holding out of the ſiege; and had it a voice, as *Joſephus*[f] obſerves, it would complain of injury done it, and apologize for itſelf. Some ſupply the negative, *for the tree of the field* is not *a man*; ſo the *Targum* of *Onkelos*, as well as makes it a comparative form of ſpeech; "for not as a man is the tree of the field, to come out againſt thee in a ſiege;" the *Targum* of *Jonathan* is, "for not as a man is the tree of the field, to be hid from you in a ſiege;" or, as ſome in *Aben Ezra* expreſs it, "it is not as a man that it ſhould flee from before thee;" it can neither annoy thee, nor get out of thy way; and therefore to lift up an ax againſt it, to cut it down, as if it was a man, and an enemy that ſtood in the way, is ridiculous and weak; tho the ſenſe of the ſaid writer himſelf is the ſame with that of our verſion; but what ſeems beſt is to read the words, *for*, O Man, *of the trees of the field* (there is enow of them) to bring *before thee for a bulwark*[g]; to make uſe of, without cutting down fruit-trees: though ſome underſtand it metaphorically, that as the tree of the field is, ſo is man, or ſhould be, bring forth fruit, that he may not be cut down; ſee *Matt.* iii. 10. *Plutarch*[h] relates, that it was forbidden the worſhippers of *Oſiris* to deſtroy garden-trees.

℣. 20. *Only the trees which thou knoweſt that they* be *not trees for meat*, &c.] Which might be known not only by their not having fruit upon them, but by other tokens, and even at a time of year when there was no fruit on any, which might be ſometimes the ſeaſon of a ſiege: *thou ſhalt deſtroy and cut them down*; if ſo to do was of any diſſervice to the enemy, or of any ſervice to them, as follows;

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[b] T. Hieroſ. Shebiith, fol. 37. 3. Debarim Rabba, §. 5. fol 241. 2. Vid. Maimon. Hilchot Melachim, c. 6. §. 5. & Migdol Oz in ib.

[c] ימים רבים Diebus multis, Pagninus, Montanus, Tigurine verſion, &c.

[d] כי האדם עץ השדה quia homo lignum agri, Montanus; quoniam homo eſt arbor agri, Druſius.

[e] An putas lignum agri eſſe hominem? Munſter; Num enim homo eſt arbor? Fagius.

[f] Antiqu. l. 4. c. 8. §. 42.

[g] Vid. Reinbeck de Accent. Heb. p. 326.

[h] De Iſide, p 365.

follows, they had a liberty to deſtroy them if they would: *and thou ſhalt build bulwarks againſt the city that maketh war, until it be ſubdued*; build bulwarks of the trees cut down, and raiſe batteries with them, or make machines and engines of the wood of them, to caſt ſtones into the city to annoy the inhabitants of it, in order to make them ſurrender, and until they do it. All this may be an emblem of the ax being to be laid to fruitleſs trees in a moral and ſpiritual ſenſe; and of trees of righteouſneſs, laden with the fruits of righteouſneſs, the planting of the Lord, being preſerved and never to be cut down or rooted up; ſee *Matt.* iii. 10. *Iſ.* lx. 3. *Matt.* xv. 13.

CHAP. XXI.

THIS chapter treats of the beheading of the heifer, for the expiation of unknown murder, and the rules to be obſerved in it, ỷ. 1—9. of a beautiful captive woman an *Iſraelite* is deſirous of having for his wife, and what methods he muſt take to accompliſh it, ỷ. 10—14. of giving the double portion to the firſt-born, which he muſt not be deprived of in favour of the ſon of a beloved wife, ỷ. 15, 16, 17. and of the ſtubborn and rebellious ſon, who remaining ſo muſt be put to death, ỷ. 18—21. and of burying a perſon hanged on a tree the ſame day he is executed, ỷ. 22, 23.

ỷ. 1. *If* one *be found ſlain*, &c.] After public war with an enemy, *Moſes* proceeds to ſpeak of a private quarrel and fight of one man with another, in which one is ſlain, as *Aben Ezra* obſerves: *in the land which the Lord thy God giveth thee to poſſeſs it*; where murders might be committed more ſecretly, and remain undiſcovered, when they came to live in ſeparate cities, towns, and villages, with fields adjacent to them, than now encamped together: *lying in the field*; where the quarrel begun, and where the fight was fought; or however, where the murderer met with his enemy, and ſlew him, and left him; it being common for duels to be fought, and murders committed in a field; the firſt murder in the world was committed in ſuch a place, *Gen.* iv. 8. The *Targum* of *Jonathan* is, "not hidden under an heap, not hanging on a tree, nor ſwimming on the face of the waters;" which ſame things are obſerved in the *Miſnah* [i], and gathered from ſome words in the text: *in the land*, and ſo not under an heap: *lying*, and ſo not hanging: *in the field*, and ſo not ſwimming on the water: and *it be not known who hath ſlain him*; the parties being alone, and no witneſſes of the fact, at leaſt that appear; for if it was known the heifer was not beheaded, after mentioned [k]; and one witneſs in this caſe was ſufficient, and even one that was not otherwiſe admitted.

ỷ. 2. *Then thy elders and thy judges ſhall come forth*, &c.] From the city or cities near to which the murder was committed, to make enquiry about it, and expiation for it; ſo *Aben Ezra* interprets it of the elders of the cities near, but others underſtand it of the elders of the great ſanhedrim at *Jeruſalem*; ſo the *Targum* of *Jonathan*, "then ſhall go out from the great ſanhedrim two of thy wiſe-men, and three of thy judges;" and more expreſsly the *Miſnah* [l] "three go out from the great ſanhedrim in *Jeruſalem*;" *R. Judah* ſays five; "it is ſaid *thy elders* two, and *thy judges* two," and there is no ſanhedrim, or court of judicature equal (or even) therefore they add to them one more: *and they ſhall meaſure unto the cities* which *are round about him that is ſlain*; that is, from the place where the ſlain lies, as *Jarchi* rightly interprets it; on all ſides of it, from the four corners, as the *Targum* of *Jonathan*, the cities round about the ſlain. *Maimonides* [m] ſays, they don't behead the heifer for, nor meaſure but to a city in which there is a ſanhedrim: if it is found between two cities (that is, at an equal diſtance) both bring two heifers (*Maimonides* [n] ſays they bring one between them, which is moſt reaſonable); but the city of *Jeruſalem* does not bring an heifer to be beheaded: the reaſon is, becauſe it was not divided to the tribes [o]. This meaſuring, one would think, ſhould be only neceſſary when it was not certain which was the neareſt city; and yet *Maimonides* [p] ſays, even when it was found on the ſide of a city, which was certainly known to be neareſt, they meaſured; the command, he obſerves, is to meaſure.

ỷ. 3. *And it ſhall be, that the city which is next unto the ſlain man*, &c.] And ſo ſuſpected, as the *Targum* of *Jonathan*, of the murder; or the murderer is in it, or however belonged to it: *even the elders of the city ſhall take an heifer*; of a year old, as the ſame *Targum*, and ſo *Jarchi*; and in this the *Jewiſh* writers agree, that it muſt be a year old, but not two; though heifers of three years old were ſometimes uſed in ſacrifice, *Gen.* xv. 9. a type of *Chriſt*, in his ſtrength, laboriouſneſs, and patience; ſee *Numb.* xix. 2. *which hath not been wrought with*; in plowing land, or treading out corn: and *which hath not drawn in the yoke*; which never had any yoke put upon it; or however, if attempted to be put upon it, it would not come under it, and draw with it: no mention is made, as uſual, that it ſhould be without blemiſh; becauſe though in ſome ſenſe expiatory, yet was not properly a ſacrifice, it not being ſlain and offered where ſacrifices were; hence it is ſaid in the *Miſnah* [q], that a blemiſh in it did not make it rejected, or unlawful for uſe: nevertheleſs, this heifer may be a type of *Chriſt*, whoſe ſufferings, bloodſhed, and death, atone for ſecret and unknown ſins, as well as for open and manifeſt ones, even for all ſin; and its being free from labour, and without a yoke, may ſignify the freedom of *Chriſt* from the yoke of ſin, and the ſervice of it, and from human traditions; that he was not obliged to any toil and labour he had been concerned in, or to bear the yoke of the law, had he not voluntarily undertaken it of himſelf; and that he expiated the ſins of ſuch who were ſons of *Belial*, children without a yoke; and for the ſame reaſon, this heifer not being required to be without blemiſh, might be becauſe *Chriſt*, though he had no ſin of his own, was made ſin for his people, and reckoned as if he had been a ſinner; though indeed had this been the deſign of the type, all the ſacrifices which typified *Chriſt* would not have required ſuch a qualification, to be without blemiſh, as they did.

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[i] Sotah, c. 9. §. 2.

[k] Maimon. Hilchot Rotzeach, c. 9. §. 11, 12.

[l] Sotah, ib. §. 1.

[m] Hilchot Rotzeach, c. 9. §. 4.

[n] Ib. §. 8.

[o] Maimon. ib.

[p] Ibid. c. 9. §. 1.

[q] Ut ſupra, §. 5.

℣. 4. *The elders of that city ſhall bring down the heifer unto a rough valley*, &c.] Cities being generally built on hills, and ſo had adjacent vallies, to which there was a deſcent; but here a rough valley, or the rougher part of it, was ſelected for this purpoſe. As a valley is low, and this a rough one, it may be an emblem of *Chriſt*'s being brought into this lower world, from heaven to earth, to do the will of his Father, which was to work out the ſalvation of his people; and of his coming into the lower parts of the earth, the womb of the virgin at his incarnation, and to the grave at his death, *Pſ.* cxxxix. 15. *Eph.* iv. 9. and of the low eſtate he came into by the aſſumption of human nature; through appearing in the form of a ſervant, being in indigent circumſtances, and miniſtred to by others, and needing the aſſiſtance of angels in the wilderneſs and garden, by which it appeared he was made lower than they; by his being deſpiſed of men, and forſaken by his Father; all which are proofs of the low eſtate he was brought into, fitly ſignified by a valley, and which was a rough valley to him; in which he was roughly treated, his life being ſought after in his infancy by *Herod*, which obliged the flight of his parents with him into *Egypt*; and being not received, but rejected by his own, as the King Meſſiah, whom they would not have to reign over them, and loaded with opprobrious names by them; and who often ſought and attempted by various ways to take away his life; and when apprehended and examined before the high-prieſt, and in *Pilate*'s hall, was uſed in the rudeſt manner, being ſpit upon, buffeted, and ſcourged; and when led out to be crucified, was treated in the moſt barbarous and ſcornful manner, and was put to death in the moſt painful and ſhameful way; and, above all, was ſeverely handled by the juſtice of God, being numbered among the tranſgreſſors, when the ſword of juſtice was awaked againſt him, and he was not in the leaſt ſpared, but wrath came upon him to the uttermoſt for the ſins of his people; ſo that this world he was brought into proved a rough valley indeed to him. This ſome take to be an emblem of the hard heart of the murderer who had commited ſuch a barbarous and cruel action as to kill a man; or of the hard heart of a ſinner, into which *Chriſt* is brought through the miniſtry of the word; or of the infamous place *Calvary*, where *Chriſt* was brought to ſuffer death; but the former is beſt. Some interpret it, a *ſtrong ſtream* [q], or *rapid torrent*; ſo *Maimonides* [r] and others; and indeed in vallies there are generally ſtreams or brooks of water, but this ſeems not ſo well to agree with what follows: *which is neither eared nor ſown*; that is, neither plowed nor ſown, but quite an uncultivated place; and this the *Jews* underſtand not of what it had been, or then was, but what it ſhould be hereafter; that from henceforward it ſhould never be manured, but lie barren and uſeleſs; ſo it is ſaid in the *Miſnah* [s], the place is forbid ſowing or tilling, but is free to dreſs flax in, or to dig ſtones out of it: ſo *R. Joſeph Kimchi* [t] interprets this of a fat and fruitful valley, which was not to be tilled nor ſown from thence forward for time to come: the reaſon of which he thinks was, that they might be the more careful of their countries and borders, and how they encouraged bloody-minded men to dwell among them; that no ſlain perſon might be found there, and ſo they loſe a choice part of their poſſeſſions; and to the ſame purpoſe *Maimonides* [u]: and this became true of the fruitful land of *Judea* and *Jeruſalem*, after the ſufferings and death of *Chriſt* there, *Luke* xxi. 24. *and ſhall ſtrike off the heifer's neck there in the valley*; with an ax, on the back part of it, in the midſt of the valley, as the *Targum* of *Jonathan*, and the ſame is ſaid in the *Miſnah* [w]: in this it was a type of *Chriſt*, who was put to death at the inſtigation of the elders of the *Jewiſh* nation, *Matt.* xxvii. 1, 12, 20. and without the gates of *Jeruſalem* at *Golgotha*; ſee *Heb.* xiii. 11, 12, 13.

℣. 5. *And the prieſts the ſons of Levi ſhall come near*, &c.] Who were clearly of the tribe of *Levi*, as *Aben Ezra* notes; about whom there could be no diſpute; for it ſeems there ſometimes were perſons in that office, of whom there was ſome doubt at leaſt whether they were of that tribe; theſe ſeem to be ſuch that belonged to the court of judicature at *Jeruſalem*; ſee ch. xvii. 9. who were to be preſent at this ſolemnity, to direct in the performance of it, and to judge and determine in any matter of difficulty that might ariſe: *for them the Lord thy God hath choſen to miniſter unto him*; in the ſervice of the ſanctuary, by offering ſacrifices, &c. *and to bleſs in the name of the Lord*; the people; ſee *Numb.* vi. 23—27. *and by their word ſhall every controverſy and every ſtroke be tried*; every controverſy between man and man reſpecting civil things, and every ſtroke or blow which one man may give another; and whatſoever came before them was tried by them, according to the reſpective laws given concerning the things in queſtion, and were not determined by them in an arbitrary way, according to their own will and pleaſure; ſee ch. xvii. 8, 9, 10, 11.

℣. 6. *And all the elders of that city that are next unto the ſlain* man, &c.] The whole court of judicature belonging to it, all the magiſtracy of it; even though there were an hundred of them, *Maimonides* [x] ſays: *ſhall waſh their hands over the heifer that is beheaded in the valley*; in token of their innocence, and this they did not only for themſelves, but for the whole city, being the repreſentatives of it; ſee *Pſ.* xxvi. 6. *Matt.* xxvii. 24. Some think that this is a confirmation of the ſenſe embraced by ſome, that it was a ſtrong ſtream to which the heifer was brought; and there might be a ſtream of water here, and a valley alſo; though it would be no great difficulty to get from the city, which was near, a ſufficient quantity of water to waſh the hands of the elders with. This may denote the purification of ſin by the blood of *Chriſt*, when it is confeſſed over him; and ſhews that prieſts and elders, miniſters of the word, as well as others, ſtand in need of it; and that even thoſe concerned in the death of *Chriſt* ſhared in the benefits of it.

℣. 7. *And they ſhall anſwer and ſay*, &c.] The elders of the city, at the time of the waſhing of their hands: *our hands have not ſhed this blood*; have been no ways concerned in it, nor acceſſary to it: the *Targum* of *Jonathan* is, "it is manifeſt before the Lord, that he did not come into our hands, nor did we diſmiſs him that has ſhed this blood;" which is more fully explained in the *Miſnah* [y]; for had they been aware of him, or had any ſuſpicion of him or his deſign, they would have detained him, or at leaſt would not have ſuffered him to have departed alone: *neither have our eyes ſeen*;

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[q] אל נחל איתן ad torrentem fortem, Montanus.
[r] Hilchot Rotzeach, c. 9. §. 2. ſo Abarbinel in Muiſ. & Ben Melech.
[s] Ut ſupra.
[t] Apud D. Kimchi, Sepher Shoraſh. rad. איתן.
[u] Moreh Nevochim, par. 3. c. 40.
[w] Ut ſupra.
[x] Hilchot Rotzeach, c. 9. §. 3.
[y] Ut ſupra, §. 6.

ſeen; it, or him; ſo the *Targum* of *Jeruſalem*, "our eyes have not ſeen him that hath ſhed this blood;" by which expreſſion is meant, that they had no manner of knowledge of the murderer, nor of any circumſtance that could lead them to ſuſpect or conclude who he was.

℣. 8, *Be merciful, O Lord, to thy people Iſrael whom thou haſt redeemed*, &c.] Out of *Egyptian* bondage, and claimed as his own; and therefore it is requeſted he would be favourable to them, and ſhew them mercy, and not puniſh them for a ſin they were entirely ignorant of, though done by ſome one among them, whom as yet they could not diſcover. The words ſeem to be the words of the elders continued, who having made a declaration of their innocence, humbly requeſt mercy of God, not only for themſelves, but for all the people of *Iſrael*; yet, both the *Targums* of *Onkelos* and *Jonathan* take them to be the words of the prieſts, and ſo does *Jarchi*, and the ſame is affirmed in the *Miſnah*[z]: *and lay not innocent blood unto thy people of Iſrael's charge*; impute not the guilt of innocent blood to a people in general, when only a ſingle perſon, and he unknown, is chargeable with it: or put it not *in the midſt* of thy people; let it not be placed to the whole, becauſe it cannot be found out whoſe it is, though it is certain it is one in the midſt of them: *and the blood ſhall be forgiven them*; that is, God will not impute it, and place it to their account, or lay it to their charge; but will graciouſly conſider the beheading of the heifer as an expiation of it: it is ſaid in the *Miſnah*[a], "if the murderer is found before the heifer is beheaded, it goes forth and feeds among the herd; but if after it is beheaded, it is buried in the ſame place; and again if the heifer is beheaded, and after that the murderer is found, he ſhall be ſlain;" ſo the *Targums*, and *Jarchi* on the next verſe.

℣. 9. *So ſhalt thou put away the guilt of innocent blood from among you*, &c.] Which otherwiſe the perſon not being found out, and brought to juſt puniſhment for it, would devolve upon the whole. *Aben Ezra* interprets it the puniſhment of innocent blood, which by the above method being taken would not be inflicted on them: *when thou ſhalt do that which is right in the ſight of the Lord*; as it was to obſerve this law concerning the beheading the heifer, with all the rites and ceremonies belonging to it here enjoined; as well as every other command, ſtatute, and ordinance of the Lord, which are all right to be done, *Pſ*, xix. 8.

℣. 10. *When thou goeſt forth to war againſt thine enemies*, &c.] This refers to an arbitrary war, as *Jarchi* remarks, which they entered into of themſelves, of choice, or through being provoked to it by their enemies; and not a war commanded by the Lord, as that againſt the ſeven nations of *Canaan*, and againſt *Amalek*; ſince there were to be no captives in that war, but all were to be deſtroyed: *and the Lord thy God hath delivered them into thine hands*; given them the victory over their enemies, ſo that they were obliged to ſurrender themſelves to them priſoners of war: *and thou haſt taken them captive*, or *led his* or *their captivity*[b] *captive*; led them captive who uſed to lead others, denoting their conqueſt of victorious nations; ſee a like phraſe in *Pſ*. lxviii. 18.

℣. 11. *And ſeeſt among the captives a beautiful woman*, &c.] Whether a virgin, wife, or widow, according to the *Jewiſh* writers, even though another man's wife; ſo *Jarchi*[c], and *Maimonides*[d]; the marriages of *Gentiles* being reckoned by the *Jews* no marriages: *and haſt a deſire unto her*; being captivated with her beauty; ſome underſtand this of the ſtrength and rage of luſt, but it rather ſignifies a paſſionate deſire of enjoying her in a lawful way, as follows: *that thou wouldeſt have her to thy wife*; to be married to her in a legal manner; for though it was not allowed the *Iſraelites* to marry any of the ſeven nations of *Canaan*, nor indeed with any of other nations continuing in their idolatry; yet they might marry ſuch as became their captives and ſervants, and were wholly in their own power; and eſpecially if proſelytes to their religion, and which this fair captive was to become before marriage, as is by ſome gathered from the following things to be done by her; though after all, this was only a permiſſion, becauſe of the hardneſs of their hearts, as is ſaid of divorce; and that ſuch marriages were not very grateful to God appears, as ſome have obſerved, from the ceremonies uſed before marriage, to render her contemptible; and the eaſy diſmiſſion of her afterwards, according to the ſenſe of ſome interpreters.

℣. 12. *Then thou ſhalt bring her home to thine houſe*, &c.] In order to make her his wife, after ſome things were done here directed to; for this is not to be underſtood of his taking her home with a view to defile her, as *Maimonides*[e] interprets it; who obſerves, that when a man's luſt ſo rages that he can't ſubdue it, yet he ought not publickly to ſatisfy his luſt, but to have the woman into a private and ſecret place, as it is ſaid, *thou ſhalt bring her into the midſt of thine houſe*; nor was he permitted to lie with her in the camp, nor was it lawful for him to defile her a ſecond time, until her mourning was at an end; though elſewhere[f] he gives a different ſenſe of this paſſage, and ſuppoſes the man to have lain with the captive woman, before the introduction of her into his houſe; for it is a notion that prevails with the *Jewiſh* writers, that an *Iſraelitiſh* ſoldier might lie once with an heathen woman taken captive, to gratify his luſt, but might not repeat it; ſo it is ſaid in the *Talmud*[g]; yet it muſt be obſerved, that there are ſome, tho' but few, who are of opinion that the firſt congreſs was unlawful, and that he might not touch her until certain conditions were fulfilled, and they were married, as *R. Jochanan*[h]; and which is embraced, ſupported, and defended by *Abarbinel* on the place, and in which he is undoubtedly right; and ſo it is underſtood by *Joſephus*[i] and *Philo*[k]; for this law gives no liberty nor countenance to the violation of the beautiful captive. The plain meaning is, that when a *Jewiſh* ſoldier was paſſionately in love with a captive, and was deſirous of making her his wife, he was to take her home to his houſe, where ſhe was to remain, to ſee whether his paſſion of love would ſubſide, or the woman become a proſelyte, or however till certain rites were obſerved, and then he was permitted to marry her: *and ſhe ſhall ſhave her head*; either that ſhe might be the leſs engaging, her flowing locks, or plaited hair, or modiſh head dreſs, being removed from her, which had ſerved to excite a paſſion for her; or as a token of mourning for her preſent afflicted ſtate and condition; and in afflicted circumſtances it was uſual to ſhave the head; ſee *Job* i. 20. and though it was forbidden the *Iſraelites*, yet not *Gentiles*; ch. xiv. 1. *and pare her nails*; this and the former ſome think were ordered to make her fit to be his wife, and were a ſort of purification of her, and an emblem of her having renounced heatheniſm, and having departed from it, and laid aſide all ſuperfluity of former naughtineſs; but this phraſe is interpreted in the *Targum* of *Onkelos*, *let her nails grow*; and ſo the *Arabic* verſion: and this the *Jewiſh* writers ſay was ordered to be done, that ſhe might appear ugly and diſagreeable to him, and be abhorred by him; ſo *Jarchi*, *Aben Ezra*, and *Ben Melech*; the ſame is obſerved by *Maimonides* [l], and is the ſenſe of *R. Akiba* [m]. Another of their writers [n] thinks it refers to a cuſtom in ſome nations to dye their nails. "The daughters of the heathens (he ſays) uſed to adorn the nails of their hands and feet, and dye them with various colours, according to the cuſtom of the *Iſhmaelites* (or *Turks*); that there might be a variety in their hands, and men might look at them, take them and handle them, until the fire of hell, and an evil concupiſcence burned; wherefore this is ordered that they might let them grow, without any preparation or dye." But perhaps this neglect of their nails, and ſuffering them to grow, was in token of mourning as well as ſhaving the head, as alſo ſometimes even paring the nails was done on the ſame account.

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[z] Ut ſupra. [a] Ib. §. 7. [b] ושבית שביו & captivam duxerit captivitatem ejus, Pagninus, Montanus, Vatablus. [c] Vid. T. Bab. Kidduſhin, fol 21. 2. [d] Hilchot Melachim, c. 8. §. 3.

[e] Moreh Nevochim, par. 3. c. 41. [f] Hilchot Melachim, c. 8. §. 2. [g] T. Bab. Kidduſhin, fol. 21. 2. [h] Apud Abarbinel in loc. & R. Sol. Urbin. Ohel Moed, fol. 14. 1. [i] Antiqu. l. 4. c. 8. §. 23. [k] De ritate, p. 706.

℣. 13. *And ſhe ſhall put the raiment of her captivity from off her*, &c.] Her beautiful garments, and gay apparel, in which ſhe was taken captive; and which tended to ſtir up the ſtronger affection for her, and greater deſire after her; and therefore as ſome think were ordered to be removed, to abate the ardour of love to her. *Jarchi* obſerves, that the daughters of the *Gentiles* uſed to adorn themſelves in war, that they might cauſe others to commit fornication with them; and another writer before referred to ſays [o], the daughters of heathens uſed to adorn themſelves in raiment of ſilk, and purple, and fine linnen, and needle-work, to allure and entice men with them; and therefore the law obliges to put off her beautiful garments, and clothe her with old worn-out ones, that ſhe might be leſs agreeable to him; though the putting off her fine clothes, and being clad with ſordid ones, might be only as a token of mourning; as it was cuſtomary at ſuch times to lay aſide richer clothing, and put on ſackcloth, *Jon.* iii. 6. *and ſhall remain in thine houſe*; ſhut up there, and never ſtir out, as the ſame writer interprets it. *Maimonides* [p] ſays, that ſhe was to be with him in the houſe, that going in and out he might ſee her, and ſhe become abominable to him; though perhaps it was only that he might have an opportunity of obſerving her manners, and of converſing with her, in order to make a proſelyte of her; ſo the *Targum* of *Jonathan* interprets it of dipping herſelf, and becoming a proſelyteſs in his houſe; or elſe, as the reſt, her abiding in the houſe and not going out, might be on account of mourning, as follows: *and bewail her father and her mother a full month*; who were either dead in the battle, or however ſhe had no hope of ſeeing them any more, being a captive, and likely to be ſettled in another man's houſe in a foreign country, and ſo take her farewell of her father's houſe in this mournful manner. The *Jews* are divided about the ſenſe of theſe words; ſome take them ſimply to ſignify her parents, others her idols, according to *Jer.* ii. 17. The *Targum* of *Jonathan* is, "and weep for the idols of the houſe of her father and her mother;" meaning not for the loſs of them, but for the idolatry of her father's houſe ſhe was now convinced of, being become a proſelyteſs, according to the paraphraſt; but the laſt ſeems only to have reſpect to the loſs of her father and mother, which ſhe was to bewail a whole month, or *a moon of days* [q]; as many days as the moon is going its courſe, which it finiſhes in 27 days, 7 hours, and 43 minutes, and this is called the periodical month; but is longer in paſſing from one conjunction of it with the ſun to another, called the ſynodical month, and its quantity is 29 days, 12 hours, and 44 minutes. *Maimonides* [r] ſays, ſhe was to ſtay in his houſe three months, one month of mourning, and two after that, and then he was to marry her. The reaſon of this the *Targum* of *Jonathan* explains, by paraphraſing the words thus, "and ſhall ſtay three months, that it may be known whether ſhe is with child;" that is, by his lying with her before when taken with her beauty, that ſo he might diſtinguiſh this child begotten on her in heatheniſm, from what he might have by her after marriage, which is ſuppoſed to be the caſe of *Tamar* and *Abſalom*; but as there is no foundation in the text for a permiſſion to lye with her before marriage, ſo neither for theſe additional months; only one month was required, which was the uſual time for mourning for deceaſed relations; ſee *Numb.* xx. 29. *Deut.* xxxiv. 8. *and after that thou ſhalt go in unto her*; and not before: *and be her huſband, and ſhe ſhall be thy wife*; he continuing to love her, and ſhe having become a proſelyteſs.

℣. 14. *And it ſhall be, if thou have no delight in her*, &c.] Either ſome time after marriage: *then thou ſhalt let her go whither ſhe will*; by a bill of divorce, as the *Targum* of *Jonathan*, who underſtands it in this ſenſe, and as the connexion of the words ſeems to require; or elſe before marriage, at the month's end, or any time before, that if his affections cooled towards her, and all the above methods tended to abate his love of her, then he was obliged to diſmiſs her, or to grant her her freedom, and let her go wherever ſhe pleaſed; ſhe was no longer his captive, nor his ſervant: *but thou ſhalt not ſell her at all for money*; as he might have done if he had not made ſuch a propoſal to her, and obliged her to the obſervance of ſuch rites and ceremonies as he did, in order to make her his wife: *thou ſhalt not make merchandize of her*; which ſeems to expreſs the ſame thing, and therefore ſomething elſe is rather intended; as that he ſhould neither make any gain of her by ſelling her to another, nor retain her in his own ſervice, nor make uſe of her as a ſlave; ſo *Jarchi* ſays, that in the *Perſian* language they call ſervice by this word, and which alſo he ſays he learnt from an eminent writer of theirs, *R. Moſes Hadarſan*; with which *Maimonides* [s] agrees, who explains it, ſhall make no uſe of her ſervice, or ſerve himſelf by her; he ſhould have no profit by her, either by ſale, or ſervitude: *becauſe thou haſt humbled her*; which phraſe it muſt be owned is often uſed of unlawful commerce with a woman, of defiling her, or violating her chaſtity; and ſo may ſeem to confirm the notion of thoſe who think that he lay with her before he took her to his houſe, and therefore upon a refuſal to marry her afterwards, was obliged to this loſs;

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[l] Ut ſupra, §. 5.

[m] In T. Bab. Yebamot, fol. 48. 2.

[n] R. Abraham Seba in Tzeror Hammor, fol. 146. 2.

[o] Ibid.

[p] Ut ſupra.

[q] ירח ימים luna dierum, Montanus, Piſcator, Grotius.

[r] Ut ſupra, §. 6.

[s] Ut ſupra.

though the word ſignifies any kind of affliction, as this was a very great one, a great mortification to her, to be taken into his houſe, to have her head ſhaved, and her nails pared, or ſuffered to grow, and her fine clothes changed for ſordid ones; and all this with a profeſſion of a deſign to marry her, and yet after all is deceived and diſappointed by him; wherefore for ſuch a conduct toward her he was obliged to give her her freedom.

℣. 15. *If a man have two wives*, &c.] Which is ſuppoſed, but not approved of, though permitted becauſe of the hardneſs of men's hearts; for it was not ſo from the beginning, when only one man and one woman were created, and joined together in marriage; but as it was connived at, and become cuſtomary, a law is made to prevent confuſion, and preſerve order in families: *one beloved, and another hated*; or leſs loved, yet continued his wife, and not divorced. *Aben Ezra* obſerves, this follows upon the former, becauſe it is there ſaid, that though firſt he had a deſire to her (the captive beautiful woman) yet afterwards had no delight in her: *and they have borne him children* both, *the beloved and the hated*; as *Rachel* and *Leah* did to *Jacob*, who were, the one very much beloved by him, and the other leſs: *and if the firſt-born ſon be hers that was hated*; or not ſo much beloved as the other, as was the caſe in the above inſtance.

℣. 16. *Then it ſhall be when he maketh his ſons to inherit that which he hath*, &c.] By a will in writing, or by word of mouth, or by a deed of gift, actually beſtowing his goods upon them, and dividing among them what he is for the preſent poſſeſſed of; ſee *Luke* xv. 12. *that he may not make the ſon of the beloved firſt-born, before the ſon of the hated*, which is *indeed the firſt-born*; that is, when ſuch is the caſe, that the ſon of his wife he has the leaſt value for is really his firſt-born, he may not through favour and affection to the wife he loves better, prefer her ſon, and declare him to be the firſt-born, by deviſing to him or beſtowing on him the double portion of his goods; for ſo to do would not be right, or agreeable to the will and law of God; for though previous to this law the birth-right was given to *Joſeph*, the eldeſt ſon of *Rachel*, the moſt beloved wife of *Jacob*, before *Reuben* who was the ſon of *Leah*, leſs beloved by him, and was in fact his firſt-born; yet this was owing to the ſin of *Reuben*, and by the appointment of God; ſee *Gen.* xlix. 3, 4. 1 *Chron.* v. 2, 3.

℣. 17. *But he ſhall acknowledge the ſon of the hated for the firſt-born*, &c.] Own him and declare him to be ſo, both by his will and the diviſion of goods by him; or he ſhall *ſeparate* him, as *Onkelos*; diſtinguiſh him from all his other ſons, and make known to all, as the *Targum* of *Jonathan*, that he is his firſt-born: *by giving him a double portion of all that he hath*; or, *that is found with him*[t]; which he was in the poſſeſſion of when he made his will, or divided his goods; and ſo refers not to what might come into his hands afterwards, or ſhould be his in reverſion afterwards; in this the firſt-born had not his double portion, only in what his father was for the preſent poſſeſſed of; ſo that if a man had two ſons, his goods were divided into three parts, and the firſt-born took two parts, and the other the third; if three ſons, they were divided into four parts, of which the firſt-born had two parts, and the others each of them one; if four ſons, they were divided into five parts, and the firſt-born took two, and the other three one a piece, and ſo in proportion; the diviſion was made according to their number: *for he is the beginning of his ſtrength*; as *Jacob* ſaid of *Reuben*, *Gen.* xlix. 3. ſee the note there: *the right of the firſt-born is his*; before this law was given, there was a birth-right, or a privilege belonging to the firſt-born, which gave him the pre-eminence in the family to his brethren; but whether he was entitled to a double portion of goods, previous to this law, is not certain; however, by this it was his right, and might not be alienated from him; for, according to the *Jewiſh* canons[u], "if a man ſay, ſuch an one my ſon, the firſt-born, ſhall not take the double portion, and my ſon ſuch an one ſhall not inherit with his brethren, he ſays nothing, becauſe he diſpoſes contrary to what is written in the law." This law of the firſt-born in the myſtery of it may reſpect our Lord *Jeſus Chriſt*, the firſt-born of God, and the firſt-born of *Mary*; and who had a double portion of the gifts and grace of the Spirit, or rather the Spirit without meaſure, the oil of gladneſs he was anointed with above his fellows, and is the firſt-born among many brethren, among whom in all things he has the pre-eminence; and alſo the elect of God, the church of the firſt-born, whoſe names are written in heaven, who have a double portion, both temporal and ſpiritual things, the promiſe of this life and that to come, grace here and glory hereafter; and the ultimate glory is but one inheritance, they all ſhare alike in, being equally children, and all firſt-born; and it may have regard alſo to the *Jewiſh* and *Gentile* churches, the former was the beloved wife, the latter ſome time not beloved, and yet the children of the *Gentile* church have a larger meaſure of the Spirit, than thoſe of the *Jewiſh* church had; ſee *Rom.* ix. 25.

℣. 18. *If a man have a ſtubborn and rebellious ſon*, &c.] It is obſerved[w] that this law quickly follows, and is ſubjoined to that which relates to the marriage of a woman taken captive, becauſe often from ſuch marriages, wicked and refractory children have ſprung, and which they exemplify in the caſe of *Abſalom*, whoſe mother they ſay *David* took in war and married: the character of ſuch a ſon follows, and by which it may be known that he is ſtubborn and rebellious; ſtubborn in his nature, and rebellious in his actions; behaves contrary to the laws of God, and the inſtructions of his parents; what he ſhould do that he does not, and what he ſhould not do that he does; will not do what is commanded him, and will do what is forbidden him, notwithſtanding all counſels, admonitions and corrections given him: *which will not obey the voice of his father, or the voice of his mother*; is diſobedient to the commands of either of them; ſee *Prov.* xxx. 17. *and when they have chaſtened him will not hearken to them*; when they have reproved him by words, and corrected him with blows; the *Jews* underſtand this of ſcourging or beating by the order of the Sanhedrim, after admonition given; it is ſaid[x], "they admoniſh him before three, (a court of judicature conſiſting of three judges) and they beat him; but it ſeems rather to reſpect private corrections of their own by words and ſtripes, which, having no effect, they were to proceed as follows.

℣. 19.

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[t] אשר ימצא לו quod inventum fuerit ei, Pagninus, Montanus.

[u] Miſn. Bava Bathra, c. 8. §. 5.

[w] Moſes Kotſenſis Mitzvot Torah, pr. affirm. 122. Kimchi in 2 Sam. 3. 3.

[x] Miſn. Sanhedrin, c. 8. §. 4.

℣. 19. *Then ſhall his father and his mother lay hold on him*, &c.] With their own hands, or cauſe him to be apprehended by others, in which they were to agree, and which the *Jews* gather from hence; "if, ſay they, [y] the father is willing, (to bring him to juſtice) and the mother not willing, if his father is not willing and the mother is willing, he is not reckoned a ſtubborn or rebellious ſon, until they both agree:" *and bring him out unto the elders of his city*; according to the *Miſnah* [z], the Sanhedrim, or court of judicature, conſiſting of twenty-three; for they ſay, that after he has been admoniſhed and ſcourged by order of the bench of three, if he returns to his corrupt and wicked ways again, he is judged by the court of twenty-three: *and unto the gate of his place*; or, city, where the court ſat; ſo the *Targums* of *Onkelos* and *Jonathan*, to the gate of the Sanhedrim of his place.

℣. 20. *And they ſhall ſay unto the elders of his city*, &c.] In open court what follows, at the ſame time, according to the *Targum* of *Jonathan*, acknowledging their own ſins, for which ſuch a calamity had befallen them, ſaying, "we have tranſgreſſed the decree of the word of the Lord, becauſe is born unto us a ſon that is ſtubborn, &c." ſee *John* ix. 2. *this our ſon is ſtubborn and rebellious, he will not obey our voice*; one of an obſtinate diſpoſition, will have his own will and way, is perverſe and refractory; honours not, but deſpiſes his parents, and is diſobedient to their commands, unruly and ungovernable: the *Jews* gather [a] many things from hence, for which there is little foundation, as that they muſt be neither dumb, nor blind, nor deaf; though what they further obſerve, is not much amiſs, concerning this rebellious child, that the law reſpects a ſon and not a daughter, becauſe a daughter generally is more tractable, and leſs capable of doing miſchief than a ſon; and a ſon and not a man, for if at man's eſtate, and for himſelf, he is not under the power of his parents; and yet not a child or a little one, for that is not comprehended in the commands; he muſt be according to them thirteen years of age and one day, and he muſt be a ſon and not a father [b]: he is *a glutton and a drunkard*; which, according to the *Miſnah* [c], is one that eats half a pound of fleſh, and drinks half a log of *Italian* wine; *R. Joſe* ſays, a pound of fleſh and a log of wine; but the deciſion was not according to him; the firſt rule ſtood: now half a pound of fleſh, and half a log of wine, which was about three egg-ſhells, or a quarter of a pint, would be at this day reckoned very little by our grandſons of *Bacchus*, as *Schickard* obſerves [d]; but in an age of ſeverer diſcipline, as he ſays, in the tender candidates of temperance, it was reckoned too much, and was a preſage of a future glutton: and it muſt be further obſerved to denominate him a rebellious ſon, what he eat and drank was to be what he ſtole from his parents, and did not eat and drink it at home, but abroad, and in bad company; ſo *Jarchi* remarks on the text, he is not guilty until he ſteals, and eats half a pound of fleſh, and drinks half a log of wine; in which he ſeems to have reſpect to the *Jewiſh* canon [e], "if he ſteals from his father and eats it in a place in his father's power, or from others and eats it in a place in their power, or from others and eats it in a place in his father's power; he is not reckoned a ſtubborn and rebellious ſon, unleſs he ſteals from his father, and eats it in a place in the power of others," ſee *Prov.* xxiii. 20. the *Jews* ſeem to refer to this when they charged Chriſt with being a glutton and a wine-bibber, *Matt.* xi. 19. being deſirous of having him thought as ſuch an one.

℣. 21. *And all the men of his city ſhall ſtone him with ſtones that he die*, &c.] The populace; that is, after his trial is finiſhed, and he is condemned to die; and he was not ſtoned until the three firſt judges were there (by whom he was admoniſhed, and ordered to be beaten) as it is ſaid, *this is our ſon*, this is he that was beaten before you [f]; and according to the *Targum* of *Jonathan*, "if he feared (God, and ſhewed any token of repentance) and received inſtruction, and they (his parents) deſired to preſerve him alive, they preſerved him; but if he refuſed and was rebellious, then they ſtoned him;" but the *Jews* ſay this law, and that of retaliation, were never put into execution: *ſo ſhalt thou put away evil from among you*; put a ſtop to, and prevent ſuch an evil for the future, and remove the guilt of it; or as the *Targum* of *Jonathan*, him that doeth that evil: *and all Iſrael ſhall hear and fear*; it being to be publickly notified throughout the land, that ſuch an one ſuffered death for ſuch a crime, which would be a means of deterring others from the ſame; ſo *Jarchi* remarks, "here, ſays he, a proclamation was neceſſary to be made by the Sanhedrim, as that ſuch an one was ſtoned becauſe he was ſtubborn and rebellious;" for the myſtical ſenſe of this ſee *Eph.* ii. 2. *Col.* iii. 6.

℣. 22. *And if a man have committed a ſin worthy of death*, &c.] This before mentioned, or any other that deſerves death, any kind of death, as ſtrangling, killing with the ſword, burning and ſtoning, to which the *Jews* reſtrain it here: *and he be to be put to death, and thou hang him on a tree*; is condemned to ſtoning, and after that they hang him, as the *Targum* of *Jonathan*; and according to the *Jewiſh Rabbins*, as *Jarchi* obſerves, all that were ſtoned were to be hanged, and only men, not women [g]; for it is remarked that it is ſaid *him* and not *her* [h]: about this there is a diſpute in the *Miſnah* [i]; "all that are ſtoned are hanged, they are the words of *R. Eliezer*; but the wiſe men ſay none are to be hanged but the blaſphemer and idolater; a man is to be hanged with his face to the people, a woman with her face to the tree, they are the words of *R. Eliezer*; but the wiſe men ſay, a man is to be hanged, but not a woman, to whom *R. Eliezer* replied, did not *Simeon Ben Shetach* hang women in *Aſhkelon?* thy anſwered him, he hung eighty women (at once) but they don't judge or condemn two in a day;" ſo that this was a particular caſe at a particular time, and not to be drawn into an example: in the ſame place it is aſked, "how they hang one? they fix a beam in the earth, and a piece of wood goes out of it (near the top of it, as one of the commentators [k] remarks) and join his two hands together and hang him;" that is, by his hands, not by his neck, as with us, but rather in the manner of crucifixion; only in that the hands are ſpread, and one hand is faſtened to one part of the croſs-beam, and the other to the other end.

℣. 23. *His body ſhall not remain all night upon the*

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[y] Miſn. Sanhedrin, c. 8. §. 4.

[z] Ibid.

[a] Ibid.

[b] Ut ſupra, §. 1. Maimon. & Bartenora in ib.

[c] Ib. §. 2.

[d] Jus Regium Heb. c. 5. Theor. 17. p. 364.

[e] Miſn. Sanhedrin. c. 8. §. 3.

[f] Ib. §. 4.

[g] Miſn. Sotah, c. 3. §. 8.

[h] Maimon. & Bartenora in ib.

[i] Miſn. Sanhedrin, c. 6. §. 4.

[k] Bartenora in ib.

the tree, &c.] Which is to be underſtood of any and every one that was hanged, and not of the rebellious ſon only; of whom *Joſephus* [l] ſays, that he was to be ſtoned by the multitude without the city, and having remained a whole day for a ſpectacle unto all, was to be buried at night; and indeed ſuch a perſon was not to remain hanging on the tree any part of the night, but to be taken down at ſun-ſetting; ſo the *Targum* of *Jonathan*, "ye ſhall bury him at ſun-ſetting;" ſo ſays *Maimonides* [m], they hang a man near the ſetting of the ſun and looſe him immediately, and if he continues they tranſgreſs a negative precept, *his body ſhall not remain*, &c. yea according to him and to the *Miſnah* [n], and which agrees with the practice of the *Jews* to this day, not only thoſe that were put to death by the Sanhedrim, but whoever ſuffered his dead to remain unburied a night, tranſgreſſed a negative command, unleſs he kept him for his honour, to get for him a coffin and ſhroud: *but thou ſhalt in any wiſe bury him in that day*; by all means if poſſible; malefactors were not buried in the ſepulchre of their fathers, but there were two burying-places provided by the Sanhedrim, one for thoſe that were ſtoned and burnt, and another for thoſe that were killed with the ſword and ſtrangled [o]; and even the inſtruments of their death were to be buried alſo, as *Maimonides* [p] relates, the tree on which he is hanged is buried with him, that there may be no remembrance of the evil, and they ſay, this is the tree on which ſuch an one was hanged; and ſo the ſtone with which he is ſtoned, and the ſword with which he is killed, and the napkin with which he is ſtrangled, all are buried in the place where he is put to death, but not in the grave itſelf: *for he that is hanged is accurſed of God*; plainly appears to be ſo, having committed ſome foul ſin which has brought the curſe of God upon him, and which being hanged on a tree was a plain proof and declaration of; and therefore having hereby ſuffered the rigor of the law, the curſe of it, his body was ordered to be taken down; for the words are not a reaſon of his being hanged, but a reaſon why being hanged and ſo openly accurſed, he ſhould not remain hanging, but be taken down and buried: the meaning is not as *Onkelos* gives it, that "becauſe he ſinned before the Lord he is hanged," and particularly was guilty of blaſphemy; which is given as the reaſon of his being hanged, and as the ſenſe of this paſſage; on the mention of which 'tis ſaid [q], "it is as if he ſhould ſay, wherefore is he hanged? becauſe he curſed God, and the name of God was found prophaned:" but though this, or any other capital crime, may be allowed to be the reaſon of the man's being hanged, and ſo apparently accurſed; yet this is not the reaſon of his being looſed from thence, but his having bore the curſe and ſatisfied the law: and hence this is applied to Chriſt by the apoſtle, in *Gal.* iii. 13. ſhewing, that his hanging on the tree was an indication and proof of his being made ſin and a curſe for his people, or that he bore the curſe of the law for their ſins, and that the taking of him down from the tree and burying him, ſignified the removing the curſe from him and his people for whom he ſuffered; or that thereby he redeemed them from the curſe of the law, as the apoſtle expreſſes it: *that thy land be not defiled, which the Lord thy God giveth thee for an inheritance*; which is another reaſon for taking down the body from the tree and burying it, leſt the land of *Canaan*, which the Lord had given them for an inheritance, and which was typical of the undefiled inheritance, 1 *Pet.* i. 4. ſhould be polluted, both in a natural ſenſe, through the putrefaction and corruption, and the diſagreeable ſmell of a dead body, and in a ceremonial ſenſe, as every carcaſe was defiling, if a perſon but entered where it was; and therefore a dead body was not to be left hanging openly in the air, and rotting there.

CHAP. XXII.

IN this chapter are various laws, concerning care of a neighbour's cattle gone aſtray or in diſtreſs, and of any thing loſt by him, ℣. 1—4. forbidding one ſex to wear the apparel of another, ℣. 5. and the taking away of the dam with the young found in a bird's neſt, ℣. 6, 7. ordering battlements to be made in a new houſe, ℣. 8. prohibiting mixtures in ſowing, ploughing, and in garments, ℣. 9, 10, 11. requiring fringes on the four quarters of a garment, ℣. 12. fining a man that ſlanders his wife, upon producing the tokens of her virginity, ℣. 13—19. but if theſe cannot be produced, then orders are given that ſhe be put to death, ℣. 20—21. then follow other laws, puniſhing with death the adulterer and adultereſs, and one that hath raviſhed a betrothed damſel, ℣. 22—27. amercing a perſon that lies with a virgin not betrothed and ſhe conſenting, and obliging him to marry her, and not ſuffering him to divorce her, ℣. 28—29. and another againſt a man's lying with his father's wife, ℣. 30.

℣. 1. *Thou ſhalt not ſee thy brother's ox or his ſheep go aſtray*, &c.] Or *driven away*; [r] frighted and ſtrayed away from the herd or from the flock by a wolf or dog; and the ox and ſheep are put for every other creature a man has, as camels, aſſes, &c. which laſt ſort is after mentioned; and a brother means not one in the natural relation of kindred only, for it is ſuppoſed in the next verſe, that he might not only be at a diſtance, but unknown; nor by religion only, or one of the commonwealth or church of the *Jews*, for what is enjoined is a piece of humanity the law of nature requires and directs unto, and is even to be done to enemies, *Exod.* xxiii. 4. *and hide thyſelf from them*; make as if he did not ſee them, and ſo be entirely negligent of them, and take no care and ſhew no concern about them, but let them go on wandering from the herd and flock from whence they were driven, and to which they cannot find the way of themſelves: *thou ſhalt in any caſe bring them again to thy brother*; to his herd or flock, or to his houſe, and deliver them into his own hands, or to the care of his ſervants.

℣. 2. *And if thy brother be not nigh unto thee*, &c.] Does not live in the ſame neighbourhood, but at ſome conſiderable diſtance; ſo that he cannot

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[l] Antiq. l. 4. c. 8. §. 24.

[m] Hilchot Sanhedrin, c. 15. §. 7.

[n] Sanhedrin, c. 6. §. 5.

[o] Ibid.

[p] Ut ſupra, §. 9.

[q] Miſn. Sanhedrin, c. 6. §. 4.

[r] נדחים expulſos, Montanus; impulſos, Munſter; depulſos, Piſcator.

not ſoon and eaſily be informed of his cattle, or they be ſent to him: *or if thou know him not*; the owner of them, what is his name, or where he lives: *then thou ſhalt bring it into thine houſe*; not into his dwelling-houſe, but ſome out-houſe, barn or ſtable: *and it ſhall be with thee*; remain in his cuſtody, and be taken care of by him; and, as the *Targum* of *Jonathan* ſays, "be fed and nouriſhed by him;" for, according to the *Jewiſh* canon [s], whatſoever could work and eat, that ſhould work and eat, and whatſoever did not work and eat, was to be ſold; for which there was a ſet time, as the commentators ſay [t], for large cattle, as oxen, 12 months; for leſſer cattle, as ſheep, goats, &c. 3 months; here it is fixed, *until thy brother ſeek after it*; though in the mean while the finder was to make uſe of means, whereby the owner might be informed of it; for whatſoever was loſt, in which were marks and ſigns by which enquiries might be made, were to be proclaimed [u]; (and it is aſked) how long a man was obliged to proclaim? until it was known to his neighbours; ſome ſay (he muſt proclaim it) at three feaſts, and ſeven days after the laſt feaſt, ſo that he may go home three days, and return three days, and proclaim one day; if (the owner) tells what is loſt, but does not tell the marks or ſigns, he may not give it him; and a deceiver, though he tells the ſigns, he may not give it him, as it is ſaid, *until thy brother ſeek after it*; until thou enquireſt of thy brother whether he is a deceiver or no: and elſewhere it is ſaid [w], formerly if a man loſt any thing, and gave the ſigns or marks of it, he took it; but after deceivers increaſed, it was ordered to be ſaid to him, bring witneſſes that thou art not a deceiver, and take it; and in the ſame place it is obſerved, that there was at *Jeruſalem* a ſtone, called *Eben Toim, the ſtone of ſtrays*, and whoever had loſt or found any thing, repaired thither, and gave the ſigns and marks of it, and took it: *and thou ſhalt reſtore it to him again*; he having made it fully to appear to be his, and having defrayed all expences in advertiſing and keeping it; but if no owner appeared to claim it, or not to ſatisfaction, the finder was to keep it as his own; but otherwiſe he was by all means to reſtore it, or as in ℣. 1. *in reſtoring thou ſhalt reſtore them* [x], that is certainly reſtore them; and continually wherever it ſo happens: the *Jewiſh* canon is [y], "if he reſtores it, and afterwards it ſtrays away, and he reſtores it again and it ſtrays away, even though four or five times, he is bound to reſtore it; as it is ſaid, *in reſtoring thou ſhalt reſtore them*;" *Maimonides* ſays [z], that even an hundred times he is bound to reſtore them.

℣. 3. *In like manner ſhalt thou do with his aſs*, &c.] As with his ox or ſheep when aſtray, and found, keep it until it is owned, and then reſtore it; this is expreſsly mentioned in *Exod.* xxiii. 4. *and ſo ſhalt thou do with his raiment*; if that is loſt and found, it muſt be reſtored to the owner, he deſcribing it; a garment is particularly mentioned, it is ſaid [a], becauſe in every garment there is a mark or ſign by which the owners can enquire about it; for it is made by the hands of men, and does not come from any thing common: *and with all loſt thing of thy brother's, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe*; this comprehends every thing that is loſt, that is properly ſo; it is aſked [b], "What is a loſt thing? if a man finds an ox or a cow feeding in the way, this is not a loſt thing; an aſs whoſe inſtruments are inverted, and a cow running among the vineyards, this is a loſt thing:" *thou mayeſt not hide thyſelf*; from ſeeing it and taking care of it, in order to reſtore it to the right owner; or diſſemble a ſight of it, and pretend he never ſaw it, and ſo entirely neglect it. In ſome inſtances the *Jews* allow they were not obliged to take any notice or care of it, as, "if a man find a cow in a cow-houſe, (which is not ſhut) he is not obliged (to take care of it); if in a public place, he is obliged; if it is in a burying-ground he mayn't defile himſelf for it [c]."

℣. 4. *Thou ſhalt not ſee thy brother's ox or his aſs fall down by the way*, &c.] And lye under his burden, not being able to riſe with it of himſelf, nor with all the aſſiſtance about it, without further help: *and hide thyſelf from them*; cover thine eyes, or turn them another way, and make as if thou didſt not ſee them in diſtreſs: *thou ſhalt ſurely help him to lift them up again*; that is, help the brother and owner of it, the ox and aſs; aſſiſt him in getting them up again, and lay on their burden, and faſten them aright, which either were rolled off by the fall, or were obliged to be taken off in order to raiſe them up; and if this was to be done for an enemy, then much more for a brother, as is required, *Exod.* xxiii. 5. ſee the note there; or *lifting up, thou ſhalt lift them up with him* [d]; that is, moſt certainly do it, and lift with all his ſtrength, and as often as there is occaſion; if they fell down again after raiſed up, help is ſtill to be continued, even as *Maimonides* [e] ſays, though it was an hundred times.

℣. 5. *The woman ſhall not wear that which pertaineth unto a man*, &c.] It being very unſeemly and impudent, and contrary to the modeſty of her ſex; or there ſhall not be upon her any *inſtrument of a man* [f], any utenſil of his which he makes uſe of in his trade and buſineſs; as if ſhe was employed in it, when her buſineſs was not to do the work of men, but to take care of her houſe and family; and ſo this law may be oppoſed to the cuſtoms of the *Egyptians*, as is thought, from whom the *Iſraelites* were lately come; whoſe women, as *Herodotus* [g] relates, uſed to trade and merchandize abroad, whilſt the men kept at home; and the word alſo ſignifies armour [h], as *Onkelos* renders it; and ſo here forbids women putting on a military habit and going with men to war, as was uſual with the eaſtern women; and ſo *Maimonides* [i] illuſtrates it, by putting a mitre or an helmet on her head, and cloathing herſelf with a coat of mail; and in like manner *Joſephus* [k] explains it, "take heed, eſpecially in war, that a woman do not make uſe of the habit of a man, or a man that of a woman"; nor is he to be found fault with ſo much as he is by a learned writer [l], ſince he does not reſtrain it wholly to war, though he thinks it may have a ſpecial regard to that; for no doubt the law reſpects the times of peace as well as war, in neither of which ſuch a practice ſhould obtain: but the *Targum* of *Jonathan* very wrongly limits it to the wearing fringed garments, and to phylacte-

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[s] Miſn. Bava Metzia, c. 2. §. 7.
[t] Maimon. & Bartenora in ib.
[u] Miſn. ib. §. 5, 6, 7.
[w] T. Bab Bava Metzia, fol. 28. 2.
[x] השב תשיבם reducendo reduces eos, Pagninus, Montanus.
[y] Miſn. ut ſupra, §. 9.
[z] Hilchot Gazelah ve abadah, c. 11. §. 14.
[a] Bartenora in Miſn. Bava Metzia, c. 2. §. 5.
[b] Miſn. Ib. §. 9.
[c] Ib. §. 10.
[d] הקם תקים erigendo eriges, Pagninus, Montanus.
[e] Hilchot Rotzeach, c. 13. §. 5.
[f] כלי גבר instrumentum virile, Pagninus, Junius & Tremellius; inſtrumentum viri, Vatablus.
[g] Euterpe, ſive, l. 2. c. 35.
[h] Arma viri, Munſter.
[i] Hilchot Obede Cochabim, c. 12. §. 10.
[k] Antiq. l. 4. c. 8. §. 43.
[l] Cunæus de Repub. Heb. l. 2. c. 22.

ries, which belonged to men: *neither ſhall a man put on a woman's garment*; which would betray effeminacy and ſoftneſs unbecoming men, and would lead the way to many impurities, by giving an opportunity of mixing with women, and ſo to commit fornication and adultery with them; to prevent which and to preſerve chaſtity this law ſeems to be made; and ſince in nature a difference of ſexes is made, it is proper and neceſſary that this ſhould be known by difference of dreſs, or otherwiſe many evils might follow; and this precept is agreeable to the law and light of nature: it is obſerved by an heathen writer [m], that there is a two-fold diſtribution of the law, the one written, the other not written; what we uſe in civil things is written, what is from nature and uſe is unwritten, as to walk naked in the market, or to put on a woman's garment: and change of the cloaths of ſexes was uſed among the heathens by way of puniſhment, as of the ſoldiers that deſerted, and of adultereſſes [n]; ſo abominable was it accounted: indeed it may be lawful in ſome caſes, where life is in danger, to eſcape that, and provided chaſtity is preſerved: *for all that do ſo are an abomination to the Lord thy God*; which is a reaſon ſufficient why ſuch a practice ſhould not be uſed. Some from this clauſe have been led to conclude, that reſpect is had to ſome cuſtoms of this kind uſed in idolatrous worſhip, which are always abominable to the Lord. So *Maimonides* [o] obſerves, that in a book of the *Zabians*, called *Tomtom*, it is commanded, that a man ſhould wear a woman's garment coloured when he ſtood before the ſtar of *Venus*, and likewiſe that a woman ſhould put on a coat of mail and warlike armour, when ſhe ſtood before the ſtar of *Mars*; which he takes to be one reaſon of this law, though beſides that he gives another, becauſe hereby concupiſcence would be excited, and an occaſion for whoredom given: that there was ſome ſuch cuſtoms among the heathens may be confirmed from *Macrobius* [p], and *Servius* [q], as has been obſerved by *Grotius*; the former of which relates, that *Philochorus* affirmed, that *Venus* is the moon, and that men ſacrificed to her in womens garments, and women in mens; and for this reaſon, becauſe ſhe was thought to be both male and female; and the latter ſays, there was an image of *Venus* in *Cyprus* with a woman's body and garment, and with the ſcepter and diſtinction of a man, to whom the men ſacrificed in womens garments, and women in mens garments; and, as the above learned commentator obſerves, there were many colonies of the *Phœnicians* in *Cyprus*, from whom this cuſtom might come; and to prevent it obtaining among the *Iſraelites* in any degree, who were now coming into their country, it is thought this law was made; for the prieſts of the *Aſſyrian Venus* made uſe of womens apparel [r], and in the feaſts of *Bacchus* men diſguiſed themſelves like women [s].

℣. 6. *If a bird's neſt chance to be before thee in any tree, or on the ground*, &c.] Which are the uſual places in which birds build their neſts; and this, as *Jarchi* obſerves, excepts ſuch neſts that are prepared, that is, that are purpoſely made for fowls kept at home; and with which agrees the *Jewiſh* canon, which ſays [t], "the letting go (the dam out of) the neſt is not uſed but of a fowl, and it is not uſed but of what is not prepared; what is that which is not prepared? ſuch as geeſe and hens, whoſe neſt is in an orchard; but if their neſt is in the houſe, and ſo doves kept at home, a man is free from letting (the dam) go"; that is, he is not obliged to let it go; and this is to be underſtood of clean birds only; ſo the *Targum* of *Jonathan*, "the neſts of clean birds"; agreeable to the ſame canons and the explanation of them [u], "an unclean bird is free from letting go; ſo an unclean bird that ſits upon the eggs of a clean bird, alſo a clean bird that ſits upon the eggs of an unclean bird, are free from letting go," or perſons are not obliged to let ſuch go: *whether they be young ones or eggs*; that are in the neſt; and the *Jewiſh* canon is [w], "if there is but one young one, or one egg, a man is obliged to let go the dam, as it is ſaid a *neſt*: a neſt is a word of a large ſenſe: *and the dam ſitting upon the young or upon eggs, thou ſhalt not take the dam with the young*; according to the above canon; "if ſhe is flying at the time her wings reach the neſt, a man is bound to let her go; but if her wings touch not the neſt, he is free from letting her go—if the young ones are capable of flying, or the eggs rotten, he is free from letting her go, as it is ſaid, *and the dam ſitting*, &c. as the young are alive, ſo the eggs muſt be firm and ſound, rotten ones are excepted; and as eggs have need of their dam, ſo the young have need of their dam; thoſe (therefore) that can fly are excepted:" the dam is not to be taken with her young upon any account; yea it is ſaid [x], not even to cleanſe a leper; and whoever does take her is to be beaten: this law was made partly to preſerve the ſpecies of birds, and prevent the decreaſe of them; for a dam let go might breed again, and to this purpoſe are the verſes aſcribed to *Phocylides* [y], which contain the ſubſtance of this law, and this reaſon of it; and partly, as *Maimonides* obſerves [z], that the dam might not be afflicted at the ſight of the ſpoil of her young; for this law does not prohibit the taking of her in any other place but in her neſt, nor after her young are taken, but not together; and, as the ſame writer remarks, if the law would have ſuch care taken of beaſts and birds, that they might be freed from ſorrow and diſtreſs, how much more of man? Wherefore the intention of this law is to teach humanity, compaſſion and pity in men to one another, and to forbid cruelty, covetouſneſs, and ſuch like vices; as alſo to inſtruct in the doctrine of providence, which has a reſpect to birds; and our Lord may be thought to have this law in view, *Luke* xii. 6.

℣. 7. *But thou ſhalt in any wiſe let the dam go, and take the young to thee*, &c.] Or *in letting go, let go*, or *in ſending, ſend away* [a]; that is willingly, certainly, entirely, frequently, always; ſo the *Jewiſh* canons [b], "if any one lets her go, and ſhe returns, even four or five times, he is obliged to let her go, as it is ſaid, *in letting go, let go*;" nay, *Maimonides* ſays [c], even a thouſand times; the canon proceeds, "if any one ſays, Lo, I take the dam and let go the young, he is obliged to let her go; if he takes the young, and returns them again to the neſt, and after that returns the dam to them, he is free from letting her go:" *that it may be well with*

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[m] Laert. vit. Platonis, l. 3. p. 238.

[n] Cunæus ut ſupra.

[o] Moreh Nevochim, par. 3. c. 37.

[p] Saturnal. l. 3. c. 8.

[q] In Virgil. Æneid. l. 2.

[r] Jul. Firmic. de relig. prophan. p. 6.

[s] Lucian.

[t] Miſn. Cholin, c. 12 §. 1.

[u] Ib. §. 2.

[w] Ibid. §. 3.

[x] Ib. §. 5.

[y] Μηδε τις ορνιθας, &c. Poem. admon. l. 80, 81.

[z] Moreh Nevochim, par. 3. c. 48.

[a] שלח תשלח dimittendo dimittes, Pagninus, Montanus Vatablus; ſo Ainſworth.

[b] Miſn. Cholin, c. 12. §. 3.

[c] In Miſn. Ib.

with thee, and that *thou mayeſt prolong* thy *days*; the *Targum* of *Jonathan* is, "that it may be well with thee in this world, and thou mayeſt prolong thy days in the world to come:" the ſame bleſſing that is promiſed to obſervers of the fifth command, which is one of the weightier matters of the law, is made to this; which the *Jews* ſay [w] is but as the value of a farthing, or of little account in compariſon of others; wherefore, as *Fagius* rightly obſerves [x], God, in beſtowing ſuch rewards, has regard not to the works of men, but to his own grace and kindneſs; for what merit can there be in letting go or preſerving the life of a little bird?

℣. 8. *When thou buildeſt a new houſe*, &c.] Which is to be underſtood of a houſe to dwell in, not of a granary, barn, or ſtable, or ſuch like, and every houſe that is not four cubits ſquare, as *Maimonides* obſerves [y]: *then thou ſhalt make a battlement for thy roof*; in the *Talmud* [z] it is aſked, What is the meaning of, or why is it ſaid, *thy roof?* to except ſynagogues and ſchools; the gloſs upon which is, Synagogues, &c. don't belong to any ſingle perſon, and beſides are no dwelling-place. A battlement, as *Jarchi* deſcribes it, was a fence round the roof; or, as more fully deſcribed by *Kimchi* [a], it was an edifice made for a roof round about it, ten hands high, or more, that a perſon might not fall from it; ſo *Ben Melech* from him. The reaſon of this law was, becauſe the roofs of houſes in thoſe countries were flat, on which they uſed to walk for diverſion and recreation, or retire for devotion, meditation, prayer, and ſocial converſation; ſuch they were in the times of the *Canaanites*, *Joſh.* ii. 6. and in the times of *Saul* and *David*, 1 *Sam.* ix. 25. 2 *Sam.* xi. 2. and xvi. 21. and in the times of the new teſtament; ſee the notes on *Matt.* x. 27. and xxiv. 17. *Mark* ii. 4. *Acts* x. 9. and ſo in later times, and to this day. *Rauwolff* [b], a traveller in thoſe parts, relates, that at *Tripoli* in *Phœnicia*, "they have low houſes, ill built, and flat at the top, as they are generally in the eaſt; for they cover their houſes with a flat roof or floor, ſo that you may walk about as far as the houſes go, and the neighbours walk over the tops of their houſes to viſit one another; and ſometimes in the ſummer they ſleep on the top of them." Now to prevent falling from thence, and miſchief thereby, ſuch a battlement as before deſcribed was ordered: *that thou bring not blood upon thy houſe*; be not the occaſion of blood being ſhed, or contract guilt of blood through negligence of ſuch a proviſion the law directs to; the guilt of man-ſlaughter, or of ſhedding innocent blood in thy houſe, as the *Targums* of *Jonathan* and *Jeruſalem*; hence the *Talmudiſts* [c] extend this to other things, and by this law alſo they ſuppoſe men are bound to guard againſt all dangers in any other way; as if a man had a well or pit of water in his court-yard, he ought either to put a cover over it, or to make a fence round it as high as this battlement [d]: *if any man fall from thence*; that is, if a man walking on the roof of an houſe, ſhould make a ſlip or a falſe ſtep, and ſtumble and reel, and ſo be falling, and fall from thence; which might have been prevented, even his falling from thence or to the ground, if ſuch a battlement had been made.

℣. 9. *Thou ſhalt not ſow thy vineyards with divers ſeeds*, &c.] As wheat and barley between the rows of the vines; and this is to be underſtood only of divers ſorts of corn, and of divers ſorts of herbs, but not of trees; hence we read of a figtree in a vineyard, *Luke* xiii. 6. ſee the note there: and this only reſpects what is ſown with deſign, and not what is caſual, as the *Jews* interpret it [e]; "if a man paſſes through a vineyard, and ſeeds fall from him, or they are carried out along with dung, or with water; or when a man is ſowing, and a ſtorm of wind carries it behind him, (*i. e.* to a vineyard behind him) it is lawful"; that is, it may be let grow, and the fruit of it enjoyed; the ſame here is ſaid of the vineyard, as of the field in *Lev.* xix. 19. ſee the note there: *leſt the fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled*; that is, leſt not only the increaſe of theſe divers ſeeds ſown, but alſo the increaſe of the vines among which they are ſown, become unlawful, and unfit for uſe, and ſo a loſs of all be ſuſtained: the *Targum* of *Jonathan* is, "leſt it be condemned to burning;" or, thou art obliged to burn it; for, according to the *Jewiſh* canons [f], the mixtures of a vineyard, or the divers ſeeds of it, and the increaſe thereof, were to be burnt; and the commentators of the *Miſnah* [g] frequently explain this phraſe by *leſt it be burnt*.

℣. 10. *Thou ſhalt not plow with an ox and an aſs together*, &c.] They might be uſed ſeparately, but not together; nor was it uncommon in ſome countries for aſſes to be employed in plowing as well as oxen. *Pliny* [h] makes mention of ſome fruitful land in *Africa*, which when it was dry weather could not be plowed by oxen, but after ſhowers of rain might be plowed by a mean little aſs; ſo *Leo Africanus* [i] ſays, the *Africans* only uſe horſes and aſſes in plowing. The reaſon why they were not to be put together, was either (as ſome think) leſt the law ſhould be broken which forbids the gendering of cattle with a divers kind, *Lev.* xix. 19. but *Aben Ezra* thinks the reaſon is, becauſe the ſtrength of an aſs is not equal to the ſtrength of an ox; and therefore he ſuppoſes this law is made from the mercy and commiſeration of God extended to all his creatures; though perhaps the better reaſon is, becauſe the one was a clean creature, and the other an unclean, and this inſtance is put for all others; and with which agree the *Jewiſh* canons, which run thus, "cattle with cattle, wild beaſts with wild beaſts, unclean with unclean, clean with clean, (*i. e.* theſe may be put together); but unclean with clean, and clean with unclean, are forbidden to plow with, to draw with, or to be led together [k]." The myſtery of this is, that godly and ungodly perſons are not to be yoked together in religious fellowſhip; ſee 2 *Cor.* vi. 14.

℣. 11. *Thou ſhalt not wear a garment of divers ſorts*, &c.] The *Jews* ſay nothing is forbidden under the name of ſorts, but what is ſpun and wove, as it is ſaid, *thou ſhalt not wear ſheatnez*, a thing that is carded, ſpun, and wove [l]; which *Ainſworth* tranſlates *linſie woolſie*, and is explained by what follows: as *of woollen and linen together*; of which ſee the note on *Lev.* xix. 19. whereas *Joſephus* [m] obſerves, this was granted to the prieſts only to wear ſuch garments, *Bochart* [n] affirms it to be falſe; but that great man is miſtaken; the blue, purple, and ſcarlet, in the prieſts garments, were no other than died wool; and it is a ſentiment in general received by the *Jews*, that the prieſts wore no other but woollen and linen in their ſervice; ſee the note on the above place; otherwiſe this law is ſo ſtrictly obſerved, as not to ſew a woollen garment with linen thread, and ſo on the contrary [o].

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[w] Miſn. Ib. §. 5.

[x] In loc.

[y] Hilchot Rotzeach, c. 11. §. 1.

[z] T. Bab. Cholim, fol. 136. 1. So Maimonides, ib. §. 2.

[a] Sepher Shoraſh. rad. עקה.

[b] Travels, par. 1. c. 2. p. 17. Ed. Ray.

[c] T. Bab. Bava Kama, fol. 15. 2.

[d] Maimon. Hilchot Rotzeach, c. 11. §. 4.

[e] Miſn. Celaim, c. 5. §. 7.

[f] Miſn. Temurah, c. 7. §. 5.

[g] Maimon. & Bartenora in Miſn. Terumot, c. 10. §. 6. Orla, c. 3. §. 7. Kidduſhin, c. 2. §. 9.

[h] Nat. Hiſt. l. 17. c. 5.

[i] Deſcriptio Africæ, l. 2. p. 104.

[k] Miſn. Celaim, c. 8. §. 2.

[l] Miſn. Celaim, c. 9. §. 8.

[m] Antiq. l. 4. c. 8. §. 11.

℣. 12. *Thou ſhalt make thee fringes*, &c.] Tho' a different word is here uſed from that in *Numb.* xv. 38. yet the ſame things are intended, and *Onkelos* tranſlates both by one and the ſame word, and which is no other than a corruption of the *Greek* word uſed in *Matt.* xxiii. 5. Though there have been ſome whom *Aben Ezra* takes notice of, who ſuppoſed that this is a law by itſelf, and to be obſerved in the night, as that in *Numb.* xv. 38. was in the day; but theſe he warmly oppoſes, and calls them liars: *upon the four quarters of thy veſture, wherewith thou covereſt thyſelf*; upon the four ſkirts of the uppermoſt veſture called *Talith*; ſee the note on *Numb.* xv. 38.

℣. 13. *If any man take a wife, and go in unto her, and hate her*;] That is, marries a wife, and cohabits with her as man and wife, and after ſome time diſlikes her, and is deſirous of parting with her, and therefore takes the following wicked method to obtain it: this is to be underſtood of a virgin taken to wife, as the *Targum* of *Jonathan* explains it; and what follows confirms it.

℣. 14. *And give occaſions of ſpeech* againſt her, &c.] Among her neighbours, who by his behaviour towards her, and by what he ſays of her, will be led in all company and converſation to traduce her character, and ſpeak of her as a very bad woman: *and bring up an evil name upon her*; take away her good name, and give her a bad one; defame her, and make her appear ſcandalous and reproachful to all that know her: though the *Jews* underſtand this not of private ſlander, but of bringing an action againſt her in a public court of judicature, the ſubſtance of which follows: *and ſay, I took this woman, and when I came to her, I found her not a maid*; the ſenſe is, that he had married her, and when he came to cohabit with her as man and wife, it appeared to him that ſhe was vitiated, and not a pure virgin. This is the charge in court againſt her, the action laid by him; ſo *Jarchi* obſerves, a man might not ſay this but before a magiſtrate, in a court of judicature, which is thus repreſented by *Maimonides* [p]; "a man comes to the *ſanhedrim*, and ſays, this young woman I married, and I did not find her virginities; and when I enquired into the matter, it appeared to me that ſhe had played the whore under me, after I had betrothed her; and theſe are my witneſſes, that ſhe played the whore before them."

℣. 15. *Then ſhall the father and the mother of the damſel take*, &c.] Power from the court, according to the *Targum* of *Jonathan*; having leave and licenſe granted them to do what follows, theſe were to, and would concern themſelves in ſuch an affair, partly for the credit and reputation of their child, and partly for their own honour, who were in danger, as *Jarchi* obſerves, of coming into contempt for their ill education of her: *and bring forth the tokens of the damſel's virginity*; the ſheet ſhe lay in when ſhe firſt bedded with her huſband, in her parents poſſeſſion, and kept by them as a witneſs of her purity, ſhould there ever be any occaſion for it: and which were to be brought *unto the elders of the city in the gate*; which ſat in the gate of the city to try cauſes: the *Targum* of *Jonathan* calls it the gate of the ſanhedrim, or court of judicature; and, according to *Maimonides* [q], this court was the court of twenty-three judges; for this was a capital crime accuſed of, a cauſe relating to life and death, which could not be heard and tried in a leſſer court.

℣. 16. *And the damſel's father ſhall ſay unto the elders*, &c.] Not her mother; hence we learn, ſays *Jarchi*, that a woman has not power, (or is not allowed) to ſpeak before men; that is, in public; ſee 1 *Cor.* xiv. 34. and it was moſt proper for a father to appear in court for her, and defend her; and if ſhe had no parents living, then thoſe that brought her up, her guardians, that had the education of her, and placing her out in marriage, were to undertake her cauſe; or, as *Joſephus* [r] ſays, thoſe that were next akin to her; or, as *Aben Ezra*, one appointed by the court: *I gave my daughter unto this man to wife*; and, by the *Jewiſh* canons [s], a man might give his daughter in marriage, but a woman might not: *and he hateth her*; has taken a diſlike to her, and wants to be rid of her, and therefore has brought this infamous action againſt her.

℣. 17. *And lo, he hath given occaſion of ſpeech* againſt her, &c.] In the neighbourhood where they dwell; has been the cauſe of perſons ſpeaking reproachfully of her, as one of ill fame: *ſaying, I found not thy daughter a maid*; ſo that it ſeems he ſaid this not only to his neighbours, and before a court of judicature, but to the parents of the damſel: *and yet theſe are the tokens of my daughter's virginity*; which were brought with him, and produced in open court: *and they ſhall ſpread the cloth before the elders of the city*; that they might have ocular proof and evidence of the truth of what he ſaid, by having ſpread before them the ſheet ſtained with the blood of her virginity upon her huſband's firſt congreſs with her. It ſeems that the mother, as well as the father, were preſent and concerned in this action; for it is ſaid, *they ſhall ſpread*; and though the mother might not ſpeak, ſhe was the proper perſon to bring this cloth, and ſpread it; and indeed it was particularly in her care and keeping; for we are told [t], that two perſons called שושבינים *the friends* of the bride and bridegroom, went firſt into their bed-chamber, and thoroughly examined the bed, whether there was any thing relating to the ſign of virginity, by which one might impoſe upon another; and they ſtood all night keeping watch with great joy and chearfulneſs, as if they had been the guards of a king and queen; (to which is thought the alluſion is in *John* iii. 29.) their buſineſs was, when the bridegroom and bride came out, to ruſh in immediately, and examine all things again; and knowing and owning the former linen ſheets in which they had lain, took them and delivered them to the mother. Nor need ſpreading ſuch a cloth before the court be thought unlikely becauſe of the indecency of it, when it is obſerved that perſons and things much more filthy came under the cognizance and examination of the prieſts, as leprous, menſtruous, and profluvious perſons, and their reſpective diſorders; nor is it at all improbable, that there ſhould be ſuch evident tokens as are ſaid to be given, when it is obſerved, eſpecially of the *Jewiſh* women, at what a tender age they were marriageable, and were frequently married, namely, when twelve years and one day old. And the *Africans*, as we are told [u], have a cuſtom with them ſimilar to this at a wedding; "a feaſt is prepared, and a certain woman waits without, until the bride is lain with; and then a linen cloth, ſtained with blood, is reached out to her, which ſhe carries in her hands, and ſhews to the gueſts, crying out with a loud voice that this was a virgin hitherto uncorrupt; then ſhe, with other women, are ſplendidly received, firſt by the parents of the bridegroom, and then of the bride; but if ſhe does not appear to be a virgin, ſhe is returned to her parents under the diſgrace of all, and the marriage made null and void." Indeed there are ſome *Jewiſh* writers, that interpret this cloth in a parabolical and allegorical ſenſe, and underſtand by it witneſſes that would make the caſe as clear and plain as the ſpreading out a cloth or garment. They ſuppoſe that before the damſel was lain with, ſhe was examined by ſeveral matrons, who declaring her to be a virgin, gave it under their hands in writing to her parents, which they were capable of producing in court when there was occaſion for it; ſo *Jarchi* ſays; this is a parable; the meaning is, they made things as clear and as plain as a new cloth; with which agrees the *Talmud* [w] he ſeems to have taken it from, where on theſe words, *and they ſhall ſpread the cloth*, this remark is made; but the literal ſenſe ſeems beſt.

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[n] Hierozoic. par. 1. l. 2. c. 45. col. 491.
[o] Leo Modena's Hiſtory of Rites, &c. l. 1. c. 5.
[p] Hilchot Naarah Betulah, c. 3. §. 6.
[q] Ibid. §. 3.
[r] Antiqu. l. 4. c. 8. §. 23.
[s] Miſn. Sotah, c 3. §. 8.
[t] Nachman. apud Fagium in loc. Schindler. Lex. Pentaglott. col. 260, 261.

℣. 18. *And the elders of that city ſhall take the man, and chaſtiſe him*;] Not with words, but blows. *Jarchi* interprets it of beating, and ſo does the *Talmud* [x]; and both the *Targums* of *Onkelos* and *Jonathan* render it, "ſhall beat him;" that is, with the beating or ſcourging of forty ſtripes, ſave one.

℣. 19. *And they ſhall amerce him in an hundred ſhekels of ſilver*, &c.] Which was about twelve pounds of our money; this was double the dowry he would have been obliged to have given her, if he had put her away; which he might have done with leſs trouble, and with a greater certainty of being rid of her; but being willing to ſave that expence, took this wicked method to accuſe her falſly; and therefore is mulcted double that ſum: *and give them unto the father of the damſel*; as a ſort of ſatisfaction or reparation for the ſcandal brought upon him and his family; if the damſel was fatherleſs, *Maimonides* [y] ſays, ſhe was to have them herſelf: *becauſe he hath brought up an evil name upon a virgin in Iſrael*; defamed her among her neighbours and acquaintance, or brought a falſe accuſation againſt her in court; alledging ſhe was not a virgin when he married her, when ſhe was one, which was a very great injury to her character: *and ſhe ſhall be his wife, he may not put her away all his days*; and ſo he was diſappointed in his view of getting rid of her, and obliged to retain her as his wife, though hated, and was not ſuffered to divorce her as long as he lived; which was permitted and connived at in other men, and which he might have done before, without bringing ſuch a charge againſt her; all which muſt be very mortifying to him, as to be whipped, to pay a fine, keep his wife, and not allowed ever to divorce her.

℣. 20. *But if this thing be true*, &c.] Which the huſband of the damſel laid to her charge, that ſhe was no virgin when married to him, and ſhe had committed whoredom, of which there was plain proof: *and the tokens of virginity be not found for the damſel*; by her parents, or thoſe who had the care of her; or no ſufficient reaſon could be aſſigned for the want of them, through any family-defect, or any diſorder of her own; which, as *Maimonides* [z] ſays, the judges were to enquire into.

℣. 21. *Then they ſhall bring out the damſel to the door of her father's houſe*, &c.] For his greater diſgrace, and as a ſort of puniſhment for his neglect of her education, not taking care to inſtruct her, and bring her up in a better manner: *and the men of her city ſhall ſtone her with ſtones that ſhe die*; which was the death this ſort of adultereſſes were put to; others was by ſtrangling, and the daughter of a prieſt was to be burnt; ſee *Lev*. xx. 10. and xxi. 9. which ſhews that this ſin was committed by her after her eſpouſals, as *Jarchi* and *Aben Ezra* note; or otherwiſe it would have been only ſimple fornication, which was not puniſhable with death: *becauſe ſhe hath wrought folly in Iſrael*; a ſin, as all ſin is folly, and eſpecially any notorious one, as this was; and which is aggravated by its being done in *Iſrael*, among a people profeſſing the true religion, and whom God had choſen and ſeparated from all others to be a holy people to himſelf: *to play the whore in her father's houſe*; where ſhe continued after her eſpouſals, until ſhe was taken to the houſe of her huſband, to conſummate the marriage; and between the one and the other was this ſin committed, and which is another reaſon for her execution at the door of her father's houſe: *ſo ſhalt thou put evil away from among you*; deter others from it by ſuch an example, and remove the guilt of it from them, which otherwiſe would lie upon them, if puniſhment was not inflicted; the *Targum* of *Jonathan* interprets it of the putting away of her that did the evil.

℣. 22. *If a man be found lying with a woman married to an huſband*, &c.] This law reſpects adultery, and is the ſame with that in *Lev*. xx. 10. *then they ſhall both of them die*; with the ſtrangling of a napkin, as the *Targum* of *Jonathan*, which is the death ſuch perſons were put to; and is always meant when death is ſimply ſpoken of, and it is not ſpecified what death; ſee the note on the above place: both *the man that lay with the woman, and the woman*; they were both to die, and to die the ſame death: *ſo ſhalt thou put away evil from Iſrael*; ſuch that do it, as the above *Targum*; ſee the note on the preceding verſe.

℣. 23. *If a damſel* that is *a virgin be betrothed unto an huſband*, &c.] But not married, not as yet brought home to her huſband's houſe, and the marriage conſummated; for the *Jews* diſtinguiſh between being betrothed or eſpouſed, and married; and generally there was ſome time between the one and the other. And a wife was obtained in this way by three things; by money, which was the moſt uſual, and by writing, which was to be done before witneſſes, and with her conſent; and by copulation, which, though valid, was not ſo much approved of [a]. There is a whole treatiſe in the *Miſnah*, called *Kidduſhin*, or *Eſpouſals*, which largely treats of this matter: *and a man find her in the city, and lie with her*; with her conſent, as might be preſumed by her not crying out, when, had ſhe, ſhe might have been heard, being in a city; and her being there alſo makes againſt her, ſince being betrothed to a man, ſhe ought to have abode in her father's houſe till her huſband fetched her home, and not to have gadded abroad in the city, where ſhe was expoſed to temptation.

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[u] Joan. Leon. Deſcript. Africæ, l. 3. p. 325.

[w] T. Bab. Cetubot, fol. 46. 1.

[x] Ibid.

[y] Hilchot Naarah Betulah, c. 3. §. 1.

[z] Hilchot Iſhot. c. 11. §. 12.

[a] Miſn. Kidduſhin, c. 1. §. 1.

℣. 24. *Then ye ſhall bring them both out unto the gate of the city*, &c.] Where the fact was committed; the *Targum* of *Jonathan* is, "to the gate of the court of judicature, which is in that city:" *and ye ſhall ſtone them with ſtones that they die*; a man that lay with a married woman, he and ſhe were to be ſtrangled; but this ſort of adulterers and adultereſſes were to be ſtoned, and 'tis thought that of this ſort was the woman ſpoken of in *John* viii. 3, 4, 5 *the damſel becauſe ſhe cried not* being *in the city, and the man becauſe he hath humbled his neighbour's wife*; as ſhe was by eſpouſal, by contract, by promiſe, and ſo was guilty of adultery, which was puniſhable with death: *ſo thou ſhalt put away evil from among you*; ſee ℣. 21, 22.

℣. 25. *But if a man find a betrothed damſel in the field*, &c.] Alone, and where ſhe might cry out, and none hear, nor were any to help her: *and a man force her, and lie with her*; or take *faſt and ſtrong hold on her* [b]; ſo that ſhe is not able to get out of his hands, and make her eſcape, he being ſtronger than ſhe, and ſo commits a rape upon her: *then the man only that lay with her ſhall die*; he being guilty of adultery, in lying with a woman eſpouſed to another man, but not ſhe, becauſe ſhe conſented not to it.

℣. 26. *But unto the damſel thou ſhalt do nothing*, &c.] Neither amerce her, nor beat her, and much leſs puniſh her with death: *there is in the damſel no ſin worthy of death*; becauſe what was done to her was done without her will and conſent, and was what ſhe was forced to ſubmit unto; but the *Targum* of *Jonathan* adds, that the man to whom ſhe was betrothed might diſmiſs her from himſelf by a bill of divorce: *for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo is this matter*; as when a man comes unawares upon another, and lays hold on him, and kills him, being ſtronger than he, and none to help; ſo is the caſe of a woman laid hold on by a man in a field, and raviſhed by him, where no help could be had; and depriving a woman of her chaſtity, is like taking away a man's life; from this paſſage *Maimonides* [c] concludes, that impurities, inceſts, and adulteries, are equal to murder, to capital caſes relating to life and death.

℣. 27. *For he found her in the field*, &c.] Which is a circumſtance in her favour, from which it might be preſumed, that ſhe was forced, and did not conſent; for had the ſin been committed by agreement, they would doubtleſs have betook themſelves to another place: *and the betrothed damſel cried*; as it might be concluded from the above circumſtance ſhe did, and as ſhe herſelf declared, and which he could not gainſay, or however diſprove: *and there was none to ſave her*; to help her againſt him, and deliver her out of his hands.

℣. 28. *If a man find a damſel that is a virgin, which is not betrothed*, &c.] That is, meets with one in a field, which is not eſpouſed to a man; and the man is ſuppoſed to be an unmarried man, as appears by what follows: *and lay hold on her, and lie with her*; ſhe yielding to it, and ſo is not expreſſive of a rape, as in ℣. 25. where a different word from this is there uſed; which ſignifies taking ſtrong hold of her, and raviſhing her by force; yet this, though owing to his firſt violent ſeizure of her, and ſo different from what was obtained by enticing words, profeſſions of love, and promiſes of marriage, and the like, as in *Exod.* xxii. 16, 17. but not without her conſent: *and they be found*; in the field together, and in the fact; or however there are witneſſes of it, or they themſelves have confeſſed it, and perhaps betrayed by her pregnancy.

℣. 29. *Then the man that lay with her ſhall give unto the damſel's father* 50 ſhekels *of ſilver*, &c.] For the abuſe of his daughter; and beſides this was obliged to give her her dowry alſo, as *Philo* [d] ſays, which is commonly ſaid to be 50 more: *and ſhe ſhall be his wife*; if her father and ſhe agreed to it; and in ſuch a caſe, the man was not at his liberty to refuſe, be ſhe what ſhe would, agreeable or not, handſome or ugly; he muſt, as the *Jews* expreſs it, drink out of his pot, or marry her, if ſhe is lame, or blind, or full of ulcers [e]: *becauſe he hath humbled her, he may not put her away all his days*; to all the other parts of his puniſhment, paying a fine of fifty ſhekels to the damſel's father, a dowry of the ſame ſum to her, obligation to marry her whether he likes her or no, this is added, that he is not allowed to divorce her as long as he lives; which was permitted to other men, and this was wiſely ordered to preſerve chaſtity.

℣. 30. *A man ſhall not take his father's wife*, &c.] Not marry her, whether his own mother, or a ſtep-mother; or even, as *Aben Ezra* thinks, any one that was deflowered by his father. *Jarchi* interprets it of his father's brother's wife, which he was obliged to marry by virtue of the law in *Deut.* xxv. 5. *nor diſcover his father's ſkirt*; or lie with her his father had thrown his ſkirt over, or married; and which being the firſt, is mentioned here as a ſample to all the reſt forbidden *Lev.* xviii. 7. or, as biſhop *Patrick* expreſſes it, is a *ſhort memorandum* to make them careful to obſerve all the other laws reſpecting inceſtuous marriages and copulations there delivered.

CHAP. XXIII.

ORDERS are here given to reſtrain certain perſons from entering into the congregation of the Lord, ℣. 1—8. and to take care that there be no unclean perſon in the camp, or any indecent thing done in it, ℣. 9—14. to protect fugitive ſervants, and not deliver them up to their maſters, ℣. 15, 16. not to ſuffer a filthy perſon to be among them, or any filthy thing to be brought into the houſe of God for a vow, ℣. 17, 18. then follow ſome laws againſt uſury, and for the payment of vows, ℣. 19—23. and the chapter is concluded with ſome directions how to behave in a neighbour's vineyard, or ſtanding corn, ℣. 24, 25.

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[b] והחזיק בה & apprehenderit (in) eam, Pagninus, Montanus; & apprehendens eam, Piſcator.

[c] Hilchot Yeſode hatorah, c. 5. §. 10.

[d] De ſpecial. Leg. p. 787.

[e] Miſn. Cetubot, c. 3. §. 5.

℣. 1. *He that is wounded in the ſtones*, &c.] In any of them, not accidentally, but purpoſely; which are cruſhed and bruiſed by the hands of men, with a deſign to make him unfit for generation, or to make an eunuch of him: *or that hath his privy member cut off*; by himſelf or another, and is a thorough eunuch by the hands of men; for of ſuch eunuchs that are made by men, and not born ſo, the law ſpeaks; ſo *Maimonides* interprets it[f]; ſee the note on *Matt.* xix. 12. *ſhall not enter into the congregation of the Lord*; which is to be underſtood not of the ſanctuary of the Lord, or of being refuſed admittance into the church of God, and to join in religious rites, and partake of ſacred ordinances, which all *Iſraelites*, and ſtrangers that were proſelytes, had a right unto; ſuch might bring their offerings, keep the paſſover, &c. *Exod.* xii. 48, 49. *Lev.* xxii. 18. *Numb.* ix. 14. and xv. 14, 15. nor of the commonwealth of *Iſrael*, as if unfit to be members of civil ſociety; it cannot be thought that ſuch defects ſhould abridge them of their civil rights and privileges: but by the congregation is to be underſtood the elders, judges, and repreſentatives of the people, that met together in ſome one place to execute judgment; ſee *Numb.* xxxv. 12, 24, 25. *Pſ.* lxxxii. 1. into which ſuch perſons were not to be admitted; either becauſe diſgraceful and diſhonourable, or becauſe of the influence ſuch defects have on their minds, they thereby becoming effeminate, irreſolute, and wanting courage, as well as in oppoſition to the cuſtoms and uſages of the heathens, with whom it was common to admit ſuch perſons to civil offices; hence the word eunuch is ſometimes uſed for an officer, *Gen.* xxxvii. 36. and elſewhere; the *Jews*[g] reſtrain this law to marriage, but unneceſſarily.

℣. 2. *A baſtard ſhall not enter into the congregation of the Lord*, &c.] That is born of whoredom, as the *Targum* of *Jonathan*; and for the ſake of avoiding whoredom and deterring from it was this law made, according to *Maimonides*[h], that adulterers might ſee, as he obſerves, that they affect their whole family with an irreparable ſtain, ſhould they commit ſuch an infamous action; tho' the *Jews* commonly interpret it of one that is born of any of thoſe inceſtuous copulations forbidden in *Lev.* xviii. which they gather from this following upon, and being near unto one of thoſe inceſts mentioned in the laſt verſe of the preceding chapter[i]; and it is a rule with them[k], that perſons born of ſuch copulations were reckoned baſtards; now ſuch an one, according to *Jarchi*, might not marry an *Iſraelitiſh* woman, or rather might not be admitted into the aſſembly of elders, or bear any public office. *Jephthah* may ſeem to be an objection to this, who was the ſon of an harlot, *Judg.* xi. 1. which might be owing to the badneſs of the times, the laws of God being neglected, or to the providence of God ſo ordering it, who is not bound by his own laws, though men are; nor was he the ſon of a common harlot, nor of an inceſtuous perſon, but of his father's concubine; beſides ſome think ſuch only are intended who were born of ſtrangers and not *Iſraelites*: *even unto his tenth generation, ſhall he not enter into the congregation of the Lord*; which ſeems as if he might at the eleventh; but it is generally interpreted never, as is gathered from the following verſe, and from the tenth number, being an abſolute and perfect one; yet according to the *Jewiſh* writers there were ways and means by which their poſterity became legitimate; ſo they ſay, baſtards may be purified (or legitimated) how? if one marries a ſervant maid, the child is a ſervant, who if he becomes free, (his) ſon is a free man[l].

℣. 3. *An Ammonite or Moabite ſhall not enter into the congregation of the Lord*, &c.] Or marry an *Iſraelitiſh* woman, as *Jarchi*, and ſo the *Targum* of *Jonathan*, "the male *Ammonites* and *Moabites* are not fit to take a wife of the congregation of the Lord"; for the *Jews* reſtrain this to men, becauſe it is, as *Aben Ezra* obſerves, an *Ammonite*, not an *Ammoniteſs*, a *Moabite*, not a *Moabiteſs*; they allow that females of thoſe nations might be married to *Iſraelites*, that is, provided they were proſelyteſſes, as *Ruth* was[m]: *even to their tenth generation ſhall they not enter into the congregation of the Lord for ever*; that is, not only to the tenth generation, but for ever; and this law was underſtood as in force in *Nehemiah*'s time, which was more than ten generations from the making of it; though now as theſe nations are no more a diſtinct people, they ſuppoſe it is no longer binding[n].

℣. 4. *Becauſe they met you not with bread and with water*, &c.] To ſupply them therewith, either as a gift, which was a piece of humanity to ſtrangers and travellers, or rather to ſell unto them, for on no other terms did the *Iſraelites* deſire their bread and their water: *in the way when ye came forth out of Egypt*; not as ſoon as they came forth from thence, for it was near forty years after; but it was while they were in the way from thence, as they were journeying to the land of *Canaan*, and ſo were travellers, and ſhould have had kindneſs ſhewn them as ſuch; for though they needed not bread and water, God providing both for them, yet this does not excuſe the inhumanity of theſe people: the words are to be underſtood by way of diſtribution; this charge here only belongs to the *Ammonites*, for it appears that the *Moabites* did give them bread and water for money, ch. ii. 28, 29. as what follows belongs peculiarly to the *Moabites* and not the *Ammonites*: *and becauſe they hired againſt thee Balaam the ſon of Pethor of Meſopotamia, to curſe thee*; this the *Moabites* did in conjunction with the *Midianites*, but the *Ammonites* had no concern in it; ſee *Numb.* xxii. 7. it was not therefore becauſe the *Moabites* and *Ammonites* were born in inceſt that they were forbidden entrance into the congregation of the Lord; which might have been thought to have been the reaſon of it, theſe inſtances following upon the former, had not theſe reaſons been aſſigned.

℣. 5. *Nevertheleſs the Lord thy God would not hearken unto Balaam*, &c.] To his ſolicitations, and the methods he took to prevail on the Lord to ſuffer him to curſe *Iſrael*, which he gladly would have done for the ſake of *Balak*'s reward: *but the Lord thy God turned the curſe into a bleſſing unto thee*; in the very mouth of *Balaam*, as the *Targum* of *Jonathan*; for when he opened his mouth and *Balak* expected he would have curſed *Iſrael*, and he intended it, could he have been permitted, the Lord over-ruled his tongue, and put ſuch words into his mouth, that inſtead of curſing *Iſrael*, he bleſſed him; ſee *Numb.* xxiii. 11. *becauſe the Lord thy God loved thee*; and therefore would not ſuffer them to be curſed; for whom the Lord loves they are bleſſed, and ſhall be ſo in time and to eternity.

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[f] Hilchot Iſſure Biah, c. 16. §. 8.

[g] Targum Jon. in loc. Miſn. Yebamot, c. 8. §. 2, 4, 5, 6. Maimon. Moreh Nevochim, par. 3. c. 49.

[h] Ibid.

[i] Bartenora in Miſn. Kidduſhin, c. 3. §. 12.

[k] Miſn. ib. & Miſn. Yebamot, c. 4. §. 13. Jarchi & Aben Ezra in loc.

[l] Miſn. Kidduſhin, c. 3. §. 13.

[m] Miſn. Yebamot, c. 8. §. 3.

[n] Miſn. Yadaim, c. 4. §. 4.

ỳ. 6. *Thou ſhalt not ſeek their peace nor their proſperity all thy days for ever.*] Not that they were to retain malice towards them, or indulge a ſpirit of revenge, or not do them any good offices in a private way, which is contrary to the law of love; nor does this contradict any offices of kindneſs and friendſhip that might be performed in a perſonal way; ſo we find that *David* had a kindneſs for *Hanun* the *Ammonite*, and ſhewed it, though ill rewarded for it, yet is not blamed for doing it; 2 *Sam.* x. 2. for theſe words reſpect not perſons in a private capacity, but the people of *Iſrael* as a body politic, who, as ſuch, were not to carry on trade and commerce with thoſe people, nor intermarry with them, nor make leagues and enter into alliances with them; the reaſon of which was, becauſe being very near neighbours to them, had there not been ſuch a law, as a wall of partition between them, they might have become very familiar, and ſo have learnt their evil ways and cuſtoms, which this was deſigned to prevent: the *Jews* reſtrain [o] this to overtures and proclamations of peace, which they were not to make with theſe nations, as they were directed to do when they went out to war with others, ch. xx. 10.

ỳ. 7. *Thou ſhalt not abhor an Edomite*, &c.] Or an *Idumean*, the deſcendants of *Eſau*, whoſe name was *Edom*, *Gen.* xxv. 30. the *Targum* of *Jonathan* adds, "that comes to be made a proſelyte"; he was not to be rejected with abhorrence, becauſe of the old grudge between *Jacob* and *Eſau*, and which was become national in their poſterity: *for he is thy brother*; the *Iſraelites* and the *Edomites* were neareſt a-kin to each other of all the nations; for *Jacob* and *Eſau* were own brothers by father's and mother's ſide, yea were twin-brothers; the relation was very near: *thou ſhalt not abhor an Egyptian*; that comes to be made a proſelyte alſo, as the ſame *Targum*; though the *Iſraelites* were ſo ill uſed by them, their lives made bitter with hard bondage, and their male infants ſlain by them, and they for a long time refuſed their liberty to depart: *becauſe thou waſt a ſtranger in his land*; and at firſt received many favours and kindneſſes from them, being ſupported and ſupplied with proviſions during a long famine; and had one of the richeſt and moſt fruitful parts of the country aſſigned them to dwell in; and old favours were not to be forgotten, though they had been followed with great unkindneſs and cruelty.

ỳ. 8. *The children that are begotten of them*, &c.] Of ſuch as became proſelytes: *ſhall enter into the congregation of the Lord, in their third generation*; not in the third generation from the time that this law was made, but from the time that any of them ſhould embrace the true religion; their ſons were the ſecond generation, and their grandchildren the third; and ſuch might be admitted into the congregation, and be reckoned as of them, both in their civil and church-ſtate, and be capable of ſerving even offices among them, and of marriage with them, as the *Targum* of *Jonathan*; which ſome of the *Jews* interpret of males only, for females, according to them, might be married immediately as ſoon as made proſelytes, in which way they account for the lawfulneſs of *Solomon*'s marriage of *Pharaoh*'s daughter [p].

ỳ. 9. *When the hoſt goeth forth againſt thine enemies*, &c.] An army of ſoldiers march in order to meet the enemy and fight him: *then keep thee from every wicked thing*; the *Targum* of *Jonathan* adds by way of explanation, "from ſtrange worſhip, uncovering of nakedneſs, and from ſhedding innocent blood"; that is, from idolatry, uncleanneſs of every ſort, and murder; and all other wickedneſſes ought to be abſtained from at all times by all perſons, but eſpecially by ſoldiers in ſuch a circumſtance, juſt going to battle; ſince ſin committed weakens natural courage, as it loads the conſcience with guilt; and ſince victory and ſucceſs, which depend upon the bleſſing of God on arms, cannot be reaſonably expected, where vices of all ſorts are indulged and abound; and eſpecially ſeeing ſuch are about to expoſe their lives to the utmoſt danger, and know not but that in a few hours they muſt exchange this life for another, and appear before God the judge of all, againſt whom they ſin; and yet how little are theſe things thought of by ſuch in common! it was the wiſdom of the *Jewiſh* legiſlature, which was of God, to inculcate ſuch things into the minds of their ſoldiers.

ỳ. 10. *If there be among you any man that is not clean*, &c.] Any unclean perſon in the army, that was even ceremonially unclean in any of the inſtances the law makes ſo, one of which put for the reſt is mentioned: *by reaſon of uncleanneſs that chanceth him by night*; through pollution by a nocturnal flux, as the *Septuagint* verſion, or a gonorhea, an involuntary one, occaſioned by impure thoughts and imaginations in dreams; the ſame caſe as in *Lev.* xv. 16. *then ſhall he go abroad out of the camp*; out of the army, leſt others ſhould be defiled by ſuch; they not having houſes to retire to, and chambers to keep themſelves in ſeparate from others, as when at home: *he ſhall not come within the camp*; that is, not till he has done what is preſcribed him in the next verſe. *Jarchi* ſays he might not come into the camp of the *Levites*, and much leſs into the camp of God.

ỳ. 11. *But it ſhall be when evening cometh on*, &c.] When the day declines and it is near ſunſetting: *he ſhall waſh* himſelf *with water*; dip himſelf all over in water, not only waſh his garments but his fleſh: *and when the ſun is down he ſhall come into the camp again*; and take his place and rank in the army. Now if all this was neceſſary on account of ceremonial uncleanneſs, which as much as poſſible was to be avoided, how much more careful were they to be of moral uncleanneſs, as fornication, adultery, and all ſorts of debauchery and lewdneſs? and yet nothing more frequent among thoſe that are of the military order; it would be well if there was no occaſion for the reproach *Maimonides* [q] caſts upon the camps of the heathens, among whom, no doubt, he means chriſtians, if not principally; when he obſerves that theſe orders were given, that this might be deeply fixed in the mind of every one, that their camp ought to be holy as the ſanctuary of God, and not like the camps of the *Gentiles*, in which abound corruptions of all kinds, tranſgreſſions, rapines, thefts and other ſins.

ỳ. 12. *Thou ſhalt have alſo a place without the camp*, &c.] A place prepared, as the *Targums* of *Onkelos* and *Jonathan*, provided on purpoſe for the uſe hereafter ſuggeſted; ſo *Ben Melech*: *whither thou ſhalt go forth abroad*; to do the neceſſities of nature, which they were to do without the camp, not in any place they thought fit and moſt convenient, but what was appointed for that purpoſe.

ỳ. 13.

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[o] Hilchot Melachim, c. 6. §. 6.

[p] Vid. Kimchi in 1 Reg. 3. 1. & Miſn. Yebamot, c. 8. §. 3.

[q] Moreh Nevochim, par. 3. c. 41.

℣. 13. *And thou ſhalt have a paddle upon thy weapon*, &c.] A nail or ſpike, ſome kind of inſtrument to make a hole in the ground with, which was faſtened to the ſword upon their loins; which was to be inſtead of a ſpade or mattock to dig with: *and it ſhall be when thou ſhalt eaſe thyſelf abroad*; without the camp, in the place appointed for that uſe, whenever nature required ſuch an action to be performed; *thou ſhalt dig therewith*; with the paddle, an hole in the earth: The *Eſſenes* uſed, according to *Joſephus*, to make it a foot deep with a ſpade or mattock, and to every one that was newly admitted among them, a little pickax was given for that purpoſe [r]: *and ſhalt turn back*; having eaſed nature: *and cover that which cometh from thee*; their dung, with the earth they dug out of the hole they made. This law was made to preſerve modeſty and decency becoming men, and not act like brute beaſts, as well as cleanlineſs in the camp and the health of themſelves and their fellow-ſoldiers; and that they might not be offenſive to the ſmell, as well as pernicious to the health of one another; and eſpecially for a reaſon that follows in the next verſe; ſo *Maimonides* [s] ſays the intention of this law is eſpecially cleanlineſs, and to avoid naſtineſs, filthineſs, and impurities of every kind, that men might not be like the brute animals.

℣. 14. *For the Lord thy God walketh in the midſt of thy camp*, &c.] In the tabernacle, which moved when the hoſt marched after the camps of *Judah* and *Reuben*, and before thoſe of *Ephraim* and *Dan*, in the midſt of them: this was the poſition of it whilſt in the wilderneſs, and afterwards when they came into the land of *Canaan*, and went to war with their enemies, the ark ſometimes went with them, the ſymbol of the divine preſence; and here it is made a reaſon why they ſhould avoid all uncleanneſs, ſince the holy God, or that token of his preſence, was in the midſt of them: *to deliver thee, and give up thine enemies before thee*; to ſave them from falling into the hands of their enemies, and to deliver their enemies into their hands, which depended not upon their numbers, ſtrength and ſkill, but on the preſence, providence, and power of God with them; wherefore, as the above writer [t] obſerves by theſe actions (of purity and cleanlineſs) God meant to confirm the faith of thoſe that engaged in war, that the divine majeſty dwelt among them; for which reaſon ſuch orders were ſtrictly to be obſerved by them: *therefore ſhall thy camp be holy*; both in a moral and ceremonial ſenſe: *that he ſee no unclean thing in thee*; whether natural, moral or ceremonial; the word here uſed ſignifies ſuch nakedneſs as is forbidden to be uncovered, *Lev.* xviii. Hence *Maimonides* [u] applies it to whoredom; for he ſays, "by this phraſe God meant to deter and dehort from whoredom, which is too uſual and common among ſoldiers, as long as they are abſent from their own houſes; that therefore we may be delivered and abſtain from thoſe impure works, God has commanded ſuch things to be done, which may bring to our remembrance that his glory dwels in the midſt of us": *and turn away from thee*; and ſo they fall into the hands of their enemies, and become an eaſy prey to them, their God having forſaken them; and that this might not be their caſe, care ſhould be taken not to offend him, and cauſe him to depart from them.

℣. 15. *Thou ſhalt not deliver unto his maſter, the ſervant which is eſcaped from his maſter unto thee.*] That is, one that has been uſed ill by a cruel and tyrannical maſter, and was in danger of his life with him, or of being lamed by him, and therefore obliged to make his eſcape from him on that account; ſuch an one when he fell into the hands of an *Iſraelite* was not to be taken and bound, and ſent back to his maſter again, but was to be retained till his maſter's anger ſubſided; or however until inquiry could be made into the cauſe of the difference between him and his maſter, and matters be made up between them to mutual ſatisfaction; or if it appeared that the flight of the ſervant was juſt, and it was not ſafe for him to return to his maſter, then he was to be uſed as hereafter directed; for it cannot be thought that this law was made to encourage and protect every idle, diſobedient and fugitive ſervant, which would be very ſinful and unjuſt: the *Jewiſh* writers generally underſtand it of the ſervants of idolaters fleeing for the ſake of religion; *Onkelos* renders it, "a ſervant of the people", of heathen people; the *Targum* of *Jonathan* is, "thou ſhalt not deliver a ſtranger (*i. e.* a proſelyte of righteouſneſs, as *Maimonides* [w] calls this ſervant) into the hands of thoſe that worſhip idols, but he ſhall be delivered by you, that he may be under the ſhadow of my *Shekinah*, becauſe that he fled from the worſhip of his idol." *Jarchi* makes mention of another ſenſe; that it may be underſtood of "a *Canaanitiſh* ſervant of an *Iſraelite* that flees (from his maſter) without the land, where he was not obliged to go with him, and ſerve him againſt his will; but I ſuppoſe a proſelyte is meant"; and much more then will this hold good of an *Hebrew* ſervant in ſuch circumſtances. *Aben Ezra* interprets this of a ſervant not an *Iſraelite*, who in time of war flees from his maſter not an *Iſraelite* alſo, unto the camp of *Iſrael*, and that for the glory of the divine name which is called upon *Iſrael*; ſuch an one, though a ſervant, might not be delivered to his maſter.

℣. 16. *He ſhall dwell in thee, even among you*, &c.] This ſeems to confirm the ſenſe of it, being a ſtranger, a proſelyte-ſervant that is here ſpoken of, ſince the law provides for his dwelling among the *Iſraelites*: *in that place he ſhall chuſe, in one of thy gates where it liketh him beſt*; he was not to be detained by the perſon that took him up in his own houſe, or be obliged to dwell in any certain place under a reſtraint, but he might take up his abode in any of the cities of *Iſrael*, which would be moſt for his good, profit and advantage: *thou ſhalt not oppreſs him*; by words, as the *Targum* of *Jonathan* adds, "calling him a fugitive ſervant, or by any opprobrious name."

℣. 17. *There ſhall be no whore of the daughters of Iſrael*, &c.] The word for *whore* is *Kedeſhah*, which properly ſignifies an *holy* one; and here, by an *Antiphraſis*, an unholy, an impure perſon, one that is defiled by man; ſee the note on *Gen.* xxxviii. 18. *Jarchi* interprets the word, one that makes herſelf common, that is ſanctified, or ſet apart; that is, one that ſeparates herſelf for ſuch ſervice, and proſtitutes herſelf to every one that paſſes by: but ſome underſtand this not of common harlots in the ſtreets, but of ſacred whores, or ſuch as were conſecrated to heathen deities, as ſuch there were to *Venus*. *Strabo* [x] tells us, that the temple of *Venus* at *Corinth* was ſo rich, that more than a thouſand of thoſe ſacred harlots were kept, whom men and women had devoted to that goddeſs; and ſo a multitude of the ſame ſort were at *Comana*, which he calls little *Corinth* [y]; now theſe of all harlots being the moſt abominable, are forbidden to be among the daughters of *Iſrael: nor a ſodomite of the ſons of Iſrael*; by the ſame rule that *Kedeſhah* is rendered a whore in the preceding clauſe, *Kadeſh* ſhould be rendered an whoremonger here, as in the *Septuagint* and *Vulgate Latin* verſions; though *Aben Ezra* interprets it paſſively, one that is lain with, and *Jarchi* one that is prepared to lye with a male, that proſtitutes his body in this unnatural way; and it looks as if there were ſuch ſort of perſons ſacred to idols, ſince we read of the houſes of the *Sodomites*, which were by, or rather in the houſe of the Lord, 2 *Kings* xxiii. 7.

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[r] De Bello Jud. l. 2. c. 8. §. 9.
[s] Moreh Nevochim, par. 3. c. 41.
[t] Ibid.
[u] Ibid.
[w] Hilchot Abadim, c. 8. § 11.
[x] Geograph. l. 8. p. 261.

℣. 18. *Thou ſhalt not bring the hire of a whore,* &c.] Which was given to her as a reward for the uſe of her body: *or the price of a dog*; not of the firſt-born of a dog, the price for the redemption of it, as ſome; nor for the loan of a hunting dog, or a ſhepherd's dog for breed, as *Joſephus* [z] interprets this law. *Abarbinel* underſtands it figuratively, of a ſodomite comparable to a dog, for his uncleanneſs and impudence; ſee *Rev.* xxii. 15. and the price of ſuch an one, the gain he got by the proſtitution of his body to unnatural luſts; and ſo as the hire of a whore anſwers to one in the preceding verſe, the price of a dog to a ſodomite here; and in this he is followed by ſome, nor is it a ſenſe to be deſpiſed; though the *Jews* [a] underſtand it literally of a dog, and of the exchange of another creature with that; ſo *Onkelos* renders it, "the exchange of a dog:" now neither of theſe might a man bring *into the houſe of the Lord thy God for any vow*; that is, when a man vowed to offer any ſacrifice to the Lord, it was not to be any thing that was given to a whore as her hire; as for inſtance, as *Jarchi*, if he gave her for her hire a lamb, it was not fit to be offered; which agrees with the *Jewiſh* [b] canons, "what is the hire of a whore? if one ſays to a whore, take this lamb for thy hire, though 100, they are all forbidden; and ſo if one ſays to his neighbour, Lo this lamb is thine, that thine handmaid may lye with my ſervant, *Rabbi* ſays it is not the hire of a whore, but the wiſe men ſay it is. — If he gives her money, lo this is free; wines, oils and fine flour, and the like, that are offered on the altar are forbidden; (but the commentators ſay [c], wheat, olives and grapes, out of which fine flour, oil, and wine are made, are free) if he gives her conſecrated things, lo theſe are free, birds, they are forbidden". Now this law ſeems to be made in oppoſition to the cuſtoms and practices of the *Phœnicians* and *Canaanites*, whoſe land the *Iſraelites* were going to inhabit; whoſe women, as we are told [d], uſed to proſtitute themſelves in the temples of their idols, and dedicate there the hire of their bodies to their gods, thinking thereby to appeaſe their deities and obtain good things for themſelves; and the like did the *Babylonians* and *Aſſyrians*; ſee the note on *Mic.* i. 7. ſo it is aſked [e], "What is the price of a dog? if a man ſays to his neighbour, take this lamb for that dog; ſo if two partners divide, one takes ten (lambs) and the other nine and a dog; what is in lieu of the dog is forbidden, but thoſe that are taken with him are free": a whore and a dog are fitly put together, becauſe both are libidinous, impure and impudent; perhaps the vileneſs and baſeneſs of the creature is chiefly regarded in this law, to keep up the credit and veneration of ſacrifices as ſacred things; and it may be in reference to the worſhip of this creature, as by the *Egyptians*, who are ſaid to worſhip a dog, their god *Anubis* [f], the image of which had a dog's head on it; or to it's being offered in ſacrifice to idols, as it was by others; the *Colophonians* ſacrificed the whelps of dogs to their goddeſs *Enodius*, as others did to *Enyalius* or *Mars* [g]: *for even both theſe are an abomination to the Lord thy God*; both the hire of the whore and the price of the dog, when brought as a ſacrifice to him; the one being a breach of the moral law, and the other tending to bring into contempt the ſacrifices of the ceremonial law, if not a favouring idolatry, than which nothing is more abominable to God, who cannot endure any thing evil, baſe and impure.

℣. 19. *Thou ſhalt not lend upon uſury to thy brother,* &c.] One of the ſame nation and religion, and who is in poor and neceſſitous circumſtances, and wants either food for himſelf and family, or money to carry on his huſbandry, till ſuch times as the fruits of his ground will bring him in a ſufficiency for his ſupport, and the payment of what he borrows, and which is to be lent him without any intereſt: as the *Jews* were chiefly employed in huſbandry, and not merchandize, they had but little occaſion to borrow, and when they did could not afford to pay intereſt, as perſons concerned in merchandize, whoſe gains are great, are able to do; and it is but reaſonable that ſuch perſons ſhould; but that the *Iſraelites*, when poor and in diſtreſs, might not be bowed down under their burdens, this law is made for their relief: *uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury*; this takes in all ſorts of uſury, whether what is lent be money or food, or any thing elſe, no intereſt was to be taken for it; ſee the notes on *Lev.* xxv. 36, 37.

℣. 20. *Unto a ſtranger thou mayeſt lend upon uſury,* &c.] To any *Gentile*, though ſome *Jewiſh* writers except the *Edomites* and *Iſhmaelites*, as being brethren, and reſtrain it to the ſeven nations of *Canaan*; but it ſeems to deſign one that was not an *Iſraelite*, or a proſelyte of righteouſneſs, and eſpecially to regard ſuch that traded and merchandized, as the *Gentiles* very much did, and eſpecially their neighbours the *Phœnicians*; and of ſuch it was lawful to take intereſt, as it was but reaſonable, when they gained much by the money they lent them, and as it is but reaſonable ſhould be the caſe among Chriſtians in ſuch circumſtances; this is to be regarded not as a precept, but as a permiſſion: *but unto thy brother thou ſhalt not lend upon uſury*; which is repeated, that it might be taken notice of, and carefully obſerved: *that the Lord thy God may bleſs thee in all that thou ſetteſt thine hand unto, in the land whither thou goeſt to poſſeſs it*; for, their charity, humanity, and the kind uſage of their poor brethren in diſtreſs, would not paſs unnoticed by the Lord; but he would make the land they tilled fruitful, and their vineyards and olive-yards to produce abundance, and their flocks and their herds to increaſe greatly, which would be a ſufficient and over-recompence for all that they had freely lent unto their Brethren, without taking any uſury of them.

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[y] Geograph. l. 12. p. 385.

[z] Antiq. l. 4. c. 8. §. 9.

[a] In R. Sol. Urbin. Ohel Moed, fol. 28. 2.

[b] Miſn. Temurah, c. 6. §. 2, 4.

[c] Maimon. & Bartenora in ib.

[d] Athanaſius contra Gentes, p. 21.

[e] Miſn. ut ſupra, §. 3.

[f] Oppida tota canem venerantur, Juvenal. Satyr. 15. l. 8. latrator Anubis,—Virgil. Æneid, l. 8. prope finem.

[g] Pauſanias in Laconic. ſive, l. 3. p. 188.

℣. 21. *When thou ſhalt vow a vow unto the Lord thy God*, &c.] Which muſt be of things in a man's power to perform, and of what are lawful to be done, and according to the mind and will of God revealed in his word, and agreeable to the manner of worſhip preſcribed by him; as that he will offer ſuch a ſacrifice, a free will offering to him, and the like, beſides what he was bound to do, or give ſuch and ſuch things for the repair of the ſanctuary, or for the relief of the poor; ſee the note on *Numb.* xxx. 2. This law is thought by *Aben Ezra* to be repeated on the mention of the hire of a whore, &c. being forbidden to be brought for a vow, ℣. 18. *thou ſhalt not ſlack to pay it*; or delay the payment of it, but do it immediately; ſince zeal and affection might abate, and there might not be hereafter an ability to perform, or death might come and prevent it; the *Targum* of *Jonathan* adds, at the three feaſts, that is, of the paſſover, pentecoſt and tabernacles; and the *Jewiſh* writers [h] ſay, that no man tranſgreſſes this precept reſpecting the delay of paying a vow, until the three feaſts have paſſed: *the Lord thy God will ſurely require it of thee*; exact the payment of it, and expect it, inſiſt upon the performance of it, and puniſh for neglect: *and it would be ſin in thee*; guilt of ſin would be contracted and puniſhment inflicted; *Aben Ezra* interprets it of the latter.

℣. 22. *But if thou ſhalt forbear to vow*, &c.] That a man might do, though there was ability; it was expected indeed that men ſhould vow and bring freewill-offerings in proportion to their ability; whether they were of the greater ſort, of the herd and flock, or of fowls, or even of fine flour, theſe were acceptable to the Lord: but if they were not vowed and brought, *it ſhall be no ſin in thee*; no charge of guilt be brought or puniſhment laid; it ſhould not be reckoned a crime, nor be puniſhable in any reſpect, and eſpecially where there was a willing mind and no ability; otherwiſe negligence, niggardlineſs, and ingratitude are not well-pleaſing in the ſight of God.

℣. 23. *That which is gone out of thy lips, thou ſhalt keep and perform*, &c.] Which were in their power to perform and lawful to do; and this is obſerved to make them watchful and cautious, and not be raſh in making vows, ſince when once they were made, an exact and rigid performance of them was expected; ſee *Eccl.* v. 4, 5. even *a freewill-offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth*; be it what it will, as to the matter of it, it was to be paid, and in the manner as it was vowed and promiſed. *Aben Ezra* obſerves, that every vow is a freewill-offering, but not every freewill-offering a vow; the *Targum* of *Jonathan* enumerates the ſeveral things to be performed, ſin-offerings, treſpaſs-offerings, burnt-offerings and oblations of holy things, and drink-offerings, and gifts of the houſe of the ſanctuary, and alms to the poor.

℣. 24. *When thou comeſt into thy neighbour's vineyard*, &c.] To take a walk in it for recreation, and to ſee how the vines flouriſh, and what ſort of fruit and what quantity of it they bear; being invited thither by the owner, or occaſionally paſſing that way ſtept in, and even it may be on purpoſe to taſte the fruits of the vine and quench thirſt and ſatiſfy appetite: *then thou mayeſt eat grapes thy fill, at thine own pleaſure*; as many as they would, till nature was ſatisfied: *but thou ſhalt not put any in thy veſſel*; to carry away, to be eaten by them or theirs at another time and place; they were to put none into their pockets or into their baſkets, as the *Targum* of *Jonathan*, or whatſoever veſſel they might have with them in the vineyard. *Jarchi* ſays, the ſcripture ſpeaks of a workman, and only at the time of gathering the grapes, when he was putting into his maſter's veſſels, and might not put any into his own, and carry away; ſo the *Jewiſh* writers [i] generally interpret it of a workman only, and of his eating thoſe things in which he works, and not of ſuch as paſs by the way; ſo the *Targums*: and there are many traditions in the *Miſnah* [k] concerning this affair; as that by this law a workman might eat whilſt in his work, as the ox may whilſt it is treading out the corn, and when his work is perfect; and that he may eat of what he is employed about, only if he is at work upon figs, he may not eat of grapes; and if on grapes, he may not eat of figs, nor might he eat more than his hire came to; and that he might make a covenant for his ſon and daughter, ſervant and handmaid adult (that they ſhall take money and not eat) and for his wife, becauſe they are endowed with knowledge; but not for his ſon and daughter, ſervant and maid-ſervant minors, becauſe they are not: but *Joſephus* [l], their countryman, better interprets this law, who ſays, that travellers, or thoſe that paſſed by the way, were not forbidden taſting ripe fruits, and even were permitted to fill themſelves with them as if their own, whether they were of the country or ſtrangers.

℣. 25. *When thou comeſt into the ſtanding-corn of thy neighbour*, &c.] Paſſeſt through it to go to ſome other place, the road lying through it, as it often does through ſtanding-corn; ſo Chriſt and his diſciples are ſaid to go through the corn, *Matt.* xii. 1. but *Jarchi* ſays, this ſcripture ſpeaks of a workman alſo, and ſo the *Targum* of *Jonathan*, "when thou goeſt in to take thine hire according to work in thy neighbour's ſtanding-corn;" but the other ſenſe is beſt, and is confirmed and illuſtrated by the inſtance given, as well as beſt agrees with what follows: *then thou mayeſt pluck the ears with thine hand*; the ears of wheat, and rub them, to ſeparate the grain from the huſk or beard, and eat it, as did the diſciples of Chriſt, *Luke* vi. 1. to ſatisfy hunger: *but thou ſhalt not move a ſickle unto thy neighbours ſtanding-corn*; to cut it down and carry any of it off, which would have been an unjuſt thing.

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[h] Maimon. & Bartenora in Miſn. Roſhhaſhanah, c. 1. §. 1. & in Ediot, c. 7. §. 4.

[i] Maimon. and Bartenora in Miſn. Maaſerot, c. 2. §. 7.

[k] Miſn. Bava Metzia, c. 7. §. 2, 4, 5, 6.

[l] Antiq. l. 4. c. 8. §. 21.

CHAP. XXIV.

THIS chapter contains various laws concerning divorces, ℣. 1—4. the diſcharge of a new-married man from war and buſineſs, ℣. 5. about taking pledges, ℣. 6, 10—13. man-ſtealing, ℣. 7. the plague of leproſy, ℣. 8, 9. and giving ſervants their hire in due time, ℣. 14, 15. concerning doing juſtice in capital caſes, and towards the ſtranger, fatherleſs, and widow, ℣. 16, 17, 18. and of charity to the poor, in allowing them the forgotten ſheaf, and the gleanings of their olive-yards and vineyards, ℣. 19—22.

℣. 1. *When a man hath taken a wife and married her*, &c.] That is, when a man has made choice of a woman for his wife, and has obtained her conſent, and the conſent of her parents; and has not only betrothed her, but taken her home, and conſummated the marriage: *and it come to paſs that ſhe find no favour in his eyes*; is not agreeable to him, he takes no delight in her perſon, nor pleaſure in her company and converſation; but, on the contrary, his affections are alienated from her, and he can't bear the ſight of her: *becauſe he hath found ſome uncleanneſs in her*; ſomething that he diſliked, and was diſagreeable to him, and which made their continuance together in the marriage-ſtate very uncomfortable; which led him on to be very ill-natured, ſevere, and cruel to her; ſo that her life was expoſed to danger, or at leaſt become very uneaſy; in which caſe a divorce was permitted, both for the hardneſs of the man's heart, and in favour of the woman, that ſhe might be freed from ſuch rigorous uſage. This word *uncleanneſs* does not ſignify adultery, or any of the uncleanneſſes forbidden in *Lev.* xviii. becauſe that was puniſhable with death, when it could be proved; and where there was only a ſuſpicion of it, the huſband might make uſe of the bitter water; though the houſe of *Shammai* ſeem to take it in this ſenſe; for they ſay a man might not divorce his wife unleſs he found in her ſome unclean thing, ſomething diſhoneſt and wicked, and which they ground upon theſe words; but the houſe of *Hillell* ſay, if ſhe burnt his food, or ſpoiled it by over-ſalting, or over-roaſting it; and *Akiba* ſays, even if he found another woman more beautiful than her, or more agreeable to him. But neither his ſenſe, nor that of the houſe of *Shammai*, are approved of by the *Jews* in general, but that of the houſe of *Hillell*[m]; and they ſuppoſe a man might divorce his wife for any ill qualities of mind in her, or for any ill or impudent behaviour of hers; as if her huſband ſaw her go abroad with her head uncovered, and ſpinning in the ſtreets, and ſo ſhewing her naked arms to men; or having her garments ſlit on both ſides; or waſhing in a bath with men, or where men uſe to waſh, and talking with every man, and joking with young men; or her voice is ſonorous and noiſy; or any diſeaſe of body, as the leproſy, and the like; or any blemiſhes, as warts, are upon her; or any diſagreeable ſmell, that might ariſe from any parts of the body, from ſweat, or a ſtinking breath[n]: *then let him write her a bill of divorcement*; *Jarchi* ſays, this is a command upon him to divorce her, becauſe ſhe finds not favour in his eyes; and ſo the *Jews*[o] generally underſtand it, and ſo they did in the time of *Chriſt*, *Matt.* xix. 7. whereas it was no more than a permiſſion, for reaſons before given. A man might not diſmiſs his wife by word of mouth, which might be done haſtily, in a paſſion, of which he might ſoon repent; but by writing, which was to be drawn up in form; and, as the *Targum* of *Jonathan*, before the ſanhedrim, in a court of judicature, which required time, during which he might think more of it, and either recede from his purpoſe before the caſe was finiſhed, or do it upon mature deliberation, and a firm reſolution. The *Jews* ſay[p] many things of the witneſſes before whom it was to be written and ſealed, and at what time, and upon what, and with what it was to be written, and who were proper perſons to write it or not, in a treatiſe of theirs called *Gittin*, or divorces. In the *Hebrew* text this bill is called a *bill of cutting off*[q]; becauſe the marriage was reſcinded, and man and wife were cut off and ſeparated from one another for ever; of the form of ſuch a bill, ſee the note on *Matt.* v. 31. *and give it in her hand*; which was to be done before witneſſes, and which is one of the ten things requiſite to a divorce[r]; though it made no difference whether it was delivered by himſelf, or by a meſſenger; or whether to her, or to her deputy, appointed by her before witneſſes; or whether it was put into her hand, or in her boſom, ſo be it that ſhe was but poſſeſſed of it; with which agrees the *Jewiſh* canon, "if he caſts a bill to his wife, and ſhe is within the houſe, or within the court, ſhe is divorced;—if he caſts it into her boſom, or into her work-baſket, ſhe is divorced[s]": *and ſend her out of his houſe*; which was a viſible token and public declaration of her divorce; beſides, were ſhe to be continued in his houſe afterwards, it would give ſuſpicion of cohabitation, which after a divorce was not lawful.

℣. 2. *And when ſhe is departed out of his houſe*, &c.] With her bill of divorce, by which departure out of his houſe it is notified to all: *ſhe may go and be another man's wife*; it was permitted her to marry another man, ſhe being by her divorce freed from the law of her former huſband; and who indeed in expreſs words contained in the divorce, gave her leave ſo to do; which ran thus, "thou art in thine own hand, and haſt power over thyſelf to go and marry any other man whom thou pleaſeſt; and let no man hinder thee in my name, from this day forward and for ever; and lo, thou art free to any man;" ſee the note on *Matt.* v. 31.

℣. 3. *And if the latter huſband hate her*, &c.] Or leſs loves her than another woman, and ſhe is diſliked by him as ſhe was by her former huſband: *and write her a bill of divorcement, and giveth it into her hand, and ſendeth her out of his houſe*; as he had by this law a permiſſion, in like manner as her former huſband had; ſee the note on ℣. 1. *or if her latter huſband die, which took her to be his wife*; and ſhe ſurvives him; as ſhe is then by death looſed from the law of an huſband, ſhe may lawfully marry another man, but not her former huſband, as follows.

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[m] Miſn. Gittin, c. 9. §. 10. & Maimon. & Bartenora in ib.

[n] T. Bab. Gittin, fol. 90. 1. 2. Miſn. Cetubot, c. 7. §. 6, 7. & Maimon. & Bartenora in ib.

[o] T. Bab. Gittin, ut ſupra.

[p] Miſn. Gittin, c. 2. §. 2, 3, 4, 5.

[q] ספר כריתות libellum excidii, Montanus, Fagius; ſuccisionis, Munſter; abſciſſionis, Tigurine verſion.

[r] See Ainſworth in loc.

[s] Miſn. Gittin, c. 8. §. 1.

℣. 4. *Her former huſband which ſent her away may not take her again to be his wife*, &c.] Though ever ſo deſirous of it, and having heartily repented that he had put her away: this is the puniſhment of his fickleneſs and inconſtancy, and was ordered to make men cautious how they put away their wives; ſince when they had ſo done, and they had been married to another, they could not enjoy them again even on the death of the ſecond huſband; yea, though ſhe was only eſpouſed to him, and he had never lain with her, as *Ben Melech* obſerves, it was forbidden the former huſband to marry her; though if ſhe had only played the whore, according to the ſame writer, and others[a], ſhe might return to him: *after that ſhe is defiled*; not by whoredom, for in that caſe ſhe was not forbidden, as it is interpreted, but by her being married to another man; when ſhe was defiled, not by him, or with reſpect to him, nor with regard to any other man, whom ſhe might lawfully marry after the deceaſe of her latter huſband; but with reſpect to her firſt huſband, being by her divorce from him, and by her marriage to another, entirely alienated and ſeparated from him, and ſo prohibited to him; and thus R. *Joſeph Kimchi* interprets this defilement of prohibition, things prohibited being reckoned unclean, or not lawful to be uſed: *for that is abomination before the Lord*; for a man to take his wife again, after ſhe had been divorced by him, and married to another man; and yet, ſuch is the grace and goodneſs of God to his backſliding people, that he receives them when they return unto him their firſt huſband, and forſake other lovers, *Jer.* iii. 1. *Hoſ.* ii. 7, 19. *and thou ſhalt not cauſe the land to ſin which the Lord thy God giveth thee for an inheritance*; ſince if this was allowed, that men might put away their wives, and take them again at pleaſure, and change them as often as they thought fit; no order could be obſerved, and the utmoſt confuſion in families introduced, and lewdneſs encouraged, and which would ſubject the land and the inhabitants of it to many evils and calamities, as the juſt puniſhment thereof.

℣. 5. *When a man hath taken a new wife*, &c.] A wife he has lately married, new to him, though a widow, as *Jarchi* obſerves; but the *Targum* of *Jonathan* ſays a virgin; however this is oppoſed to his old wife, and divorced; for this, as *Jarchi* and *Ben Melech* ſay, excepts the return of a divorced wife, who can't be ſaid to be a new one: *he ſhall not go out to war*; this is to be underſtood of a man that had not only betrothed, but married a wife; a man that had betrothed a wife, and not married her, who went out to war, might return if he would, ch. xx. 7. but one that had married a wife was not to go out to war: *neither ſhall be charged with any buſineſs*; as betrothed ones were; they, though they had a liberty of returning, yet they were to provide food and drink for the army, and to prepare or mend the highways, as *Jarchi* obſerves; but theſe were not obliged to ſuch things, nor even to keep watch on the walls of the city, or to pay taxes, as *Maimonides*[b] writes: *but he ſhall be free at home one year*; not only from all tributes and taxes, and every thing relative to the affairs of war, but from public offices and employments, which might occaſion abſence from home. *Jarchi* remarks, that his houſe or home comprehends his vineyard; and ſo he thinks that this reſpects his houſe and his vineyard, that if he had built a houſe and dedicated it, or planted a vineyard and made it common, yet was not to remove from his houſe becauſe of the neceſſities of war: *and ſhall chear up his wife which he hath taken*; or rejoice with his wife which he hath taken, and ſolace themſelves with love; and thereby not only endear himſelf to her, but ſettle his affections on her, and be ſo confirmed in conjugal love, that hereafter no jealouſies may ariſe, or any cauſe of divorce, which this law ſeems to be made to guard againſt. So it is ſaid[c], that *Alexander* after the battle at *Granicus* ſent home to *Macedonia* his new-married ſoldiers, to winter with their wives, and return at ſpring; which his maſter *Ariſtotle* had taught him, and as he was taught by a *Jew*.

℣. 6. *No man ſhalt take the nether or the upper Mill-ſtone to pledge*, &c.] The firſt word being of the dual number takes in both ſtones, wherefore *Vatablus* renders the words, "ye ſhall not take for a pledge both the mill-ſtones, nor indeed the uppermoſt;" which is the leaſt; ſo far ſhould they be from taking both, that they were not allowed to take the uppermoſt, which was the ſhorteſt, meaneſt, and lighteſt; and indeed if any one of them was taken, the other became uſeleſs, ſo that neither was to be taken: *for he taketh* a man's *life to pledge*; or with which his life is ſupported, and the life of his family; for if he has corn to ſupply them with, yet if his mill or mill-ſtones are pawned, he can't grind his corn, and ſo he and his family muſt ſtarve: and in thoſe times and countries they did, as the *Arabs* do to this day, as Dr. *Shaw*[d] relates, "moſt families grind their wheat and barley at home, having two portable mill-ſtones for that purpoſe; the uppermoſt whereof is turned round by a ſmall handle of wood or iron, that is placed in the rim;" and theſe mill-ſtones being portable, might be the more eaſily taken for pledges, which is here forbidden for the above reaſon; and this takes in any other thing whatever, on which a man's living depends, or by which he gets his bread[e].

℣. 7. *If a man be found ſtealing any of his brethren of the children of Iſrael*, &c.] Whether grown up or little, male or female, an *Iſraelite* or a proſelyte, or a freed ſervant; all, as *Maimonides*[f] ſays, are included in this general word *brethren*; though *Aben Ezra* obſerves, that it is added *of the children of Iſrael*, for explanation, ſince an *Edomite* is called a *brother*. Now, a man muſt be *found* committing this fact; that is, it muſt plainly appear, there muſt be full proof of it by witneſſes, as *Jarchi* explains this word: *and maketh merchandize of him*; or rather, uſes him as a ſervant, and employs him in any ſervice to the leaſt profit and advantage by him, even to the value of a farthing; yea, if he does but lean upon him, and he ſupports him, though he is an old man that is ſtolen; this is ſerving a man's ſelf by him, as *Maimonides*[g], which is what is forbidden as diſtinct from ſelling him as follows: *or ſelleth him*; to others; and both theſe, according to the above writer[h], uſing him for ſervice, and ſelling him, are neceſſary to make him guilty of death; not the one without the other; but reading them disjunctively, as we do, gives the better ſenſe of the words: *then that thief ſhall die*; by ſtrangling with a napkin, as the *Targum* of *Jonathan*; and ſo *Maimonides*[i] ſays, his death is by ſtrangling: *and thou ſhalt put evil*

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[a] Maimon. & Bartenora in Miſn. Sotah, c. 2. §. 6.

[b] Hilchot Melachim, c. 7. §. 10, 11.

[c] Arrian. Expedit. Alex. l. 1.

[d] Travels, p. 231. Edit. 2.

[e] Miſn. Bava Metzia, c. 9. §. 13.

[f] Hilchot Genibah, c. 9. §. 6.

[g] Ib. §. 2.

[h] Ib. §. 3.

[i] Ib. §. 1. So R. Sol. Urbin. Ohel Moed, fol. 67. 1. interprets it of Service.

away from among you; both him that does evil, as the *Targum* of *Jonathan*, and the guilt of it by inflicting due puniſhment for it; and ſo deter from ſuch practices, and prevent evil coming upon the body of the people, ſhould ſuch a ſin be connived at; ſee *Exod.* xxi. 16.

℣. 8. *Take heed in the plague of leproſy*, &c.] Whether in the bodies of men, or in houſes, or in garments, notto hide and conceal it; or, as *Jarchi*, weaken the ſigns of it, or cut out the bright ſpot; ſo the *Targum* of *Jonathan*: *that thou obſerve diligently, and do according to all the prieſts, the Levites, ſhall teach you*; according to the laws and rules given in ſuch caſes, whether they order to ſhut up perſons, houſes, or clothes, or pronounce unclean or clean; in all things they were to do as they directed, which appeared to be agreeable to the ſaid rules; for the judgment, management, and ordering of theſe things, belonged to the prieſts; of which ſee *Lev.* xiii. and xiv. *as I commanded them, ſo ſhall ye obſerve to do*; which ſhews that they were not to comply with their orders, and conform to them, any farther than they agreed with the commands of God, and the inſtructions he had given them in the places referred to.

℣. 9. *Remember what the Lord thy God did unto Miriam*, &c.] Who was ſtricken with leproſy for ſpeaking againſt *Moſes*, and was ſhut up ſeven days; and they are reminded of this inſtance, partly to warn them againſt entertaining evil ſuſpicions, and ſurmiſes of perſons in power and authority, and ſpeaking evil of them; and partly to expect that puniſhment would certainly be inflicted on them, ſhould they be guilty of the ſame crime; nor ſhould they think it hard, either to be ſmitten with leproſy, or to be ſhut up for it; ſince *Miriam*, a propheteſs, and the ſiſter of *Moſes*, was ſo uſed; and that when *by the way, after that ye were come out of Egypt*; when upon their journey, and were retarded in it, and obliged to ſtay at leaſt ſeven days before they could proceed on in it; ſee *Numb.* xii. 14, 15, 16.

℣. 10. *When thou doſt lend thy brother any thing*, &c.] Any ſum of money he ſtands in need of, or demandeſt a debt of him, as *Jarchi*; money he is indebted to thee, which is the ſenſe of the *ſeptuagint* verſion; and he is not able to pay it, but offers ſomething in pawn till he can pay it: *thou ſhalt not go into his houſe to fetch his pledge*; which would be an exerciſe of too much power and authority, to go into a neighbour's houſe, and take what was liked; and beſides, as no doubt he would take the beſt, ſo he might take that which the poor man could not ſpare: and indeed, according to the *Jewiſh* canons [k], he could not take any pledge at all, but with the knowledge, and by the leave, of the ſanhedrim, or court of judicature.

℣. 11. *Thou ſhalt ſtand abroad*, &c.] Without doors, in the ſtreet, as the *Targum* of *Jonathan*, whilſt the borrower or debtor looks out, and brings forth what he can beſt ſpare as a pledge: *and the man to whom thou doſt lend, ſhall bring out the pledge abroad unto thee*; now as, on the one hand, if the lender or creditor had been allowed to go in and take what he pleaſed for a pledge, he would chuſe the beſt; ſo, on the other hand, the borrower or debtor would be apt to bring the worſt, what was of the leaſt value and uſe; wherefore the *Jews* made it a rule that it ſhould be of a middling ſort, between both, leſt it ſhould be a diſcouragement and hindrance to lend upon pledges [l].

℣. 12. *And if the man be poor*, &c.] Which may be thought to be the caſe of every one that gives pledges for a debt he owes, or a ſum of money he borrows; yet there might be a difference: ſome might be ſo very deſtitute of goods and raiment in their houſes, that whatever they parted with was diſtreſſing to them, and they could not well do without it: *thou ſhalt not ſleep with his pledge*; nor keep it a night; but deliver it to him, before he went to bed, and laid himſelf down to ſleep.

℣. 13. *In any caſe thou ſhalt deliver him the pledge again, when the ſun goeth down*, &c.] If it was a night-covering, as *Jarchi* remarks; but if it was his day-clothes, he was to return it in the morning, when the ſun aroſe; and this was to be done every day, which muſt occaſion a great deal of trouble, and the pledge of little uſe; ſo that it ſeems as though they might as well be without it as have it, and lend freely; but the *Jews* ſay that there was an advantage by it; for it is ſaid in anſwer to ſuch a queſtion, "of what profit is the pledge? by this means the debt is not releaſed on the ſeventh year, (when all other debts were releaſed, ch. xv. 1, 2.) nor could the borrower diſpoſe of his goods to his children, but payment was made from the pledge after his death [m]:" now this delivery of the pledge at ſun-ſetting was ordered, *that he may ſleep in his own raiment*; have his night-covering to ſleep in, his pillow, and bolſter, and bedding to lie on, and bed-clothes to cover him; and indeed the clothes they wore were made in ſuch form, as would ſerve for covering to ſleep in at night, as well as to wear in the day; and ſuch is the clothing of the *Arabs* now, which they call *hykes*. "The uſual ſize of them (Dr. *Shaw* ſays [n]) is ſix yards long, and five or ſix feet broad, ſerving the *Arab* for a compleat dreſs in the day; and as they *ſleep in their raiment*, it ſerves likewiſe for his bed and covering by night:" *and bleſs thee*; for uſing him ſo mercifully and kindly, as to return him his pledge, which is ſo neceſſary to his comfortable repoſe in the night; and not only will he praiſe him, and ſpeak well of him for it, and give him thanks; but will pray to God to bleſs him in ſoul, body, and eſtate, for ſuch kindneſs ſhewn him: *and it ſhall be righteouſneſs unto thee before the Lord thy God*; not his juſtifying righteouſneſs before God, for by the deeds of the law ſhall no fleſh living be juſtified in his ſight; but it ſhall be owned and approved of, as a good and righteous action, and anſwerable to the intention of this law, which is, that mercy ſhould be ſhewn to perſons in diſtreſs; in which ſenſe the word *righteouſneſs* is ſometimes uſed, even for a merciful action, *Pſ.* cxii. 9. *Dan.* iv. 27. ſo alms is called δικαιοσυνη righteouſneſs, *Matt.* vi. 1. in ſome copies.

℣. 14. *Thou ſhalt not oppreſs an hired ſervant*, &c.] That is hired by the day, as appears by the following verſe; though the law may include ſuch as are hired by the week, or month, or year; neither of whom are to be oppreſſed by any means, and chiefly by detaining their wages; ſo the *Jeruſalem Targum* explains the phraſe, "ye ſhall not detain by force the hire of the hired ſervant;" nor by fraud, as in *Jam.* v. 4. that is *poor and needy*; and ſo can't bear the leaſt oppreſſion of this kind, nor to have his wages detained from him any time, and much leſs wholly to be defrauded of them: whether he be *of thy brethren*; an *Iſraelite*, and ſo a brother both by nation and religion: *or of thy ſtrangers that are in thy land, within thy gates*; *Jarchi* interprets this both of proſelytes of righteouſneſs, and of proſelytes of the gate; which latter are plainly deſcribed by this clauſe, and the former muſt be included; for if proſelytes of the gate are not to be oppreſſed, much leſs proſelytes of righteouſneſs, who were in all reſpects as *Iſraelites*, the ſame law was to them both. *Jarchi* ſays, the phraſe *in thy land* is intended to comprehend the hire of beaſts, and of veſſels; and theſe in the *Miſnah* [o] are ſaid to be comprehended in this precept, as well as the hire of man.

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[k] Miſn. Beva Metzia, c. 9. §. 13. Hilchot Milvah Velovah, c. 3. §. 5.

[l] Miſn. Gittin, c. 5. §. 1. Maimon. & Bartenora in ib.

[m] Maimon.

[n] Travels, p. 224. Ed. 2.

℣. 15. *At his day thou ſhalt give him his hire*, &c.] At the cloſe of the day, when his work is done, the hire agreed for muſt be paid him; and, by the ſame rule, all ſuch that were hired by the week, month, or year, were to have their wages paid them at the day their time was up: *neither ſhall the ſun go down upon it*; it was to be paid before ſun-ſetting, or at it; ſee *Lev.* xix. 13. *for he is poor, and ſetteth his heart upon it*; being poor, he can't wait any longer for the payment of it; his perſonal and family wants are ſuch as require immediate payment; and beſides, he has been eagerly expecting it, and earneſtly deſiring it, that he may ſatisfy the craving neceſſities of himſelf and family; and therefore it would be a great baulk and diſappointment to him to have his wages detained: *leſt he cry againſt thee to the Lord*; having none to apply unto but him, who is the patron of the poor and needy, not being able to help himſelf, nor having intereſt in any to interpoſe on his behalf; and his cry, and the cry of his hire too, enter into the ears of the Lord of hoſts, and is regarded by him, *Jam.* v. 4. *and it be ſin unto thee*; be imputed to him, the guilt charged on him, and puniſhment inflicted for it.

℣. 16. *The fathers ſhall not be put to death for the children*, &c.] By the civil magiſtrates, for ſins committed by them of a capital nature, and which are worthy of death: *neither ſhall the children be put to death for the fathers*; for ſins committed by them that deſerve it: *every man ſhall be put to death for his own ſin*; which is but juſt and reaſonable; ſee *Ezek.* xviii. 4. which is no contradiction to *Exod.* xx. 5. that reſpects what God himſelf would do, this what *Iſrael*, or the civil magiſtrates in it ſhould do; this is a command on *Iſrael*, as *Aben Ezra* obſerves; that the declaration of the Sovereign Being, who is not bound by any law. *Jarchi* interprets theſe words differently, as that the one ſhould not be put to death by the teſtimony of the other; and it is a rule with the *Jews*, "that an oath of witneſs is taken of men, and not of women; of thoſe that are not akin, and not of thoſe that are nearly related [p];" on which one of the commentators obſerves [q], that ſuch that are near akin are not fit to bear teſtimony, becauſe it is written, *the fathers ſhall not be put to death for the children*; that is, for the teſtimony of the children. *Jarchi* indeed mentions the other ſenſe, for the iniquity of the children, which has been given, and is undoubtedly the true ſenſe of the text. The *Targum* of *Jonathan* gives both; "fathers ſhall not be put to death, neither by the teſtimony, nor for the ſins of the children; and children ſhall not be put to death, neither by the teſtimony, nor for the ſins of fathers; but every man ſhall be put to death for his own ſin by proper witneſſes."

℣. 17. *Thou ſhalt not pervert the judgment of the ſtranger, nor of the fatherleſs*, &c.] Who are unable to defend themſelves, and have but few, if any to take their part; and therefore particular care ſhould be taken by judges and civil magiſtrates to do them juſtice, or God will require it of them: *nor take a widow's raiment to pledge*; nor any thing elſe, as her ox or cow, *Job* xxiv. 3. according to the *Jewiſh* canons [r], of a widow, whether ſhe is poor or rich, a pledge is not taken; the reaſon given for which is, that it would raiſe an ill ſuſpicion, and cauſe an evil report of her among her neighbours [s]; and which is ſuggeſted by the *Targum* of *Jonathan*, "neither ſhall any of you take for a pledge the raiment of a widow, leſt wicked neighbours ſhould ariſe, and bring an evil report upon her, when ye return the pledge unto her." But no doubt a poor widow is meant, and the deſign of the law is mercy to her, and that ſhe might not be diſtreſſed by taking that from her ſhe needed.

℣. 18. *But thou ſhalt remember that thou waſt a bond-man in Egypt*, &c.] The remembrance of which may cauſe ſympathy with perſons in diſtreſs; particularly the ſtranger, the fatherleſs, and the widow: *and the Lord thy God redeemed thee thence*; the *Targum* of *Jonathan*, "the Word of the Lord thy God;" which, as it was an act of great kindneſs and mercy in God to them, taught them, and laid them under obligation to ſhew favour to their fellow creatures in diſtreſs: *therefore I command thee to do this thing*; not to pervert the judgment of the ſtranger and fatherleſs, nor take a widow's raiment for a pledge; and it may be carried farther into the context, and reſpect the laws about the pledge of the poor man, and giving the hired ſervant his wages in due time.

℣. 19. *When thou cutteſt down thine harveſt in thy field*, &c.] Whether barley-harveſt or wheat-harveſt, when either of them are ripe for cutting, mowing, or reaping, and are cutting down: *and haſt forgot a ſheaf in the field*; *Jarchi* ſays, the phraſe *in the field* is uſed to include ſtanding corn, ſome of which is forgotten in cutting down, and ſo is ſubject to this law as well as a ſheaf; and a ſheaf claimed by this name is one that is forgotten both by the workman and the owner; if by the one and not by the other, it could not be ſo called. The canon runs thus [t], "a ſheaf which the workmen forget, and not the owner, or the owner forgets, and not the workmen, before which the poor ſtand, or is covered with ſtraw or ſtubble, is not a forgotten ſheaf." And about this they have various other rules; "a ſheaf that is near the gate (of a field), or to an heap (of ſheaves), or to oxen, or to inſtruments, and left, the houſe of *Shammai* ſay it is not to be reckoned a forgotten ſheaf; but the houſe of *Hillell* ſay it is;—two ſheaves are reckoned forgotten, three are not; a ſheaf in which there are two ſeahs (about a peck and a half) and they leave it, it is not reckoned forgotten [u]:" *thou ſhalt not go again to fetch it*; which ſuppoſes a remembrance of it, or ſome intelligence about it when at home, and after the field has been cleared, and all carried in but this ſheaf; then the owner might not go nor ſend to fetch it: the beginnings of the rows, they ſay, ſhew when a ſheaf is forgotten, or not; particularly the adverſe ſheaf, or that over-againſt it, ſhews it[w]; ſo *Jarchi*: *it ſhall be for the ſtranger*; or proſelyte; the proſelyte of righteouſneſs; of this there is no doubt, but it ſeems to be for the proſelyte of the gate alſo: *for the fatherleſs and for the widow*; which of them ſoever ſhould firſt find it: *that the Lord thy God may bleſs thee in all the work of thine hands*; in the culture of their ground the next year, and give them large and fruitful crops; they either purpoſely leaving the ſheaf for the poor, or however ſuffer them to take it unmoleſted when found by them. The *Targum* of *Jonathan* is, *that the word of the Lord thy God may bleſs thee*, &c.

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[o] Bava Metzia, c. 9. §. 12.

[p] Miſn. Shebuot, c. 4. §. 1.

[q] Bartenora in ib.

[r] Miſn. Bava Metzia, c. 9. §. 13.

[s] Maimon. & Bartenora in ib.

[t] Miſn. Peah, c. 5. §. 7.

[u] Miſn. ib. c. 6. §. 2, 5, 6.

℣. 20. *When thou beateſt thine olive-tree*, &c.] With ſticks and ſtaves, to get off the olives when ripe: *thou ſhalt not go over the boughs again*; to beat off ſome few that may remain; they were not nicely to examine the boughs over again, whether there were any left or no: *it ſhall be for the ſtranger, for the fatherleſs, and the widow*; who might come into their olive-yards after the trees had been beaten, and gather what were left.

℣. 21. *When thou gathereſt the grapes of thy vineyard*, &c.] Which was done much about the ſame time that the olives were gathered, and both after wheat-harveſt, about the latter end of *June*, or beginning of *July*; for they were more forward in thoſe hot countries: *thou ſhalt not glean it afterwards*; go over the vines a ſecond time, to pick off every berry or bunch that eſcaped them at firſt gathering: *it ſhall be for the ſtranger, for the fatherleſs, and the widow*; as the forgotten ſheaf, and the olive-berries left; theſe are all ſuppoſed to be poor perſons, otherwiſe no doubt there were ſtrangers, and fatherleſs perſons, and widows, in good circumſtances; who, as they needed not, ſo neither would give themſelves the trouble, but think it beneath them to go into fields, olive-yards, and vineyards, to gather what was left by the owners. Theſe laws were made in favour of the poor, that mercy and kindneſs might be ſhewed to them, and that they might have a taſte of all the fruits of the earth.

℣. 22. *And thou ſhalt remember that thou waſt a bondman in the land of Egypt*, &c.] When they would have been glad to have enjoyed the like favours, as ſmall as they might ſeem to be, even to glean in their fields, vineyards, and olive-yards: *therefore I command thee to do this thing*; to ſuffer the poor to take the forgotten ſheaf, and to come into their olive-yards and vineyards, and gather what olives and grapes remained after the firſt beating of the one, and the in-gathering of the other.

CHAP. XXV.

SEVERAL laws are contained in this chapter, as concerning beating ſuch whoſe crimes required it, ℣. 1, 2, 3. of not muzzling the ox in treading out the corn, ℣. 4. of marrying a deceaſed brother's wife, when there was no iſſue, and of the diſgrace of ſuch that refuſed it, ℣. 5—10. of the puniſhment of an immodeſt woman, ℣. 11, 12. and againſt bad weights and meaſures, ℣. 13—16. and for the utter deſtruction of *Amalek*, ℣. 17, 18, 19.

℣. 1. *If there be a controverſy between men*, &c.] Between two or more: *and they come unto judgment*; into a court of judicature, bring their cauſe thither: *that* the judges *may judge them*; who were never leſs than three; the great *ſanhedrim* at *Jeruſalem* conſiſted of 71, the leſſer court was of 23, and the leaſt of all three only: *then they ſhall juſtify the righteous, and condemn the wicked*; acquit the one, whoſe cauſe is good, and adjudge the other to puniſhment, who is guilty of a crime, and as that deſerves; which is to do righteous judgment; the contrary to this is an abomination to the Lord, *Prov*. xvii. 15.

℣. 2. *And it ſhall be if the wicked man be worthy to be beaten*, &c.] There were four kinds of death criminals were put to by the *Jews*, ſtoning, ſtrangling, burning, and ſlaying with the ſword; and ſuch crimes as did not ſubject to theſe, were puniſhed with beating or ſcourging; and who they were that were worthy to be beaten, is at large ſet forth in the *Miſnic* treatiſe called *Maccoth*[x], or *ſtripes*, which are too many to be tranſcribed. *Maimonides* ſays[y], that all negative precepts in the law, for the breach of which men are guilty of cutting off, but not of death by the ſanhedrim, are to be beaten. They are in all 21; and ſo all deſerving of death by the hand of heaven; and they are 18; and all negative precepts of the law broken, for which there is neither cutting off, nor death by a court of judicature, for theſe men are to be beaten, and they are 168; and all that are to be beaten are found to be 207: *that the judge ſhall cauſe him to lie down*; which ſeems to be on the floor of the court, ſince it was to be done immediately, and in the preſence of the judge; and the *Jews* gather[z] from hence, that he was to be beaten neither ſtanding, nor ſitting, but bowed; that is, ye ſhall command or order him to lie down, or to fall upon the ground with his face towards it: *and to be beaten before his face*; in the preſence of the judge, that the ſentence might be properly executed, neither exceeded nor diminiſhed; and indeed all the judges were to be preſent, eſpecially the bench of three; for whilſt he was beating, the chief of the judges read the paſſage in *Deut*. xxviii. 58. and he that was next to him counted the ſtrokes, and the third at every blow ſaid ſmite[a]: of the manner of beating or ſcourging, ſee the note on *Matt*. x. 17. *according to his fault, by a certain number*; as his crime and wickedneſs was more or leſs heinous, more or fewer ſtripes were to be laid on him; as ten or twenty, fewer or more, according to the nature of his offence, as *Aben Ezra* obſerves, only he might not add above forty; though he ſays there are ſome who ſay that according to his fault the ſtripes are larger or leſſer, but all of them in number forty.

℣. 3. *Forty ſtripes he may give him and not exceed*, &c.] And that this number might not be exceeded, it is ordered by the *Jewiſh* canons, that only 39 ſhould be given; for it is aſked[b], "With how many ſtripes do they beat him? with forty, ſave one, as it is ſaid in number *forty*; that is, in the number which is next to forty ;" this they make out by joining the laſt word of the preceding verſe with the firſt of this ; and that this was an ancient ſenſe of the law, and cuſtom upon it, appears by the execution of it on the apoſtle *Paul* ; who was not indulged, but ſuffered the extremity of it as it was then underſtood, 2 *Cor.* xi. 24. ſee the note there ; moreover, that they might not exceed this number, they uſed to make a ſcourge of three laſhes, ſo that every ſtroke they fetched with it was reckoned for three ſtripes, and 13 of them made 39 ; wherefore if they added another ſtroke, it would have exceeded the number of ſtripes by two : *leſt if he ſhould exceed, and beat him above theſe with many ſtripes* ; they might diminiſh them, if a man was weak, and not able to bear them ; but they might not exceed them, if a man was as ſtrong as *Samſon*, as *Maimonides* [c] ſays : *then thy brother ſhould ſeem vile unto thee* ; as if he was a beaſt, and not a man, and much leſs a brother. The *Targum* of *Jonathan* is, " leſt he be in danger, and thy brother be vile ;" leſt he be in danger of his life, and become vile, as a dead carcaſe ; ſo the apoſtle calls dead bodies *vile bodies*, *Phil.* iii. 21. or in danger of being maimed, and becoming lame or deformed, and ſo be contemptible : and this puniſhment of beating with the *Jews* was not reckoned according to their writers reproachful, and as fixing a brand of infamy upon a perſon ; but they were ſtill reckoned brethren, and reſtored to their former dignities, whatſoever they poſſeſſed ; ſo *Maimonides* [d] ſays, " whoever commits a crime, and is beaten, he returns to his dignity, as it is ſaid, *leſt thy brother be vile in thine eyes* ; when he is beaten, lo, he is thy brother ;—an high-prieſt that commits a crime, is beaten by three, (*i. e.* a bench of three judges, by their order) as the reſt of all the people, and he returns to his grandeur ; but the head of the ſeſſion, (or court of judicature), that commits a crime, they beat him, but he does not return to his principality, nor even return to be as one of the reſt of the *ſanhedrim* ; for they aſcend in holineſs, but do not deſcend." And yet *Joſephus* repreſents it as a moſt infamous and ſcandalous puniſhment, as one would think indeed it ſhould be ; his words are [e], ſpeaking of the laws concerning travellers being allowed to gather grapes, and pluck ears of corn as they paſſed ; " he that does contrary to theſe laws, receives forty ſtripes ſave one with a public ſcourge ; a free man undergoes this moſt filthy (or diſgraceful) puniſhment, becauſe for the ſake of gain he reproaches his dignity."

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[w] Miſn. ib. §. 3, 4.

[x] Ib. c. 3. §. 1, 2, 3, &c.

[y] Hilchot Sanhedrin, c. 19. §. 1.

[z] Miſn. Maccot, c. 3. §. 13.

[a] Maimon. & Bartenora in ib. §. 14.

[b] Miſn. ib. §. 10. Vid. Buxtorf. Synagog. Jud. c. 25. p. 522, 523.

℣. 4. *Thou ſhalt not muzzle the ox when he treadeth out the corn*, &c.] As oxen are uſed in plowing, ſo likewiſe in treading or beating out the corn ; of the manner of which, ſee the note on 1 *Cor.* ix. 9. now whilſt it was thus employed, it might not be reſtrained by any means from eating the corn as it had an opportunity, either by a muzzle put over its mouth, or other ways. The *Gentiles* had ſeveral ways of reſtraining their cattle from eating, whilſt they thus made uſe of them, to which this law is oppoſed. *Maimonides* [f] has collected ſeveral of them together, as prohibited by it ; as putting a thorn into its mouth, cauſing a lion to lye down by it, or cauſing its calf to lie down without, or ſpreading a ſkin on the top of the corn that ſo it may not eat. *Ælianus* [g] relates a very particular way of hindering oxen from eating at ſuch times, uſed in ſome countries, which was this ; that oxen might not eat of the ears of corn, in a floor where they were trod out, they uſed to beſmear their noſtrils with cows dung, which was ſo diſagreeable to the creature, that it would not taſte any thing though preſſed with famine. This law is not to be limited to the ox only, or to this peculiar work aſſigned it ; but, as *Jarchi* ſays, reſpects any ſort of cattle, and whatſoever work that has food in it, none of them being to be reſtrained from eating whilſt at work : and this law was not made for the creatures only, but for men alſo ; and eſpecially for the ſake of miniſters of the word ; who for their ſtrength, labour, and induſtry, are compared to oxen, and ought to be comfortably ſupported and maintained on account of their work ; for the illuſtration and confirmation of which, this paſſage is twice produced, 1 *Cor.* ix. 9, 10. 1 *Tim.* v. 17, 18. ſee the notes there.

℣. 5. *If brethren dwell together*, &c.] Not only in the ſame country, province, town, or city, but in the ſame houſe ; ſuch who had been from their youth brought up together in their fathers houſe, and now one of them being married, as the caſe put ſuppoſes, they that were unmarried might live with him, and eſpecially if the father was dead ; and ſo may except ſuch as were abroad, and in foreign countries, or at ſuch a diſtance that this law could not well be obſerved by them ; though the *Targum* of *Jonathan*, and ſo *Jarchi*, interpret it of their being united in an inheritance, all by virtue of relation having a claim to their father's inheritance ; ſo that it mattered not where they dwelt, it is the relation that is regarded, and their right of inheritance ; and the above *Targum* deſcribes them as brethren on the father's ſide, and ſo *Jarchi* ſays it excepts his brother on the mother's ſide ; for brethren by the mother's ſide, in caſe of inheritance, and the marrying of a brother's wife, were not reckoned brethren, as *Maimonides* [h] obſerves ; who adds, that there is no brotherhood but on the father's ſide. Some think that when there were no brethren in a ſtrict and proper ſenſe, the near kinſmen, ſometimes called brethren, were to do the office here enjoined, and which they conclude from the caſe of *Boaz* and *Ruth* ; but *Aben Ezra* contradicts this, and ſays that inſtance is no proof of it, it reſpecting another affair, not marriage, but redemption ; and ſays that brethren, abſolutely and ſtrictly ſpeaking, are here meant ; which is agreeable to their tradition [i] : *and one of them die, and have no child* ; ſon or daughter, ſon's ſon, or daughter's ſon, or daughter's daughter, as *Jarchi* notes ; if there were either of theſe, children or grand-children, of either ſex, there was no obligation to marry a brother's wife ; ſo in the caſe put to *Chriſt*, there was no iſſue, the perſon was childleſs, *Matt.* xxii. 24, 25. *Luke* xx. 28. *the wife of the dead ſhall not marry without unto a ſtranger* ; by whom is meant not a *Gentile*, or a proſelyte of the gate, or of righteouſneſs, but any *Iſraelite* whatever, that was not of her huſband's family ; ſhe might not marry out of the family ; that is, unleſs ſhe was refuſed by all, the deſign of the law being to ſecure inheritances, and continue them in families to which they belonged : *her huſband's brother ſhall go in unto her, and take her to him to wife* ; that is, ſuppoſing him to be unmarried, and this is indeed ſuppoſed in the firſt clauſe of the text, by dwelling with his brother ; for had he been married, he would have dwelt with his wife and family apart ; beſides, if this law obliged a married man to marry his brother's wife, polygamy would be required and eſtabliſhed by a law of God, which was never otherwiſe than permitted. This is to be underſtood of the eldeſt brother, as *Jarchi*, who is in an unmarried ſtate; ſo it is ſaid in the *Miſnah*[i], "the command is upon the eldeſt to marry his brother's wife; if he will not, they go to all the brethren; if they will not, they return to the eldeſt, and ſay to him, upon thee is the commandment, either allow the ſhoe to be plucked off, or marry;" and ſuch a courſe we find was taken among the *Jews* in our Lord's time, *Matt.* xxii. 25, 26. *and perform the duty of an huſband's brother to her*; cohabit together as man and wife, in order to raiſe up ſeed to his brother, and perform all the offices and duties of an huſband to a wife; but the marriage-ſolemnity was not to take place when it was agreed to, until three months or ninety days had paſſed from the death of the brother, that it might be known whether ſhe was with child or no by her huſband, and in ſuch a caſe this law had no force; ſo runs the *Jewiſh* canon[k], "a brother's wife may not pluck off the ſhoe, nor be married until three months;" that is, after her huſband's death.

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[c] Hilchot Sanhedrin, c. 17. §. 1.

[d] Ibid. §. 7, 8, 9.

[e] Antiqu. l. 4. c. 8. §. 21.

[f] Hilchot Shecirut, c. 13. §. 2, 3.

[g] Hiſt. Animal, l. 4. c. 25.

[h] Hilchot Yebum Vechalitzah, c. 1. §. 7.

[i] Miſn. Yebamot, c. 4. §. 5.

℣. 6. *And it ſhall be that the firſt-born that ſhe beareth*, &c.] To her huſband's brother, now married to her: *ſhall ſucceed in the name of his brother*; the meaning is, as the *Targum* of *Jonathan*, "he ſhall riſe up in the inheritance in the name of his brother;" or, as *Jarchi* expreſſes it, "he ſhall take the inheritance of the deceaſed in the goods of his father;" that is, he ſhall have his part and ſhare in the inheritance that the deceaſed brother would have had if he had lived, which would come to him by his father: *that his name be not put out of Iſrael*; that the family be not loſt in *Iſrael*, and the inheritance belonging to it paſs to another. This law was deſigned to keep families diſtinct, and inheritances in them, until the *Meſſiah* came, and that it might appear from what family he came; as he did from one in whom, as it is generally thought, this law took place: and it might have ſtill a more ſpecial reſpect to him, as *Ainſworth* ſuggeſts; for *Chriſt* in the myſtical ſenſe may be ſignified by the deceaſed brother; he ſtands in the relation of a brother to his people, and has all the love, friendſhip, compaſſion, and condeſcenſion of one; he and they are of one and the ſame Father, of the ſame family, and of the ſame nature, and have the ſame inheritance, they being coheirs with him; nor is he aſhamed to own the relation. This brother of theirs is deceaſed; his death was according to the will of God, what he himſelf agreed to, and was foretold by the prophets; for which purpoſe he came into the world, and did die as to the fleſh, and that for the ſins of his people. Now the *Jewiſh* church was his wife, by whom he had no children through the law; that church was eſpouſed to him, he ſtood in the relation of an huſband to her, and ſhe in the relation of a wife to him. Very few children were brought forth by her to him, ſee *Iſ.* liv. 1, 5. *Jer.* ii. 2. and iii. 1. and xxxi. 32. and none by the law, by which there is no regeneration, but by the goſpel; it is through that, and not the law, the ſpirit and his graces come; or ſouls are born again to *Chriſt*, renewed and ſanctified. The apoſtles that ſurvived *Chriſt*, and the miniſters of the goſpel, are his brethren, *John* xx. 17. and who are inſtruments in begetting ſouls to *Chriſt*; and theſe are a ſeed raiſed up unto him, and are called not after the name of the apoſtles and miniſters of the word, through whoſe miniſtry they are begotten, 1 *Cor.* i. 12, 13. and iii. 4, 5. and iv. 15. but after *Chriſt*, and have the name of *Chriſtians*, or anointed ones from him, and by which means his name is, and will be continued as long as the ſun endures, *Acts* xi. 26. *Pſ.* lxxii. 17.

℣. 7. *And the man like not to take his brother's wife*, &c.] The proviſion here made by this law, when this was the caſe, is ſuch as did not take place before it became a law; for then *Onan* would have taken the advantage of it, and refuſed marrying his brother's wife, which 'tis plain was not agreeable to him, *Gen.* xxxviii. 9. as many do now on one account or another. *Leo* of *Modena*[l] ſays, "it was anciently accounted the more laudable thing to *take* her, than to *releaſe* her; but now the corruption of the times, and the hardneſs of men's hearts, are ſuch, as that they only look after worldly ends, either of riches, or of the beauty of the woman; ſo that there are very few that in this caſe will marry a brother's widow, eſpecially among the *Dutch* and *Italian Jews*, but they always releaſe her:" *then let his brother's wife go up to the gate*; to the gate of the city, where the judges ſit for public affairs; to the gate of the ſanhedrim, or court of judicature, as the *Targum* of *Jonathan*; and this affair was cognizable by the bench of three judges, and might be diſpatched by them; for ſo it is ſaid[m], "the plucking off the ſhoe, and the refuſal of marriage, are by three:" *i. e.* three judges, which was the loweſt court of judicature with the *Jews*: *unto the elders and ſay*; which according to the above *Targum* were to be five wiſemen, of which three were to be judges, and two witneſſes; and ſhe was to ſay in the *Hebrew* language, in which according to the *Miſnah*[n], ſhe was to pronounce what follows: *my huſband's brother refuſeth to raiſe up unto his brother a name in Iſrael, he will not perform the duty of my huſband's brother*; that is, in a few words, he will not marry her.

℣. 8. *Then the elders of his city ſhall call him*, &c.] Require him to come before them, and declare his reſolution, and the reaſons for it; recite this law to him, and explain the nature of it, and exhort him to comply with it, or ſhew reaſon why he does not, at leaſt to have his final reſolution upon it: *and ſpeak unto him*; talk with him upon this ſubject, and give him their beſt advice; and what that was, *Maimonides*[o] more particularly informs us; if it is good and adviſeable to marry, they adviſe him to marry; but if it is better advice to pluck off the ſhoe, they give it; as when ſhe is young and he is old, or ſhe is old and he young, they adviſe him to allow the ſhoe to be plucked off: *and if he ſtand to it, and ſay, I like not to take her*; if after all the converſation, debate, and counſel between them, he is reſolute, and abides by his firſt determination, that he will not marry her, then the following method was to be taken.

℣. 9. *Then ſhall his brother's wife come unto him in the preſence of the elders*, &c.] The time and place being appointed the evening before by three *rabbins*, and two witneſſes, as *Leo* of *Modena* ſays[p]; of which ſhe was apprized, and ordered to come faſting:

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[i] Yebamot, c. 4. §. 5.

[k] Ib. §. 10.

[l] Ut ſupra, §. 3.

[m] Miſn. Sanhedrin, c. 1. §. 3.

[n] Sotah, c. 7. §. 2.

[o] Yebum vechalitzah, c. 4. §. 1.

[p] Ut ſupra, §. 4.

ing: *and looſe his ſhoe from off his foot*; his right foot, which was thus done; "they bring him a leather ſhoe, which has a heel, but not ſewed with linen (linen thread), and he puts it on the right foot, and binds the latchet on his foot, and ſtands, he and ſhe in the court; he fixes his foot on the ground, and ſhe ſits and ſtretches out her hand in the court, and looſes the latchet of his ſhoe from off his foot, and pulls off his ſhoe, and caſts it to the ground[q]:" this he ſuffered to be done to ſhew that he gave up his right to her; and he was ſo uſed by way of reproach, to ſignify that he deſerved not to be reckoned among freemen, but among ſervants and ſlaves, that went barefooted, having no ſhoes on: and in the myſtical ſenſe of it, as *Ainſworth* obſerves, it ſpiritually ſignified, that ſuch as would not beget children unto *Chriſt*, (or preach his goſpel for that purpoſe) it ſhould be declared of them that their feet are not ſhod with the preparation of the goſpel of *Chriſt*, *Eph.* vi. 15. *and ſpit in his face*; in a way of contempt, as a token of ſhame and diſgrace; but the *Jewiſh* writers generally interpret this in a ſofter manner, as if it was not in his face, but in his preſence, upon the floor, and ſeen by the judges[r]: *and ſhall anſwer and ſay, ſo ſhall it be done unto the man that will not build up his brother's houſe*; that is, in this contemptuous and ſhameful manner ſhall he be uſed.

℣. 10. *And his name ſhall be called in Iſrael*, &c.] Not his particular and perſonal name, but his family; for it ſeems that not only a mark of infamy was ſet upon him for refuſing to marry his brother's widow, but upon his family alſo: *the houſe of him that hath his ſhoe looſed*; which, as *Leo* of *Modena* ſays[s], was repeated by her three times; and at every time the people with a loud voice anſwer and call him, one that had his ſhoe looſed; and then the *rabbin* tells the man, that he is at liberty now to marry whom he pleaſes; and if he deſires a certificate from them of this ſetting free his kinſwoman, they preſently give him one; and ſhe alſo had a writing given to her by the judges certifying the ſame, that ſhe was free alſo to marry another; of which the following is a ſhort form or copy[t]. "In ſuch or ſuch a ſeſſion (or court) ſuch an one, the daughter of ſuch an one, plucked off the ſhoe of ſuch an one, the ſon of ſuch an one, before us; ſhe brought him before us, and ſhe looſed the ſhoe of his right foot, and ſpit before him ſpittle, which was ſeen by us upon the ground; and ſaid, So ſhall it be done to the man that would not build up his brother's houſe." A larger form may be ſeen in *Maimonides*[u], as well as a type and copy of the matrimonial contract. From this law an high-prieſt was free, *Lev.* xxi. 14. and ſo a king, according to the *Jewiſh* canon[w].

℣. 11. *When men ſtrive together one with another*, &c.] Quarrel with one another, and come to blows, and ſtrive for maſtery, which ſhall beat, and be the beſt man: *and the wife of the one draweth near for to deliver her huſband out of the hand of him that ſmiteth him*; perceiving that his antagoniſt has more ſkill or ſtrength, or both, for fighting, and is an over-match for her huſband, who is like to be much bruiſed and hurt; wherefore to ſave him out of the hands of the ſmiter, ſhe makes up to them to part them, or take her huſband's ſide: *and putteth forth her hand, and taketh him by the ſecrets*; or privy parts; in *Hebrew* his *ſhameful* parts[x], which through ſhame are hidden, and modeſty forbids to expreſs in proper terms; and ſuch is the purity of the *Hebrew* language, that no obſcene words are uſed in it; for which reaſon, among others, it is called the holy tongue. This immodeſt action was done partly out of affection to her huſband, to oblige his antagoniſt to let go his hold of him; and partly out of malice and revenge to him, to ſpoil him, and make him unfit for generation, and therefore was to be ſeverely puniſhed, as follows.

℣. 12. *Then thou ſhalt cut off her hand*, &c.] Which was to be done not by the man that ſtrove with her huſband, or by any by ſtander, but by the civil magiſtrate or his order. This ſeverity was uſed to deter women from ſuch an immodeſt as well as injurious action, who on ſuch an occaſion are very paſſionate and inconſiderate. Our Lord is thought to refer to this law, *Matt.* v. 30. though the *Jewiſh* writers interpret this not of actual cutting off the hand, but of paying a valuable conſideration, a price put upon it; ſo *Jarchi*; and *Aben Ezra* compares it with the law of retaliation, *eye for eye*; which they commonly underſtand of paying a price for the eye, tooth, &c. loſt; and who adds, if ſhe don't redeem her hand, (*i. e.* by a price) it muſt be cut off: *thine eye ſhall not pity her*; on account of the tenderneſs of her ſex, or becauſe of the plauſible excuſe that might be made for her action, being done haſtily and in a paſſion, and out of affection to her huſband; but theſe conſiderations were to have no place with the magiſtrate, who was to order the puniſhment inflicted, either in the ſtrict literal ſenſe, or by paying a ſum of money.

℣. 13. *Thou ſhalt not have in thy bag divers weights*, &c.] Or, *a ſtone and a ſtone*[y]; it being uſual in thoſe times and countries, to have their weights of ſtone, as it was formerly with us here; we ſtill ſay, that ſuch a commodity is worth ſo much *per ſtone*, a ſtone being of ſuch a weight; now theſe were not to be different: *a great and a ſmall*; great weights to buy with them, and ſmall weights to ſell with them, as the *Targum* of *Jonathan* paraphraſes it.

℣. 14. *Thou ſhalt not have in thine houſe divers meaſures*, &c.] Or, *an ephah and an ephah*; which was one ſort of meaſure in uſe with the *Jews*, and held above a buſhel; and is put for all others, which ſhould be alike, and not *a great and a ſmall*; one to buy with, and another to ſell by, as before obſerved; which would be to cheat both ſeller and buyer in their turns; ſee *Amos* viii. 5.

℣. 15. But *thou ſhalt have a perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have*, &c.] That is, full weights, and full meaſures; and ſuch as are alike, and every where uſed, according to the ſtandard of the country; ſee the note on *Lev.* xix. 36. *that thy days may be lengthened in the land which the Lord thy God giveth thee*; long life was always reckoned a bleſſing, and is frequently promiſed to obedience, and particularly long life in the land of *Canaan*; which was a moſt delightful and fruitful land, and which a man might wiſh to live long in; deceitful men are threatened with not living half their days, and ſuch may they be ſaid to be that uſe falſe weights and meaſures, *Pſ.* lv. 23.

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[q] Maimon. ut ſupra, §. 6.

[r] Ibid. §. 7. Targum & Jarchi in loc.

[s] Hiſtory, ut ſupra, §. 5.

[t] T. Hieroſ. Sanhedrin, fol. 19. 1.

[u] Hilchot Yebum Vechalitzah, c. 4. §. 29.

[w] Miſn. Sanhedrin, c. 2. §. 2.

[x] במבשיו verenda ejus, V. L. Pagninus, Montanus, Tigurine verſion; pudenda ejus, Piſcator.

[y] אבן ואבן lapis & lapis, Montanus, Vatablus, Piſcator.

ꝟ. 16. *For all that do ſuch things*, &c.] Keep different weights and meaſures, and make uſe of them to defraud their neighbours in buying and ſelling: *and all that do unrighteouſly*; what is not juſt and right between man and man, in any other inſtance whatever: are *an abomination unto the Lord thy God*; both they and their actions; he is a righteous God, and loves righteouſneſs, and hates injuſtice of every kind.

ꝟ. 17. *Remember what Amalek did unto thee*, &c.] The *Amalekites*, how they came out againſt them, and fought with them at *Rephidim*, *Exod.* xvii. 8. *by the way, when ye were come forth out of Egypt*; which was an aggravation of their cruel and inhuman action, that they not only came out againſt them unprovoked, were the aggreſſors, and fell upon them as they were travelling on the road, but when they were juſt come out of *Egypt*, where they had been in hard bondage, and their ſpirits broken, and they not uſed to war; and ſo took them at all theſe diſadvantages, a people that had not in the leaſt injured them.

ꝟ. 18. *How he met thee by the way*, &c.] Not with neceſſary proviſions, food, and drink, which would have been but a piece of kindneſs and humanity to travellers; but met them ſword in hand, in order to ſtop their journey, and make them captives, at leaſt to harraſs and diſtreſs them: *and ſmote the hindmoſt of them*; came upon them in a ſly cowardly manner, and attacked their rear: even *all that were feeble behind thee*; women and children, and ſuch men as were weak, ſickly, labouring under ſome diſorder, and ſo lagged behind, and could not keep up with the reſt; on theſe *Amalek* firſt fell, and began his attack here: *when thou waſt faint and weary*; with travelling, and the more ſo for want of water, which was their caſe at *Rephidim*, when *Amalek* came out againſt them; which is another aggravation of their unkind uſage of them they were not to forget: *and he feared not God*; who was then in the pillar of cloud and fire with *Iſrael*, which phœnomenon *Amalek* might ſee, and yet did not fear; and who had done ſuch wonders for *Iſrael* in *Egypt*, and had brought them from thence, and had drowned *Pharaoh* and his hoſt in the *Red ſea*; of which doubtleſs *Amalek* had heard, and yet feared not the Lord, who had done ſuch great things.

ꝟ. 19. *Therefore it ſhall be, when the Lord thy God hath given thee reſt from all thine enemies round about*, &c.] Not only when they had ſubdued the *Canaanites*, and got poſſeſſion of their land, but when they were clear, and free from all their neighbouring nations, *Moabites*, *Midianites*, *Edomites*, *Ammonites*, and *Philiſtines*; wherefore it may be obſerved, that this did not take place, as not immediately after the conqueſt of *Canaan*, ſo neither in the times of the judges, when they were harraſſed frequently by their neighbours, and not until the times of *Saul*, the firſt king of *Iſrael*: *in the land which the Lord thy God giveth thee for an inheritance to poſſeſs it*; the ſenſe is, when they were in the full poſſeſſion of the land given them by the Lord, as an inheritance to be enjoyed by them and theirs; and were at an entire reſt from all enemies, and ſo had their hands at liberty to employ againſt *Amalek*: that *thou ſhalt blot out the remembrance of Amalek from under heaven*; that is, utterly deſtroy them, ſo that there ſhould be none left of them any where, to put in mind that there ever were ſuch a people on earth; men, women, children, cattle of all ſorts, were to be deſtroyed, and nothing left that belonged unto them; that it might not be ſaid this beaſt was *Amalek's*, as *Jarchi*; and to the ſame purpoſe *Aben Ezra*; ſee the order for this renewed, and the accompliſhment of it, at leaſt in part, 1 *Sam.* xv. 2, 3, &c. *thou ſhalt not forget it*; neither the unkindneſs of *Amalek*, nor this order to deſtroy him. The *Targum* of *Jonathan* adds, “ and even in the days of the king *Meſſiah* it ſhall not be forgotten.”

CHAP. XXVI.

THIS chapter treats of the baſket of firſt-fruits to be brought and preſented to the Lord, and the confeſſion to be made along with it, ꝟ. 1—11. and of the declaration to be made on the third year, the year of tithing, and the prayer annexed to it, ꝟ. 12—15. and of the covenant made in a ſolemn manner between God and the people of *Iſrael*, ꝟ. 16—19.

ꝟ. 1. *And it ſhall be, when thou* art *come in unto the land*, &c.] The land of *Canaan*, which they were now on the borders of, and juſt entering into: *which the Lord thy God giveth thee for an inheritance*; which is often mentioned, to obſerve that it was not through their merits, but his gift, that they ſhould enjoy the land; and the rather here to enforce the following law concerning the baſket of firſt-fruits: *and poſſeſſeſt it, and dwelleſt therein*; not only had entered into it, but got the poſſeſſion of it, and ſettled there. This ſhews, as *Jarchi* obſerves, that they were not bound to the firſt-fruits till they had ſubdued the land and divided it; not as ſoon as they were in it.

ꝟ. 2. *That thou ſhalt take of the firſt of all the fruit of the earth*, &c.] This oblation of firſt-fruits was different from the ſheaf of the firſt-fruits brought at barley-harveſt in the time of the paſſover, and from the two wave-loaves of wheaten-flower, at wheat-harveſt, at pentecoſt; and from the cake of the firſt of their dough; ſee *Lev.* xxiii. 10, 17. *Numb.* xv. 20, 21. They were of one ſort only, theſe of various kinds; though, as *Jarchi* obſerves, not all firſt-fruits, or the firſt of all ſorts of fruits, were to be brought; for all were not bound to firſt-fruits, but the ſeven kinds only called here the fruit of the earth, and are particularly mentioned in ch. viii. 8. and their manner of obſerving, ſelecting, and gathering their firſt-fruits, as the ſame writer notes, was this; “ a man goes into his field, and ſees a fig forward, he binds a ruſh about it for a ſign, and ſays, lo, this is firſt-fruits; and ſo, if he ſees a bunch of grapes, or a pomegranate, forwarder than the reſt, he does the ſame,” as is obſerved in the *Miſnah* [a]: *which thou ſhalt bring of thy land which the Lord thy God giveth thee*; and the land being given them, and ſuch a fruitful one as it was, they needed not to grudge bringing the firſt-fruits of it to the Lord. The quantity they were to bring is not fixed; this was left to their generoſity; but according to tradition, they were to bring the 60th part; ſo ſays *Maimonides* [a], “ the firſt-fruits have no meaſure (no fixed meaſure) from the law; but from the words of the wiſemen, a man ought to ſeparate one out of ſixty:" *and ſhalt put it in a baſket*; for the more convenient carriage of them, and for the more decent oblation and waving of them together. The rich brought their firſt-fruits in baſkets of ſilver and of gold, the poor in wicker baſkets of willows barked[b]. The firſt fruits of the ſeven ſeveral kinds were all put together in one baſket, not into ſeparate ones, or into as many as there were kinds; but then, as the laſt mentioned writer obſerves[c], "they did not bring them mixed, but the barley (was put) beneath, or lowermoſt, and the wheat over that; and the olives above that, and the dates over them, and the pomegranates over them, and the figs uppermoſt in the veſſel; and there was ſome one thing which ſeparated between every kind, as leaves, and the like; and they put about the figs cluſters of grapes without:" *and thou ſhalt go unto the place which the Lord thy God ſhall chuſe to place his name there*; which, as the event ſhewed, was the city of *Jeruſalem*; hither from all parts of the country were the firſt-fruits to be brought. All which may teach us, that we are to honour God with the firſt-fruits of our increaſe; that we are to be thankful in every thing, and for every thing we have; and that our mercies ſhould be acknowledged publickly in the place of public worſhip; and that all our ſacrifices of praiſe ſhould be offered in faith, which may be ſignified by the baſket in which the firſt-fruits were brought, without which we cannot pleaſe God; and this being bore on the ſhoulder all the while, may denote reverence of God, and a ſenſe of former ſtate and condition, as this might put the *Iſraelites* in mind of their carrying loads in *Egypt*.

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[a] Miſn. Biccurim, c. 3. §. 1.

[a] Maimon. Hilchot Biccurim, c. 2. §. 17.

℣. 3. *And thou ſhalt go unto the prieſt that ſhall be in thoſe days*, &c.] Whoſe courſe and turn it would be to miniſter before the Lord; though, according to the *Targum* of *Jonathan*, it was the high prieſt they were to apply to on this occaſion; and ſo *Aben Ezra* obſerves, that this law is obligatory all the time there is an high-prieſt, as if it was not binding when there was none, and all depended on him; who in this caſe was typical of *Chriſt* our high-prieſt, to whom we muſt bring, and by him offer up, the ſacrifice of praiſe, even the fruit of our lips, giving thanks to God for all his mercies: *and ſay unto him*; what follows, and the baſket of firſt-fruits all the while on his ſhoulder[d], even if a king: *I profeſs this day*; it being done once in a year, and not twice, as *Jarchi* notes: *unto the Lord thy God*; directing his ſpeech to the prieſt: *that I am come into the country which the Lord ſware unto our fathers for to give us*; and not only come into it, but was in the poſſeſſion of it, and in the enjoyment of the fruits of it; of which the baſket of firſt-fruits he had brought on his ſhoulder was a token. The natural and moral uſe of theſe firſt-fruits to the *Iſraelites*, and the bringing of them, was hereby to own and acknowledge that God was the proprietor of the land of *Canaan*; that they had it by gift from him, and that they held it of him, the firſt-fruits being a ſort of quit-rent they brought him; and that he was faithful to his oath and promiſe he had made to their fathers, and which they profeſſed with great humility and thankfulneſs. The typical uſe of them was to direct to *Chriſt* himſelf, the firſt-fruits of them that ſleep in him, the firſt begotten from the dead, the pledge and earneſt of the reſurrection of his people; to the Spirit of God and his grace, which are the earneſt of glory; and to the firſt converts among *Jews* and *Gentiles*, in the firſt times of the goſpel; to *Chriſtians* in general, who are the firſt-fruits of God and of the lamb, and to their ſacrifices of praiſe and thankfulneſs they are to offer up to God through *Chriſt*, which are acceptable to him thro' him; and whereby they glorify him as the author of all their mercies, to whom they are to bring their beſt, and in the firſt place; ſee 1 *Cor.* xv. 20, 23. *Rom.* viii. 23. and xi. 16. and xvi. 5. *Rev.* xiv. 4. *Heb.* xiii. 15.

℣. 4. *And the prieſt ſhall take the baſket out of thine hand*, &c.] To wave it, as *Jarchi* ſays, putting his hand under the hand of the owner, and ſo waving it; and this being waved to and fro towards the ſeveral corners of the earth, was an acknowledgment of the Lord being the proprietor of it: *and ſet it down before the altar of the Lord thy God*; that it might have ſome appearance of a ſacrifice, and be a fit emblem of the ſpiritual ſacrifice of praiſe, which is accepted upon the altar *Chriſt*, which ſanctifies every gift.

℣. 5. *And thou ſhalt ſpeak and ſay before the Lord thy God*, &c.] Speak with a loud voice, lifting up the voice, as *Jarchi* interprets it; or *anſwer*[e], to the queſtion the prieſt will aſk, ſaying, What is this thou haſt brought? as *Aben Ezra* remarks; and this being ſaid in the tabernacle, and before the prieſt of the Lord, and as in the preſence of the Lord, is repreſented as ſaid before him, which is as follows: *a Syrian ready to periſh was my father*; meaning *Jacob*, who though born in *Canaan*, his mother was a *Syrian*, and his grandfather *Abraham* was of *Chaldea* a part of *Syria*; and *Jacob* married two wives in *Syria*, and all his children were born there but *Benjamin*, and where he lived twenty years; and ſometimes perſons are denominated, as from the place of their birth, ſo from the place of their dwelling, as *Chriſt* was called a *Nazarene* from *Nazareth*, where he dwelt, though he was born at *Bethlehem*, *Matt.* ii. 23. and *Jether*, though an *Iſraelite*, as *Aben Ezra* obſerves, is called an *Iſhmaelite*, perhaps becauſe he dwelt ſome time among that people, 1 *Chron.* ii. 17. Now *Jacob* might be ſaid to be ready to periſh when he fled for his life from his brother *Eſau*, and was poor and pennyleſs when he came to *Laban*; ſo the laſt-mentioned writer interprets this phraſe; to which may be added, that when in his ſervice he was expoſed to cold and heat, and had his wages frequently changed, and afterwards when obliged to flee from *Laban*, was purſued by him with an intention to do him miſchief, had not the Lord prevented him. The reaſon of this part of the confeſſion was to ſhow that it was not owing to the greatneſs of their anceſtors from whence they ſprung, whoſe condition was mean, but to the gift of God, and his goodneſs, that they enjoyed the land of *Canaan*. So every ſenſible ſoul, when he brings his ſacrifice of praiſe to God for his mercies, eſpecially ſpiritual ones, frankly acknowledges his loſt periſhing condition by nature, of which he is ſenſible; and that in order to magnify the riches of the grace of God in his ſalvation, to endear *Chriſt* as a ſaviour the more, and to keep humble, and make thankful: *and he went down into Egypt*; not directly, but ſome years after his former afflicted circumſtances; ſo the *Targum* of *Jonathan* expreſſes it, "after theſe things he went down into *Egypt*;" after he had been in periſhing circumſtances in *Syria*, and when he was ſore preſſed with famine in *Canaan*: *and ſojourned there with a few*; with 70 ſouls as *Jarchi*: *and became there a great nation, mighty and populous*; inſomuch that the king of *Egypt* was jealous of them, leſt thro' their ſtrength and numbers they ſhould get away from them, when any favourable incident happened; they being when they came out from thence 600,000 men able to bear arms, beſides women and children.

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[b] Miſn. Biccurim, c. 3. §. 8.

[c] Hilchot Biccurim, c. 3. §. 7.

[d] Miſn. Biccurim, c. 3. §. 4, 6. Maimon. Biccurim, c. 3. §. 12.

[e] וענית & reſpondebis, Montanus, Vatablus; & reſpondens dices, Munſter.

℣. 6. *And the Egyptians evil intreated us*, &c.] Ordered their male children to be killed by the midwives, and by another edict to be drowned by the people: *and afflicted us*; by ſetting taſk-maſters over them, who put heavy burdens upon them: *and laid upon us hard bondage*; in mortar and brick, and all manner of field-ſervice, in which they made them ſerve with rigour, and whereby their lives were made bitter; ſee *Exod.* i. 9—22.

℣. 7. *And when we cried unto the Lord our God*, &c.] As they did by reaſon of their hard bondage, *Exod.* ii. 23. *and the Lord heard our voice, and looked upon our affliction, and our labour, and our oppreſſion*; with a look of pity and compaſſion, heard their cries, anſwered their petitions, and ſent them a deliverer, *Exod.* ii 25. and iii. 7, 8.

℣. 8. *And the Lord brought us forth out of Egypt*, &c.] After ſome time: *with a mighty hand and with an out-ſtretched arm*; by his almighty power, of which full proof was given by what he then did, *Deut.* v. 15. *and with great terribleneſs*; to *Pharaoh* and his people, through the plagues that were inflicted on them, eſpecially the laſt, the ſlaying of their firſt-born; ſee *Deut.* iv. 34. *and with ſigns and with wonders*; wrought by the hands of *Moſes* and *Aaron*, meaning the ten plagues often ſo called.

℣. 9. *And he hath brought us unto this place*, &c.] After forty years travel through the wilderneſs: *and hath given us this land, a land that floweth with milk and honey*; an uſual deſcription of the land of *Canaan*, becauſe of the great fertility of it, and the abundance of good things in it; ſee *Exod.* iii. 8.

℣. 10. *And now behold I have brought the firſt-fruits of the land, which thou, O Lord, haſt given me*, &c.] Directing his ſpeech not to the prieſt, but to the Lord himſelf; owning that the part of the land he had, and the fruits he enjoyed, were the gifts of God to him, and therefore, as in gratitude bound, brought him the firſt-fruits: *and thou ſhalt ſet it before the Lord thy God*; theſe are the words of *Moſes*, or of the law, directing the man what further he had to do; and this, as *Jarchi* thinks, ſhews that he took it after the prieſt waved it, and laid hold on it with his hand whilſt he was reading (his confeſſion) turning and waving: *and worſhip before the Lord thy God*; bow before him in a reverend and humble manner, ſenſible of his obligations to him, and dependence on him.

℣. 11. *And thou ſhalt rejoice in every good thing*, &c.] In all the bleſſings of goodneſs and mercies of life, which God in his kind providence had favoured them with: *which the Lord thy God hath given unto thee, and unto thine houſe*; to them and their families, by which they were comfortably provided for: *thou and the Levite, and the ſtranger that is among you*; by which it ſeems, that not only a baſket of firſt fruits was brought and preſented to the Lord, which is the perquiſite of the prieſt, but there were others alſo brought, or bought with their money at *Jeruſalem*, and a ſort of a feaſt kept, which the *Levite*, and ſtranger or proſelyte, partook of along with the owner; ſee ch. xii. 11, 12, and xvi. 10, 11. though *Jarchi* underſtands it of the *Levite* and ſtranger being obliged to bring the firſt-fruits; the *Levite*, he ſays, is bound to the firſt-fruits of the plants in the midſt of his cities, though he had no part in the diviſion of the land; and the ſame writer ſays, the ſtranger brings the firſt-fruits, but does not proclaim, becauſe he can't ſay, *which he ſware to our fathers*, ℣. 3. but it is ſaid [f], if his mother was an *Iſraeliteſs* he might proclaim; yea, *Maimonides* [g] ſays, on account of what is ſaid of *Abraham*, *Gen.* xvii. 5. who is the father of the whole world; ſee *Rom.* iv. 12, 13. becauſe mention is made of rejoicing; hence it is concluded, as *Jarchi* ſays, that the proclamation of the firſt-fruits was only made in the time of joy, from *Pentecoſt* unto the feaſt that a man gathers in his increaſe, and his fruits, and his wine, and his oil; tho' from that feaſt and onward he may bring but not proclaim; to the ſame purpoſe ſays the *Miſnah* [h], from Pentecoſt to the feaſt of tabernacles a man may bring the firſt-fruits, and proclaim; and even from the feaſt of tabernacles to the dedication of the temple, he may bring, but not proclaim; the reaſon given in *Siphri* [i] is, becauſe proclamation is only to be performed in time of joy—and the joy of the year is finiſhed at the end of the feaſt of tabernacles, as in *Lev.* xxv. 40.

℣. 12. *When thou haſt made an end of tithing all the tithes of thine increaſe*, &c.] Which, according to *Maimonides* [k], is to be underſtood of the feaſt, in which all tithes are finiſhed, which is the feaſt of the paſſover: *the third year*, which is *the year of tithing*; that is, the third from every ſeventh, when the land lay untilled. Every year a tithe was paid to the *Levites*; and beſides that a ſecond tithe, which was carried to *Jeruſalem* and eaten there; and every third year it was eaten at home, in their towns and cities in the country inſtead of it, with the *Levite*, poor and ſtranger, and was called the poor's tithe; and hence the *Targum* of *Jonathan* here calls this year the year of the poor's tithe, as was alſo the ſixth year, and was reckoned not compleat till the paſſover in the following year, as the *Jewiſh* writers [l] ſay; *and hath given it unto the Levite, the ſtranger, the fatherleſs and the widow*; that is, the poor's tithe of the third year, which theſe were to eat of with the owner, ch. xiv. 28, 29. though the *Jews* commonly diſtinguiſh the *Levite* from the reſt, and ſuppoſe that both firſt and ſecond tithes are meant, the one to be given to the former, and the other to the latter; ſo the *Targum* of *Jonathan* and *Jarchi*: *that they may eat within thy gates, and be filled*; for this was a conſiderable entertainment, a ſort of a feaſt, a full meal however; hence it is concluded, as *Jarchi* ſays, that they did not give leſs of corn to a poor man than half a kab of wheat, which was above three pints.

℣. 13. *Then thou ſhalt ſay before the Lord thy God*, &c.] Make the following declaration as in his preſence; for this was not made in the tabernacle or temple at *Jeruſalem*, ſince the tithe was to be eaten with the poor in the gates of the owner, as in the preceding verſe; *I have brought away the hallowed things out of* mine *houſe*; which *Aben Ezra* and *Onkelos* interpret of the tithe; but it ſeems beſides that, to take in every thing devoted to all holy uſes, be they what they will, which were at this time to be ſeparated from a man's own common goods, and applied to the purpoſes for which they were deſigned and devoted, and particularly what was to be given to the poor: *and alſo have given them unto the Levite, and unto the ſtranger, to the fatherleſs, and to the widow, according to all thy commandments which thou haſt commanded me*; giving to each according as the law directs; which the *Targum* of *Jonathan* and *Jarchi* interpret as before, giving the firſt tithe to the *Levites*, and the ſecond tithe to the reſt: *I have not tranſgreſſed thy commandments, neither have I forgotten* them: neither broken them wilfully, nor omitted them thro' careleſsneſs, negligence, and forgetfulneſs, but was mindful to obſerve them punctually and exactly.

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[f] Miſn. Biccurim, c. 1. §. 4.

[g] Maimon. Hilchot Biccurim, c. 4. §. 3.

[h] Ut ſupra, §. 6.

[i] Apud Maimon. in ib.

[k] In Miſn. Maaſer Sheni, c. 5. §. 6.

[l] Miſn. ib. & Maimon. & Bartenora in ib.

℣. 14. *I have not eaten thereof in my mourning*, &c.] When in grief and ſorrow on account of any afflictive circumſtance, for theſe were to be eaten with joy, ℣. 11. and ch. xvi. 11. and eſpecially of the loſs of relations by death, when holy things were not to be eaten by ſuch perſons; ſee *Lev.* x. 19. and particularly tithes, though it is ſaid [n], "what is doubtful of tithing (whether it has been tithed or no) might be eaten by a mourner;" and a man was reckoned ſuch an one until his dead was buried. So *Maimonides* [o] obſerves, "a mourner may not eat holy things, as it is written *Deut.* xxvi. 14. he is one whoſe relation is dead, when he is obliged to mourn; for he is called by the law a mourner as long as the dead lies upon the face of the earth (above ground) or as long as he is not yet buried, he is called a mourner; and ſo likewiſe on the day of burial:" *neither have I taken away* ought *thereof for any unclean* uſe; or common uſe, or any other uſe than it was deſigned for, and devoted to; or for any unclean perſon, who by the law might not eat thereof; or, as *Jarchi* interprets it, that he had not removed it, or taken it away from being eaten, on account of any unclean perſon, becauſe I am unclean and he pure, or he pure and I unclean: *nor given ought thereof for the dead*; for the neceſſities of the dead, as *Aben Ezra*; more particularly *Jarchi*, to make for him a coffin and grave-clothes; and ſo the *Targum* of *Jonathan* interprets it of grave-clothes for the dead; though that of *Jeruſalem* of clothes for thoſe that are polluted by the dead. It may have reſpect alſo to the parentalia, or funeral feaſts made at the interment of the dead; though *Aben Ezra* ſays there are ſome that ſay it was for idolatry, and ſo the perſon here ſpeaking denies that he had made uſe of any of the holy things in honour of idols, of dead men deified; and ſome are of opinion, that all the above things may have ſome reſpect to idolatrous practices [p]: but *I have hearkened to the voice of the Lord my God, and have done according to all that thou haſt commanded me*; obſerved his word, and kept cloſe to it, and not ſwerved from it, but acted according to it in all things before referred to.

℣. 15. *Look down from thy holy habitation from heaven*, &c.] This is a prayer of the perſon that makes the above declaration annexed to it, deſiring that God would vouchſafe to look with an eye of love, complacency, and delight, upon him and upon all his people, from heaven his holy habitation, though they were on earth, and unholy perſons in themſelves, and eſpecially if compared with him; ſee *Iſ.* lvii. 15. and lxiii. 15. *and bleſs thy people Iſrael*; with bleſſings temporal and ſpiritual: *and the land which thou haſt given us*; with fertility and plenty of all good things, that it might be *as thou ſwareſt to our fathers, a land flowing with milk and honey*; ſee ℣. 9.

℣. 16. *This day the Lord thy God hath commanded thee to do theſe ſtatutes and judgments*, &c.] Theſe are the words of *Moſes*, as *Aben Ezra* rightly obſerves, and refer not only to the laws laſt mentioned, but to all others which he had repeated, or the Lord by him had ordered to be obſerved, recorded in this book: and though it is very probable *Moſes* had been ſeveral days repeating former laws, and acquainting them with new ones; yet this being the laſt day, in which the whole account was finiſhed, they are ſaid to be commanded that day, and though commanded that day were to be obſerved and done every day; for, as *Jarchi* ſays, every day was to be conſidered and reckoned as new, as if on that day they were commanded them: *thou ſhalt therefore keep and do them with all thy heart, and with all thy ſoul*; cordially, readily, willingly, ſincerely, conſtantly, and to the utmoſt of their abilities.

℣. 17. *Thou haſt avouched the Lord this day to be thy God*, &c.] Said, affirmed, proteſted, and in the moſt ſolemn manner declared, that the Lord was their God, and him only; and that they would have no other God, nor worſhip, ſerve, or obey any other. The Lord is the God of all mankind, as he is the creator and preſerver of them, and was of the people of *Iſrael* in a peculiar manner, they being choſen, redeemed, and privileged by him above all others; and eſpecially is of his elect in *Chriſt* among all nations, whom he has loved and ſet apart for himſelf, and determined to ſave; whom he has adopted and regenerated; he provides for them, protects and preſerves them, gives them grace here and glory hereafter: he is their God in *Chriſt*, and by virtue of the covenant of his grace made with them in him; and is known by them to be ſo in effectual vocation by the application of covenant-bleſſings to them; and which is certified to them by the Spirit of God, upon which they claim their intereſt in him, and make profeſſion of him as their God: *and to walk in his ways, and to keep his ſtatutes and his commandments, and his judgments, and to hearken unto his voice*; that is, this was then their reſolution and determination, their proteſtation and declaration, to walk in all the ways of God, both in private and in public, he directed unto; and to obſerve all his laws, ceremonial, moral, and judicial, which he had given them as the rule of their walk and behaviour; and to regard whatſoever he ſhould reveal by his prophets and miniſters, as his will; and a view of covenant-intereſt in God lays all good men under the ſtrongeſt obligation in the ſtrength of divine grace to attend to his will; nor can there be a greater motive to them than covenant-love, grace, and mercy.

℣. 18. *And the Lord hath avouched thee this day to be his peculiar people*, &c.] Affirmed and declared them to be his ſpecial people, above all people on the face of the earth, and that they were looked upon and conſidered by him as his jewels, his peculiar treaſure: *as he hath promiſed thee*; on condition of their obedience to him, as he did in *Exod.* xix. 5. *and that thou ſhouldeſt keep all his commandments*; at the ſame time declared this as his will, that they ſhould obſerve all his precepts, to which they were laid under obligation by the ſpecial favour and peculiar privileges he beſtowed upon them, *Deut.* vii. 6, 7. The *Targums* interpret both theſe verſes of the people of *Iſrael* chuſing and making the Lord their king, and of his being made king over them; and ſo it reſpects their peculiar form of civil government, being a theocracy. The Lord's people in *Chriſt* are a peculiar people; they are diſtinct from all people, and are peculiarly regarded by him; they are the objects of his peculiar love, and receive peculiar favours from him; and whom having choſen and redeemed, he calls by his ſpecial grace, and witneſſes their ſpecial relation to him by his Spirit; which grace obliges and excites them to a chearful obedience to his commands.

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[n] Miſn. Demai, c. 1. §. 2.

[o] Maimon. in Miſn. Peſachim, c. 8. §. 6.

[p] Vid. Patrick in loc.

ỳ. 19. *To make thee high above all nations*, &c.] None of them having the Lord to be their God and king, in ſuch ſenſe as *Iſrael*, nor they his people in ſuch a peculiar ſenſe as they were; nor having ſuch laws and ſtatutes as he had given to them; theſe things gave them a ſuperiority over all other nations: *which he hath made, in praiſe, and in name, and in honour*; that is, which nations he made praiſe-worthy, famous, and honourable, for their extent, wealth, riches, and number; and yet on the above accounts *Iſrael* was advanced higher than they: *and that thou mayeſt be an holy people unto the Lord thy God, as he hath ſpoken*; the end of the Lord in being their God, and making them his people, was not only to make them high above all others, but to make them more holy than others; to ſet them apart for himſelf, as a people ſacred to his worſhip and ſervice, as he had both determined and declared, ch. vii. 6, 7.

CHAP. XXVII.

IN this chapter the people of *Iſrael* are ordered to write the law on plaſtered ſtones, and ſet them on mount *Ebal*, ỳ. 1—4. where they are bid to erect an altar, and offer ſacrifices on it, ỳ. 5—8. and are charged by *Moſes* and the prieſts to obey the Lord, and keep his commandments, ỳ. 9, 10. and a direction is given to the ſeveral tribes which ſhould ſtand and bleſs, and which curſe, and where, ỳ. 11, 12, 13. and the curſes which the *Levites* ſhould pronounce with a loud voice, and the people ſhould ſay Amen to, are recited, ỳ. 14—25. and the whole is concluded with a curſe on all who in general do not perform the whole law, ỳ. 26.

ỳ. 1. *And Moſes with the elders of Iſrael commanded the people, ſaying*, &c.] The ſeventy elders, at the head of whom was *Moſes*, which made the great *ſanhedrim*, or council of the nation; *Moſes* having recited all the laws of God to the people, theſe joined with him in an exhortation to them to obſerve and obey them: *keep all the commandments which I command you this day*; not in his own name, as being the ſupreme legiſlator, but in the name of the Lord, whom they had avouched to be their God and king, from whom he had received them.

ỳ. 2. *And it ſhall be on the day when you ſhall paſs over Jordan*, &c.] Not the preciſe day exactly, but about that time, a little after they paſſed that river, as ſoon as they conveniently could; for it was not till after *Ai* was deſtroyed, that the following order was put in execution; indeed as ſoon as they paſſed over *Jordan*, they were ordered to take twelve ſtones, and did; but then they were ſet up in a different place, and for a different purpoſe; ſee *Joſh.* iv. 3, 8, 9. and viii. 31. *unto the land which the Lord thy God giveth thee, that thou ſhalt ſet thee up great ſtones*; not in *Jordan*, as *Jarchi*, but on mount *Ebal*, ỳ. 4. nor had the ſtones ſet up in *Jordan* any ſuch inſcription as what is here ordered to be ſet on theſe: *and plaiſter them with plaiſter*; that ſo words might be written upon them, and be more conſpicuous, and more eaſily read.

ỳ. 3. *And thou ſhalt write upon them all the words of this law*, &c.] Not the whole book of *Deuteronomy*, as ſome think, at leaſt not the hiſtorical part of it, only what concerns the laws of God; and it may be only a ſummary or abſtract of them, and perhaps only the ten commandments. *Joſephus* [q] is of opinion, that the bleſſings and the curſes after recited were what were written on them: *when thou art paſſed over*; that is, the river *Jordan*: *that thou mayeſt go in unto the land which the Lord thy God giveth thee, a land flowing with milk and honey*; this account of the land of *Canaan* is ſo frequently obſerved, to imprint upon their minds a ſenſe of the great goodneſs of God in giving them ſuch a fruitful country, and to point out to them the obligation they lay under to obſerve the laws of God ordered to be written on plaſtered ſtones, as ſoon as they came into it: *as the Lord God of thy fathers hath promiſed thee*; *Exod.* iii. 8.

ỳ. 4. *And therefore it ſhall be, when ye be gone over Jordan*, &c.] Some time after they had paſſed that river: *that ye ſhall ſet up theſe ſtones which I command you this day, in mount Ebal*; a mountain near *Shechem* in *Samaria*, and was, as *Benjamin* of *Tudela* ſays [r], dry as ſtones and rocks itſelf, and perhaps had its name, as ſome think [s], from the root in the *Arabic* language which ſignifies to ſtrip a tree of its leaves, and a derivative from it, white ſtones and a mountain in which ſuch are found. Hither the ſtones commanded to be ſet up were to be brought, and fixed here; from whence it is not certain; it may be from ſome part of the mountain. Here the *Samaritan* verſion has *Gerizzim* inſtead of *Ebal*, which is generally thought to be a wilful corruption of the *Samaritans*, in favour of their temple built at *Gerizzim*: *and thou ſhalt plaiſter them with plaiſter*; as before directed, ỳ. 2.

ỳ. 5. *And there ſhalt thou build an altar to the Lord thy God*, &c.] On the ſame mountain, tho' not of the ſame ſtones. *Jarchi*'s note is, "after that (the ſetting up of the plaſtered ſtones) thou ſhalt bring from thence (from *Jordan*) others, and build of them an altar on mount *Ebal*;" but *Joſephus* [t] places this altar not on mount *Ebal*, but between that and *Gerizzim*. This altar, he ſays, was ordered

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Antiqu. l. 4. c. 8. §. 44.

Lexic, Heptaglott. col. 2642.

[r] Itinerar. p. 40.

[t] Ut ſupra.

[s] Reland. Diſſert. 3. de monte Gerizzim, p. 128. See

ordered to be built towards the riſing ſun, not far from the city *Shechem*, between two mountains, *Gerizzim* and *Ebal*; but the text is expreſs, that it was to be built where the ſtones were ſet up, which was on mount *Ebal*, and there it was built, *Joſh*. viii. 30. *an altar of ſtones*; of whole ſtones, as in the next verſe, not broken, nor hewed, but rough as they were when taken out of the quarry: *thou ſhalt not lift up* any *iron* tool *upon them*; to hew them, and make them ſmooth; ſee the note on *Exod*. xx. 25.

℣. 6. *Thou ſhalt build the altar of the Lord thy God of whole ſtones*, &c.] And of ſuch *Joſhua* did build it, *Joſh*. viii. 31. *and thou ſhalt offer burnt-offerings thereon unto the Lord thy God*; and very likely ſin-offerings too; for theſe frequently went together, the one to make atonement for ſin, and the other as a gift, and by way of thankfulneſs for the acceptance of the former; and both typical of *Chriſt*, the true ſacrifice, and the antitype of all the legal ſacrifices.

℣. 7. *And thou ſhalt offer peace-offerings*, &c.] Part of which belonged to God, which was burnt on the altar, and another part to the prieſt that offered them; and the reſt to the owner that brought them, which he eat of with his friends; ſo it follows: *and ſhall eat there, and rejoice before the Lord thy God*; now this altar where theſe ſacrifices were offered, was on the very ſpot where the ſtones were on which the law was written; and may point at the gracious proviſion God has made for the redemption of his people from the curſe of it by *Chriſt*, who became a ſubſtitute for them in their law-place and ſtead. The altar being of rough unhewn ſtones was a type of him in his human nature, who is the ſtone in the viſion cut out of the mountain without hands; and being unpoliſhed, may denote the meanneſs of his outward appearance, on account of which he was rejected by the *Jewiſh* builders; and no iron tool being to be lifted up on them, may ſignify that nothing of man's is to be added to the ſacrifice and ſatisfaction of *Chriſt*, and ſalvation by him; and this being in *Ebal*, where the curſes were pronounced, ſhews that *Chriſt* by the offering up of himſelf for the ſins of his people has made atonement for them, and thereby has delivered them from the curſe of the law, being made a curſe for them; all which is matter of joy and gladneſs to them.

℣. 8. *And thou ſhalt write upon the ſtones all the words of this law*, &c.] Not upon the ſtones of the altar, but upon the firſt ſtones brought to mount *Ebal*, and ſet up there before, and on which the words were inſcribed before the altar was erected; though according to the *Miſnah*[u] the altar was built of theſe ſtones, and on that the law written; for it is ſaid, "they ſhall bring the ſtones (℣. 2, 4.) and build the altar, and plaſter it with plaſter, and write upon it all the words of the law:" with which *Joſephus* agrees, who ſays[w], "that when *Moſes* was about to die, he ordered the bleſſings and the curſes to be written on the altar, on both ſides of it:" could this be made clearly to appear, it would be eaſy to obſerve the accompliſhment of it in *Chriſt*, who was made under the law, became ſubject to it, had it written on his heart, obeyed the precepts and bore the penalty of it, and had all the curſes of it laid on him, and thereby redeemed his people from them. However, be it on which it may that the words of the law were written, they were written *very plainly*; ſo that they might be eaſily read; in 70 languages, according to the *Jewiſh* writers; which they ſay was done, that whoever would learn the law might learn it, and ſo the *Gentiles* had no excuſe[x]; for it is a prevailing notion with them, that there were ſo many nations and languages. The law being written on ſtones denotes the duration of it, which continued not only during the times of the old teſtament-diſpenſation, and to the times of *John*, and had its fulfilment in *Chriſt*, but ſtill continues; for though *Chriſt* has redeemed his people from the curſe and condemnation of it, yet it is in his hands as a rule of direction to them as to their walk and converſation; nor is it made void by any doctrine of the goſpel, and nothing more ſtrongly enforces obedience to it than the goſpel. The moral law is immutable, invariable, and eternal in its nature, and in the matter of it. This may alſo point at the hardneſs of men's hearts, their non-ſubjection to the law, and diſobedience of it; and theſe ſtones being covered with plaſter, may be an emblem of formaliſts and hypocrites, who are like whited walls and ſepulchres, have a form of the law in their heads, but not in their hearts; are *Jews* outwardly, but not inwardly; externally righteous before men, as if they were ſtrict obſervers of the law, but internally very wicked; and have hard, blind, and impenitent hearts, under the cover of the law, and a profeſſion of ſtrict regard to it; and this being done on the ſame mount where the curſes were pronounced, ſhews that they were on account of the breach of this law.

℣. 9. *And Moſes and the prieſts the Levites ſpake unto all Iſrael*, &c.] The prieſts who were *Levites*, as all the prieſts that were lawful ones were; and there were none but ſuch at this time, who were *Eleazar* and *Ithamar*, and their ſons; theſe joined with *Moſes* in the following exhortations to the people of *Iſrael*, as being particularly concerned in inſtructing them in the knowledge of the laws, and in ſeeing them put in execution: *ſaying, take heed, and hearken, O Iſrael*; to what was about to be ſaid unto them, as well as to what had been ſaid: *this day thou art become the people of the Lord thy God*; they were his people before; he had choſen them to be his ſpecial people above all others; he had redeemed them out of *Egypt*; he had led them through the wilderneſs, and provided for them and protected them there, and had given them laws and ſtatutes to obſerve to walk in; all which ſhewed them to be his peculiar people: but now in a very formal and ſolemn manner they were avouched and declared by him to be his people, and they had ſolemnly avouched and declared that he was their God and king; and every day, according to *Jarchi*, was to be conſidered as this day, as if it was the day of entering into covenant with him.

℣. 10. *Thou ſhalt therefore obey the voice of the Lord thy God*, &c.] In whatſoever he directs in his word, and by his prophets, and eſpecially by his Son, eminently called the Word of the Lord: *and do his commandments and his ſtatutes, which I command thee this day*; ſee the note on ℣. 1.

℣. 11. *And Moſes charged the people the ſame day*, &c.] That he gave the above orders to ſet up ſtones, and plaſter them, and write the law on them, and build an altar in the ſame place, and offer ſacrifices when come into the land of *Canaan*: *ſaying*; as follows.

℣. 12. *Theſe ſhall ſtand upon mount Gerizzim to bleſs the people, when ye are come over Jordan*, &c.]

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[u] Sotah, c. 7. §. 5.

[w] Ut ſupra.

[x] Sotah, ib. & Bartenora in ib. Targum Jon. & Jeruſ. & Jarchi in loc.

Which was a mountain in *Samaria* oppoſite to mount *Ebal*, a valley of a furlong broad lay between them[y]; and according to *Hillerus*[z], had its name from being broken off from that, they being, as it ſhould ſeem, originally one mountain, and now two tops of the ſame; ſo *Burchard*; but others think it ſignifies the mountain of the mowers or cutters down[a]; that is, of graſs or corn, being a very fruitful one; and *Benjamin* of *Tudela* ſays[b], that in his time, on mount *Gerizzim* were fountains and orchards; and being ſuch a fertile mountain, it was very proper to bleſs upon. Mr. *Maundrel*[c], a late traveller in thoſe parts, ſays, "though neither of the mountains have much to boaſt of as to their pleaſantneſs, yet as one paſſes between them, *Gerizzim* ſeems to diſcover a ſomewhat more verdant fruitful aſpect than *Ebal*; the reaſon of which may be, becauſe fronting towards the north it is ſheltered from the heat of the ſun by its own ſhade; whereas *Ebal* looking ſouthward, and receiving the ſun that comes directly upon it, muſt by conſequence be rendered more ſcorched and unfruitful." *Joſephus*[d] ſays, that *Gerizzim* was on the right hand, and *Ebal* on the left; which may ſerve to ſtrengthen the obſervation of *Ainſworth*, in alluſion hereunto, that in the laſt judgment thoſe on the right hand will be pronounced bleſſed, and thoſe on the left hand curſed: *Simeon, and Levi, and Judah, and Iſſachar, and Joſeph, and Benjamin*; theſe appointed for bleſſing were children of the miſtreſs, or free-woman, as *Aben Ezra* and many others have obſerved; the four firſt were the ſons of *Leah*, and the two laſt the ſons of *Rachel*, and therefore employed in the moſt honourable and deſirable ſervice: and who ſo proper to pronounce or receive the bleſſing as the children of the free woman, of *Jeruſalem* above, which is free, the mother of us all that are born again, and are made free by the Son of God, and are free indeed, and are entitled to all the bleſſings of grace and glory?

℣. 13. *And theſe ſhall ſtand upon mount Ebal to curſe*, &c.] Which was dry and rocky, barren and unfruitful, and like the earth that bears briars and thorns, is rejected and nigh unto curſing, and ſo a proper place to curſe, and a fit emblem of thoſe to be curſed; ſee *Heb.* vi. 8. *Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphthali*; four of theſe appointed for curſing were the children of the handmaids, *Gad*, *Aſher*, *Dan*, and *Naphthali*; and ſince two were wanting, as *Aben Ezra* obſerves, and the ſons of *Leah* were many, the oldeſt and the youngeſt were taken; *Reuben*, who had defiled his father's bed, and expoſed himſelf to the curſe of the law, and *Zebulun* the laſt and youngeſt of *Leah*'s ſons; ſee *Gal.* iii. 10. and iv. 24, 30.

℣. 14. *And the Levites ſhall ſpeak and ſay unto all the men of Iſrael*, &c.] Rather, *anſwer*[e] *and ſay*; not the whole tribe of *Levi*, for that ſtood on mount *Gerizzim* to bleſs, ℣. 12. but the prieſts of that tribe who were placed in the valley, between the two mountains, and pronounced both the bleſſings and the curſes in the hearing of all the tribes of *Iſrael*, to which they were to anſwer Amen; and that they might plainly hear, they expreſſed their words *with a loud voice*, clearly and diſtinctly, as follow.

℣. 15. *Curſed be the man that maketh any graven or molten image*, &c.] The bleſſings and the form of them are not recorded, becauſe they were not to be had from the law, and through obedience to it; and therefore there is a profound ſilence about them, to put men upon ſeeking for them elſewhere, and which are only to be had in *Chriſt*, eſpecially ſpiritual ones; but we may ſuppoſe, they were delivered in the ſame form, and reſpecting the ſame things as the curſes, only juſt the reverſe of them; as, *bleſſed is the man that maketh not any graven image*, &c. The order of both is given in the *Targums* of *Jonathan* and *Jeruſalem*, as in ch. xi. 29. ſee the note there. This curſe reſpects the breach of the firſt table of the law, and every thing included in it relating to the nature and being of God, the worſhip of him, and the honour of his name; to do any thing contrary to which, particularly to make an image, whether graven or molten, to worſhip, is *an abomination to the Lord*; and therefore ſubjects a man to the curſe of his law, it being *the work of the hands of the craftſman*; and therefore it muſt be a moſt ſtupid thing to aſcribe deity to it, and worſhip it as ſuch: *and putteth it in a ſecret place*; though it is not ſet in a place of public worſhip, or in the houſe, ſo as to be ſeen by every one; but in ſome retired place, in a ſecret chamber, and there worſhipped, or kept to look at with pleaſure; which would be a temptation, and lead on to idolatry, and therefore is forbidden, and to be guarded againſt: now one that committed idolatry, or any thing like it, in the moſt ſecret manner, was liable to this curſe; for the omniſcient God, the legiſlator, knows what is done in the moſt private manner, and will reſent and revenge every affront and injury to his honour and glory. And *Aben Ezra* obſerves, that all that follow reſpect things done in a ſecret way, and which were not cognizable by the civil magiſtrate, and therefore to deter perſons from them theſe curſes were pronounced: *and all the people ſhall anſwer and ſay Amen*; even thoſe on the one mountain as on the other, thereby approving of, and aſſenting to, the juſtice of the ſentence pronounced.

℣. 16. *Curſed be he that ſetteth light by his father or his mother*, &c.] That ſecretly deſpiſes them in his heart, and by looks and geſtures mocks at them in a private manner, unſeen by others, *Prov.* xxx. 17. for if he publickly curſed them, that was cognizable by the civil magiſtrate, and he was to be put to death, *Lev.* xx. 9. This follows next, as in the order of the ten commands, to that which reſpects the fear and worſhip of God; honouring parents being next to the glorifying of God, the Father of all: *and all the people ſhall ſay Amen*; applaud the righteous ſentence, ſaying ſo let it be.

℣. 17. *Curſed be he that removeth his neighbour's land-mark*, &c.] Removes it backward, and ſteals ground, as *Jarchi* explains it; this is commonly done ſecretly; ſee ch. xix. 14. *and all the people ſhall ſay Amen*; ſee the notes on the two preceding verſes.

℣. 18. *Curſed be he that maketh the blind to wander out of the way*, &c.] By directing him wrong knowingly, or laying a ſtumbling-block in his way, *Lev.* xix. 14. The *Targum* of *Jonathan* is, "that maketh a traveller wander out of the way, who is like a blind man;" who knows his way no more than a blind man does. *Jarchi* interprets it, "that blinds in any thing, and gives evil counſel;

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[y] Vid. Maundrel's Journey from Aleppo, &c. p. 59, 62.

[z] Onomaſtic. Sacr. p. 168.

[a] Reland. Diſſert. monte Gerizzim, p. 128.

[b] Itinerar. p. 40.

[c] Journey from Aleppo, &c. p. 61. Edit. 7.

[d] Antiqu. 8. §. 44.

[e] ענו reſpondebunt, Montanus.

ſel;" which leads men to take wrong ſteps, whether in things civil, or moral, or religious; all which are uſually done privately: *and all the people ſhall ſay Amen*; ſee the notes on ℣. 15, 16.

℣. 19. *Curſed be he that perverteth the judgment of the ſtranger, fatherleſs, and widow,* &c.] Who have none to aſſiſt them, and take their part, and therefore judges may be tempted to do an unjuſt thing; but God is the patron of them, and takes notice of every injury done them, and is the avenger of all ſuch: *and all the people ſhall ſay Amen*; ſee as before.

℣. 20. *Curſed be he that lieth with his father's wife,* &c.] As *Reuben* did, and which is forbidden *Lev.* xviii. 8. *becauſe he uncovereth his father's ſkirt*; ſee ch. xxii. 30. *and all the people ſhall ſay Amen*; the tribe of *Reuben* ſaid this as well as the reſt.

℣. 21. *Curſed be he that lieth with any manner of beaſt,* &c.] See *Lev.* xviii. 23. *and all the people ſhall ſay Amen*; as being ſhocking and abhorrent to human nature.

℣. 22. *Curſed be he that lieth with his ſiſter,* &c.] Which is forbid, *Lev.* xviii. 9. *the daughter of his father, or the daughter of his mother*; whether his ſiſter by father or mother's ſide: *and all the people ſhall ſay Amen*; deteſting ſuch uncleanneſs.

℣. 23. *Curſed be he that lieth with his mother-in-law,* &c.] See *Lev.* xviii. 7, 8. All theſe inceſtuous or brutal copulations, may well be ſuppoſed to be done in ſecret: *and all the people ſhall ſay Amen*; as abhorring ſuch inceſt.

℣. 24. *Curſed be he that ſmiteth his neighbour ſecretly,* &c.] And kills him, and the murder is not known; the curſe of God follows ſuch, and overtakes them ſooner or later. Some interpret this of ſmiting with the tongue, of ſecret backbiting and ſlander; ſo the *Targum* of *Jonathan*, "that ſmiteth with the third tongue;" or falſe accuſation: *and all the people ſhall ſay Amen*; as diſapproving of and condemning ſuch a practice, even ſlander, and eſpecially murder.

℣. 25. *Curſed be he that taketh reward to ſlay an innocent perſon,* &c.] As an aſſaſſin, to murder him privately; or as a judge, that takes a bribe to condemn to death an innocent perſon: ſo *Aben Ezra* obſerves, that according to the ſenſe of ſome a judge is meant; but, ſays he, in my opinion a falſe witneſs; one that ſwears a man's life away for the ſake of a reward given him: *and all the people ſhall ſay Amen*; at ſo deteſtable a crime.

℣. 26. *Curſed* be he *that confirmeth not all the words of this law to do them,* &c.] That is, who does not perfectly perform all that the law requires, and continues to do ſo; for the law requires obedience, and that perfect and conſtant, and in failure thereof curſes, in proof of which the apoſtle produces this paſſage, *Gal.* iii. 10. ſee the note there, for the reconciliation of theſe ſcriptures, as to what ſeeming difference there is between them.

CHAP. XXVIII.

IN this chapter *Moſes* enlarges on the bleſſings and the curſes which belong, the one to the doers, the other to the tranſgreſſors of the law, the bleſſings, ℣. 1—14. the curſes, ſome of which concern individual perſons, others the whole nation and body of people, and that both under the former and preſent diſpenſations, and which had their fulfilment in their former captivities, and more eſpecially in their preſent diſperſion, ℣. 15—68.

℣. 1. *And it ſhall come to paſs if thou ſhalt hearken diligently unto the voice of the Lord thy God,* &c.] In his law, and by his prophets: *to obſerve and to do all his commandments, which I command thee this day*; for without obſerving them to do them, hearing them would be to little purpoſe, and they were all of them to be obſerved and done, the leſſer and weightier matters of the law as they were commanded by *Moſes* in the name of the Lord, and as they would be taught, explained, and enforced by the prophets: *that the Lord thy God will ſet thee on high above all nations of the earth*; as they were in the times of *David* and *Solomon*; ſee the note on ch. xxvi. 19.

℣. 2. *And all theſe bleſſings ſhall come on thee and overtake thee,* &c.] After mentioned, which ſhould come upon them from God from heaven, by the direction of his providence, and that freely and plentifully, and beyond their expectations and deſerts, and continue with them: *if thou ſhalt hearken to the voice of the Lord thy God*; obedience to the law being the condition of their coming and continuance; for only temporal bleſſings in the land of *Canaan* are here intended, as follow.

℣. 3. *Bleſſed* ſhalt *thou* be *in the city,* &c.] Not only in the city of *Jeruſalem*, where the temple would be built, and there be bleſſed with the ſervice, worſhip, and ordinances of God, but in all other cities of the land; where they ſhould dwell in fine, large, and ſpacious houſes, and their cities ſhould be walled and fenced, and be very populous; yet ſhould enjoy health, and have plenty of all ſorts of proviſions brought unto them, as well as proſper in all kinds of merchandize there, as *Aben Ezra* notes: *and bleſſed* ſhalt *thou be in the field*; in the country villages, and in all rural employments, in ſowing and planting, as the ſame writer obſerves; in all kinds of huſbandry, in the culture of the fields for corn, and of vineyards and olive-yards; all ſhould proſper and ſucceed, and bring forth fruit abundantly.

℣. 4. *Bleſſed ſhall be the fruit of thy body,* &c.] Their children, of which they ſhould have many, and theſe live; be healthful, thrive, and arrive to manhood, and increaſe and perpetuate their families. *Grotius* thinks this was eminently fulfilled in *Mary*, the mother of our Lord; ſee *Luke* i. 42. *and the fruit of thy ground*; of their gardens, orchards, and fields; the graſs for the cattle, and the wheat, barley, vines, figs, pomegranates, olives, and dates for the uſe of men: *and the fruit of thy cattle*; which being diſtinguiſhed from oxen and ſheep in the following clauſe, muſt be underſtood of camels and aſſes, which were uſed for the carriage both of perſons and burdens, and were very ſerviceable, and were a conſiderable part of their ſubſtance in thoſe countries; ſee *Job* i. 3. *the increaſe of thy kine, and the flocks of thy ſheep*; of their cows and oxen, and of their ſheep and goats, which were very increaſing creatures, and in the increaſe of which much of their outward happineſs lay; ſee *Pſ.* cxliv. 13, 14.

℣. 5. *Bleſſed* ſhall *be thy baſket,* &c.] Which the *Targums* of *Jonathan* and *Jeruſalem* reſtrain to the baſket of firſt-fruits, and the cake of the firſt of their dough; but it intends any and every veſſel in which they put their proviſions for preſent uſe, and that that ſhould never be empty of them, and that they ſhould always have a ſufficiency: *and thy ſtore*; what remained, and was laid up in their barns, cellars, and ſtore-houſes, for future uſe, or in proper places for ſeed.

℣. 6. *Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out*;] In all their buſineſs and employments of life, whether within doors or without; in the adminiſtration of every office, whether more public or private; and in all their journeys going out and coming home; and particularly when they went out to war, and returned, all ſhould be attended with ſucceſs.

℣. 7. *The Lord ſhall cauſe thine enemies that riſe up againſt thee to be ſmitten before thy face*, &c.] As the *Philiſtines*, *Moabites*, *Syrians*, *Edomites*, and *Ammonites* were, eſpecially in the times of *David*: *they ſhall come out againſt thee one way*; in a body all together, in large numbers, marching in great order, to give them battle: *and flee before thee ſeven ways*; be entirely routed, and flee ſome one way, and ſome another, even every way they could take to make their eſcape. The phraſe is expreſſive of an entire victory, and of a compleat rout and diſperſion of an enemy.

℣. 8. *The Lord ſhall command the bleſſing upon thee in thy ſtore-houſes*, &c.] Barns, granaries, and cellars, where their corn, wine, and oil were laid up; by preſerving the corn from being devoured by vermin, and the caſks of wine and oil from burſting and running out: *and in all thou ſetteſt thine hand unto*; in all their manufactures, occupations, and trades, in which they were employed, and in the culture of their vines, olives, and other fruit-trees: *and he ſhall bleſs thee in the land which the Lord thy God giveth thee*; with health and long life in it, and with an abundance of all good things, it being a land flowing with milk and honey.

℣. 9. *And the Lord ſhall eſtabliſh thee an holy people unto himſelf*, &c.] Having ſeparated them from all others, for his ſervice, honour, and glory, ſhould continue them as ſuch, and ſettle them in the land, and confirm all their privileges, natural, civil, and religious. The *Targum* of *Jonathan* is, "the Word of the Lord ſhall eſtabliſh thee, &c." he that brought them out of *Egypt*, through the *Red ſea* and wilderneſs, to the land of *Canaan*: *as he hath ſworn unto thee*; and to their fathers; ſee *Deut.* vii. 12, 13. *if thou ſhalt keep the commandments of the Lord thy God, and walk in his ways*; by which tenure they held the land of *Canaan*, and had their ſettlement and continuance in it, and enjoyment of all the good things thereof; ſee *Iſ.* i. 19, 20.

℣. 10. *And all the people of the earth ſhall ſee that thou art called by the name of the Lord*, &c.] Called his children, his people, his portion, and his inheritance; and that they are his, and he is theirs, by the care he takes of them, the proviſion he makes for them, and the protection they have from him: *and they ſhall be afraid of thee*; as not only the *Canaanites* were, but all other nations; ſee ch. xi. 25.

℣. 11. *And the Lord ſhall make thee plenteous in goods*, &c.] In all temporal good things, give them an affluence of them, even all things richly to enjoy; the *Targum* of *Jonathan* is, "the Word of the Lord ſhall, &c." *in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground*; increaſe their children, cattle, and ſubſtance, as before, ℣. 4. *in the land which the Lord ſware unto thy fathers to give thee*; the land of *Canaan*, often thus deſcribed.

℣. 12. *The Lord ſhall open unto thee his good treaſure*, &c.] The Lord has his treaſures of ſnow and of hail, and of wind, *Job* xxxviii. 22. *Pſ.* cxxxv. 7. but here his good treaſure, as appears by what follows, is his treaſure of rain. In the *Targum* of *Jonathan* it is ſaid, "there are four keys in the hand of the Lord of the whole world, which he does not deliver into the hands of any prince; the keys of life, and of the grave, and of food, and of rain:" *the heaven, to give the rain unto thy land in its ſeaſon*; that is, he will open the heaven, where his good treaſure of rain is laid up, and bring it forth on the land of *Canaan* for the enriching of it; or will open the windows thereof, and pour down the bleſſing; ſee *Mal.* iii. 10. and that at the proper time, both in autumn and ſpring, the one is called the former, and the other the latter rain; the one was in *Marcheſvan*, or *October*, and the other in *Niſan*, or *March*, as the *Targum* of *Jonathan*; the former rain for the fitting the earth for ſeed, or for watering it when ſown, and the latter for the plumping of it before harveſt: *and to bleſs all the work of thine hand*; in agriculture, for without the bleſſing of rain, all the labour of the huſbandman would be to little purpoſe: *and thou ſhalt lend unto many nations, and thou ſhalt not borrow*; ſee the note on ch. xv. 16. The connection of theſe words with what goes before, may lead to obſerve this ſenſe of them, that they ſhould furniſh other countries with corn, and not need any of theirs; ſee *Ezek.* xxvii. 17.

℣. 13. *And the Lord ſhall make thee the head, and not the tail*, &c.] Give them dominion over others, and not make them ſubject to them; the head ſignifies rulers and governors, and the tail the common people that are ſubjects; or the one ſuch that are honourable and in high eſteem, and the other ſuch that are mean and baſe; ſee *Iſ.* ix. 14, 15. the *Targum* of *Jonathan* is, "the Word of the Lord ſhall make thee, &c." *and thou ſhalt be above only, and thou ſhalt not be beneath*; which explains what is meant by head and tail, being uppermoſt and lowermoſt, as the head is the upper part, and the tail the lower part of a creature; the one is more honourable, the other vile: the ſenſe is, that they ſhould be ſuperior to other people in honour and dignity, and not below them, or vaſſals to them: *and that thou hearken to the commandments of the Lord thy God, which I command thee this day to obſerve and to do them*; which is the condition on which all this happineſs depended.

℣. 14. *And thou ſhalt not go aſide from any of the words which I command thee this day*, &c.] Depart from them as a rule to walk by, turn out from them as a path to walk in, neglect and diſobey them, and go into practices contrary to them: turning *to the right hand or to the left, to go after other gods to ſerve them*; which to do was to break the firſt and principal table of the law, than which nothing was more abominable and provoking to God.

℣. 15. *But it ſhall come to paſs, if thou wilt not hearken to the voice of the Lord thy God*, &c.] As directed, exhorted, and encouraged to, ℣. 1, &c. *to obſerve to do all his commandments and his ſtatutes, which I command thee this day*; both moral and ceremonial: *that all theſe curſes ſhall come upon thee*; from the hand of God, certainly, ſuddenly, and unawares: *and overtake thee*; purſuing after thee will come up to thee, and ſeize upon thee, though they may ſeem to move ſlowly; ſee *Zech.* v. 3, 4.

namely, the curſes which follow. *Manaſſeh Ben Iſrael*[f] divides them into two parts, the firſt from hence to ℣. 45. which reſpects the deſtruction of the firſt temple, and the things that went before or related to that; and the ſecond from thence to the end of the chapter, which he thinks refers to the deſtruction of the ſecond temple, and their preſent caſe and circumſtances; and it muſt be owned that for the moſt part the diſtinction may ſeem to hold good; what is propheſied of that ſhould befal the *Jews* for their diſobedience, being more remarkably and diſtinctly fulfilled in the one than in the other; yet there are things in the whole which reſpect both, or that were fulfilled, ſome under one diſpenſation, and ſome under another, and ſome that were fulfilled in both; but chiefly and more manifeſtly, at and ſince their diſperſion by the *Romans*.

℣. 16. *Curſed* ſhalt *thou* be *in the city*, &c.] From hence to the end of ℣. 19. the curſes are delivered out in form, as the reverſe of the bleſſings in ℣. 3, 4, 5, 6. and by obſerving what the bleſſings mean, the ſenſe of the curſes may eaſily be underſtood, the one being directly oppoſite to the other.

℣. 20. *The Lord ſhall ſend curſing*, &c.] Which is either a general word for all that follows, or rather, ſince that had been expreſſed before in various inſtances, this may denote ſome particular judgment. *Jarchi* interprets it of penury, of want of all good things, extreme poverty, ſo as to be reduced to the utmoſt neceſſity, and as to ſtand in need of the common comforts and ſupports of life, and even to have their bleſſings and mercies turned into curſes; the conſequence of which muſt needs be *vexation*; trouble, diſtreſs, and anguiſh of ſpirit: *and rebuke*; this may well be conſidered as a rebuke and correction in providence for ſins committed, to awaken to a ſenſe and acknowledgment of them, and to repentance for them: *in all that thou ſetteſt thine hand to do*; nothing done ſhould proſper, to relieve them under their preſſing wants, a curſe attending all their efforts, and ſo ſad diſappointment follows; and all as a juſt rebuke for their many ſins: and this would be their caſe more or leſs, *until thou be deſtroyed, and until thou periſh quickly*; through famine, and want of the common neceſſaries of life; as at the ſieges of *Samaria* and *Jeruſalem*, by the kings of *Syria*, *Aſſyria*, and *Babylon*: *becauſe of the wickedneſs of thy doings, becauſe thou haſt forſaken me*; their ſeveral immoralities and impieties, and particularly their idolatry, which was a forſaking the worſhip of the true God, and following idols; an iniquity to be puniſhed by the judge, and of all things the moſt provoking to the Lord.

℣. 21. *The Lord ſhall make the peſtilence cleave unto thee*, &c.] Not only to come upon them, but to continue with them: *until he have conſumed thee from off the land whither thou goeſt to poſſeſs it*; which ſhews that this reſpects not ſome particular ſeaſons, when the peſtilence came and continued a while, and then ceaſed, as in the times of *David*; but when it became more general, and iſſued with other judgments in the utter conſumption of them, as at the deſtruction of *Jeruſalem*, both by the *Babylonians* and the *Romans*; at what times the peſtilence raged and remained, until by that and other ſore judgments the land was wholly depopulated.

℣. 22. *The Lord ſhall ſmite thee with a conſumption*, &c.] An emaciation of their bodies, either through famine or waſting diſeaſes, whereby the fluids are waſhed off, and men are reduced to ſki and bones: *and with a fever*; a hot burning diſeaſe, which dries up the radical moiſture, conſumes it, and ſo threatens with death; of which there are various ſorts, and ſome very peſtilential and mortal. *Jarchi* and *Aben Ezra* interpret it of a fire in the face, by which they ſeem to mean what is called St. *Anthony*'s fire: *and with an inflammation, and with an extreme burning*; either in the inward parts, as an inflammation of the lungs; or in the outward parts, as carbuncles, burning ulcers, and the like: *and with the ſword*; in the margin it is, *with drought*; ſo *Aben Ezra* interprets the word, which ſeems better to ſuit with what it is in company with; and deſigns either drought in human bodies, occaſioned by fevers, inflammations, and extreme burnings; or in the earth, through the force of the ſun, and want of rain, which render the earth barren and unfruitful, and ſo cauſe a famine: *and with blaſting and with mildew*; whereby the corn that is ſown, and ſprings up, comes to nothing, being blaſted by eaſt-winds, or turns pale and yellow by the mildew, and ſo withers away; the conſequence of which is want of food, and ſo deſtruction and ruin; ſee *Amos* iv. 9. *and they ſhall purſue thee until thou periſh*; follow hard after them, and come ſo cloſe one after another upon them, until they are utterly deſtroyed.

℣. 23. *And the heaven that* is *over thy head ſhall be braſs*, &c.] Or like braſs, not for its clearneſs, brightneſs, and ſplendor, or for its being ſpread out like a molten looking glaſs which was of braſs, *Job* xxxvii. 18. but for its drineſs and hardneſs, no moiſture being in it, or paſſing through it; no ſhowers of rain nor dew being let down from it: *and the earth that is under thee* ſhall be *iron*; or like iron, hard and impenetrable, into which the plow and ſpade will not enter; nor any thing ſpring out of it, for want of rain and dew to moiſten and ſoften it. The ſame is ſaid in *Lev.* xxvi. 19. only there is an inverſion of the figures; there the heaven is ſaid to be as iron, and the earth like braſs, but ſignify the ſame thing.

℣. 24. *The Lord ſhall make the rain of thy land powder and duſt*, &c.] That is, inſtead of ſhowers of rain in their ſeaſon, to water, refreſh, and enrich the earth, and make it fruitful; and for want of them, and thro' the heat of the ſun, being dried and parched, and its clods crumbled into duſt, this ſhould be raiſed up into the air by the force of winds, and let down again in ſhowers of duſt; whereby the few herbs, plants, or green trees on it, would be utterly deſtroyed: and ſo the *Targum* of *Jonathan* interprets it, of the Lord's ſending a wind that ſhould raiſe the duſt and earth upon the herbs of their fields. Such plowing winds, that caſt up the earth and ſand, and duſt into the air, whereby men and cattle are ſometimes covered, are frequent in the eaſtern countries; of which ſee the note on *Jon.* iv. 8. *from heaven ſhall it come down upon thee until thou be deſtroyed*; that is, from the air, up to which the duſt is carried by the wind, and then let fall in vaſt quantities, like ſhowers, which are very deſtructive.

℣. 25. *The Lord ſhall cauſe thee to be ſmitten before thine enemies*, &c.] And by them, as they ſometimes were by the *Philiſtines* and others, before their utter deſtruction, when they ſinned againſt the Lord; and by the *Aſſyrians*, *Babylonians*, and *Romans*: *thou ſhalt go out one way againſt them, and flee ſeven ways before them*; march out againſt them in a body, promiſing themſelves victory, but be utterly routed; ſo that they ſhall flee every way they can for their ſafety; ſee ℣. 7. *and ſhall be removed into all the kingdoms of the earth*; this ſhews that *Manaſſeh*'s diſtinction, obſerved ℣. 15. will not ſtrictly and entirely hold good, nor is there any neceſſity to adhere cloſely to it; it is enough that the things threatened and propheſied of were at one time or another fulfilled in theſe people; for neither the ten tribes, when taken captive by *Salmaneſer*, were carried into all the kingdoms of the earth, only to ſome particular places mentioned in 2 *Kings* xvii. 6. nor the two tribes by *Nebuchadnezzar*, who were carried by him to *Babylon*, and returned from thence again at the end of ſeventy years; but this was exactly fulfilled at their laſt deſtruction by the *Romans*, when they were ſent by them into divers countries, and have been ever ſince ſcattered about in the ſeveral nations of the world. And yet it muſt be owned that *Strabo*[g], who wrote before the laſt deſtruction of them, affirms, that it was not eaſy to find any place in the world which had not received them, and was not occupied by them.

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[f] De termino vitæ, l. 3. §. 3. p. 126.

℣. 26. *And thy carcaſe ſhall be meat unto all fowls of the air, and unto the beaſts of the earth*, &c.] Which was always reckoned a very grievous calamity, to have no other burial, than in the bowels of beaſts and birds; and was the caſe of many of the *Jews* in the *Antiochian* perſecution, *Pſ.* lxxix. 2. and in a treatiſe of theirs[h], which relates their many afflictions and ſufferings in their preſent captivity, ſpeaking of a perſecution of them in *Spain*, in the year 5172, it is reported, how that thoſe that fled to avoid puniſhment were killed in the fields, where their carcaſes lying unburied became a prey to beaſts: *and no man ſhall fray them away*; the fowls and the beaſts; none of their friends being left to do it, and their enemies would not ſhew ſo much reſpect to them, and care of them.

℣. 27. *The Lord will ſmite thee with the botch of Egypt*, &c.] Which ſome underſtand of the leproſy, of that ſort of it called *Elephantiaſis*, frequent among the *Egyptians*; ſee the note on *Lev.* xiii. 2. *Thevenot*[i] relates, that when the time of the increaſe of the *Nile* expires, the *Egyptians* are attended with ſharp prickings in their ſkin like needles. So *Vanſleb* ſays[k], "the waters of the *Nile* cauſe an itch in the ſkin, which troubles ſuch as drink of them when the river increaſes. This itch is very ſmall, and appears firſt about the arms, next upon the ſtomach, and ſpreads all about the body, which cauſes a grievous pain; and not only the river-water, but that out of the ciſterns drank of, brings it, and it laſts about ſix weeks." Though ſome take this botch to be the botch and blain which the *Egyptians* were plagued with for refuſing to let *Iſrael* go, *Exod.* ix. 9, 10. *and with the emerods*; or hœmorrhoides, the piles, a diſeaſe of the fundament, attended ſometimes with ulcers there; ſee 1 *Sam.* v. 9. *and with the ſcab and with the itch*; the one moiſt, the other dry, and both very diſtreſſing: *whereof thou canſt not be healed*; by any art of men; which ſhews theſe to be uncommon ones, and from the immediate hand of God.

℣. 28. *The Lord ſhall ſmite thee with madneſs*, &c.] At the calamities befallen them, and thro' the force of diſeaſes on them: *and blindneſs*; not of body, but of mind; with judicial blindneſs and hardneſs of heart: *and aſtoniſhment of heart*; at the miſerable condition they and their families ſhould be in.

℣. 29. *And thou ſhalt grope at noon-days, as the blind gropeth in darkneſs*, &c.] That is, being in darkneſs through the loſs of their ſight; otherwiſe the darkneſs and the light are alike to them, and they grope in the one as well as in the other. This compariſon ſhews that the darkneſs and blindneſs of the *Jews* threatened them, is to be underſtood not of the darkneſs of their bodily eyes, but of their minds; not being able to underſtand or form a judgment of things, that are as clear as noon-day; and being at the utmoſt loſs what methods to take and purſue, when they are plain and manifeſt before them; but being infatuated and beſotted, follow the luſts and counſels of their own hearts, which lead them wrong: *and thou ſhalt not proſper in thy ways*; in any ſteps they may take to extricate themſelves out of their difficulties, diſtreſſes, and calamities, or to bring themſelves into eaſy and comfortable circumſtances; to get wealth and riches, and honour and eſteem with men; but, on the contrary, become forlorn and miſerable, poor and wretched, mean and deſpicable: *and thou ſhalt be only oppreſſed and ſpoiled evermore*; continually, every day, all the days of their lives oppreſſed with taxes and tributes, with mulcts and fines, and ſpoiled of their goods and ſubſtance under one pretence or another; which has been generally their caſe in *Popiſh* countries; for this ſeems not to refer to the *Babyloniſh* captivity, where they built houſes, and dwelt in them, and planted gardens, and eat the fruit of them; and in the peace of cities had peace themſelves, *Jer.* xxix. 5, 6, 7. *and no man ſhall ſave* thee; from the oppreſſions, exactions, and ſpoils of their enemies, nor deliver them out of their hands; whereas in proceſs of time they had deliverance and ſalvation from the *Babyloniſh* captivity, by the means of *Cyrus* king of *Perſia*.

℣. 30. *Thou ſhalt betroth a wife, and another man ſhall lie with her*, &c.] Eſpouſe a woman in order to make her his wife, and before he can take her home, and conſummate the marriage, through ſome calamity or another coming upon them, they ſhould be ſet at a diſtance from each other, and ſhe ſhould fall into the hands of another man, who either ſhould raviſh her, or gain her conſent to lie with her, or become his wife; which when the marriage was ſo near being conſummated, muſt be a grievous diſappointment, and a great vexation: *thou ſhalt build an houſe, and thou ſhalt not dwell therein*; being before it is quite finiſhed, or however before he is got into it, carried captive, or obliged to flee to a diſtant place: *thou ſhalt plant a vineyard, and ſhalt not gather the grapes thereof*; or *make it common*, on the fourth year to eat the fruits of it, as *Jarchi*; which might not be done until ſanctified and redeemed according to the law in *Lev.* xix. 23, 24, 25. ſee the note on ch. xx. 6.

℣. 31. *Thine ox* ſhall be *ſlain before thine eyes, and thou ſhalt not eat thereof*, &c.] Shall be taken from the herd, and out of the field or ſtall by the enemy, and killed for the ſoldiers to feed on, and not the leaſt part of it given to them: *thine aſs ſhall be violently taken away from before thy face, and ſhall not be reſtored unto thee*; no leave ſhall be aſked to take it, but without their conſent, and againſt their will, it ſhould be taken away by the ſoldiers to carry them and their burdens, and it may be the booty and ſpoil of them, and never returned more: *thy ſheep* ſhall be *given unto thine enemies, and thou*

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[g] Apud Joseph. Antiq. l. 14. c. 7. §. 2.

[h] Shebet Judah, ſive Hiſt. Jud. a Gentio, §. 46. p. 312.

[i] Apud Scheuchzer. Phyſic. Sacr. vol. 3. p. 426, 427.

[k] Relation of a Voyage to Egypt, p. 35, 36.

ſhalt have none to reſcue them; not given them by themſelves, but they ſhould be ſuffered to fall into their hands, and they ſhould never be able to get them out again, nor any for them. Theſe, ſtrictly and literally taken, ſuppoſe them to be in their own land, when thoſe things would be done, where they were poſſeſſed of farms, and fields, and cattle, being much employed in huſbandry; but they may be put for any kind of ſubſtance they would be poſſeſſed of, which they ſhould be ſtript of under one pretence or another; which has been frequently their caſe in their preſent diſperſion in ſeveral countries, and in ours; when *Popiſh* princes have wanted money, they have made very exorbitant demands on the *Jews* in their countries, and ſadly ſqueezed and oppreſſed them, and who were not able to reſiſt them, and never had any reſtoration made to them.

℣. 32. *Thy ſons and thy daughters* ſhall be *given unto another people*, &c.] This alſo was not true in the *Babyloniſh* captivity; for then their ſons and daughters went with them, and continued with them, and returned again; but has been oftentimes verified ſince their captivity by the *Romans*; frequently their ſons and daughters have been taken from them by force, to be brought up in another religion, by the edicts of kings and popes, and by the canons of councils, and particularly of the fourth council of *Toledo*: *and thine eyes ſhall look and fail*; with longing: *for them all the day long*; expecting every day their children would be returned to them, at leaſt wiſhing and hoping they would; their hearts yearning after them, but all in vain: *and* there ſhall be *no might in thy hand*; to recover them out of the hands of thoſe who had the poſſeſſion of them, or fetch them back from diſtant countries, whither they were carried. By an edict of the *Portugueſe*, the children of the *Jews* were ordered to be carried to the uninhabited iſlands; and when, by the king's command, they were had to the ſhips in which they were to be tranſported, it is incredible, the *Jewiſh* hiſtorian ſays [l], what howlings and lamentations were made by the women; and there were none pitied them and comforted them, or could help them.

℣. 33. *The fruit of thy land, and all thy labour, ſhall a nation which thou knoweſt not eat up*, &c.] The ſame was propheſied of by *Jeremy*, concerning the *Babyloniſh* captivity, and was fulfilled in it, *Jer*. v. 17. and has been alſo verified in the frequent pillage and ſpoil of this people, in their preſent ſtate; for though they have no land to till, from whence to gather fruit, yet they are employed in manufactures and merchandize, the fruit and benefit of which they have been frequently ſtript of: *and thou ſhalt be only oppreſſed and cruſhed always*; this ſeems beſt to agree with their preſent caſe; for in their former captivities, they were not always oppreſſed and cruſhed, but had reſpite and deliverance; ſee the note on ℣. 29.

℣. 34. *So that thou ſhalt be mad for the ſight of thine eyes that thou ſhalt ſee*;] On account of the ſhocking things ſeen by them, their dreadful calamities, oppreſſions, and perſecutions, ſuch as before related; not only violent diſeaſes on their bodies, which were grievous to behold, as well as their pains were intolerable, and made them mad; but to be deprived of a betrothed wife, a new-built houſe, and a new-planted vineyard; to have an ox ſlain, and an aſs taken away by their enemies, and their ſheep given to them before their eyes; to have their ſons and daughters taken from them, and brought up in another religion, and to be ſtript of their ſubſtance; theſe have made them ſtark mad, inſomuch that they have ſometimes deſtroyed themſelves and their families. In *Germany*, in their rage and madneſs, they burnt a city and themſelves in it; and, in the ſame country, being ſummoned by an edict to change their religion, or to be burnt, they agreed to meet together in a certain houſe, and deſtroy one another; and firſt parents killed their children, and huſbands their wives, and then killed themſelves; leaving only one perſon to be their door-keeper, who finiſhed the tragedy by deſtroying himſelf, as their own hiſtorian relates [m]. Other ſtories of the like kind are reported of them; and ſome, ſuch facts as done in our own nation [n].

℣. 35. *The Lord ſhall ſmite thee in the knees, and in the legs, with a ſore botch, that cannot be healed*, &c.] Which, in thoſe parts as it is very painful, ſo is not eaſily cured; and this which is threatened was incurable by the art of man, as others in ℣. 27. and which ſhould not ſtop there in the lower parts of the body, but proceed and ſpread: *from the ſole of thy foot unto the top of thy head*; and ſo be filled with them, as *Job* was with his boils and ulcers.

℣. 36. *And the Lord ſhall bring thee, and thy king which thou ſhalt ſet over thee*, &c.] This was fulfilled both in *Jehoiachin* and in *Zedekiah*, kings of *Judah*, who were carried captive to *Babylon*, by *Nebuchadnezzar*, 2 *Kings* xxiv. 15. and xxv. 6, 7. *unto a nation which neither thou nor thy fathers have known*; the land of *Babylon*, which was at a diſtance from them, and is repreſented in ſcripture as afar of, *Jer*. v. 15. and which the *Jews* not being a trading people, or dealing in merchandize in foreign parts, were unacquainted with: *and there ſhalt thou ſerve other gods wood and ſtone*; which they were obliged to do in *Babylon*, of which it ſeems beſt to underſtand it; for though it may be interpreted of their compliance with the image-worſhip of the *Papiſts* in their preſent condition, as the former clauſe may be of their rulers and governors, included in the name of king, carried captive by the *Romans*; who were a nation as little, if not leſs known than the *Babylonians*: but the former ſenſe ſeems to ſuit beſt here, as this does with ℣. 64. where the language is ſomewhat different, and very appoſite. The *Targum* of *Jonathan* is, "ſhall pay tribute to thoſe that worſhip idols of wood and ſtone."

℣. 37. *And thou ſhalt become an aſtoniſhment*, &c.] To neighbouring nations, that ſhall hear of their overthrow and captivity, and that ſhall ſee the miſerable condition they are brought into: *a proverb and a by-word among all nations whither the Lord ſhall lead thee*; both for the wickedneſs committed by them, and for the ill uſage of them by the nations among whom they ſhould be, as they were in the *Babyloniſh* captivity; ſee *Jer*. xxiv. 9. and now are, it being common to ſay, "do you think I am a *Jew*?" or, "none but a *Jew* would have done ſuch a thing."

℣. 38. *Thou ſhalt carry much ſeed into the field*, &c.] And ſow it plentifully; this and what is ſaid in ſome following verſes, plainly refer to them whilſt in their own land, before carried captive, and not to their preſent caſe and circumſtances: *and ſhalt*

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[l] Shebet Judah, ſive Hiſt. Jud §. 59. p 332.

[m] Ibid. §. 34. 36. p. 214, 215, 216, 217.

[n] See Bp. Patrick in loc. and Dr. Newton (Biſhop of Briſtol) on Prophecies, vol. I. Diſſert. 7. §. 14. p. 195, 196.

ſhalt gather but *little in at harveſt*; little ſpringing up, or not coming to perfection, being blighted and blaſted, and ſo yielded but a ſmall crop; ſee *Hagg.* i. 9. and chiefly for the following reaſon: *for the locuſt ſhall conſume it*; which is a great deſtroyer of the fruits of the earth; ſee *Joel* i. 4.

℣. 39. *Thou ſhalt plant vineyards, and dreſs* them, &c.] Plant them and prune them, in expectation of much fruit from them: *but ſhall neither drink of the wine, nor gather the grapes*; ſo far from drinking of the wine of them, that they ſhould not be able to gather any grapes from them: *for the worms ſhall eat them*; a ſort of worms pernicious to vines, which the *Greeks* call *ipes*, or *ikes* [o]; and the *Latins convolvuli* and *volvoces*, as *Pliny* [p].

℣. 40. *Thou ſhalt have olive-trees throughout thy coaſts*, &c.] In the ſeveral parts of the land of *Canaan*, which is therefore called a land of oil-olive, ch. viii. 8. *but thou ſhalt not anoint thyſelf with the oil*; nor any other relations, friends, gueſts, as was uſual at entertainments; ſee *Pſ.* xxiii. 5. *Luke* vii. 38, 46. for the phraſe *thyſelf* is not the text. The reaſon why they ſhould not anoint is, becauſe they would have no oil to anoint with: *for thine olive ſhall caſt* his fruit; before it is ripe by one means or another, as by winds, or blaſting and mildew; ſee *Amos* iv. 9. *Hab.* iii. 17.

℣. 41. *Thou ſhalt beget ſons and daughters, but thou ſhalt not enjoy them*, &c.] Or, *they ſhall not be thine* [q]; being taken from them, and given to others, ſee ℣. 32. and for the following reaſon: *for they ſhall go into captivity*; as when the ten tribes were carried captive by *Salmaneſer*, and the two tribes by *Nebuchadnezzer*, and all the people of the *Jews* by the *Romans*.

℣. 42. *All thy trees and fruit of thy land ſhall the locuſt conſume*;] Which is a creature that not only conſumes graſs and herbs, and the corn of the field, but all green trees; ſee *Exod.* x. 15. This ſort here has its name from the ſhade they make, hiding the light of the ſun, and darkening the face of the earth at noon-day; or from the noiſe they make with their wings in flying; ſee *Joel* ii. 5.

℣. 43. *The ſtranger that is within thee ſhall get up above thee very high*, &c.] In wealth and riches, in power and authority, in honour and dignity. This *Manaſſeh Ben Iſrael* [r] interprets of the *Samaritans*, whom the king of *Aſſyria* drove out of *Samaria*, and the neighbouring places; but the deſign of the expreſſion is, to ſhew how mean and abject they ſhould be in another country; that even one who had been a ſtranger or proſelyte of the gate when in their own country, ſhould now be vaſtly above them: *and thou ſhalt come down very low*; into a very mean condition, to be in great ſubjection, a vaſſal and a ſlave; ſee *Pſ.* cvi. 41, 42. and much more when reduced by the *Romans*, and ſent to the mines in *Egypt*.

℣. 44. *He ſhall lend to thee, and thou ſhalt not lend to him*, &c.] The ſtranger, or one of another nation, ſhall be in a capacity of lending to the *Jew*, when the *Jew* would not be able to lend to the *Gentile*, his circumſtances being ſo low and mean; to ſhew which is the deſign of the expreſſion, and not the kindneſs or unkindneſs of either; ſee ℣. 12. *he ſhall be the head, and thou ſhalt be the tail*; he ſhall be ruler and governor, and thou ſhalt be ſubject to him; ſee ℣. 13.

℣. 45. *Moreover, all theſe curſes ſhall come upon thee*, &c.] Before related, as well as what follow: *and ſhall purſue thee, and overtake thee*; which tho' they would endeavour to flee from and eſcape, ſhould not be able, ſince they would follow them ſo cloſely and ſwiftly, and overtake them, and ſeize upon them; ſee ℣. 15. *becauſe thou hearkenedſt not unto the voice of the Lord thy God, to keep his commandments and his ſtatutes which he commanded thee*; to which diſobedience all the curſes are to be imputed, that go before, or follow after.

℣. 46. *And they ſhall be upon thee for a ſign and for a wonder*, &c.] That is, thoſe curſes before pronounced, and what follow, ſhould reſt and remain upon them, continue with them, and be very viſible on them; ſo as to be obſerved by others, as a ſign of the wrath and diſpleaſure of God, and of the fulfilment of prophecy, and of the truth of divine revelation: and ſo *for a wonder*; as it is moſt aſtoniſhing to obſerve, how exactly all the curſes threatened them have fallen upon them, and have abode with them, as they did in their former captivities, and more eſpecially do in the preſent one: and what is the greater wonder, that notwithſtanding theſe dreadful calamities, and ſo long continued, enough to have cruſhed any people from being a people; yet they have continued, and ſtill do continue, a diſtinct people; which is a ſtanding miracle, and one would think ſufficient to convince the moſt hardened and obſtinate deiſt of the truth and authority of the ſacred ſcriptures; in which ſtand ſo many glaring prophecies that have been fulfilled, and are continually fulfilling in this people: *and upon thy ſeed for ever*; this ſhews that theſe curſes ſaid to be upon them, not only refer to thoſe that came upon them at, and in the *Babyloniſh* captivity; but to thoſe that came upon them at their deſtruction by the *Romans*, and which have continued on them ſeventeen hundred years; and how much longer they will continue, none can ſay: it will be their caſe, until new heavens and a new earth are created, or there will be a new ſtate of things, at leaſt with them; when they ſhall be converted to the Lord, and all *Iſrael* ſaved; ſee *Iſ.* lxv. 17, 18. *Rom.* xi. 25, 26. and it may be obſerved, that the ten tribes carried captive never returned.

℣. 47. *Becauſe thou ſervedſt not the Lord thy God*, &c.] By attending his worſhip, and keeping his commandments: *with joyfulneſs and gladneſs of heart, for the abundance of all things*; which they enjoyed in the land of *Canaan*, a land that abounded with all good things; which laid them under great obligations to ſerve the Lord: and yet, as they were wanting in a ready attendance on his worſhip, and in a chearful obedience to his laws, ſo in their ſacrifices of praiſe and thankſgivings for their manifold mercies; and becauſe of all this, the curſes written in this book came upon them.

℣. 48. *Therefore ſhalt thou ſerve thine enemies, which the Lord ſhall ſend againſt thee*, &c.] Since they would not ſerve the Lord their God, who was ſo good a maſter to them, and ſupplied them with all good things, and with plenty of them, they ſhould ſerve other lords, their enemies, whom God would raiſe up and ſend againſt them; not only the *Aſſyrians*, *Chaldeans*, and *Babylonians*, but the *Romans* after deſcribed, whom they ſhould find hard maſters, and from whom they ſhould have very ſevere uſage, and ſhould be *in hunger and in thirſt, and in nakedneſs, and in want of all good things*; being deſtitute of food, and drink, and raiment,

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[o] See Bochart. Hierozoic. par. 2. l. 4. c. 27. col. 622, 623.

[p] Nat. Hiſt. l. 17. c. 28.

[q] ולא יהיו לך Non erunt tibi, Pagninus, Montanus.

[r] De termino vitæ, l. 3. § 3. p. 128.

raiment, and the common neceſſaries of life, and ſo in famiſhing and ſtarving circumſtances: *and he ſhall put a yoke of iron upon thy neck*; bring them into a ſtate of ſubjection to their enemies, which would be intolerable to them, and from which they would not be able to free themſelves, any more than to break an iron yoke; which, as it agrees with the *Babyloniſh* captivity, and their ſubjection in that ſtate; ſee *Jer.* xxviii. 13, 14. ſo more eſpecially with their bondage under the *Romans*, who are the legs of iron in *Nebuchadnezzar*'s image, and the fourth beaſt with great iron teeth in *Daniel*'s viſion, *Dan.* ii. 33, 40. and vii. 7. and this yoke was to continue *until he have deſtroyed thee*; the *Jews* were under the *Roman* yoke, *Roman* governors being ſet over them, and *Judea* made a *Roman* province, many years before the deſtruction of their nation, city, and temple by them.

℣. 49. *The Lord ſhall bring a nation againſt thee from far, from the end of the earth*, &c.] Now tho' *Babylon* is repreſented as a country diſtant from *Judea*, and ſaid to be a nation *from far*, *Jer.* v. 15. yet not *from the end of the earth*, as here; and tho' the *Roman* nation, ſtrictly ſpeaking, was not at ſo great a diſtance from *Jeruſalem*, yet the *Roman* emperors, and great part of their armies brought againſt it, were fetched from our iſland of *Great-Britain*, which in former times was reckoned the end of the earth, and the uttermoſt parts of the world[s]; and ſo *Manaſſeh Ben Iſrael*[t] interprets this nation of *Rome*, and obſerves, that *Veſpaſian* brought for his aſſiſtance many nations (or ſoldiers) out of *England*, *France*, *Spain*, and other parts of the world: and not only *Veſpaſian* was ſent for from *Britain* to make war with the *Jews*, but when they rebelled, in the times of *Adrian*, *Julius Severus*, a very eminent general, was ſent for from thence to quell them. And it appears to be a very ancient opinion of the *Jews*, that this paſſage is to be underſtood of the *Romans*, from what is related in one of their *Talmuds*[u]: they ſay that "*Trajan* being ſent for by his wife to ſubdue the *Jews*, determined to come in ten days, and came in five; he came and found them, (the *Jews*) buſy in the law on that verſe, *the Lord ſhall bring a nation againſt thee from far*, &c. he ſaid unto them, What are ye buſy in? they anſwered him, ſo and ſo; he replied to them, this is the man, (meaning himſelf) who thought to come in ten days, and came in five; and he ſurrounded them with his legions, and ſlew them:" as ſwift *as the eagle flieth*; which may reſpect not ſo much the ſwiftneſs of this creature, the words which convey the idea being a ſupplement of the text, as the force with which it flies when in ſight of its prey, and haſtes unto it and falls upon it, which is irreſiſtible; and this is the ſenſe of the *Septuagint* and *Vulgate Latin* verſions, and is what is aſcribed to the eagle by other writers[w]. Now though this figure is uſed of the *Chaldeans* and *Babylonians*, *Jer.* iv. 13. *Lam.* iv. 19. *Hab.* i. 8. it agrees full as well or better with the *Romans*, becauſe of their ſwiftneſs in coming from diſtant parts, and becauſe of the force and impetus with which they invaded *Judea*, beſieged *Jeruſalem*, and attacked the *Jews* every-where; and beſides, the eagle was bore on the ſtandard in the *Roman* army[x]: *a nation whoſe tongue thou ſhalt not underſtand*; which though it is alſo ſaid of the language of the *Chaldean* nation, *Jer.* v. 15. yet as the *Chaldee* and *Hebrew* languages were only dialects of one and the ſame language, common to the eaſtern nations; the *Chaldee* language, though on account of termination of words, pronunciation, and other things, might be difficult, and hard to be underſtood by the *Jews*, yet muſt be much more eaſy to underſtand than the *Roman* language, ſo widely different from theirs.

℣. 50. *A nation of fierce countenance*, &c.] Or, *ſtrong of face*[y]; which aptly deſcribes the old *Romans*, who are always repreſented as ſuch; and whereas it is ſaid of the *Chaldeans*, that they were a nation dreadful and terrible, *Hab.* i. 7. the ſame is ſaid of the fourth beaſt, or *Roman* empire, *Dan.* vii. 7. who were a terror to all the world: *which ſhall not regard the perſon of the old, nor ſhew favour to the young*; cruel, unmerciful, and uncompaſſionate, to perſons of whatſoever age or ſex; which, as it was the character of the *Chaldeans*, 2 *Chron.* xxxvi. 17. ſo of the *Romans*, who eſpecially ſhewed no mercy to the *Jews*, as *Joſephus*[z], who was an eye-witneſs, teſtifies. "The *Romans* (ſays he) ſhewed no mercy to any age, out of hatred to the nation (of the *Jews*), and in remembrance of the injuries done to *Ceſtius*;" one of their governors, when among them. And in another place he ſays[a], "the *Romans*, remembering what they ſuffered in the ſiege, ſpared none, and ſhewed no mercy."

℣. 51. *And he ſhall eat the fruit of thy cattle*, &c.] Larger and leſſer, oxen and ſheep, as their calves and lambs, and kids of the goat: *and the fruit of thy land*; their wheat, barley, figs, grapes, pomegranates, olives and dates: *until thou be deſtroyed*; the land of *Judea*, and all the increaſe of it: this being before ſaid, ℣. 31, 33. and here repeated, ſhews that the ſame ſhould be fulfilled at different times, as by the *Chaldeans*, ſo by the *Romans*; whoſe nation, or army, with their general at the head of them, may be more eſpecially here intended by *he*, that ſhould eat up their fruit until utter deſtruction was brought upon them: *which alſo ſhall not leave thee* either *corn*, *wine*, *or oil*, or *the increaſe of thy kine*, *or flocks of thy ſheep*, *until he have deſtroyed thee*; all being conſumed by the *Roman* army. There is a promiſe and prophecy, that though this would be the caſe, as it has been, there ſhall be a time when it ſhall be ſo no more; ſee *Iſ.* lxii. 8, 9.

℣. 52. *And he ſhall beſiege thee in all thy gates*, &c.] That is, in all their cities and walled towns, which had gates and bars for ſecurity: *until thy high and fenced walls come down, wherein thou truſtedſt throughout all thy land*; the *Jews* had ſeveral cities well fenced and ſtrongly fortified, beſides *Jeruſalem*, which was fortified both by art and nature, and in which they greatly put their truſt and confidence; but theſe were broken down, particularly by the battering rams of the *Romans*: *and he ſhall beſiege thee in all thy gates, throughout all thy land, which the Lord thy God hath given thee*; this is repeated for the certainty of it, and that it might be taken notice of, and abate their truſt and confidence in their outward ſtrength. Now all this was fulfilled, partly in the ſiege of *Samaria* by the king of *Aſſyria*, who went through all the land of the ten tribes, 2 *Kings* xvii. 5. and xviii. 9, 10. and in *Sennacherib*'s taking the fenced cities of *Judah*, 2 *Kings* xviii. 13. and in the ſiege of *Jeruſalem*,

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[s] —— In ultimos orbis Britannos, Horat. Carmin. l. 1, Ode 35.

[t] De termino vitæ, l. 3. §. 3. p. 129.

[u] T. Hieroſ. Succah, fol. 55. 2.

[w] Vid. Homer. Iliad. 21. l. 252.

[x] Vid. Plin. Nat. Hiſt. l. 10. c. 4.

[y] עז פנים fortem faciebus, Montanus; robuſtam facie, Vatablus.

[z] De bello Jud. l. 3. c. 7. §. 1.

[a] Ibid. §. 34.

ruſalem, and breaking down the walls of it by *Nebuchadnezzar*, 2 *Kings* xxv. 10. and laſt of all in the ſiege of *Jeruſalem*, and battering down the walls of it by the *Romans*; at which time alſo all their ſtrong and fenced cities throughout the land, were taken and demoliſhed.

℣. 53. *And thou ſhalt eat the fruit of thine own body*, &c.] Than which nothing can be more ſhocking and unnatural, which is explained as follows: *the fleſh of thy ſons and of thy daughters, which the Lord thy God hath given thee*; which is an aggravation of the cruel and inhuman fact: *in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee*; this ſhews the cauſe of it, a famine by reaſon of the cloſeneſs of the ſiege, ſo that no proviſions could be brought in for their relief; and all within being eaten up, and every thing that was eatable, even the moſt nauſeous and diſagreeable, they would be led on to this ſtrange, unheard-of, and barbarous action, eating their own children. This was fulfilled in the ſiege of *Samaria*, 2 *Kings* vi. 25, 28, 29. and in the ſiege of *Jeruſalem* by *Nebuchadnezzar*, *Lam.* ii. 10. and iv. 10. *Baruch* ii. 4. and in the ſiege of the ſame city by the *Romans*; of which an inſtance will be hereafter given.

℣. 54. So that *the man that is tender among you, and very delicate*, &c.] Not only the ruſtic that has been brought up meanly, and uſed to hard living; but one that has been bred very tenderly, and lived in a delicate manner, like the rich man in *Luke* xvi. 19. that fared ſumptuouſly every day: *his eye ſhall be evil towards his brother, and towards the wife of his boſom, and towards the remnant of his children which he ſhall leave*; that is, he ſhall grudge his brother, who is ſo nearly related to him, the leaſt bit of food; yea, his wife he dearly loved, and is one fleſh with him, his other ſelf, and even his children, which are parts of himſelf, ſuch of them as were left not eaten by him; or his eye ſhould be evil upon them, he ſhould look with an evil eye on them, determining within himſelf to kill and eat them next. Though the particular inſtance in which his eye would be evil to them follows, yet no doubt there are other inſtances in which his eye would be evil towards them, as there were at the ſiege of *Jeruſalem*, and have been ſince. *Joſephus*[b] ſays, "that in every houſe where there was any appearance of food, (or any thing that looked like it, that had the ſhadow of it) there was a battle; and the deareſt friends fought with one another, ſnatching away from each other the miſerable ſupports of life;" as the huſband from his wife and children, and the wife from her huſband and children; ſee more in ℣. 56. and, in after-times, we are told by the *Jewiſh* hiſtorian[c], that wrote an account of their ſufferings and diſtreſſes ſince their diſperſion, that at *Fez* the *Jews* ſold their children for ſlaves for bread.

℣. 55. *So that he will not give to any of them of the fleſh of his children whom he ſhall eat*, &c.] Neither give to a brother, nor to a wife, nor to any of his remaining children, the leaſt bit of the fleſh of a child he has killed and dreſſed for his own food; which adds to the barbarity of his action: *becauſe he hath nothing left him in the ſiege, and in the ſtraitneſs wherewith thine enemies ſhall diſtreſs thee in all thy gates*; every creature being eaten up, dogs, cats, rats, and whatſoever elſe could be any ways made food of; as the dung of beaſts, girdles, ſhoes, the leather on ſhields, &c. as *Joſephus*[d] ſays they did eat; and this being the caſe, nothing eatable remaining, therefore his heart would be hardened againſt his neareſt relations, and not allow them the leaſt part with him, even of what was ſo ſhocking and unnatural.

℣. 56. *And the tender and delicate woman amongſt you*, &c.] Who is inſtanced in becauſe of her ſex, which is more pitiful and compaſſionate, and eſpecially one that has been brought up genteely, and has always lived deliciouſly, on the moſt delicate fare, and niceſt dainties, and uſed to all the delights of nature: *which would not venture to ſet her foot upon the ground for delicateneſs and tenderneſs*; for fear of taking cold, or defiling her feet: *her eye ſhall be evil towards the huſband of her boſom, and towards her ſon, and towards her daughter*; grudge them every bit they eat, and reſtrain food from them as much as in her lies, and even ſnatch it out of their mouths; ſo *Joſephus*[e] relates, that "women ſnatched the food out of the mouths of their huſbands, and ſons out of the mouths of their fathers; and what is moſt miſerable, mothers out of the mouths of their infants."

℣. 57. *And towards her young one that cometh out from between her feet*, &c] Or her ſecundine, *her after-birth*, as in the margin of our bibles; ſo the *Targum* of *Jonathan* and *Aben Ezra* interpret it. The latter deſcribes it, "the place of the fœtus, whilſt it abides in the womb of its mother;" the membrane in which the child is wrapt; and it is ſuggeſted that as nauſeous as that is, the delicate woman ſhould eat it, and then the new-born child that was wrapped in it; ſo *Jarchi* interprets it, little children; though it ſeems to be diſtinguiſhed from the children ſhe bears or brings forth in the next clauſe: *and towards her children which ſhe ſhall bear*; that is, have an evil eye towards them, to eat them as follows: *for ſhe ſhall eat them for want of all things, ſecretly, in the ſiege and ſtraitneſs wherewith thine enemy ſhall diſtreſs thee in thy gates*; that is, eat her children, being reduced to the utmoſt extremity, being in want of all things, having nothing at all to abate her ſharp hunger; which, and nothing elſe could incline her, and prevail upon her, to do an action ſo monſtrouſly horrid: and which ſhe would do in the moſt private and ſecret manner; both leſt others ſhould partake with her, as well as being conſcious of the foulneſs and blackneſs of the crime, that would not by any means bear the light; and all this owing to the cloſeneſs of the ſiege, and the unſpeakable diſtreſs they ſhould be in through it. For the illuſtration of this, take the following ſtory as related by *Joſephus*[f]; "a woman, whoſe name was *Mary*, that lived beyond *Jordan*, illuſtrious for her deſcent and riches, fled with the multitude to *Jeruſalem* when beſieged, carrying with her her ſubſtance, and what food ſhe could get that were left her by the ſpoilers; where being preſſed with famine, ſhe took her ſucking child, killed it, boiled it, and eat half of it, and then laid up the reſt, and covered it; and when the ſeditious party entered the houſe, they ſmelt it, and demanded her food, threatening to kill her if ſhe did not deliver it; which when ſhe brought forth, declaring what ſhe had done, they were ſtruck with horror; to whom ſhe ſaid, this is my ſon, and this my own deed; eat, for I have eaten; be not more tender or ſofter than a woman, and more ſympathizing or more pitiful than a mother." All the ideas that this prophecy of *Moſes* conveys are to be met with in this account; as of a woman well bred and delicate, reduced to the utmoſt diſtreſs, and wanting all the neceſſaries of life, killing her tender infant, a ſucking babe, eating it ſecretly, and laying up the reſt covered againſt another time. If *Moſes* had lived to have known the fact committed, as *Joſephus* did, he could not have expreſſed it well in ſtronger and clearer terms than he has done. This is a moſt amazing inſtance of a prophecy delivered out 2,000 years or more before the fact was done, and of the exact accompliſhment of it; and if the obſervation of a learned critic [g] can be eſtabliſhed, that the firſt word of this verſe ſhould be ובשלה, and ſo be rendered, *and ſhe ſhall boil that which cometh out from between her feet, even her children which ſhe ſhall bear*, the fulfilment of the prophecy will appear ſtill more exact, both at the ſiege of *Samaria*, 2 *Kings* vi. 29. and of *Jeruſalem*, as in the above relation of *Joſephus*.

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[b] De bello Jud. l. 6. c. 3. §. 3.

[c] Shebet Judah, ſive Hiſt. Jud. p. 326.

[d] De bello Jud. l. 6. c. 3. §. 3.

[e] [illegible] l. 5. c. 10. §. 3.

[f] De bello Jud. l. 6. c. 3. §. 4.

℣. 58. *If thou wilt not obſerve to do all the words of this law, that are written in this book*, &c.] Of *Deuteronomy*, in which there is a repetition of the laws before delivered, and an addition of ſome new ones; all which were to be ſo obſerved as to be done, to this end, *that thou mayeſt fear this glorious and fearful name of the Lord thy God*; or that it might appear that the fear of God was before their eyes, and in their hearts, by their obedience to his law; that they had a proper awe and reverence of him, who is glorious in his titles and attributes, and whoſe name *Jehovah* is holy and reverend; and who, as the covenant-God of his people, is to be feared for his goodneſs-ſake.

℣. 59. *Then the Lord will make thy plagues wonderful*, &c.] Viſible, remarkable, diſtinguiſhable, and aſtoniſhing to all that ſee them: *and the plagues of thy ſeed*; for they were to continue, as they have done, with their poſterity, age after age: even *great plagues and of long continuance*; great as to quality and quantity, and firm, ſure, laſting, and durable; the word uſed is rendered *ſure* in *Iſ.* lv. 3. ſure by prophecy and in the event; and which when inflicted remained, as they have 1,700 years; all which might be believed as certain, or what would certainly come to paſs, and be depended on: *and ſore ſickneſſes, and of long continuance*; beſides thoſe diſeaſes mentioned ℣. 27, 35. or however others including them.

℣. 60. *Moreover, he will bring upon thee all the diſeaſes of Egypt*, &c.] All that in a way of judgment were brought upon the *Egyptians* for refuſing to let *Iſrael* go; or all ſuch diſeaſes as were peculiar to them, and common among them, as the leproſy, the itch, ulcers, &c. *which thou waſt afraid of*; when living among them, leſt they ſhould catch them of them, or they ſhould be inflicted on them by the hand of God: *and they ſhall cleave unto thee*; not only ſhould come upon them, but continue with them; they ſhould not eaſily get rid of them, or be cured of them.

℣. 61. *Alſo every ſickneſs and every plague which is not written in the book of this law*, &c.] Which is not here mentioned or threatened; and it ſuggeſts, that whatſoever ſickneſs or diſeaſe that could be thought of or named, or were at any time in any place among men, might be expected to come upon them for their diſobedience: *them will the Lord bring upon thee until thou be deſtroyed*; the *Jews* themſelves [h] own this has been fulfilled on them.

℣. 62. *And ye ſhall be left few in number*, &c.] There were but very few left in the land of *Judea* by *Nebuchadnezzar*'s general, when *Jeruſalem* was taken by him; and theſe were of the poorer ſort, and were left for vine-dreſſers and huſbandmen, *Jer.* xxxix. 10. and lii. 16. and how much they were reduced by the *Romans*, will appear by the accounts *Joſephus* gives of thoſe that were ſlain, and made priſoners by them: he ſays [i], "there were 1,100,000 ſlain at the ſiege of *Jeruſalem* and by the war, and 97,000 made priſoners; and it is computed that 1,240,490 were deſtroyed in *Jeruſalem* and other parts of the nation [k]; and it is alſo ſaid by their hiſtorian [l], that of thoſe that were tranſported from *Jeruſalem* and other parts of *Paleſtine* into *Spain*, ſcarce a thouſandth part remained,—and that an infinite number were ſlain in *France* and *Germany*; and though their number equalled thoſe that came out of *Egypt*, yet ſcarce 5,000 of them were left: *whereas ye were as the ſtars of heaven for multitude*; and as it is ſometimes ſaid, as the ſand of the ſea, as was promiſed to *Abraham*, *Gen.* xv. 5. and xxii. 18. and was fulfilled in the days of *Solomon*, 1 *Kings* iv. 20. *becauſe thou wouldſt not obey the voice of the Lord thy God*; in his law, and by his prophets; and eſpecially by the voice of the true *Meſſiah*, in his everlaſting goſpel; of whom it is ſaid *to-day if ye will hear his voice*, &c. *Heb.* iii. 7.

℣. 63. *And it ſhall come to paſs that as the Lord rejoiced over you to do you good*, &c.] The Word of the Lord, as the *Targum* of *Jonathan*; who with great delight and pleaſure in them brought them out of *Egypt*, conducted them through the wilderneſs, protecting them and providing all good things for them; and brought them into the land of *Canaan*, a land flowing with milk and honey, and ſettled them there; and gave them judges and kings, prieſts and prophets, for a long ſeries of time, with other innumerable bleſſings he beſtowed upon them: *and to multiply you*; ſo that they became as the ſtars of heaven, and the ſand of the ſea, as before obſerved: *ſo the Lord will rejoice over you to deſtroy you, and to bring you to nought*; take as much pleaſure in their ruin and deſtruction, whereby his juſtice would be glorified, and the honour of his laws preſerved, as before, in beſtowing good things on them, in which mercy and kindneſs were diſplayed: *and ye ſhall be plucked from off the land whither thou goeſt to poſſeſs it*; in a violent manner, by their enemies, and againſt their wills, they being loth to leave it. The emperor *Adrian*, to prevent their inſurrections and rebellions, which had given him a great deal of trouble, ordered by an edict that no *Jew* ſhould come into *Jeruſalem*, nor into the land of *Judea*, or be ſeen in it, which is obſerved by ſeveral writers [m]; by which means the country was cleared of them. In after times, ſome of them did get thither again, but they were but few. *Benjamin* of *Tudela*, a *Jew* of the 12th century, travelled into ſeveral parts of the world in queſt of his countrymen, and particularly into *Judea*, and his view was to magnify his people; and yet owns he found at *Jeruſalem* only 200 perſons, whoſe employment was dying wool, and dwelt in a corner of the town under the tower of *David*; and but 12 at *Bethlehem*, 3 at *Mareſha*, at *Shunem* indeed 300, none at *Gilead*, 2 at *Nob*, who were dyers, 3 at *Ramah*, one at *Joppa*, none at *Jaſne*, where had been a famous academy, none at *Aſhdod*, and at *Tiberias* about 50[n]. And our countryman *Sandys*[o], who travelled into *Judea* in the laſt century, ſays, "here be ſome *Jews*, yet inherit they no part of the land, but in their own country do live as aliens."

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[g] Dr. Kennicot's State of the Hebrew Text, Diſſert. 1. p. 421.

[h] Shebet Judah, p. 318.

[i] De bello Jud. l. 6. c. 9. §. 3.

[k] See Dr. Newton (Bp. of Briſtol) on Prophecies, Vol I. Diſſert. 7. § 6. p. 186.

[l] Shebet Judah, §. 49. p. 316.

[m] Juſtin Martyr, Tertullian, Euſebius. See Dr. Newton ut ſupra.

℣. 64. *And the Lord ſhall ſcatter thee among all people, from the one end of the earth even to the* other, &c.] Which refers to their preſent diſperſion, being now, more or fewer, in all parts of the world, eaſt, weſt, north, and ſouth: *and there thou ſhalt ſerve other gods, which neither thou nor thy fathers have known*, even *wood and ſtone*; it may be obſerved, that the phraſe *which neither thou nor thy fathers have known*, is fitly added here, which is not uſed of them, ℣. 36. and well agrees with the idols of the *Papiſts*, their images of the virgin *Mary*, and ſaints departed, made of wood and ſtone, which were ſuch the fathers of the *Jews* never knew; juſt as it is ſaid of the hoſt, the conſecrated wafer, the breaden God honoured by *Antichriſt*, that it is *a God whom his fathers knew not*, *Dan.* xi. 38. the apoſtles and ancient fathers of the church. Now in *Popiſh* countries the *Jews* have often been prevailed upon to change, or at leaſt diſſemble their religion, and embrace popery; and have worſhipped images of wood and ſtone. The author of the hiſtory of their calamities and ſufferings owns this; "multitudes (he ſays[p]) in *Spain* and *Portugal* forſook the law of *Moſes*, and joined the *Papiſts*, pretending at leaſt to be of their religion." He makes mention of 16,000 at one time[q], and ſome, he ſays[r], "that were driven out of *Spain*, came into *Italy*, where the young men preſſed with famine could not bear it, and changed their religion, and began to worſhip images that they might have to ſatisfy their hunger; and the *Papiſts* uſed to go about with a crucifix in one hand, and a piece of bread in the other, promiſing the bread to thoſe that would worſhip the crucifix; and ſo, many famiſhing perſons forſook the law of *Moſes*, and mixed with them:" and to this day the convents of monks and nuns in *Spain* are full of them; and moſt of their canons, inquiſitors, and biſhops are *Jews*[s]. The *Targum* of *Jonathan* indeed, to clear them from idolatry itſelf, gives another ſenſe of theſe words, paraphraſing them, "ye ſhall pay tribute to the worſhippers of idols."

℣. 65. *And among theſe nations ſhalt thou find no eaſe, neither ſhall the ſole of thy foot have reſt*, &c.] No quiet ſettlement, nor certain dwelling, being obliged to move from place to place through cruel edicts, heavy fines and mulcts, exorbitant taxes and impoſitions, and diligent ſearch made after them by the courts of the inquiſition, eſpecially where any ſubſtance was to be got. The *Jews* themſelves[t] own that this paſſage is now fulfilled in them: *but the Lord ſhall give thee there a trembling heart*; being always in fear leſt their perſons ſhould be ſeized on, their children taken from them, and their goods confiſcated; hence the poet[u] gives them the epithet of *trembling*: *and failing of eyes*; in looking for a vainly-expected *Meſſiah*, to deliver them from all their fears and troubles: *and ſorrow of mind*; under their preſent afflictions and calamities.

℣. 66. *And thy life ſhall hang in doubt before thee*, &c.] Whether it ſhall be ſpared or not by the enemy: *and thou ſhalt fear day and night*; be in continual dread of being killed: *and ſhalt have none aſſurance of thy life*; of its being continued a moment ſcarcely, but live in conſtant fear and expectation of its being taken away.

℣. 67. *In the morning thou ſhalt ſay, would God it were even*, &c.] Wiſhing they might get thro' the day well, fearing their life would be taken away before night, or ſome ſad calamity befal them, before the day was paſt: *and at even thou ſhalt ſay, would God it were morning*; dreading what would happen to them in the night, that ſome meſſenger of death would be ſent to diſpatch them, or they ſhould be haled out of bed to a court of inquiſition, and caſt into a dungeon: *for the fear of thine heart wherewith thou ſhalt fear, and for the ſight of thine eyes which thou ſhalt ſee*; often beholding ſuch dreadful ſights, as their countrymen put upon the rack, and cruelly tortured, and then burnt alive; and ſo their hearts would fear and tremble, leſt they ſhould be the next that would be taken up and uſed in this manner; beſides other ſeverities and hard uſages, with which their brethren were treated, and they in continual fear of.

℣. 68. *And the Lord ſhall bring thee into Egypt again with ſhips*, &c.] Either into a ſtate of hard bondage and ſlavery, like that their fathers were in in *Egypt*; or rather, ſtrictly and literally, ſhould be brought into *Egypt* again, ſince it is ſaid to be *with* or *in ſhips*. This does not reſpect the going of thoſe *Jews* into *Egypt* who were left in the land of *Judea*, after the deſtruction of *Jeruſalem* by *Nebuchadnezzar*; for that was againſt the expreſs command of God, *Jer.* xlii. 13—22. and xliii. 4, 5, 6, 7. There were ſeveral removes of them into *Egypt* after that time; an heathen hiſtorian[w] tells us, that not a few thouſands of *Jews* went into *Egypt* and *Phœnicia*, becauſe of the ſedition in *Syria* after the death of *Alexander*; and where, it ſeems, in proceſs of time they became ſlaves: for we are told by *Joſephus*[x], that 120,000 ſlaves were ſet free by *Ptolemy Philadelphus*; but what is chiefly reſpected here is their caſe in the times of the *Romans*, and by their means. Now when *Jeruſalem* was taken by *Titus*, thoſe above 17 years of age were ſent by him to the works, or mines in *Egypt*, as the ſame hiſtorian relates[y]; and after their laſt overthrow by *Adrian*, many thouſands were ſold, and what could not be ſold were tranſported into *Egypt*, and periſhed by *ſhipwreck*, or famine, or were ſlaughtered by the people[z]; whereby this prophecy was literally and exactly fulfilled, and which is owned by the *Jews* themſelves. *Manaſſeh Ben Iſrael*[a] obſerves, that though *Veſpaſian* baniſhed the *Jews* into divers countries, *Egypt* is only mentioned by way of reproach, as if it had been ſaid, ye ſhall go captives into the land from which ye went out triumphant: *by the way whereof I ſpake unto thee, thou ſhalt ſee it no more again*; the *Targum* of *Jonathan* is, "the Word of the Lord ſhall bring thee into *Egypt* again in ſhips;" even the ſame divine Word, the Son of God, that brought them out of it, and went before them in a pillar of cloud and fire, now provoked by their rejection of him, would lead them back again thither; the paraphraſt adds,

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[n] Itinerar. p. 41—53.

[o] Travels, §. 3. p. 114. Ed. 5.

[p] Shebet Judah, p. 108, 154, 312, 313, 339.

[q] Ibid. p. 312.

[r] Ib. §. 56. p. 327.

[s] See Addiſon's preſent State of the [illegible], c. 3. p. 30, 31. Dr. Newton ut ſupra, §. 15. p. 197.

[t] Shebet Judah, p. 108, 109. Manaſſeh Ben Iſ- de termino vitæ, l. 3. §. 3. p 132.

[u] ——Judea tremens——Juvenal, Satyr 6. v. 543.

[w] He- apud Joſeph. contr. Apion, l. 1. §. 22.

[x] Antiqu. l. 12. c. 2. §. 1.

[y] De bello Jud. l. 6. c. 9.

[z] Hieron. in Zech. ii. fol. 120. I.

[a] De termino vitæ, l. 3. §. 3. p. 131, 132.

“ through the midſt of the *Red-ſea*, in the path in which ye paſſed;” as if they were carried over into *Egypt* in ſhips, juſt in that part of the ſea in which they had paſſed before; but that was an unknown and unſeen path, after the waters were cloſed up, and never to be ſeen more, and which is here meant; for not *Egypt*, but the way in which they paſſed, was to be ſeen no more: *and there ye ſhall be ſold unto your enemies for bond-men and for bond-women, and no man ſhall buy* you; that is, there in *Egypt* they would be offered to ſale, and ſo many would be ſold until the market was glutted with them, and there would be no buyers. The *Targum* of *Jonathan* is, “ ye ſhall be ſold there at firſt to your enemies, at a dear price, as artificers, and afterwards at a mean price as ſervants and handmaids, until ye become deſpiſed, and be brought to ſerve for nothing, and there be none to take you in.” *Jarchi* interprets it of they themſelves being deſirous, and ſeeking to be ſold, to avoid cruelties and death; which agrees with the ſenſe of the word, which may be rendered, *ye ſhall offer yourſelves to ſale*; but there will be no buyer, becauſe their enemies will determine upon the ſlaughter and conſumption of them; and to the ſame purpoſe *Aben Ezra*. There were ſuch numbers of them to be ſold both at *Egypt*, and at *Rome*, that the ſellers of them had but a poor market for them; and it ſeems not only becauſe of their number, but the ill opinion had of them as ſervants. *Hegeſippus* [b] ſays, “ there were many to be ſold, but there were few buyers; for the *Romans* deſpiſed the *Jews* for ſervice, nor were there *Jews* left to redeem their own.” It is ſaid [c], that thirty were ſold for a penny; a juſt retaliation to them, who had ſold their *Meſſiah* for thirty pieces of ſilver.

CHAP. XXIX.

THIS chapter begins with an intimation of another covenant the Lord was about to make with the people of *Iſrael*, ℣. 1. and to prepare their minds to an attention to it, various things which the Lord had done for them are recited, ℣. 2—9. the perſons are particularly mentioned with whom the covenant would now be made, the ſubſtance of which is, that they ſhould be his people, and he their God, ℣. 10—15. and ſince they had ſeen the idols in *Egypt* and other countries, with which they might have been enſnared, they are cautioned againſt idolatry and idolaters, as being moſt provoking to the Lord, ℣. 16—21. which would bring deſtruction not only on particular perſons, but upon their whole land, to the amazement of poſterity; who, enquiring the reaſon of it, will be told, it was becauſe they forſook the covenant of God, and particularly were guilty of idolatry, which whether privately or openly committed, would be always puniſhed, ℣. 22—29.

℣. 1. *Theſe* are *the words of the covenant*, &c. Not what go before, but follow after, in the next chapters, to the end of the book; in which are various promiſes of grace, and promiſes of good things, both with reſpect to *Jews* and *Gentiles*, intermixed with other things: *which the Lord commanded Moſes to make with the children of Iſrael in the land of Moab*; or to declare unto them, and acquaint them with, they being now in the plains of *Moab*, ready to enter into the land of *Canaan*: *beſides the covenant which he made with them at Horeb*; or *Sinai*; which *Jarchi* interprets, beſides the curſes in *Leviticus* delivered on *Sinai*; he ſeems to have reſpect to *Lev.* xxvi. This covenant was different from that at *Sinai*, ſpoken of *Exod.* xxiv. 8. being made not only at a different time, at near forty years diſtance, and at a different place, not *Sinai*; but when *Iſrael* were come nearer mount *Sion*, and were actually poſſeſſed of part of their inheritance, the land of promiſe, that part of the land of *Moab* which the two kings of the *Amorites* had ſeized and dwelt in, whom *Iſrael* had diſpoſſeſſed; and with different perſons, that generation being dead, excepting a very few, which were at *Sinai*: but it was different as to the ſubſtance and matter of it, it not only including that, and being a renewal of it, as is generally thought; but containing ſuch declarations of grace which had not been made before, not only reſpecting the repenting and returning *Iſraelites*, but the *Gentiles* alſo; for this covenant was made with the ſtranger, as well as with *Iſrael*, ℣. 11. and relates to the times of the *Meſſiah*, the call of the *Gentiles*, the converſion of the *Jews*, and their return to their own land in the latter day.

℣. 2. *Moſes called unto all Iſrael*, &c.] He had been ſpeaking before to the heads of them, and delivered at different times what is before recorded; but now he ſummoned the whole body of the people together, a ſolemn covenant being to be made between God and them; or ſuch things being to be made known unto them, as were of univerſal concernment: *and ſaid unto them*; what is in this chapter; which is only a preparation or introduction to what he had to declare unto them in the following: *ye have ſeen all that the Lord did before your eyes in the land of Egypt*; the *Targum* of *Jonathan* is, “ what the Word of the Lord did;” for all the wonderful things there done in *Egypt* were done by the eſſential Word of God, *Chriſt*, the Son of God; who appeared to *Moſes* in the buſh, and ſent him to *Egypt*, and by him and *Aaron* wrought the miracles there; which many now preſent had ſeen, and were then old enough to take notice of, and could remember, though their fathers then in being were now dead: *unto Pharaoh and unto all his ſervants, and unto all his land*; the plagues he inflicted on the perſon of *Pharaoh*, and on all his courtiers, and on all the people in *Egypt*, for they reached the whole land.

℣. 3. *The great temptations which thine eyes have ſeen*, &c.] Or trials, the ten plagues which tried the *Egyptians*, whether they would let *Iſrael* go; and tried the *Iſraelites*, whether they would believe in the Lord, and truſt in his almighty power to deliver them: *the ſigns and thoſe great miracles*; as the ſaid plagues were ſuch as were beyond the power of nature to produce, and which only omnipotence could really effect.

℣. 4. *Yet the Lord hath not given you an heart to perceive*, &c.] They had ſome of them ſeen the above miracles with their bodily eyes, but had not diſcerned with the eyes of their underſtanding the power of God diſplayed in them, the goodneſs of God to them on whoſe behalf they were wrought, in order to obtain their deliverance, and the vengeance of God on the *Egyptians* for detaining them; ſo *Jarchi* interprets it of an heart to know the mercies of the Lord, and to cleave unto him: *and eyes to ſee, and ears to hear, unto this day*; to ſee and obſerve the gracious dealings of God with them, and to hearken to his voice and obey it: ſo the underſtanding heart, the ſeeing eye, and hearing ear, in things ſpiritual, are from the Lord, are ſpecial gifts of his grace, which he beſtows on ſome, and not on others; ſee *Prov.* xx. 12. The *Targum* of *Jonathan* is, "the Word of the Lord did not give you an heart, &c."

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[b] De excidio urb. Hieroſ. l. 5. c. 47. p. 645.

[c] Ib. p. 680.

ỳ. 5. *And I have led you forty years in the wilderneſs*, &c.] From the time of their coming out of *Egypt* unto that day, which though not quite compleat, is given as a round number. *Eupolemus*[d], an heathen writer, confirms this date of the miniſtry of *Moſes* among the *Iſraelites*; he ſays, *Moſes* performed the office of a prophet forty years: *your clothes are not waxen old upon you*; were not worn out; all thoſe forty years they had been in the wilderneſs, they had never wanted clothes fitting for them, according to their age and ſtature, and which decayed not; ſee the note on ch. viii. 4. *and thy ſhoe is not waxen old upon thy foot*; which were neceſſary to wear in travelling, and eſpecially in a rugged wilderneſs; and yet though they had been always in uſe during ſo long a time, were not worn out, which was really miraculous; ſee the note on the place before referred to.

ỳ. 6. *Ye have not eaten bread*, &c.] Bread made of corn, common bread, of their own preparing, made by the labour of their own hands; but manna, the food of angels, the bread of heaven: *neither have you drank wine, nor ſtrong drink*; only water out of the rock, at leaſt chiefly, and for conſtancy; though it may be when they were on the borders of other countries, as of the *Edomites*, they might obtain ſome wine for their money: *that ye might know that I am the Lord your God*; who was both able and willing to provide food, drink, and raiment for them, and ſupply them with all good things, and ſupport them without the uſe of the common neceſſaries of life; which were abundant proofs of his power and goodneſs.

ỳ. 7. *And when ye came unto this place*, &c.] The borders of *Moab*, the wilderneſs before it, to which joined the plains they were now in; ſee *Numb.* xxi. 13, 20. *Deut.* ii. 26. *Sihon king of Heſhbon, and Og king of Baſhan, came out againſt us unto battle*; not together, but one after the other, and that very quickly; as ſoon almoſt as they had fought with the one, and conquered him, the other came out againſt them: *and they ſmote them*; killed them and their armies, and the inhabitants of their countries; the hiſtory of which ſee in *Numb.* xxi. 23—35.

ỳ. 8. *And we took their land*, &c.] Which belonged to the two kings, the lands of *Jazer*, *Gilead*, and *Baſhan*, fine countries for paſturage: *and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of Manaſſeh*; who requeſted it, and to whom it was granted on certain conditions, and they were now in poſſeſſion of it; ſee *Numb.* ch. xxxii.

ỳ. 9. *Keep therefore the words of this covenant and do them*, &c.] To do which they were laid under great obligations, through the goodneſs of God to them, in giving them victory over the two kings, and delivering their countries into their hands, as well as by all the favours beſtowed on them in the wilderneſs, where they were ſufficiently ſupplied with food, drink, and raiment; all which is made uſe of as a motive and argument to engage them to obſerve and keep the covenant the Lord made with them: *that ye may proſper in all that ye do*; in all their occupations and buſineſſes of life, in their manufactures and commerce, in the culture of their fields and vineyards, and in whatſoever they were employed in a lawful way; the word uſed has ſometimes the ſignification of acting wiſely and prudently, as in *Iſ.* lii. 13. hence the *ſeptuagint* verſion is, *that ye may underſtand all that ye do*; and ſo the *Jeruſalem Targum*.

ỳ. 10. *Ye ſtand this day all of you before the Lord your God*, &c.] Being gathered together at the door of the tabernacle, at the ſummons of *Moſes*. *Aben Ezra* interprets it round about the ark, which was the ſymbol of the divine preſence: *your captains of your tribes*; the heads and rulers of them: *your elders and your officers*, with *all the men of Iſrael*; not the 70 elders only, but their elders in their ſeveral tribes, cities, and families, men of gravity and prudence, as well as of age, and who were in ſome place of power and authority or another; and the *officers* may deſign ſuch who attended the judges, and executed their orders; ſee ch. xvi. 18. and with them were the common people, the males, who were grown perſons. *Aben Ezra* thinks they ſtood in the order, in which they here are mentioned, which is not improbable; next to *Moſes* the princes, then the elders, and after them the officers, and next every man of *Iſrael*, the males; and then the little ones with the males; after them the women, and laſt of all the proſelytes.

ỳ. 11. *Your little ones, your wives*, &c.] Who are ſcarce ever mentioned in any ſpecial law or ſolemn tranſaction: *and thy ſtranger that is in thy camp*; not only the proſelyte of righteouſneſs, who embraced the *Jewiſh* religion entirely, but the proſelyte of the gate, who was admitted to dwell among them, having renounced idolatry. Theſe ſtanding with the *Iſraelites*, when this covenant was made, has reſpect to the *Gentiles*, who as well as the *Jews* have an intereſt in the covenant of grace made with *Chriſt*; in whom there is neither *Jew* nor *Gentile*, any difference between them: *from the hewer of thy wood to the drawer of thy water*; that hewed wood for firing and other uſes, and drew water for the camp; who were generally mean perſons, and perhaps ſome that came out of *Egypt* with them are here intended; however mean and abject perſons are meant, and ſignifies that none ſhould be excluded from a concern in this ſolemn affair on account of their meanneſs.

ỳ. 12. *That thou ſhouldeſt enter into covenant with the Lord thy God*, &c.] That is, they were all to appear and ſtand in this order before the Lord, that they might ſolemnly avouch him to be their God, and hear him declaring them to be his people, and the many promiſes and prophecies of good things he ſhould deliver to them, as well as threatenings of wrath and vengeance in caſe of diſobedience to him: *or that thou ſhouldeſt paſs*[*]; which ſome think is an alluſion to the manner of making covenants, by ſlaying a creature, and cutting it in pieces, and paſſing between them, as in *Jer.* xxxiv. 18. ſo *Jarchi* and *Aben Ezra*: *and into his oath*; annexed to his covenant and promiſe, to ſhew the immutability and certain fulfilment of it on his part; and may ſignify not only the oath he ſwore that they ſhould be his people, but the oath he gave them, and they took, that he ſhould be their God: *which the Lord thy God maketh with thee this day*; which refers both to the covenant and the oath, or the covenant confirmed by an oath, even the covenant now made in the plains of *Moab*, diſtinct from that at *Horeb* or *Sinai*.

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[d] Apud Euſeb. Præpar. Evangel. l. 9. c. 30. p. 447.

Pagninus, Piſcator, Coccejus; ad tranſeundum, Montanus.

[*] לעברך ut tranſeas, V. L. Tigurine verſion, Munſter, Va-

ỳ. 13. *That he may eſtabliſh thee this day for a people unto himſelf, and that he may be unto thee a God*, &c.] Which contains the ſum and ſubſtance of the covenant; ſee *Jer.* xxxii. 38. *as he hath ſaid unto thee, and as he hath ſworn unto thy fathers, to Abraham, to Iſaac, and to Jacob*; ch. xxvi. 17, 18. and xxviii. 9.

ỳ. 14. *Neither with you only do I make this covenant and this oath*;] That is, *Moſes*; for he was ordered to make this covenant with them in the name of the Lord; what promiſes of good things, or declarations of his mind and will, God would make, *Moſes* was to deliver to them; and what was required of them he would inform them of. *Aben Ezra* interprets it, not only you, but thoſe that will come after you, your ſons and your ſons ſons.

ỳ. 15. *But with* him *that ſtandeth here with us this day before the Lord our God*, &c.] Who are before ſpecified according to their dignity, age, ſex, and ſtation of life; or rather, *but* as *with him that ſtandeth*, &c. *and ſo with* him *that* is *not here with us this day*; detained at home by illneſs and indiſpoſition of body, or by one providence or another; ſo that they could not come out of their tents, and make their appearance before the tabernacle; tho' *Jarchi* interprets this of the people of future generations.

ỳ. 16. *For ye know how we have dwelt in the land of Egypt*, &c.] How long they and their fathers had dwelt there, the number of years they had been in the land, as the *Targum* of *Jonathan*, which was upwards of 200 years; and being a country the inhabitants of which were much given to idolatry, they had ſeen many of their idols, and much of their idolatrous worſhip; and their hearts had been apt to be enſnared by it, and the minds of ſome tinctured with it, and the remembrance thereof might make ill impreſſions on them; to remove or prevent which this covenant was made: *and how we came through the nations which ye paſſed by*; as the *Edomites*, *Ammonites*, *Moabites*, and *Midianites*, as *Aben Ezra* obſerves, through whoſe borders they came, as they paſſed by their countries in their journeys in the wilderneſs.

ỳ. 17. *And ye have ſeen their abominations and their idols*, &c.] Or, *their abominations*, *even their idols*; for the ſame are meant by both: it is common in ſcripture to call the idols of the *Gentiles* abominations, without any other explanation of them; ſee 1 *Kings* xi. 5, 7. becauſe they are abominable to God, and ought to be ſo to men: the word for idols has the ſignification of dung, and may be rendered dunghil-gods, either referring to ſuch that were bred and lived in dung, as the beetle worſhipped by the *Egyptians*, as biſhop *Patrick* obſerves; or which were as much to be lothed and abhorred as the dung of any creature: *wood and ſtone, ſilver and gold*; theſe are the materials of which the idols they had ſeen in the ſeveral countries they had been in, or paſſed through, were made of; ſome of wood, others of ſtone cut out of theſe and carved; others more rich and coſtly were made of maſſy gold and ſilver, and were molten ones; or the images of wood were gilded with gold and ſilver. Now theſe being ſeen by them as they paſſed along, they might run in their minds, or be called to remembrance by them, and ſo they be in danger of being drawn aſide to make the like, and worſhip them.

ỳ. 18. *Leſt there ſhould be among you man or woman, or family, or tribe*, &c.] Theſe words ſtand in connexion with ỳ. 15, the 16th and 17th verſes being in a parentheſis, as may be obſerved, and ſhew the deſign of this ſolemn appearance of the people, and their entering afreſh into covenant; which was to prevent their falling into idolatry, and preſerve them from it, whether a ſingle perſon of either ſex, or a whole family, or even a tribe, which might be in danger of being infected with it, and ſo all the people: *whoſe heart turneth away this day from the Lord our God, to go and ſerve the gods of thoſe nations*; whoſe heart is enticed and drawn aſide at the remembrance of the idols he has ſeen worſhipped by others; and is looking off from the Lord God, his faith in him being weakened, his fear of him removed, and his affections for him leſſened; and is looking towards the idols of the nations, with a hankering mind to ſerve and worſhip them: *leſt there ſhould be among you a root that beareth gall and wormwood*; the word *Roſh*, which we render *gall*, ſignifies according to *Jarchi* a bitter herb, which better ſuits with a root than gall, and is elſewhere by us rendered *hemlock*, *Hoſ.* x. 4. and is by him very rightly interpreted of a wicked man among them; for not a principle of immorality, or hereſy rooted in the mind, productive of bitter fruits, or evil actions, is meant; but a bad man, particularly an idolater, who is rooted in idolatry, and is guilty of, and commits abominable actions; the iſſue of which will be bitterneſs and death, if not recovered; which agrees with what the apoſtle ſays, *Heb.* xii. 15. who manifeſtly alludes to this paſſage; ſee 1 *Maccab.* i. 11. and is confirmed by what follows.

ỳ. 19. *And it cometh to paſs when he heareth the words of this curſe*, &c.] That is, the man before compared to a root bearing bitter herbs, when he ſhould hear the curſes pronounced by the law againſt ſuch perſons as himſelf: *that he bleſs himſelf in his heart*; inwardly pronounce himſelf bleſſed, thinking himſelf ſecure from the curſe of the law, and flattering himſelf it will never reach him nor come upon him: *ſaying, I ſhall have peace*; all happineſs and proſperity, in ſoul, body, and eſtate; inward peace of mind now, and eternal peace hereafter: *though I walk in the imagination of my heart*; in worſhipping idols, which he vainly and wickedly imagined to be gods; to the worſhip of which his wicked heart prompted him, and he was reſolutely and ſtubbornly bent upon, and in which he continued: *to add drunkenneſs to thirſt*; as a thirſty man to quench his thirſt drinks, and adds to that, or drinks yet more and more until he is drunken; ſo a man inclined to idolatry, that has a ſecret deſire after it, thirſts after ſuch ſtolen or forbidden waters, and drinks of them, adds thereunto, drinks again and again until he is drunk with the wine of fornication, or idolatry, as it is called *Rev.* xvii. 2. ſo the *Targums* of *Onkelos* and *Jonathan* underſtand the words of adding ſin to ſin, particularly of adding ſins of ignorance to pride, or to preſumptuous ones. Wicked men, deceivers and deceived, always grow worſe and worſe, increaſing to more ungodlineſs, and yet promiſe themſelves peace and impunity, 1 *Theſſ.* v. 3.

ỳ. 20. *Then the Lord will not ſpare him*, &c.] Have no mercy upon him, nor forgive him, being an hard-hearted, impenitent, ſtubborn, and obſtinate ſinner, as well as guilty of the groſſeſt and moſt provoking ſin, as idolatry is: *but then the anger of the Lord, and his jealouſy, ſhall ſmoke againſt that man*; or, *the noſe of the Lord ſhall ſmoke*[r]; alluding to an angry, wrathful, furious man, whoſe brain being heated, and his paſſions enflamed, his breath ſteams through his noſtrils like ſmoke; it dénotes the vehement anger, the greatneſs of God's wrath and indignation againſt ſuch a perſon, and his burning zeal or jealouſy for his own honour and glory injured by the idolater: *and all the curſes that are written in this book ſhall lie upon him*; for as he that offends in one point is guilty of all, and eſpecially in ſuch a principal point as this, which concerns the being and worſhip of God; ſo he makes himſelf liable to all the curſes of the law, which ſhall not only come upon him, but abide on him; and there is no being clear of them but by redemption through *Chriſt*, who by being made a curſe for his people, has redeemed them from the curſe of the law: *and the Lord ſhall blot out his name from under heaven*; he ſhall have no name in *Iſrael*, not in the church, and among the people of God, from whom he is to be excommunicated; ſhall have no name and place in the earth, being cut off from the land of the living; and ſhall have no name or fame after his death, his memory ſhall rot and periſh; and he ſhall appear to have no name in the book of life; ſee *Pſ.* lxix. 28. *Rev.* iii. 5.

℣. 21. *And the Lord ſhall ſeparate him unto evil, out of all the tribes of Iſrael*, &c.] Unto the evil of puniſhment, devote and conſign him to it, and make him a viſible and diſtinguiſhed mark of his diſpleaſure and vengeance. So ſome men are righteouſly ſeparated from others, and pre-ordained unto condemnation, being wicked and ungodly men; for ſuch God has made or appointed for the day of evil; ſee *Prov.* xvi. 4. *Jude ver.* 4. *according to all the curſes of the covenant that are written in this book of the law*; the evil of puniſhment he ſhall be ſeparated unto ſhall be according to them, or include them all; the ſenſe is, that the wrath of God, and the whole curſe of the law due to him for his ſin, ſhall come upon him; ſee ch. xxviii. 16, 17, 18, &c.

℣. 22. *So that the generation to come of your children that ſhall riſe up after you*, &c.] Not the next generation, but in future times, in ages to come, at a great diſtance, even after the deſtruction of *Judea* by the *Romans*; to which the following verſe ſeems to refer: *and the ſtranger that ſhall come from a far land*; on trade and buſineſs, or for the ſake of travelling, his road either lying through it, or his curioſity leading him to ſee it: *ſhall ſay, when they ſee the plagues of the land*; cities and towns in ruins, fields lie uncultivated, and the whole land depopulated, and all become a barren wilderneſs, which was once a fruitful country, a land flowing with milk and honey: *and the ſickneſſes which the Lord hath laid upon it*; upon the inhabitants of it, as the peſtilence and other diſeaſes, which ſhall have ſwept the land of them; ſee ch. xxviii. 22, 27, 35 This caſe ſuppoſes a general departure from the worſhip of God to the ſervice of idols; otherwiſe ſingle individuals are puniſhed in their own perſons, as in the preceding verſes.

℣. 23. *And the whole land thereof* is *brimſtone and ſalt, and burning*, &c.] That is, is become exceeding barren, as all ſuch land is where there are ſulphureous mines, or ſalt pits, or burning mountains; not that this would be, or has been the caſe of the land of *Judea* in a ſtrict literal ſenſe; only theſe are expreſſions made uſe of to ſhew the barrenneſs of it, which is its caſe at this day, not through the nature of its ſoil being changed, but through the ſlothfulneſs of the inhabitants of it; to which time it better agrees than to the time of its falling into the hands of the *Chaldeans*, who left men in it for huſbandmen and vine-dreſſers. *Aben Ezra* underſtands this as a prayer to God, that the land might be burnt up; that is, for the ſins of the people: *that it is not ſown, nor beareth, nor any graſs groweth therein*; not being ſown, it would bear and produce no corn for men; and not being manured, no graſs would ſpring up for the cattle: *and ſo would* be *like the overthrow of Sodom and Gomorrah, of Admah and Zeboim*; which indeed are ſtrictly ſpeaking become a ſulphureous and bituminous lake, called the ſalt ſea, and the lake *Aſphaltites*, and where no green graſs or corn, or any kind of fruit grow: *which the Lord overthrew in his anger and in his wrath*; the *Targum* of *Jonathan* is, " which the Word of the Lord overthrew;" and it was *Jehovah*, the Word, or Son of God, who rained from *Jehovah* the father, out of heaven, fire and brimſtone on *Sodom* and *Gomorrah*, and the reſt of the cities; ſee *Gen.* xix. 24. and the note there, in which chapter is the hiſtory of this fatal overthrow.

℣. 24. *Even all nations ſhall ſay*, &c.] For the deſtruction of this land, and the people of it, would be, as it has been, ſo very great and awful, and ſo very remarkable and ſurprizing, that the fame of it would be heard among all the nations of the world, as it has been; who upon hearing the ſad report of it, would aſk the following queſtions: *wherefore hath the Lord done thus unto this land?* ſo diſtinguiſhed from all others for the fruitfulneſs and pleaſantneſs of it; the people, the inhabitants of which he choſe, above all others, to be a ſpecial and peculiar people; and where he had a temple built for him, and where he had his reſidence, and worſhip uſed to be given unto him: *what* meaneth *the heat of this great anger?* what is the reaſon of his ſtirring up his fierce wrath, and cauſing it to burn in ſo furious a manner? ſurely it muſt be ſomething very horrible and provoking indeed!

℣. 25. *Then men ſhall ſay*, &c.] The anſwer that will be returned to the above queſtions will be this: *becauſe they have forſaken the covenant of the Lord God of their fathers*; breakers of covenants with men are always reckoned among the worſt of men, ſee *Rom.* i. 31. and eſpecially breakers of covenant with God, and with ſuch a God as the God of *Iſrael* was, ſo good, ſo kind and gracious; and of ſuch a covenant he made with them, in which ſo many good things were promiſed unto them, on condition of their obedience; as the continuance in ſuch a land they dwelt in, with an abundance of privileges, civil and religious: and this Covenant-God of theirs was the God of their fathers alſo; and it was always reckoned an heinous ſin among the heathens, to forſake the Gods of their anceſtors; ſee *Jer.* ii. 11. *which he made with them when he brought them out of the land of Egypt*; which is another aggravation of their breach of the covenant the Lord made with them; it being made with them by that God, and at that time, when he in ſo wonderful a manner, with ſuch mighty power, and a ſtretched-out arm, and in great kindneſs and tenderneſs to them, brought them out of hard bondage, and moſt wretched ſlavery in *Egypt*.

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[r] יעשן אף יהוה fumabit naſus Domini, Montanus.

℣. 26. *For they went and ſerved other gods, and worſhipped them*, &c.] As did all *Iſrael*, in the times of *Solomon*, and the ten tribes under *Jeroboam*, and other ſucceeding kings of *Iſrael*; and the two tribes in the times of *Ahaz*, and eſpecially of *Manaſſeh*, when they worſhipped all the hoſt of heaven; ſee 1 *Kings* xi. 33. and xii. 28. 2 *Kings* xvi. 4. and xxi. 3. *Gods whom they knew not*; to whom they, as well as their fathers before them were ſtrangers, and approved not of them; and of whoſe power and goodneſs they had no experience, and of which there never were any inſtances; yet ſuch was their ſtupidity, as to leave their God, the only true God, of whom they had many proofs in both reſpects, and worſhip theſe idols, which had never been profitable and ſerviceable to them on any account: *and whom he hath not given unto them*; which verſion ſeems not to afford a good ſenſe; for to what people ſoever has God, the true God, given other gods to worſhip, which this ſeems to imply, though he had not given or allowed any to them? *Onkelos* paraphraſes it, *did not do them good*; which *Jarchi* explains, the gods they choſe them did not impart to them any inheritance, or any portion; for the word uſed ſignifies to divide, or part a portion or inheritance; now the Lord God did divide to *Iſrael* the land of *Canaan* for an inheritance, but theſe idols had never divided any thing to them, and had been in no inſtance profitable or advantageous to them; and therefore it was madneſs and folly in them to worſhip them, as well as great ingratitude to the Lord their God, who had done ſuch great and good things for them; for ſo the words may be rendered, *and did not impart* or *divide to them*[g] any thing; that is, not any one of them did; for the verb is ſingular.

℣. 27. *And the anger of the Lord was kindled againſt this land*, &c.] For this their idolatry and baſe ingratitude: *to bring upon it all the curſes that are written in this book*; in this book of *Deuteronomy*, and particularly ch. xxviii. 16. to the end; ſee *Dan*. ix. 11.

℣. 28. *And the Lord rooted them out of the land*, &c.] Which was true both at the *Babyloniſh* captivity by *Nebuchadnezzar*, and at their preſent one by the *Romans*; and eſpecially the latter, by whom they have been ſo rooted out, as that they have not been able to return to it theſe 1700 years, nor to have any inheritance or poſſeſſion in it; whereas at the end of 70 years, they returned from the *Babyloniſh* captivity to their land again: and which was done *in anger, and in wrath, and in great indignation*; which were moſt abundantly ſhown in the utter deſtruction of their land, city, and temple by the *Romans*: *and caſt them into another land, as* it is *this day*; the ten tribes were caſt into *Aſſyria*, and from thence into the cities of the *Medes*, the two tribes into the land of *Chaldea*, and now into all lands; and none their own, but another, a ſtrange and foreign country. The word *caſt* denotes the vehemence of the divine diſpleaſure at them, expreſſed by the removal of them out of their own land into another. In the *Hebrew* word for *caſt* a middle letter in it is greater than uſual; the reaſon of which perhaps is, that this dealing of God with them might be obſerved and taken notice of as very remarkable; and *Ainſworth* thinks it is to obſerve the greatneſs of the puniſhment; and the *Jews* underſtand this of the caſting away of the ten tribes: and they gather from hence, that the ten tribes ſhall not return, though about it they are divided; for ſo they ſay in the *Miſnah*[h], "the ten tribes ſhall not return, as it is ſaid, *and caſt them into another land, as this day*; as the day goes and does not return, ſo they go and return not; theſe are the words of *R. Akiba*. *R. Eliezer* ſays, as the day brings on darkneſs and light, ſo the ten tribes who are now dark ſhall be enlightened."

℣. 29. *The ſecret things* belong *unto the Lord our God*, &c.] Reſpecting the people of *Iſrael*, and the providential dealings of God with them, and eſpecially the final rejection of them; with reſpect to which the apoſtle's exclamation agrees with this, *Rom*. xi. 33. and though the Lord had revealed many things which ſhould befal them, there were others ſtill ſecret with him, and the reaſons of others; and particularly the times and ſeaſons of their accompliſhment, which he retains in his own power, *Acts* i. 6. There are many ſecret things in nature, which can't be found out and accounted for by men, which the Lord only knows; and there are many things in providence, which are unſearchable, and paſt finding out by finite minds, eſpecially the true cauſes and reaſons of them; and there are many things relating to God himſelf, which remain ſecret with him, notwithſtanding the revelation he has made of himſelf; for not only ſome of his perfections, as eternity, immenſity, *&c.* are beyond our comprehenſion; but the mode of ſubſiſtence of the three divine perſons in the godhead, the paternity of the one, the generation of the other, and the proceſſion of the Spirit from them both; the union of the two natures, divine and human, in the perſon of *Chriſt*; the thoughts, purpoſes, and decrees of God within himſelf, until brought into execution; and ſo there are many things relating to his creatures, as the particular perſons predeſtinated unto eternal life, what becomes of ſuch who die in infancy, what will befal us in life, when we ſhall die, where and in what manner, and alſo the day and hour of the laſt judgment. The *Jews* generally interpret this and what follows of the ſins of men, and puniſhment for them, and particularly idolatry; take *Aben Ezra*'s ſenſe inſtead of many, "he that commits idolatry ſecretly, his puniſhment is by the hand of heaven (from God immediately); he that commits it openly, it lies upon us and upon our children to do as is written in the law:" *but thoſe things which are revealed* belong *to us and to our children for ever*; the things of nature and providence, which are plain and manifeſt, are for our uſe and inſtruction; and eſpecially the word and ordinances of God, which are the revelation of his will, the doctrines and promiſes contained in the ſcriptures, the ſeveral duties of religion, and the commandments of God, ſuch as are of eternal obligation, which may be chiefly deſigned, becauſe it follows: *that we may do all the words of this law*; for the end of this revelation is practice; hearing and reading the word will be of no avail, unleſs what is heard and read is practiſed. Some render the words[i], "the ſecret things of the Lord our God are revealed to us and to our children;" but neither the conſtruction of the words in the original, nor the *Hebrew* accents, will admit of ſuch a verſion; otherwiſe it would

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[g] ולא חלק להם qui nihil impertitus eſt eis, Pagninus; & quorum nullus impertitus fuerat eis quidquem, Piſcator; neque partitus eſt ipſis, Cocceius;

[h] Sanhedrin, c. 11. §. 3.

[i] So ſome in Fagius and Vatablus.

furniſh out a very great truth: for the ſecrets of God's love, of his council and covenant, are revealed unto his people, as well as many of his providences, and the myſteries of his grace; ſee *Pſ.* xxv. 14. There are ſome extraordinary pricks in the *Hebrew* text on the words, *to us and to our children*; which are deſigned to point out the remarkable and wonderful condeſcenſion and goodneſs of God, in making a revelation of his mind and will, both with reſpect to doctrine and duty, to the ſons of men.

CHAP. XXX.

THIS chapter contains ſome gracious promiſes of the converſion of the *Jews* in the latter day, of their calling things to mind that have befallen them, of their repentance, and the circumciſion of their hearts to love the Lord, of the return of them to their own land, and of the great increaſe of them, and of their enjoyment of plenty of good things, ℣. 1—10. in it is an account of the goſpel, or word of faith, which at this time ſhould be brought near to the *Jews*, and be received by them, ℣. 11—14. and for the preſent *Moſes* deſires them to conſider what he now ſet before them, and what would be the conſequences of receiving or rejecting it, and ſo what it would be moſt proper for them to make choice of, ℣. 15—20.

℣. 1. *And it ſhall come to paſs when all theſe things are come upon thee*, &c.] Declared, pronounced, foretold, and propheſied of in the three preceding chapters, eſpecially in ch. xxviii. *the bleſſing and the curſe which I have ſet before thee*; the bleſſings promiſed to thoſe that pay a regard to the will of God, and obey his voice, and curſes threatened to the diſobedient; ſee ch. xxviii. 1—20. *and thou ſhalt call* them *to mind among all the nations whither the Lord thy God hath driven thee*; recollect the promiſes and the threatenings, and obſerve the exact accompliſhment of them in their ſeveral captivities, and eſpecially in this their laſt and preſent captivity.

℣. 2. *And ſhalt return unto the Lord thy God*, &c.] By repentance, acknowledging their manifold ſins and tranſgreſſions, particularly their diſbelief, and rejection of the *Meſſiah*, now ſeeking him and ſalvation by him; ſee *Hoſ.* iii. 5. *and ſhalt obey his voice*; in the goſpel, yielding the obedience of faith to that; embracing the goſpel, and ſubmitting to the ordinances of it: *according to all that I command thee this day, thou, and thy children*; which was to love the Lord, and walk in his ways, directed to in the goſpel, and which were to be regarded from a principle of love to God, and the bleſſed redeemer; ſee ver. 6, 16. *with all thine heart and with all thy ſoul*; that is, both their return unto the Lord, and their obedience to his voice or word, ſhould be hearty and ſincere; which being the caſe, the following things would be done for them.

℣. 3. *That then the Lord thy God will turn thy captivity, and have compaſſion on thee*, &c.] Return them from their captivity, or bring them out of it, both in a temporal and ſpiritual ſenſe; free them from their preſent exile, and deliver them from the bondage of ſin, ſatan, and the law; and all this as the effect of his grace and mercy towards them, and compaſſion on them; ſee *Jer.* xxx. 18. The *Targum* of *Jonathan* is, "his Word ſhall receive with good-will your repentance;" it being cordial and unfeigned, and fruits meet for it brought forth: *and will return and gather thee from all the nations whither the Lord thy God ſcattered thee*; or, *will again gather thee*[k]; as he had gathered them out of all places where they had been ſcattered, on their return from the *Babyloniſh* captivity; ſo will he again gather them from all the nations of the earth, eaſt, weſt, north, and ſouth, where they are now diſperſed; when they ſhall turn to the Lord, and ſeek *David* their king, the true *Meſſiah*. *Maimonides*[l] underſtands this paſſage of their preſent captivity, and deliverance from it by the *Meſſiah*.

℣. 4. *If* any *of thine be driven out unto the outmoſt parts of heaven*, &c.] As many of them are in this remote iſland of our's *Great Britain*, reckoned formerly the uttermoſt part of the earth, as *Thule*, ſuppoſed to be *Schetland*, an iſle belonging to *Scotland*, is ſaid to be[m]; ſee the note on ch. xxviii. 49. and as ſome of them are thought to be in *America*, which *Manaſſeh Ben Iſrael*[n] had a firm belief of: *from thence will the Lord thy God gather thee, and from thence will he fetch thee*; whoſe eye is omniſcient, and reaches every part of the world; and whoſe arm is omnipotent, and none can ſtay it, or turn it back. The *Targum* of *Jonathan* is, "from thence will he bring you near by the hands of the king *Meſſiah*."

℣. 5. *And the Lord thy God will bring thee into the land which thy fathers poſſeſſed, and thou ſhalt poſſeſs it*, &c.] That the *Jews* upon their converſion in the latter day will return to the land of *Judea* again, and poſſeſs it, is the ſenſe of many paſſages of ſcripture; among others, ſee *Jer.* xxx. 18. *Ezek.* xxviii. 25, 26. and xxxvii. 21, 22, 25. *Zech.* x. 10. the above *Targum* is, "the Word of the Lord will bring thee, &c." *and he will do thee good*; both in things temporal and ſpiritual; ſee *Ezek.* xxxiv. 24—31. *and multiply thee above thy fathers*; increaſe their number more than ever they were in any age; for they ſhall be as the ſand of the ſea, which cannot be numbered, *Hoſ.* i. 10, 11.

℣. 6. *And the Lord thy God will circumciſe thine heart, and the heart of thy ſeed*, &c.] No mention is made of circumciſion of the fleſh, which will now be out of uſe with the *Jews*; they being fully convinced of the abrogation of the ceremonial law by the *Meſſiah*, whom they will now receive. It is ſpiritual circumciſion only that is here ſpoken of, with which the *Jews* will be circumciſed, when they ſhall be pricked and cut to the heart, and be thoroughly convinced of ſin; when the iniquity of their hearts will be laid open to them, and they put to pain, and filled with ſhame and lothing for it; when the hardneſs of their hearts will be removed, and the fooliſhneſs of them will be expoſed and taken away, and they will be made willing to part with their ſins, and with their own righteouſneſs; when the graces of the ſpirit will be implanted in them, and the blood of *Chriſt* applied to them for pardon and cleanſing. This is the circumciſion made without hands, which is not of men, but of God; what he calls for, and exhorts unto, as being neceſſary, ch. x. 16. he here promiſes to do; and indeed none but himſelf can do it; for he only can come at the hearts of men, to take any thing out of them, or put any thing into them; it is he that opens the heart, ſoftens, quickens, enlightens, and purifies it: *Baal Hatturim* ſays this reſpects the times of the *Meſſiah*: *to love the Lord thy God with all thine heart, and with all thy ſoul*; which though the duty of every man, is performed by none, but thoſe that have the grace of God; there is no love to God in the heart, before this inward and ſpiritual circumciſion of it: it is a fruit of the ſpirit in converſion; when the affections are taken off of other things, and ſet on *Chriſt*; when a man ſees his ſin and his ſaviour, and the one is odious, and the other precious; when the bleſſings of grace are applied, and the love of God is ſhed abroad in the heart, which cauſe love to God, and *Chriſt* again: *that thou mayeſt live*; ſpiritually and eternally; for there is no ſpiritual life in the ſoul, till the heart is circumciſed, or in other words regenerated and renewed; then it is quickened; then a man lives a life of faith on *Chriſt*, of holineſs from him, of communion with him, and has both an open right unto, and meetneſs for eternal life.

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[k] ושב וקבצך και παλιν συναξει, Sept. & rurſum congregabit te, V. L. & iterum colliget te, Piſcator.

[l] Hilchot Melachim, c. 11. §. 1.

[m] Ultima Thule, Virgil. Georgic. l. 1. v. 30. Seneca Medea, Act 2. in fine.

[n] Spes Iſraelis, §. 38.

℣. 7. *And the Lord thy God will put all theſe curſes upon thine enemies*, &c.] Recorded in ch. xxviii. that is, the Word of the Lord, as the *Targum* of *Jonathan*; for he being now ſought unto, and embraced, will be their king and their ſaviour, and revenge their enemies: *and on them that hate thee, which perſecuted thee*; the *Turks* and *Papiſts*, the former having taken poſſeſſion of their land, and the latter being violent perſecutors of them in all their countries. This will be fulfilled when the vials of God's wrath will be poured on the *Antichriſtian* ſtates, *Rev.* xvi.

℣. 8. *And thou ſhalt return, and obey the voice of the Lord*, &c.] In the goſpel; obey the form of doctrine delivered to them, embrace the truth of the goſpel cordially, and yield a chearful ſubjection to the ordinances of it; or receive the Word of the Lord, as the *Targum* of *Jonathan*, *Chriſt*, the eſſential Word, by faith, as the ſaviour and redeemer, mediator, prophet, prieſt, and king: *and do all his commandments which I command thee this day*; the commandment nigh unto them, in their mouths and hearts, even the word of faith, the miniſters of *Chriſt* preach, ℣. 11. beſides, all the moral precepts and commands of the law, which will then be in force, being eternal and invariable; which faith in *Chriſt*, and love to him, will influence and conſtrain them to obſerve.

℣. 9. *And the Lord thy God will make thee plenteous in every work of thine hand*, &c.] In every manufacture, trade, or buſineſs of life in which they ſhould be employed; the meaning is, that the Lord will greatly bleſs them in all that they ſhall ſet their hands to in a lawful way; ſo that they ſhall abound in good things, and have enough and to ſpare, a redundancy of the good things of life, great plenty of them: *in the fruit of thy body*; abundance of children: *and in the fruit of thy cattle*; a large increaſe of oxen and ſheep: *and in the fruit of thy land for good*; it being by the bleſſing of God on their labours reſtored to its former fertility, though now barren through want of inhabitants, and the ſlothfulneſs of thoſe that are poſſeſſed of it; for travellers obſerve [o], the ſoil is ſtill good, was it properly manured and cultivated: *for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers*; particularly in the days of *Solomon* and *David*, when the people of *Iſrael* enjoyed plenty of all good things, and ſo they will hereafter; ſee *Hoſ.* ii. 15, 21, 22. The *Targum* of *Jonathan* is, "the Word of the Lord will return to rejoice, &c." See *Jer.* xxxii. 41.

℣. 10. *If thou ſhalt hearken unto the voice of the Lord thy God*, &c.] Or rather, *for thou ſhalt hearken* [p]; ſeeing it is before promiſed, that the Lord would circumciſe their hearts to love him, and they ſhould obey his voice, ℣. 6, 8. The *Targum* is, "receive the Word of the Lord:" *to keep his commandments and his ſtatutes, which are written in this book of the law*; particularly in this chapter, and all that are of a moral nature: and *if thou return unto the Lord thy God with all thy heart, and with all thy ſoul*; or, *for thou ſhalt return*, &c. as it is promiſed they ſhould, ℣. 8.

℣. 11. *For this commandment which I command thee this day*, &c.] Which the *Jews* underſtand of the law, but the apoſtle *Paul* has taught us to interpret it of the word of faith, the goſpel preached by him and other miniſters, *Rom.* x. 6, 7, 8. which better ſuits with the context, and the prophecies before delivered concerning the converſion of the *Jews*, their reception of the *Meſſiah*, and his goſpel: *it is not hidden from thee*; being clearly revealed, plainly and fully preached: if hidden from any, it is from them that are loſt; from the wiſe and prudent, while it is revealed to babes, and given to them to know the myſteries of it: or too *wonderful* [q]; hard, difficult, and impoſſible; its doctrines are not beyond the underſtanding of an enlightened perſon; they are all plain to them that underſtand and find the knowledge of them; and the ordinances of it are not too hard and difficult to be kept; the commandments of *Chriſt* are not grievous: *neither* is *it far off*; for though it is good news from a far country, from heaven, it is come down from thence; it is brought nigh in the miniſtry of the word to the ears and hearts of men.

℣. 12. *It* is *not in heaven*, &c.] The ſcheme of it was formed in heaven, it was hid in the heart of God there, before revealed; it was ordained before the world was for our glory; it was brought down from thence by *Chriſt*, and committed to his apoſtles and miniſters of the word to preach it to men; and has been ever ſince continued on earth, and will be at the time of the converſion of the *Jews*: *that thou ſhouldeſt ſay*; that there ſhould be any occaſion of ſaying; it forbids any ſuch kind of ſpeech as follows: *who ſhall go up for us to heaven, and bring it to us, that we may hear it, and do it?* there is no need of that, for it is brought from thence already, and may be heard, and ſhould be obeyed; for to put ſuch a queſtion would be the ſame as to aſk *to bring Chriſt down from above*, who is come down already by the aſſumption of human nature, to preach the goſpel, give the ſenſe of the law, and fulfil it, to do the will of his Father, bring in an everlaſting righteouſneſs, and ſave his people; ſo that there is no need of his coming again on the ſame errand, ſince he has obtained eternal redemption,

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[o] See Shaw's Travels, p. 336. Ed. 2.

[p] כי תשמע quia obedies, Cocceius.

[q] נפלאת mirabile, Montanus, Cocceius.

tion, and is the author of everlaſting ſalvation, which is the ſum and ſubſtance of the goſpel.

℣. 13. *Neither is it beyond the ſea*, &c.] There is no need to travel into foreign parts, into tranſmarine countries for it, as the heathen philoſophers did to get knowledge; for the goſpel is ordered to be preached to all the world, and ſent into all nations; and at the time of the converſion of the *Jews* the earth will be filled with the knowledge of it, as the waters cover the ſea; ſo that there will be no need to go into diſtant countries for it; nor any occaſion *that thou ſhouldſt ſay, who ſhall go over the ſea for us, and bring it unto us, that we may hear it, and do it?* which would be all one as to deſire *to bring up Chriſt again from the dead*; when he is already riſen, and is gone to heaven, where he ever lives to make interceſſion for us; is thereby declared to be the Son of God with power, and is diſcharged as the ſurety of his people, having done compleatly what he engaged to do; and is riſen for their juſtification, and become the firſt-fruits of the reſurrection of the dead; wherefore whoever confeſſes with his mouth, and believes with his heart, that God has raiſed him from the dead, that is enough, he ſhall be ſaved: what a ſublime ſenſe of the words is this the apoſtle gives, and how jejune is that of the *Chaldee* paraphraſt in compariſon of it! ſee the note on *Rom.* x. 6, 7.

℣. 14. *But the word is very nigh unto thee*, &c] In the miniſtration of it by thoſe who clearly, plainly, and faithfully preach it, and in the application of it by the Spirit of God to the heart; and in the gracious experience converted perſons have of the power and efficacy of it in them, and of the comfort they receive from it: *in thy mouth, and in thy heart, that thou mayeſt do it*; in the mouth by confeſſion, being not aſhamed to own it, and profeſs it before men; and in the heart, where it is come with power, has a place, and works effectually, and is cordially believed, and comfortably experienced; and when this is the caſe, its ordinances will be faithfully kept as delivered, and chearfully ſubmitted to.

℣. 15. *See, I have ſet before thee this day*, &c.] *Moſes* here returns to preſs the *Iſraelites* to the preſent obſervance of the laws, ſtatutes, and judgments of one ſort and another, he had been delivering to them; as being of great moment and importance to them, no other than *life and good, and death and evil*; which are the effects and conſequences of obedience and diſobedience to them; a happy temporal life, and a continuance of it in the good land of *Canaan*, and an enjoyment of the bleſſings and good things thereof to them that are obedient; for not ſpiritual and eternal life, or ſpiritual bleſſings and everlaſting happineſs, are to be had by man's obedience to the law of works, only through *Chriſt*, through his obedience, righteouſneſs, ſufferings, and death; ſee *Gal.* iii. 21. ſo temporal death, or a cutting ſhort of natural life in the promiſed land, and evil things, calamities, and diſtreſſes, or a deprivation of all the good things of it to the diſobedient; ſee *Iſ.* i. 19, 20.

℣. 16. *In that I command thee this day to love the Lord thy God*, &c.] Which is the ſum and ſubſtance of the firſt table of the law, and includes the whole worſhip of God, the contrary to which are idolatry, ſuperſtition, and will-worſhip, from which *Moſes* had been diſſuading and deterring them: *to walk in his ways*; which he has preſcribed, as his will to walk in, and his law directs to: *and to keep his commandments, and his ſtatutes, and his judgments*; his laws moral, ceremonial, and judicial, *Moſes* had been repeating and reciting: *that thou mayeſt live and multiply*; live in the land of *Canaan*, and have a numerous offspring and poſterity to ſucceed and continue in it, which is confirmed by what follows: *and the Lord thy God ſhall bleſs thee in the land whither thou goeſt to poſſeſs it*; with health and happineſs, with an affluence of all good things, in the land of *Canaan* they were juſt entering into to take poſſeſſion of.

℣. 17. *But if thine heart turn away*, &c.] From the true God, and the right worſhip of him, and from his commands, ſtatutes, and judgments: *ſo that thou wilt not hear*; the voice of the Lord and obey it, or hearken to his laws, and do them: *but ſhalt be drawn away*; by an evil heart, and by the ill examples of others: *and worſhip other gods and ſerve them*; the gods of the *Gentiles*, the idols of the people, beſides the one living and true God, the God of *Iſrael*.

℣. 18. *I denounce unto you this day that ye ſhall ſurely periſh*, &c.] By one judgment or another; this he moſt ſolemnly averred, and it might be depended upon that it would certainly be their caſe; ſee ch. iv. 26. and that *ye ſhall not prolong your days upon the land, whither thou paſſeſt over Jordan to go to poſſeſs it*; but be cut ſhort by death, of one kind or another, by ſword, or famine, or peſtilence, or be carried into captivity; one or other of which were frequently their caſe.

℣. 19. *I call heaven and earth to record this day againſt you*, &c.] Either literally underſtood the heavens above him, and the earth on which he ſtood, thoſe inanimate bodies, which are frequently called upon as witneſſes to matters of moment and importance; ſee ch. iv. 26. and xxxii. 1. *Iſ.* i. 2. or figuratively, the inhabitants of both, angels and men: that *I have ſet before you life and death, bleſſing and curſing*; had plainly told them in expreſs words what would be the conſequence of obedience and diſobedience to the law of God; long life, and the bleſſings of it in the land of *Canaan*, to thoſe that obey it; death, by various means, and dreadful curſes, to thoſe that diſobey it; of which ſee at large ch. xxviii. *therefore chuſe life, that thou and thy ſeed may live*; that is, prefer obedience to the law, and chuſe to perform that, the conſequence of which is life; that they and their poſterity might live comfortably and happily, quietly and ſafely, and conſtantly even to the lateſt ages in the land of *Canaan*.

℣. 20. *That thou mayeſt love the Lord thy God*, &c.] And ſhew it by keeping his commands: *and that thou mayeſt obey his voice*; in his word, and by his prophets: *and that thou mayeſt cleave unto him*; and to his worſhip, and not follow after, and ſerve other gods: *for he is thy life, and the length of thy days*; the God of their lives, and the father of their mercies; the giver of long life, and all the bleſſings of it; and which he had promiſed to thoſe that were obedient to him, and which they might expect: *that thou mayeſt dwell in the land which the Lord ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give them*; the land of *Canaan*, often thus deſcribed; this was the grand promiſe made to obedience to the law, and was typical of eternal life and happineſs; which is had, not thro' man's obedience to the law, but thro' the obedience and righteouſneſs of *Chriſt*.

CHAP. XXXI.

MOSES being old, and knowing he ſhould quickly dye, and muſt not go over *Jordan* with the people of *Iſrael*, acquaints them with it, and encourages them and *Joſhua* to go over notwithſtanding, and not be afraid of their enemies, ſince the Lord would go with them, and deliver them into their hands, ℣. 1—8. and having written the law, he delivered it to the prieſts, and ordered that it ſhould be read at the end of every ſeven years before all the people, that they and theirs might learn it, and fear the Lord, ℣. 9—13. and whereas the death of *Moſes* was very near, and the Lord foreſeeing the people would quickly fall into idolatry, which would bring great calamities upon them, he directed *Moſes* to write a ſong, which ſhould be a witneſs for him, and againſt them, in ages to come; which *Moſes* accordingly did, ℣. 14—22. and *Moſes* having given a charge to *Joſhua*, and finiſhed the writing of the law in a book, gave it to the *Levites* to put it in the ſide of the ark, ℣. 23—27. and then ordered the chief of the tribes to be gathered together, that he might deliver the ſong, which by the direction and under the inſpiration of God he had written, ℣. 28, 29, 30. which ſong is recorded in the following chapter.

℣. 1. *And Moſes went and ſpake theſe words unto all Iſrael;*] The following words, even to the whole body of the people ſummoned together on this occaſion. It ſeems that after *Moſes* had made the covenant with them he was directed to, he diſmiſſed the people to their tents, and went to his own, and now returned, having ordered them to meet him again, very probably at the tabernacle; with which agrees the *Targum* of *Jonathan*, he "went to the tabernacle of the houſe of doctrine;" though, according to *Aben Ezra*, he went to the ſeveral tribes ſeparately, as they lay encamped; his words are theſe, "he went to every tribe and tribe, to acquaint them that he was about to dye, and that they might not be afraid, and to ſtrengthen their hearts;"—he adds, "in my opinion he then bleſſed them, though their bleſſings are afterwards written;" which is not improbable.

℣. 2. *And he ſaid unto them, I am an hundred and twenty years old this day*, &c.] Whether the meaning is, that that day preciſely was his birth-day, is a queſtion; it may be the ſenſe is only this, that he was now arrived to ſuch an age; though *Jarchi* takes it in the firſt ſenſe, to which are objected his words in ℣. 14. yet it ſeems by ch. xxxii. 48. that having delivered to the children of *Iſrael* the ſong he was ordered this day to write, on the ſelf-ſame day he was bid to go up to mount *Nebo* and dye: and it is a commonly received tradition with the *Jews*, that *Moſes* died on the ſame day of the month he was born; ſee the notes on ch. xxxiv. 7. *I can no more go out and come in*; not that he could no longer go out of his tent and return without great trouble and difficulty, being ſo decrepit; but that he could not perform his office as their ruler and governor, or go out to battle and return as their general; and this not through any incapacity of body or mind, both being vigorous, ſound, and well, as is clear from ch. xxxiv. 7. but becauſe it was the will of God that he ſhould live no longer to exerciſe ſuch an office, power, and authority: *alſo the Lord hath ſaid unto me*, or *for the Lord has ſaid*[r], and ſo is a reaſon of the foregoing; the *Targum* is, "the Word of the Lord ſaid:" *thou ſhalt not go over this Jordan*; to which he and the people of *Iſrael* were nigh, and lay between them and the land of *Canaan*, over which it was neceſſary to paſs in order to go into it; but *Moſes* muſt not lead them there, this work was reſerved for *Joſhua*, a type of *Chriſt*; not *Moſes* and his law, or obedience to it, is what introduces any into the heavenly *Canaan*; only *Jeſus* and his righteouſneſs; ſee ch. iii 27.

℣. 3. *The Lord thy God he will go over before thee*, &c.] This he ſaid to encourage the people of *Iſrael*; that though he ſhould die, and not go over with them, their ever-living and true God, the great *Jehovah*, the Lord of hoſts, he would go before them, and fight their battles for them; ſo that they had nothing to fear from their enemies: and *he will deſtroy thoſe nations from before thee*; the ſeven nations which then inhabited the land: *and thou ſhalt poſſeſs them*; their countries, cities, and houſes, fields, and vineyards: *and Joſhua he ſhall go over before thee*; as their general to fight for them, ſubdue their enemies, and put them into the poſſeſſion of the land, and divide it to them: *as the Lord hath ſaid*; ch. iii. 28.

℣. 4. *And he ſhall do unto them as he did unto Sihon, and to Og, kings of the Amorites*, &c.] Deliver them up into their hands; ſee the hiſtory of this in *Numb.* xxi. *and unto the land of them whom he deſtroyed*; put them into the poſſeſſion of the land of *Canaan*, as they were now in poſſeſſion of the land of thoſe two kings he deſtroyed by them. This inſtance is given to encourage their faith, aſſuring them that what had been done to them, would be done to the *Canaanitiſh* kings, and their ſubjects, and their lands.

℣. 5. *And the Lord ſhall give them up before your face*, &c.] To ruin and deſtruction; the *Targum* of *Jonathan* is, "the Word of the Lord ſhall deliver them up:" *that ye may do unto them according to all the commandments which I have commanded you*; that is, utterly deſtroy them, make no covenant with them, enter into no alliances, nor contract any marriages with them; but demoliſh their altars, cut down their groves, and break their images in pieces; of which laſt *Aben Ezra* interprets the words; but they are not to be reſtrained to that ſingle inſtance; ſee ch. vii. 1—5.

℣. 6. *Be ſtrong and of a good courage*, &c.] The *Septuagint* verſion is, "play the men, and be ſtrong;" be ſtrong in the Lord, and in the power of his might, truſting and relying on him that goes before you; and ſo take heart, and be of good courage, and act the manly part; the apoſtle ſeems to refer to this paſſage, 1 *Cor.* xvi. 13. *fear not, nor be afraid of them*; their enemies, though ſo numerous, ſo mighty, and ſome of them of a gigantic ſtature, and their cities ſtrong and well fenced: *for the Lord thy God, he it is that doth go with thee*; in compariſon of whom numbers of men, their ſtrength of body, and fortified places, ſignify nothing: *he will not fail thee, nor forſake thee*; not fail to fulfil his promiſes to them, not leave them till he had given them compleat victory over their enemies, put them into the poſſeſſion of their land, and ſettled them in it. This promiſe, tho' made to literal *Iſrael*, belongs to the ſpiritual *Iſrael* of God, and is made good to every true believer in the Lord; ſee *Heb.* xiii. 5.

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[r] ויהוה præſertim cùm et Dominus, V. L. ו ſometimes ſignifies *for*. See Noldius, p. 285. So Ainſworth and Patrick here.

℣. 7. *And Moſes called unto Joſhua*, &c.] Who might be at ſome diſtance from him, with the tribe to which he belonged. The *Targum* of *Jonathan* adds, "out of the midſt of the people:" *and ſaid unto him in the ſight of all Iſrael*; now aſſembled together, and what follows was ſaid in their hearing, to make him the more reſpectable to them: *be ſtrong and of a good courage*; the ſame that is ſaid to the people in the preceding verſe, and which was ſtill more neceſſary in him, who was to be their general, and to go at the head of them, and lead them on to battle; and though *Joſhua* was a man of courage and valour, as well as had military ſkill, as appears by his fight with *Amalek*, *Exod.* xvii. 9—13. yet ſuch an exhortation was not needleſs, ſeeing he had ſo much work to do, and ſo many enemies to contend with: *for thou muſt go with this people unto the land which the Lord hath ſworn unto their fathers to give them*; the *Targum* of *Jonathan* is, "which the Word of the Lord hath ſworn to give;" the land of *Canaan*, thither he muſt go with them; this was the will and determination of God, and he muſt go alone without him, *Moſes*, which would be a trial of his courage.

℣. 8. *And the Lord, he it is that doth go before thee*, &c.] The Word of the Lord, his *ſhekinah*, according to the above *Targum*, and ſo in the next chapter; the ſame that brought *Iſrael* out of *Egypt*, had gone before them in the wilderneſs, and now would go before *Joſhua* and them into the land of *Canaan*: *he will be with thee*; to guide and direct, to aſſiſt and ſtrengthen, to protect and defend, to give ſucceſs to his arms, and victory over his enemies: *he will not fail thee, neither forſake thee*; not fail to give him counſel and direction, to afford him ſtrength, and to fill him with courage, and to deliver his enemies into his hands; nor forſake him till he had finiſhed the work he was to do, had made a compleat conqueſt of the *Canaanites*, and ſettled the people of *Iſrael* in their land: *fear not, neither be diſmayed*; at the number and ſtrength of the enemy, nor at any difficulties that might lie in the way of finiſhing ſo great an undertaking, ſince the Lord would be with him; ſee *Rom.* viii. 31.

℣. 9. *And Moſes wrote this law*, &c.] The book of *Deuteronomy*, or the *Pentateuch*, the five books of *Moſes*, which he had now finiſhed, and which all of them together are ſometimes called the law, *Gal.* iv. 21. *and delivered it unto the prieſts, the ſons of Levi*; who were the teachers of the law, as *Aben Ezra* obſerves; ſee *Mal.* ii. 7. and therefore it was proper to put it into their hands, to inſtruct the people in it, and that the people might apply to them in any matter of difficulty, or when they wanted to have any particular law explained to them: *which bare the ark of the covenant of the Lord*; for though they were the *Levites*, and particularly the *Kohathites*, who in journeying carried the ark; ſee *Numb.* iv. 5—15. and x. 21. yet ſometimes it was bore by the prieſts; ſee *Joſh.* iii. 13—17. and vi. 6. 1 *Sam.* iv. 4. *and unto all the elders of Iſrael*; the judges and civil magiſtrates in the reſpective tribes; for as there were in the book of the law ſeveral things which belonged to the prieſts to perform, and all of them they were to inſtruct in, ſo there were others which were to be the rule of judgment to judges, and all civil magiſtrates, and which they were to take care were put in execution; and therefore it was proper that they ſhould have a copy of this law, and which muſt be here underſtood; for it can't be thought that one and the ſame copy ſhould be given both to the prieſts and to all the elders. The *Jews* ſay *Moſes* wrote 13 copies of the law, 12 for the 12 tribes, and one to be put into the ark, to convict of fraud or corruption, ſhould any be made [s].

℣. 10. *And Moſes commanded them*, &c.] The prieſts and the elders, to whom the law was delivered: *ſaying*; as follows: *at the end of* every *ſeven years*; every ſeventh year was a year of reſt to the land, and of remiſſion of debts to poor debtors: at the cloſe of this year, or going out of it, according to the *Miſnah* [t], even on the eighth year coming in, the following was to be done, namely, the reading of the law; and ſo *Jarchi* interprets it of the firſt year of releaſe, the eighth, that is, the firſt year after the year of releaſe; but *Aben Ezra* better interprets it of the beginning of the ſeventh year; for as he elſewhere obſerves on ch. xv. 1. the word ſignifies the extremity of the year; and there are two extremities of it, the beginning and the end, and the firſt extremity is meant; which is more likely than that the reading of the law ſhould be put off to the end of the year, and which ſeems to be confirmed by what follows: *in the ſolemnity of the year of releaſe, in the feaſt of tabernacles*, or *in the appointed time* [u]; of the year of releaſe, of the releaſe of debtors from their debts, ch. xv. 1, 2. when the time or ſeaſon appointed and fixed was come: moreover, what is here directed to being to be done at the feaſt of tabernacles, ſhews it to be at the beginning of the year, ſince that feaſt was in the month *Tiſri*, which was originally the beginning of the year, before the coming of the children of *Iſrael* out of *Egypt*, and ſtill continued ſo for many things, and particularly for the years of releaſe [w]; and this was a very proper time for the reading of the law, when all the increaſe of the earth and fruits thereof were gathered in; and ſo their hearts filled, or at leaſt ſhould be, with gladneſs and gratitude; and when there was no tillage of the land, being the ſeventh year, and ſo were at leiſure for ſuch ſervice; and when all poor debtors were releaſed from their debts, and ſo were freed from all cares and troubles, and could better attend unto it.

℣. 11. *When all Iſrael is come to appear before the Lord thy God*, &c.] As all the males were obliged to do three times in the year, and one of thoſe times was the feaſt of tabernacles, and ſo a proper ſeaſon for the reading of the law; ſee *Exod.* xxiii. 14—17. *in the place which the Lord ſhall chuſe*; the city of *Jeruſalem*, and the temple there: *thou ſhalt read this law before all Iſrael in their hearing*; the book of *Deuteronomy*, as *Jarchi*, or it may be the whole *Pentateuch*: who were to read it is not expreſly ſaid; the ſpeech ſeems to be directed to the prieſts and elders, to whom the law written by *Moſes* was delivered, ℣. 9. and who were either to read it themſelves, or take care that it ſhould be read. *Joſephus* [x] aſcribes this ſervice to the high-prieſt; he ſays, "ſtanding in an high pulpit (or on an high bench) from whence he may be heard, he muſt read the laws to all;" but the *Jewiſh* writers commonly allot this work to the king, or ſupreme governor, who at leaſt was to read ſome parts of it; ſo *Jarchi* ſays, "the king at firſt read *Deuteronomy*, as it is ſaid in the *Miſnah*[y]," he read from the beginning of *Deuteronomy* to ch. vi. 4. *hear, O Iſrael*, &c. and then added, ch. xi. 13. then ch. xiv. 22. after that ch. xxvi. 12. then the ſection of the king, ch. xvii. 14. next the bleſſings and the curſes, ch. xxvii. and ch. xxviii. with which he finiſhed the whole ſection;" and ſo we find that *Joſhua*, the governor of the people after *Moſes*, read all his laws, *Joſh.* viii. 35. and ſo did king *Joſiah* at the finding of the book of the law, 2 *Kings* xxiii. 2. and *Ezra*, *Neh.* viii. 3. The king received the book from the high-prieſt ſtanding, and read it ſitting; but king *Agrippa* ſtood and read, for which he was praiſed.

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[s] Debarim Rabba, §. 9. fol. 244. 2.

[t] Sotah, c. 7. §. 8.

[u] במעד in tempore ſtatuto, Pagninus, Montanus; ſtato tempore, Junius & Tremellius, Piſcator.

[w] Miſn. Roſhhaſhanah, c. 1. §. 1.

[x] Antiqu. l. 4. c. 8. §. 12.

℣. 12. *Gather the people together, men, and women, and children*, &c.] At the three grand feſtivals in other years, only males were obliged to appear; women might if they would, but they were not bound to it; but at this time all of every age and ſex were to be ſummoned and aſſembled together; and it is ſaid[z], when the king read in the book of the law, all the people were obliged to come and bring their families, as it is ſaid *Deut.* xxxi. 12. *gather the people*, &c. and as it could not be done when it happened on the ſabbath-day, the reading of the ſection was put off to the day following: *and thy ſtranger that* is *within thy gates*; not only the proſelyte of righteouſneſs, but the proſelyte of the gate that renounced idolatry, for his further conviction and thorough converſion to the religion of the true God; or, as the *Targum* of *Jonathan* expreſſes it, that they might ſee the honour and glory of the law. The end is more fully expreſſed as follows, *that they may hear*; all the laws which God had given: *and that they may learn*; and attain unto the true knowledge and right underſtanding of them: *and fear the Lord your God*; ſerve and worſhip him internally and externally, according to theſe laws: *and obſerve to do all the words of this law*; ſo take notice of them, as to put them in practice; and reading them in ſuch a ſolemn pompous manner, made them the more obſervable, and raiſed the greater attention to them, and to the importance of them; otherwiſe they were read in their families, and on ſabbath-days in their ſynagogues; ſee ch. vi. 7. *Acts* xiii. 15. and xv. 21.

℣. 13. *And that their children which have not known* any thing, &c.] Of God and of his law, and of their duty to God, to their parents, and the reſt of their fellow-creatures: *may hear and learn to fear the Lord your God*; hear the law of God, learn the meaning of it, and ſo be brought up in the fear, nurture, and admonition of the Lord, and ſerve him their creator in the days of their youth: *as long as ye live in the land whither ye go over Jordan to poſſeſs it*; this being a means to continue the fear, ſervice, and worſhip of God in their poſterity, and ſo of their long continuance in the land of *Canaan*.

℣. 14. *And the Lord ſaid unto Moſes*, &c.] Either at the ſame time, or quickly after; rather perhaps, the ſame day: *behold, thy days approach that thou muſt die*; which does not neceſſarily imply that he had ſome days to live, though but few; but that the time of his death drew nigh, his laſt moments were approaching; the time of his death being, as every man's is, fixed by the Lord, with whom is the number of his years, months, days, and moments, beyond which he cannot paſs, *Job* xiv. 5. *call Joſhua, and preſent yourſelves in the tabernacle of the congregation, that I may give him a charge*; this looks as if the people had been diſmiſſed after the above exhortations given; and now *Joſhua* was called, and *Moſes* with him, to have a charge given him: *and Moſes and Joſhua went and preſented themſelves in the tabernacle of the congregation*; before the Lord. *Aben Ezra* ſays, *Moſes* went from the camp of *Iſrael* where he was, to the camp of the *ſhekinah*; the *Jews* pretend to know in what form they walked thither. *Moſes*, they ſay[a], went on the left hand of *Joſhua*; and they went to the tabernacle, and the pillar of cloud deſcended and ſeparated between them.

℣. 15. *And the Lord appeared in the tabernacle in a pillar of cloud*, &c.] As he was wont to do, ſee *Exod.* xxxiii. 9. in which cloud there was a luſtre, a brightneſs, a glory viſible, which ſhewed that he was there: *and the pillar of the cloud ſtood over the door of the tabernacle*; it ſeems to have appeared firſt in the tabernacle, and then it came out of it, and ſtood over the door of it, near to which *Moſes* and *Joſhua* were: the *Targum* of *Jonathan* adds, "*Moſes* and *Joſhua* ſtood without;" though the former clauſe, according to *Noldius*[b], ſhould be *over the tabernacle*, or above it, where the cloud was wont to be.

℣. 16. *And the Lord ſaid unto Moſes*, &c.] Out of the pillar of cloud: *behold, thou ſhalt ſleep with thy fathers*; a phraſe expreſſive of death, frequently uſed both of good and bad men, which ſerves to render death eaſy and familiar, and leſs formidable; and to aſſure and lead into an expectation of an awaking out of it, or a reſurrection from it: *and this people will riſe up*; in their poſterity; for not till after *Joſhua*'s death, and the death of the elders of *Iſrael*, did they revolt to idolatry, *Joſh.* xxiv. 31. *and go a whoring after the gods of the ſtrangers of the land, whither they go* to be *amongſt them*; that is, after the gods of the *Canaanites*, who though at this time the inhabitants of the land, yet when the children of *Iſrael* became poſſeſſors of it, they were the ſtrangers of it; and being ſuffered to continue contrary to the directions God had given to deſtroy them, would be a means of drawing them into the worſhip of their idols, expreſſed here by going a whoring after them, or committing whoredom with them. Idolatry in ſcripture is frequently ſignified by fornication and adultery; and as foretold this was the caſe; ſee *Pſ.* cvi. 35—39. *and will forſake me*; their huſband, departing from his worſhip and ſervice: *and break my covenant which I have made with them* at Sinai; and now again in the plains of *Moab*, and which had the nature of a matrimonial contract; ſee *Jer.* xxxi. 32.

℣. 17. *Then my anger ſhall be kindled againſt them in that day*, &c.] As the anger of a man is againſt his wife who has treacherouſly departed from him; and jealouſy, which is the rage of ſuch a man, is very cruel; and much more the wrath and anger of a jealous God, who is a conſuming fire: *and I will forſake them*; withdraw his favours from them, and his protection of them: *and I will hide my face from them*; take no notice of them in a providential way for good, nor hear their cries, to deliver them from evil: *and they ſhall be devoured*; by their enemies, or by the ſore judgments of

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[y] Sotah ut ſupra.

[z] Bartenora in Miſn. Megillah, c. 1. §. 3.

[a] Debarim Rabba, §. 9. fol. 244. 2.

[b] Concord. Ebr. Part. p. 164. N°. 737.

God, by famine, ſword, peſtilence, and evil beaſts, they and their ſubſtance: *and many evils and troubles ſhall befal them*; both in their own land, and in other countries, where they would be, and have been carried captive: *ſo that they will ſay in that day, are not theſe evils come upon us, becauſe our God is not amongſt us?* of which they would be ſenſible by their being expoſed to their enemies for want of his protection, and by the evils upon them through his diſpleaſure, and by their being deprived of the good things that came from him; but no intimation is given of their being ſenſible of their ſins as the cauſe of all this.

℣. 18. *I will ſurely hide my face in that day*, &c.] Which is repeated for the certainty of it, and that it might be taken notice of; that he was the ſpring and ſource of all their good things, their ſun and their ſhield, who being withdrawn from them, they would be deprived of every thing that was good, and be liable to all evil; and this he would do, *for all the evils which they ſhall have wrought*; for all the immoralities they ſhould be guilty of, every tranſgreſſion of his law, whether of the firſt or ſecond table, and eſpecially idolatry: *in that they are turned unto other gods*; to the worſhip and ſervice of them, which of all evils would be the moſt provoking to God; and the way of ſpeaking ſuggeſts, as if all evils were included in idolatry, and ſprang from it, or were committed with it.

℣. 19. *Now therefore write ye this ſong for you*, &c.] Which was now dictated by the Lord, and given to *Moſes* and *Joſhua* to write, which is recorded in the following chapter: *and teach it the children of Iſrael*; teach them by it, inſtructing them in the meaning of it: thus it was uſual in antient times to write things in verſe, that they might be the more pleaſingly attended to and regarded, and be longer retained in memory; and eſpecially this practice was uſed with children, and ſtill is: *put it in their mouths*; oblige them to get it by heart, or lay it up in their memories, and repeat it frequently, that it may be familiar to them, and not be forgotten by them: *that this ſong may be a witneſs for me againſt the children of Iſrael*; when in times to come they ſhall call to mind how in this ſong they were cautioned againſt ſuch and ſuch ſins, and what they were threatened with ſhould befal them on account of them, and how all things have come to paſs exactly as foretold in it; which would be a teſtimony for God of his goodneſs to them, of his tender care of them, and concern for them, in the previous cautions he gave them; and of his foreknowledge of future events; and a teſtimony againſt them for their ingratitude and other ſins.

℣. 20. *For when I ſhall have brought them into the land which I ſware unto their fathers*, &c.] To give it to them, and put them into the poſſeſſion of it, even the land of *Canaan*, often thus deſcribed, and as it is by the following character: *that floweth with milk and honey*; aboundeth with all good things; ſee *Exod.* iii. 8. *and they ſhall have eaten and filled themſelves, and waxen fat*; that is, after they have for a conſiderable time enjoyed the good things of the land, and they abound with them, and increaſe in them, and have great fulneſs of them: *then will they turn unto other gods*; turn from the Lord who has brought them into all this plenty, from the fear, worſhip, and ſervice of him, and turn to the worſhip of idols: *and ſerve them*; the works of men's hands, and at moſt but creatures, and not the creator; than which nothing can be more abſurd and ſtupid, as well as wicked and ungrateful: *and provoke me*; nothing being more provoking to the Lord than idolatry, it ſtriking at his very nature, being, and glory: *and break my covenant*; now made with them; this being foretold by the Lord, which exactly came to paſs in numerous inſtances, proves his preciſe foreknowledge of future events, even ſuch as depend on the inclinations, diſpoſitions, and wills of men.

℣. 21. *And it ſhall come to paſs when many evils and troubles are befallen them*, &c.] As did in the times of the judges, in the *Babyloniſh* captivity, and do now in their preſent exile: *that this ſong ſhall teſtify againſt them as a witneſs*; which ſo clearly points at their ſins, with all their aggravated circumſtances, and deſcribes ſo fully their calamities, diſtreſſes, and puniſhment for them: *for it ſhall not be forgotten out of the mouths of their ſeed*; which ſhews that it reſpects time to come, their later poſterity, whoſe memory of this ſong would be rubbed up by the evils that ſhould come upon them for their ſins; nor is it forgotten by them to this day, who acknowledge there are ſome things in it now fulfilled or fulfilling in them: *for I know their imagination which they go about even now*; or are *making*[c]; forming and framing within themſelves, there being a ſecret inclination in their minds to idolatry, which were working and contriving ſchemes to bring it about, and ſet it up; and this, God, the ſearcher of hearts, knew full well, and that in proceſs of time this evil imagination would break forth into act, in an open and flagrant manner: *before I have brought thee into the land which I ſware*; to their fathers, to give it to them for an inheritance, as is ſuggeſted in a preceding verſe.

℣. 22. *Moſes therefore wrote this ſong the ſame day*, &c.] The ſame day it was dictated to him by divine inſpiration; he wrote it, as *Joſephus* ſays[d], "in *Hexameter* verſe, which he left in the holy bible or book (the *pentateuch*), containing, as he adds, a prophecy of things future, according to which all things have been done, and are done; and in nothing of it has he erred from the truth;" which is a very juſt account of it, and worthy of obſervation: *and taught it the children of Iſrael*; inſtructed them in the meaning of it, directed them to repeat it frequently, to lay it up in their memories, and often meditate upon it; as being a divine compoſition, and of great importance, as the conſideration of it will make appear.

℣. 23. *And he gave Joſhua the ſon of Nun a charge*, &c.] It may be a queſtion who gave this charge, the Lord or *Moſes*; according to the connexion of the words with the preceding, it ſeems to be the latter; for the immediate antecedent to the relative *he* is *Moſes*, and ſo the *ſeptuagint* interpreters underſtand it; but then they are obliged to read ſome following clauſes different from the original, as inſtead of *I ſwear* they read *the Lord ſware*; and the laſt clauſe they read, *and he ſhall be with thee*; but *Aben Ezra* gives the ſame ſenſe without departing from the common and genuine reading, ſuppoſing that *Moſes* gave the charge in the name, and by the authority of the Lord; his words are, "he gave charge by the commandment of the Lord, therefore he ſaith, *which I ſware unto them*;" but it ſeems beſt to underſtand this of the Lord himſelf, ſince he ordered *Moſes* and *Joſhua* to preſent themſelves before him, that he might give the latter a charge, ℣. 14. and the language of the following clauſes beſt agrees with him: *and ſaid, be ſtrong and of a good courage*; ſee the notes on ℣. 6, 7. *for thou ſhalt bring the children of Iſrael into the land which I ſware unto them*; ſee the note on ℣. 7. *and I will be with thee*; ſee the note on ℣. 8. the *Targum* of *Jonathan* is, " my Word ſhall be thy help."

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[c] עשה faciens, Montanus; quam facit, Pagninus.

[d] Antiqu. l. 4. c. 8. §. 44.

℣. 24. *And it came to paſs when Moſes had made an end of writing the words of this law in a book*, &c.] In this book of *Deuteronomy*, and which concluded the *Pentateuch*: *until they were finiſhed*; all the words of the law, and the whole five books of *Moſes*, excepting ſome few verſes at the end of chapter xxxiv. which were added by another hand, *Joſhua* or *Ezra*.

℣. 25. *That Moſes commanded the Levites*, &c.] Theſe were not the common *Levites*, but the prieſts who were alſo *Levites*, to whom the law was given, ℣. 9. and none but they might touch the ark, or go ſo near it as they are bid to do, to put the law on the ſide of it; ſo *Aben Ezra*; it follows, *which bare the ark of the covenant of the Lord*; as the prieſts are ſaid to do, ℣. 9. ſee the note there; for though in journeying the *Kohathites* carried it, yet not until it was covered by the prieſts, for they muſt not touch it; as theſe muſt do when they put the law on the ſide of it, as they are ordered in the next verſe: *ſaying*; as follows.

℣. 26. *Take this book of the law*, &c.] Not *Deuteronomy* only, but the whole *pentateuch*: *and put it in the ſide of the ark of the covenant of the Lord your God*; not in the ark, for there were nothing there but the two tables of ſtone with the ten commands on them, 1 *Kings* viii. 9. but on one ſide of it: the *Targum* of *Jonathan* ſays, it was " put in a cheſt (or box) on the right ſide of the ark of the covenant;" which is very probable. *Jarchi* obſerves, that the wiſemen of *Iſrael* are divided about it in the *Talmud* [e]; ſome of them ſay there was a table (or ledge) that ſtood out from the ark without, and there it was put; others ſay it was put on the ſide of the tables of the law within the ark; the former are in the right: *that it may be there for a witneſs againſt thee*; when they fall into idolatry or any other ſin, a tranſgreſſion of any of the laws therein contained.

℣. 27. *For I know thy rebellion and thy ſtiff neck*, &c.] How rebellious they were againſt the Lord and his laws, and how unwilling they were to admit the yoke of his commandments to be put upon them, and ſubmit to it; this he had an experience of, for forty years paſt: *behold, while I am yet alive with you this day, ye have been rebellious againſt the Lord*; murmuring at his providences, ſpeaking againſt his miniſters, breaking his laws, particularly being guilty of idolatry, in making and worſhipping the golden calf; and even now, as in ℣. 21. were imagining, forming, and framing in their minds ſomething of the ſame kind, from the time of their coming out of *Egypt* unto this time they were now on the borders of *Canaan*; this had all along been their character; ſee ch. ix. 7, 24. *and how much more after my death?* When he would be no more with them to inſtruct and adviſe them, to caution and reprove them, and to keep them in awe by his authority.

℣. 28. *Gather unto me all the elders of your tribes, and your officers*, &c.] The heads of the tribes, the princes, and all other inferior magiſtrates: *that I may ſpeak theſe words in their ears*; not the words of the law, but of the ſong which he was ordered to write, and is recorded in the following chapter: *and call heaven and earth to record againſt them*; to bear witneſs of what he delivered to them, and to bear witneſs againſt them ſhould they tranſgreſs the laws he gave them; and to bear witneſs that they had been faithfully cautioned againſt tranſgreſſing, and had been ſeverely threatened, and the puniſhment plainly pointed out that ſhould be inflicted on them in caſe of diſobedience, ſo that they were left entirely without excuſe.

℣. 29. *For I know that after my death*, &c.] Which was juſt at hand, ſome time after that, not immediately; this he knew by a ſpirit of prophecy, namely, what follows: *ye will utterly corrupt yourſelves*; their ways, works, and manners, and ſo themſelves; corrupt the worſhip of God by making idols, and ſerving them, which is the corruption chiefly intended: *and turn aſide from the way which I have commanded you*; from the way of the commandments of God, which *Moſes* had given them in his name, and in which they were directed to walk; but, as here foretold, would wander and ſwerve from them as they did: *and evil will befal you in the latter days*; not only in the times of the judges, and in the time of the *Babyloniſh* captivity, but in their preſent captivity, as they call it; which ſhews that the following ſong has things in it which reſpect times at a great diſtance, and even the preſent ones, and yet to come: *becauſe ye will do evil in the ſight of the Lord, to provoke him to anger thro' the work of your hands*; their idols, idolatry being the evil chiefly deſigned, which is of all things the moſt provoking to the Lord.

℣. 30. *And Moſes ſpake in the ears of all the congregation of Iſrael*, &c.] Not in the hearing of the whole body of the people, and every individual thereof; no man could be able to ſpeak to ſuch a numerous congregation, as that they ſhould hear him; but in the hearing of their heads and repreſentatives, the elders of their tribes and officers, ordered to be gathered together for this purpoſe, ℣. 28. *the words of this ſong until they were ended*; which ſong is recorded in the following chapter, and reaches from ℣. 1. to the end of ℣. 43.

CHAP. XXXII.

THIS chapter contains the ſong mentioned and referred to in the former, the preface to it, ℣. 1, 2, 3. the character of the divine and illuſtrious perſon it chiefly reſpects, ℣. 4. the ingratitude of the people of the *Jews* to him, who were a crooked and perverſe generation, aggravated by his having bought, made, and eſtabliſhed them, ℣. 5, 6. and which is further aggravated by various inſtances of divine goodneſs to them, firſt in providing and reſerving a ſuitable country for them, at the time of the diviſion of the earth to the ſons of men, with the reaſon of it, ℣. 7, 8, 9. then by what

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[e] T. B. Bava Bathra, fol. 14. 1. 2.

what the Lord did for them in the wilderneſs, ℣. 10, 11, 12. after that in the land of *Canaan*, where they enjoyed plenty of all good things, and in the poſſeſſion of which they were, when the illuſtrious perſon deſcribed appeared among them, ℣. 13, 14. and then the ſin of ingratitude to him, before hinted at, is fully expreſſed, namely, lightly eſteeming the rock of ſalvation, the Meſſiah, ℣. 15. nor could they ſtop here, but proceed to more ungodlineſs, ſetting up other meſſiahs and ſaviours, which were an abomination to the Lord, ℣. 16. continuing ſacrifices when they ſhould not, which were therefore reckoned no other than ſacrifices to dæmons, and eſpecially the ſetting up of their new idol, their own righteouſneſs, was highly provoking; and by all this, they clearly ſhewed they had forgot the rock the Saviour, ℣. 17, 18. wherefore, for the rejection of the Meſſiah and the perſecution of his followers, they would be abhorred of God, ℣. 19. who would ſhew his reſentment by the rejection of them, by the calling of the *Gentiles*, and by bringing the nation of the *Romans* upon them, ℣. 20, 21. whereby utter ruin and deſtruction in all its ſhapes would be brought upon them, ℣. 22—25. and were it not for the inſolence of their adverſaries, would be entirely deſtroyed, being ſuch a fooliſh and unwiſe people, which appears by not obſerving what the enemies of the Meſſiah themſelves allow, that there is no rock like him, whom they deſpiſed, ℣. 26—31. which enemies are deſcribed, and the vengeance reſerved for them pointed out, ℣. 32—35. and the ſong cloſed with promiſes of grace and mercy to the Lord's people, and wrath and ruin to his and their enemies, on which account all are called upon to rejoice in the latter day, ℣. 36—43. and this ſong being delivered by *Moſes*, the people of *Iſrael* are exhorted ſeriouſly to attend to it, it being of the utmoſt importance to them, ℣. 44—47. and the chapter is concluded with a relation of *Moſes* being ordered to go up to mount *Nebo* and die, with the reaſon of it, ℣. 48—52.

℣. 1. *Give ear, O ye heavens, and hear, O earth, the words of my mouth.*] This ſong is prefaced and introduced in a very grand and pompous manner, calling on the heavens and earth to give attention; by which they themſelves may be meant, by a *proſopopeia*, a figure frequently uſed in ſcripture, when things of great moment and importance are ſpoken of; and theſe are called upon to hearken, either to rebuke the ſtupidity and inattention of men, or to ſhew that theſe would ſhed or withhold their influences, their good things, according to the obedience or diſobedience of *Iſrael*; or becauſe theſe are durable and laſting, and ſo would ever be witneſſes for God and againſt his people: *Gaon*, as *Aben Ezra* obſerves, by the heavens, underſtands the angels, and by the earth, the men of the earth, the inhabitants of both worlds, which is not amiſs: and by theſe words of *Moſes* are meant the words of the ſong, referred to in the laſt verſe of the preceding chapter; here called his words, not becauſe they were of him, but becauſe they were put into his mouth, and about to be expreſſed by him, not in his own name, but in the name of the Lord; and not as the words of the law, which came by him, but as the words and doctrines of the goſpel concerning Chriſt, of whom *Moſes* here writes; whoſe character he gives, and whoſe perſon and office he vindicates againſt the *Jews*, whom he accuſes and brings a charge of ingratitude againſt for rejecting him, to which our Lord ſeems to refer, *John* v. 45, 46. and propheſies of their rejection, the calling of the *Gentiles*, the deſtruction of the *Jews* by the *Romans*, and the miſeries they ſhould undergo, and yet ſhould not be wholly extirpated out of the world, but continue a people, who in the latter days would be converted, return to their own land, and their enemies be deſtroyed; which are ſome of the principal things in this ſong, and which make it worthy of attention and obſervation.

℣. 2. *My doctrine ſhall drop as the rain, my ſpeech ſhall diſtil as the dew*, &c.] Which ſome, as *Aben Ezra*, take to be a prayer or wiſh, that the doctrine ſpoken by him, might fall upon men like rain, and dew on the earth, penetrate into their hearts, and influence them, and produce good effects there; but the words rather ſeem to be a prophecy of what would be: and by his *doctrine* and *ſpeech*, which ſignifie the ſame thing, is meant, not his law, which was fiery, this cooling like rain and dew; that was like a ſtorm, this as a gentle rain; that was terrible, this deſireable; that was diſtreſſing, this refreſhing; this no other than the goſpel, the ſpeech of God, the doctrine of Chriſt, the doctrine of grace, and mercy through him, and of life and ſalvation by him: it has its name from a word, which ſignifies to *receive*[f]; for it was received from God by *Moſes*, and by the prophets after him, by Chriſt himſelf, as mediator, and by the apoſtles from him, and is worthy of the acceptation of all: this is comparable to *rain*, becauſe, like that, it comes from heaven, is the gift of God, tarries not for man, but comes without any deſert of man, and often without his deſire; falls by divine direction in places and on perſons, as the Lord's will and pleaſure is, and that in great plenty, with a fulneſs of ſpiritual bleſſings, and precious promiſes; and for its effects, it cools the conſcience, filled with fiery wrath and indignation, moiſtens and ſoftens the hard heart, like the dry and parched earth, refreſhes and revives the drooping ſpirit, and makes barren ſouls fruitful in grace and good works: and it is like *dew*, which alſo is from heaven, and of God, fell in the night of the world; and as that falls in a temperate air ſo this, when the ſtormy diſpenſation of the law was over; and though but a ſmall thing in the eyes of the world, is of great influence, the power of God unto ſalvation, very grateful and delightful, and of great moment and importance; hereby the love and favour of God is diffuſed, the bleſſings of grace diſpenſed, the heavenly manna communicated, and the ſpirit and his graces received: and this, like rain and dew, *drops* and *diſtils* ſilently, not in a noiſy manner as the law; inſenſibly, falling on perſons at an unawares, in great abundance, like the drops of rain and dew; and effectually, working in all that believe: dew was a ſymbol of doctrine with the *Egyptians*[g]: this is further illuſtrated: *as the ſmall rain upon the tender herb, and as the ſhowers upon the graſs*; the firſt of thoſe words for *rain*, according to *Jarchi*, has the ſignification of a ſtormy wind, but that ſeems to contradict the gentle dropping and diſtilling of it; rather it ſignifies *hairs*[h], and denotes, as our verſion,

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[f] לקחי a לקח accepit.

[g] Hor. Hieroglyph. l. 1. c. 26.

[h] שעירם a שער pilus, Lev. 13. 10.

ſion, the ſmalneſs of the rain, being as ſmall, thin, and light as hairs; and the latter word[l] has the ſignification of millions and thouſands, there being ſuch vaſt numbers as thoſe in a ſhower of rain: the *tender* herb and *graſs* may denote the multitude of perſons, to whom the goſpel would come, and be made uſeful; and may deſcribe ſenſible ſinners, tende rconſciences, ſuch as are weak in themſelves, with whom it is, the day of ſmall things, are new born babes, little children; who are juſt ſpringing up in grace, as among the graſs, and as willows by the water-courſes: now all this is ſaid by *Moſes*, to recommend his doctrine, as well as what follows.

℣. 3. *Becauſe I will publiſh the name of the Lord,* &c.] Not call on his name, as ſome, nor call to the heaven and earth in his name, as others, but proclaim his name, even the ſame that was proclaimed before *Moſes*, *Exod.* xxxiv. 6, 7. and this is to be underſtood, not of Jehovah the Father, nor of Jehovah the Spirit, but of Jehovah the Son, the rock whoſe work is perfect, and the rock of ſalvation, ℣. 4, 15. and not of any particular name of his, unleſs any of thoſe mentioned can be thought to be intended; rather his perfections and attributes, or his goſpel, called his name, *Acts* ix. 15. though his name may ſignify no other than himſelf, who is the ſum and ſubſtance of the goſpel, and who in his perſon, office, grace, and ſalvation, is to be publiſhed and proclaimed, openly and publickly, conſtantly and faithfully, and his name only; for there is no other under heaven whereby man can be ſaved: *aſcribe ye greatneſs unto our God*; to Chriſt, the rock of ſalvation, who is truly God, our God, God in our nature, God manifeſt in the fleſh, and who is the great God, and our Saviour, and therefore greatneſs is to be aſcribed to him: he is great in his perſon and perfections; his works are great, thoſe of creation and providence, and particularly of redemption and ſalvation; he is great in his offices, a great ſaviour, a great high-prieſt, a great prophet, a great king, and the great ſhepherd of the ſheep: thoſe that are called upon to give greatneſs to him which is his due, are the heavens and the earth, ℣. 1. and both have, literally and figuratively conſidered, bore a teſtimony to his greatneſs; the heavens, at his birth, a wonderful ſtar appeared, directing the wiſemen to him; at his death the ſun was darkened; at his aſcenſion the heavens were opened and received him, and ſtill retain him; even God in heaven, by a voice from thence, bore witneſs of him as his beloved ſon, in whom he was well pleaſed; alſo by raiſing him from the dead, declaring him to be the ſon of God with power, and by exalting him at his right hand as a ſaviour, and by the effuſion of the Spirit on his apoſtles, to preach and ſpread his goſpel: the angels in heaven aſcribed greatneſs to him, by their worſhip of him when he came into the world, by the declaration they made of him at his incarnation, and by the teſtimony they bore to his reſurrection, and by their ſubjection to him in all things: the church below, ſometimes called heaven, in the book of the *Revelation* aſcribe all honour, glory, and greatneſs to him: the earth, the whole terraqueous globe, in it have been diſplayed the greatneſs of Chriſt, the power and glory of his divinity; in the ſea by becoming a calm at his word of command, in the rocks by being rent at his death, and will be in both by delivering up the dead in them, at the laſt day: the inhabitants of the earth, eſpecially the redeemed from among men, aſcribe greatneſs to him, by attributing daily to him all the perfections of the Godhead, and the glory of their ſalvation: *Aben Ezra* ſays, *Moſes* refers to the heavens and the earth, or reſpects them, and compares with this *Pſ.* xix. 1.

℣. 4. He is *the rock*, &c.] That is, *Jehovah* is the rock, whoſe name *Moſes* propoſed to publiſh; and our God, to whom the heavens and the earth are called upon to aſcribe greatneſs, even Chriſt the rock of ſalvation: here begins the ſong; the firſt word in it is very emphatical, it has a letter in it larger than uſual, to denote the greatneſs of this perſon, and to make it obſervable; he is *this* or *that rock*[k], by way of eminence, that rock and ſtone of *Iſrael*, *Jacob* propheſied of, which was typified by the rock *Moſes* had ſmitten in the wilderneſs, and which, no doubt, he knew, as the apoſtle *Paul* did, that it was a type of Chriſt, and had taught the *Iſraelites* ſo to underſtand it; and therefore this epithet of a divine perſon would not ſeem ſtrange to them, and yet is that rock the unbelieving *Jews* would and did ſtumble at, and the rock of ſalvation they lightly eſteemed and rejected; the rock of refuge for ſenſible ſinners to flee unto for ſhelter and ſafety, from the wrath and juſtice of God, and from every enemy; the rock the church of God and every believer are built upon, and in which they dwell; and who is the rock of ages that will endure for ever, as the Saviour of his people, and the foundation of their faith and hope: *his work is perfect*; not ſo much the work of creation or of providence, which are both the works of Chriſt, but that of redemption and ſalvation, in which there is not only a diſplay of all the divine perfections, but is compleat in all its parts; the law is perfectly fulfilled, juſtice is fully ſatisfied, a perfect righteouſneſs is wrought out, a compleat pardon is procured, perfect peace is made, full atonement of ſins obtained, and the whole work is finiſhed; and is ſo perfect that nothing is wanting in it, or can be added to it, nor can it be unravelled or undone again: likewiſe the work of building the church on this rock is carrying on, and will be perfected when all the elect of God, all given to Chriſt and redeemed by his blood, ſhall be called by grace and gathered in; when the laſt of the choſen ones, and redeemed of the lamb is brought in and laid in the building; when Chriſt ſhall deliver up the kingdom to the father compleat, and God ſhall be all in all, and his church and people will be in a perfect ſtate to all eternity: *for all his ways are judgment*; his ways, which he himſelf has taken and walked in; his ways of providence are according to the beſt judgment and higheſt wiſdom, and according to the ſtricteſt juſtice and equity; his ways of grace towards the ſalvation of his people, and the building up his church on himſelf, the rock; all the methods he took in eternity and time, were all formed according to the counſel of God, and planned with the greateſt wiſdom, founded in his righteous nature, and according to covenant-compact with his father, and entered into in the moſt honourable manner; and in which he brought about the ſalvation of his people, in perfect conſiſtence with the juſtice and holineſs of God, and to the honour of them and his holy law: and he has executed all his offices of prophet, prieſt, and king, in the moſt juſt and righteous manner: the ways which he has preſcribed

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[l] רביבים a רבב multum, ſee Pſ. 144. 13.

[k] הצור quod attinet ad rupem illam, Piſcator; rupes illa, Van Till; rupes illa, Vitringa.

his people to walk in, and in which he leads them, are ways of truth, righteouſneſs, and holineſs; ſuch are all his ordinances and commandments: *a God of truth*; ſo Chriſt is called, *Iſ.* lxv. 16. ſee the note there; or the true God, which alſo is his name, 1 *John* v. 20. and is ſo called in oppoſition to fictitious deities, and ſuch who are only ſo by name or office, but not by nature; whereas he is truly and properly God, as appears from his names and nature, from his perfections, works, and worſhip, aſcribed to him: *or God the truth*[l], for he is *the truth*, *John* xiv. 6. the truth of all types, promiſes, and prophecies, which all have their accompliſhment in him; the ſum and ſubſtance of all truths and doctrines, from whom they all come, and in whom they all center: or *the God of faith*, or *faithfulneſs*[m]; the object of faith, and the author and finiſher of it; and who is faithful, as the God-man, and mediator to him that appointed him, being entruſted with all the elect of God, with all promiſes and bleſſings of grace for them, with a fulneſs of grace to communicate unto them, with the glory of God in their ſalvation, and with their future and final happineſs; and is faithful in the diſcharge of his offices of prophet, prieſt, and king: *without iniquity*; in his nature, in his heart, in his lips, and in his life; nor was ever any committed by him: *juſt and right is he*; *juſt*, both as a divine perſon, and as man and mediator; a lover and doer of righteouſneſs, a worker out of righteouſneſs for his people, and the juſtifier of them by it; juſt and righteous, as the ſervant of God, as king of ſaints, and judge of the whole world; *right* or *upright*, which is the character of a divine perſon, agrees with Chriſt, and may denote his ſincerity, uprightneſs, and faithfulneſs.

℣. 5. *They have corrupted themſelves*, &c.] This and what follows may ſeem to be the characters of the enemies of Chriſt, who lightly eſteemed and rejected him, ſet in a contraſt with him; who were not only corrupt by nature, as all men are, but were men of corrupt minds in their tenets and principles; who corrupted the word of God by their traditions, in the times of Chriſt; and were men of corrupt practices themſelves, and corrupters of others: *their ſpot is not* the ſpot *of his children*; of the children of the divine perſon before deſcribed; Chriſt the rock has *children*, given him by his father, in whoſe adoption he has a concern, and by whoſe Spirit they are regenerated: theſe have their *ſpots*; by which are meant ſins, and by thoſe men are ſtained and polluted; ſo called in alluſion to the ſpots of animals, as leopards; or to ſpots in faces and garments, through dirt and the like: by nature they are as others, and whilſt in an unregenerate eſtate, and indeed after converſion; though they are waſhed from their ſins by the blood of Chriſt, and are juſtified by his righteouſneſs, and ſo without ſpot, yet in themſelves they are not without ſpots or ſins, as their confeſſions and complaints, and all experience teſtify: but the ſpots or ſins of wicked men are not like theirs; the children of Chriſt ſin through infirmity of the fleſh, and the force of temptation, but wicked men through the malignity of their hearts, willingly and purpoſely; what good men do of this kind, they hate, but what chriſtleſs and graceleſs ſinners do, they love; ſaints do not continue in ſin, but ungodly men do, and proceed to more ungodlineſs, and wax worſe and worſe; gracious ſouls, when they ſin, are ſorry for it, repent of it, are melted for it, and take ſhame to themſelves on account of it; but unconverted men repent not of their wickedneſs, are hardened in it, and glory of it; ſee the character of the *Jews* in Chriſt's time, to which this ſong refers, *John* viii. 44. though theſe clauſes may be rendered to another ſenſe, more agreeable to the context, and to the *Hebrew* accents, as they are by ſome; *is there any corruption in him? no*[n], that is, is there any corruption in the illuſtrious perſon before deſcribed, as without iniquity, juſt, and right? no, none at all in his nature divine or human; not in his divine nature, being the incorruptible God; nor in his human nature, which is entirely free from that corruption by ſin, common to all that deſcend from *Adam* by natural generation, he being conceived under the power of the Holy Ghoſt; nor any in his life and converſation, being perfectly agreeable to the pure and holy law of God; nor any in his doctrines, however they may be charged by ignorant and malicious men, a proof of which follows: or *his children* are *their ſpot*[o]; ſo the clauſe may be rendered; the ſpots of the *Jewiſh* nation, the moſt wicked and vileſt among them became his children; not only the loweſt and meaneſt of them, as to civil and worldly things, but the more ignorant and the more wicked, even publicans and harlots; theſe, and not the righteous, he came to call and ſave, and did receive; theſe were regenerated by his grace, and they believed in him; and to them gave he power to become his children: but then did they remain the wicked perſons they had been? no, they were made new creatures, they were internally ſanctified, and lived holy lives and converſations; a clear proof this, that there was no corruption in Chriſt, nor in his doctrine, and that he neither by his tenets nor example encouraged ſin, but all the reverſe; wiſdom is juſtified of her children, *Matt.* xi. 19. but then the reſt, and the far greater part of the *Jewiſh* nation, in his time, have their character truly drawn, as follows: they are *a perverſe and crooked generation*; men of perverſe and crooked natures, tempers, diſpoſitions, ways, and works; who walked contrary to the will and law of God, and were indeed contrary to all men, 1 *Theſ.* ii. 15, 16. this is the very character that is given of them, *Matt.* xvii. 17. *Acts* ii. 40.

℣. 6. *Do you thus requite the Lord, O fooliſh people and unwiſe?* &c.] This is alſo a proper character of the *Jews* in the times of Chriſt, who are often by him called *fools*, *Matt.* xxiii. 17, 19. being very ignorant of the ſcriptures, and of the propheſies in them reſpecting him, ſetting up their own traditions on a level with the word of God, or above it; they were ignorant of the law of God, and the meaning of it; of the righteouſneſs of God, of the righteouſneſs of his nature, and of what the law required, as well as of the righteouſneſs of Chriſt, and of him as a ſpiritual redeemer, and of ſalvation by him: and a moſt egregious inſtance of their folly, and of want of wiſdom was their ingratitude to him, in diſeſteeming and rejecting him; which is what is here referred to and meant, by ill-requiting him, though not expreſſed till ℣. 15. and a moſt ſad requital of him it was indeed, that he ſhould come to them, his own, in ſo kind and gracious a manner, and yet be rejected by them; that he ſhould become man, and yet for that reaſon be charged with blaſphemy for making himſelf God; horrid ingratitude to infer the one from the other; and becauſe he appeared as a ſervant, diſowned him as the Son of God; and becauſe he came in the likeneſs of ſinful fleſh to take away ſin, they traduced him as a ſinner: is *not he thy father that hath bought thee?* hath he not *made thee, and eſtabliſhed thee? Moſes* in order to aggravate this their ingratitude, rehearſes the various inſtances of divine goodneſs to them, from the beginning of them as a nation; it was the Lord that was the founder of them as a nation, whoſe ſon, when ſent unto them, was rejected by them; it was he that bought them, or redeemed them from *Egyptian* bondage, that made or formed them into a body politic, or civil commonwealth, that eſtabliſhed and ſettled them in the land of *Canaan*: this is expreſſed in general terms; particular inſtances of the goodneſs of God to them are after enumerated: or if this is to be underſtood of Chriſt himſelf, who was rejected by them, it is true of ſome among them, in a ſpiritual and evangelic ſenſe, and ſo by a figure, the whole is put for a part, as ſometimes the part is for the whole: Chriſt the everlaſting Father of the world to come, had many children in the *Jewiſh* nation, for whoſe ſake he became incarnate, and whom he came to ſeek and to ſave; and whom he *bought* with his precious blood, and whom, by his Spirit and Grace, he *made* new creatures, the children of God, kings, and prieſts unto God; and *eſtabliſhed* them in the faith of him and upon him, the ſure foundation; or whom he faſhioned, beautified, and adorned with his righteouſneſs, and with the graces of his Spirit.

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[l] אל אמונה Deus veritas, Pagninus, Montanus.

[m] Deus fidei, Vatablus, Cocceius; Deus veritatis ſive ..., Vitringa.

[n] שחת לו לא an eſt ipſi corruptio? non, Cocceius, Van Till, Vitringa.

[o] בניו filii ejus macula eorum, Van Till; filii ejus labes ipſorum, Cocceius.

℣. 7. *Remember the days of old, conſider the years of many generations*, &c.] That went before the times of Chriſt, and the *Jews* rejection of him, and obſerve the inſtances of divine goodneſs to them; as in the time of the *Maccabees*, whom God raiſed up as deliverers of them, when oppreſſed by the *Syrians* and others; and in the time of the *Babyloniſh* captivity, how they were delivered out of it; in the times of *David* and *Solomon*, when they enjoyed great proſperity; and in the times of the *Judges*, by whom they were often ſaved out of the hands of their enemies; and in the times of *Moſes* and *Joſhua*, how they were led, by the one out of *Egypt* and through the wilderneſs, and by the other into the land of *Canaan*; and thus might they be led on higher, to the proviſion and reſervation of the good land for them in the times of *Noah* and his ſons, which they are referred to in the next verſe: and in all theſe times, days, years, and generations, they might conſider what notices were given of the Meſſiah, the rock of ſalvation, rejected by them; not only by the prophets ſince the captivity of *Babylon* and in it; but before it by *Iſaiah* and others, and before them by *David*, and *Solomon* his ſon; by *Moſes* and by all the prophets, from the beginning of the world; all which would ſerve to aggravate their ſin in refuſing him: *Jarchi*'s note on the paſſage is, "*remember*—*conſider*— "to know what is to come; for it is in his hand "(or power) to do you good, and cauſe you to "inherit the days of the Meſſiah, and the world "to come:" *aſk thy father, and he will ſhew thee*; either their immediate parents, father for fathers, or ſuch as were their ſeniors, or father *Abraham*, their father, is meant; whom they might enquire of, not by perſonal application to him, but by conſulting the writings of *Moſes*; and obſerve what is there related of him; how he was called out of *Chaldea* to go into the land of *Canaan*, his ſeed was after to inherit; and how he had an expreſs grant of that land to his poſterity, and where they might be ſhewn and ſee the prophecy delivered to him of their being in *Egypt*, and coming out from thence; and what he knew of the Meſſiah, whoſe day he ſaw, and rejoiced at, now rejected by them his offspring: *thy elders, and they will tell thee*; not their preſent elders who rejected the Meſſiah, but thoſe in ages paſt; the elders of *Iſrael*, who ſaw the glory of the God of *Iſrael*, and were preſent at the covenant made at *Horeb*, *Exod.* xxiv. 9, 10. or rather the ſons of *Noah*, by whom the earth was divided, to which the following verſe refers; or the ancient writers, the writers of the ſcriptures: *Jarchi*, by *father*, underſtands the prophets, and by *elders*, the wiſemen: the *Targum* of *Jonathan* is, "read in the books of the law and "they will teach you, and in the books of the prophets and they will tell you."

℣. 8. *When the moſt high divided to the nations their inheritance*, &c.] In the times of *Noah* and his ſons, in the days of *Peleg*, who had his name from thence, *Gen.* x. 25. the *moſt high*, is a well-known and proper epithet of God; the dividing of the earth to the ſeveral nations of it, and giving to every one their part and portion to poſſeſs and inherit, was the work of God; for though it was done by the ſons of *Noah*, yet by the order, appointment, and direction of the moſt high, who rules in heaven and in earth, *Gen.* x. 32. men might not and did not take what they pleaſed, or ſeize on as much as they could, but each had their parcel allotted and portioned out to them, by the Lord himſelf; ſo the *Targum* of *Jonathan*, "when "by lot the moſt high divided the world to the "people that ſprung from the ſons of *Noah*:" *when he ſeparated the ſons of Adam*; one from another; diſtinguiſhed by the perſons from whom they deſcended, by the tribes and nations to which they belonged, and by the countries they inhabited; for though they deſcended from *Noah* and his ſons, they were the ſons of *Adam*, the firſt man: or rather, *the children of men*, as the wicked of that generation were called, in diſtinction from the ſons of God, or his people and worſhippers; and may have reſpect to the ſeparation of them at *Babel*, where their languages were confounded, and they were ſcattered about, and ſome went into one part of the world, and ſome into another, according to the appointment and direction of divine providence; ſo the builders of *Babel* are called, and this was what befel them, *Gen.* xi. 5, 8, 9. which ſenſe the above *Targum* confirms, "when he ſeparated the writings, the languages of the chil-"dren of men in the generation of the diviſion:" *he ſet the bounds of the people*; or nations, the ſeven nations of the land of *Canaan*; he pitched upon, and fixed the land they ſhould inherit, and ſettled the bounds of it, how far it ſhould reach, eaſt, weſt, north, and ſouth: *according to the number of the children of Iſrael*; the ſenſe is, that ſuch a country was meaſured out and bounded, as would be ſufficient to hold the twelve tribes of *Iſrael*, when numerous, and their time was come to inhabit it; and which, in the mean while, was put into the hands of *Canaan* and his eleven ſons to poſſeſs; not as their proper inheritance, but as tenants at will, until the proper heirs exiſted, and were at an age, and of a ſufficient number to inherit;

herit; in which may be obſerved the wiſe diſpoſition of divine providence, to put it into the hands of a people curſed of God, ſo that to take it from them at any time, could not have any appearance of any injuſtice in it; and their enjoying it ſo long as they did was a mercy to them, for ſo long they had a reprieve: now here was an early inſtance of the goodneſs of God to *Iſrael*, that he ſhould make ſuch an early proviſion of the land flowing with milk and honey for them, even before they were in being, yea, before their anceſtors, *Abraham*, *Iſaac*, and *Jacob* exiſted; as early as the days of *Noah*; and yet, ungrateful as they were, deſpiſed and ſet at nought, his Son, the rock of ſalvation, when ſent unto them: thus the heavenly inheritance, typified by the land of *Canaan*, was not only promiſed, but prepared, provided, ſecured, and reſerved for the ſpiritual *Iſrael* of God, before the foundation of the world, from all eternity, and which is appointed according to their number; there is room enough in it for them all, though they are many; in it are many manſions for the many ſons to be brought to glory.

ỳ. 9. *For the Lord's portion is his people, Jacob is the lot of his inheritance.*] This is the reaſon why the Lord ſo early provided a portion or inheritance for the children of *Iſrael* in the land of *Canaan*; becauſe they were his part, his portion, his inheritance, which he choſe by lot for himſelf, or allotted to himſelf; whom he choſe to be his ſpecial and peculiar people; for though all the world is his, he only reſerved a part for himſelf, which he ſeparated from all the reſt, and conſiders as his portion and inheritance, ſee *Pſ.* xxxiii. 12. thus the ſpiritual *Iſrael* of God, as they are his people, whom he has choſen, taken into covenant, given to Chriſt, and are redeemed and ſaved by him; they are his part or portion, ſeparated by diſtinguiſhing grace from the reſt of the world; and are the inheritance of Chriſt, who is appointed heir of all things, and is an unalienable inheritance; and is obtained by lot, or rather is meaſured out by a rod or line; by the line of electing grace, by which the church and people of God are circumſcribed, marked out, and diſtinguiſhed from others; and by the line, and rule of the ſacred ſcriptures, which are the meaſure and ſtandard of faith and practice, of worſhip and diſcipline to them.

ỳ. 10. *He found him in a deſert land, and in the waſte howling wilderneſs*, &c.] In this and the two following verſes, inſtances are given of the goodneſs of God to the people of *Iſrael*, when in the wilderneſs; by which is meant, either the wilderneſs of the land of *Egypt*, as it is called, *Ezek.* xx. 36. where they were in a moſt miſerable and forlorn condition, in which the Lord found them, and out of which he brought them; or rather the deſert of *Arabia*, a waſte place, where no proviſions could be had; a howling wilderneſs, through the blowing of the winds, the cries of wild creatures, as dragons, owls, oſtriches, and the like, as the *Targum* of *Jonathan*, *Jarchi*, and *Aben Ezra*, and the howling of paſſengers loſt, or for want of proviſions; here the Lord found them, and they [illegible] acceptable to him as grapes to a traveller [illegible] wilderneſs, *Hoſ.* ix. 10. ſee the note there: [illegible] an emblem of the world, in which the ſpi[illegible] *Iſrael* are, when called by grace out of it; [illegible] an unregenerate ſtate, in which they are [illegible] and out of which they are brought: the phraſe ſometimes ſignifies ſufficing, or finding with every thing ſufficient; ſee *Numb.* xi. 22. ſo *Onkelos* renders it here; which is true of the Lord's dealing with this people; he ſupplied them with manna, the corn of heaven, angels food, and with water out of the rock, and fleſh to eat in fulneſs, yea, with raiment as well as food; with every thing convenient for them: ſo the Lord does for his ſpiritual *Iſrael*, feeding them with his word and ordinances, cloathing them with the righteouſneſs of his ſon, giving them freſh ſupplies of grace, and withholding no good thing from them; ſo that they have enough, having all things richly to enjoy: *he led him about*; when he brought the people of *Iſrael* out of *Egypt*, he did not lead them the neareſt way to the land of *Canaan*, thro' the way of the land of the *Philiſtines*, but he led them about through the way of the wilderneſs of the *Red-ſea*; and when they were come to the borders of the land, becauſe of their murmurings and diſobedience, they were ordered back into the wilderneſs again; nor were they ſuffered to go thro' the land of *Edom* when on the confines of it, which would have been a ſhorter way; but they were obliged to go round that land, which was very diſcouraging to them, ſee *Exod.* xiii. 17, 18. *Numb.* xiv. 25. and xxi. 4. and thus the Lord, though he could if he would, bring his people at once to heaven; he could ſanctify them at once, as well as juſtify them; he could take them the moment he regenerates them into his kingdom, as the thief on the croſs; yet this is not his uſual way: though he calls them out from among the men of the world, he continues them in it, having ſomething for them to do or ſuffer for his name's ſake; he indeed leads them ſoon into the right and plain way of ſalvation, and not in a round-about way of duties; yet he leads them in many round-about ways in providence, which are all right, though ſometimes rough; they ſeem at times to be near to heaven, and then they are turned into the world again; nay, the apoſtle *Paul* was in heaven, and yet ſent into the wilderneſs of the *Gentiles* again, for the good of ſouls and the intereſt of a redeemer; however they all at laſt come ſafe to heaven and happineſs: the words may be rendered *he ſurrounded* or *compaſſed him about*[p], and the rather, ſince leading them about ſeems to be by way of reſentment or puniſhment, whereas *Moſes* is enumerating inſtances of goodneſs and kindneſs, as this was one; he covered them with the clouds of glory, ſo the *Targums* of *Jonathan* and *Jeruſalem*, *Jarchi* and *Aben Ezra*: he protected them with his power and providence, and preſerved them from ſerpents and ſcorpions, and the wild beaſts of the wilderneſs, as well as from all their enemies: and the Lord ſurrounds his ſpiritual *Iſrael* with angels, who encamp about them; with himſelf, who is a wall of fire round about them; with his power, in which they are kept as in a garriſon; and with his love, which encompaſſes them as a ſhield: *he inſtructed him*; he taught him the law, as the *Targum* of *Jonathan*; ſo *Jarchi* and *Aben Ezra*; or the decalogue, as the *Jeruſalem Targum*; he inſtructed him in the knowledge of the true God and his worſhip; in the knowledge of the Meſſiah, and of his righteouſneſs, and ſalvation by him; for he inſtructed him by his good Spirit, *Neh.* ix. 20. ſo the Lord inſtructs his ſpiritual *Iſrael*, by his Spirit, his miniſters, his word and ordinances, in the

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[p] יסבבנהו circumdedit eum, Piſcator; ſo Cocceius, Van Till, Vitringa.

knowledge of themſelves, and of himſelf in Chriſt, and of Chriſt and the way of life by him; and this being joined with the Lord's leading about his people, may ſuggeſt that he inſtructs them by adverſe diſpenſations of providence: the word [q] ſignifies, cauſing to underſtand; and God only can teach and inſtruct in ſuch ſenſe, as to give men an underſtanding of the things they are taught and inſtructed in: *he kept him as the apple of his eye*; in the moſt careful and tender manner: the apple of the eye is an aperture in it, which lets in rays of light into the *retina* or chamber where the images of things are formed; this is wonderfully guarded in nature, for beſides the orbit of the eye, which is ſtrong and bony, and the eye-lids, which in ſleep are cloſed, to prevent any thing falling into the eye to diſturb it; and the eye-brows, which are fringed with hair to break off the rays of light which ſometimes would be too ſtrong for it; beſides all theſe, there are no leſs than ſix tunicks or coats to keep and preſerve it: and in like manner did the Lord keep and guard *Iſrael*, whilſt paſſing through the wilderneſs, from fiery ſerpents, ſcorpions, and the nations, that none might hurt, as *Jarchi*; and eſpecially thus he keeps his ſpiritual *Iſræel*, who are parts of himſelf, one with him, near and dear to him; and about whom he ſets guard upon guard, employs all his perfections to ſecure them, and conſtantly watches over them night and day, and keeps them from all evil and every enemy, and preſerves them ſafe to his kingdom and glory.

℣. 11. *As an eagle ſtirreth up her neſt*, &c.] Her young ones in it, to get them out of it: *Jarchi* ſays, the eagle is merciful to its young, and does not go into its neſt ſuddenly, but firſt makes a noiſe, and diſturbs them with her wings, ſtriking them againſt a tree or its branches, that ſo they being awakened may be fitter to receive her: with reſpect to literal *Iſrael*, *Egypt* was their neſt, where they were, who were then in their infant-ſtate, lay like young birds in a neſt; and though it was a filthy one, and where they were confined, yet they ſeemed ſometimes as if they did not care to come out of it; until the Lord made uſe of means to get them out, by the miniſtry of *Moſes* and *Aaron*, by ſuffering their taſk-maſters to make their bondage heavier, and by judgments inflicted on the *Egyptians*, which made them urgent upon them to depart: with reſpect to ſpiritual *Iſrael*, their neſt is a ſtate of unregeneracy, in which they are at eaſe, and do not care to be awakened and ſtirred out of it; but the Lord, in love to them, awakens them, ſtirs them up, and gets them out; by ſending his miniſters to arouſe them, by letting in the law into their conſciences, which works a ſenſe of wrath, by convincing them by his Spirit of their ſin and danger, opening their eyes to ſee their wretched and miſerable eſtate and condition, and by exerting his almighty power, plucking them as brands out of the burning: *fluttereth over her young*; by that means to get them out of the neſt, and teach them to fly, as well as to preſerve them from the attempts of any to take them away; for though ſome writers repreſent the eagle as hard-hearted to its young, caſting them out of the neſt, when they are taken care of by the oſſifrage; yet this is to be underſtood of it, when tired with nurſing, and when its young are capable of taking care of themſelves; or of ſome ſort of eagles; for *Ælianus* [r] teſtifies, that of all animals the eagle is moſt affectionate to its young, and moſt ſtudiouſly careful of them; when it ſees any one coming to them, it will not ſuffer them to go away unpuniſhed, but will beat them with its wings and tear them with its nails: *Jarchi* thinks this phraſe is expreſſive of the manner of its incubation on its young; it does not, he ſays, lie heavy upon them, but lifts up herſelf, and touches them as if ſhe did not touch them; but it rather ſignifies the motion ſhe makes with her wings to get her young, when fledged, out of the neſt, and to teach them to make uſe of their wings, as ſhe does; and we are told that young eagles, when their wings are weak, will fly about their dams and learn of them to fly [s]; and hence it is that young eagles whilſt they are eating flutter their wings, that motion being ſo natural to them, and ſeeing their dams do ſo likewiſe [t]: this paſſage ſeems to contradict a notion that has obtained with ſome, that an eagle only breeds one at a time; the philoſopher ſays [u], the eagle lays three eggs and caſts out two of them; according to the verſe of *Muſæus*, it lays three, caſts out two, and brings up one; and ſo he ſays, it commonly is the caſe: but ſometimes three young ones are ſeen together; and the black eagles are more kind to their young, and careful in the nouriſhment of them; and the ſame ſays *Pliny* [w]; yea, we are told, that ſometimes ſeven are ſeen in a neſt [x]: *ſpreadeth abroad her wings, taketh them, beareth them on her wings*; that is, ſpreads forth her wings when ſhe flutters over her young to inſtruct them; or ſhe does this in order to take up her young and carry them on them: it is ſaid that eagles fly round their neſt, and vary their flights for the inſtruction of their young; and afterwards taking them on their backs, they ſoar with them aloft, in order to try their ſtrength, ſhaking them off into the air; and if they perceive them too weak to ſuſtain themſelves, they with ſurprizing dexterity fly under them again, and receive them on their wings to prevent their fall [y]; ſee the note on *Exod.* xix. 4. thus the Lord, comparable to this creature, for his affection to the people of *Iſrael*, his care of them, and his ſtrength to bear and carry them, did bear them as on eagles wings, and carried and ſaved them all the days of old; even Chriſt the angel of Jehovah's preſence, the rock of ſalvation they rejected, ſee *Exod.* xix. 4. *Iſ.* lxiii. 9. and all this in a ſpiritual and evangelic ſenſe may be expreſſive of the gracious dealings of God with his ſpiritual *Iſrael*; teaching and enabling them to mount up with wings as eagles, to ſoar aloft in the exerciſe of faith, hope, and love, entering thereby within the vail into the holieſt of all, and living in the conſtant and comfortable expectation of heaven and happineſs; and of the Lord's taking his people up from the low eſtate in which they are, and raiſing them up to near communion with himſelf, bearing them on his heart, in his hands, and on his arm, ſupporting them under all their afflictions, and carrying them through all their troubles and difficulties ſafe to eternal glory and happineſs.

℣. 12. *So the Lord alone did lead him*, &c.] Out of *Egypt*, through the wilderneſs to the land of *Canaan*,

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[q] יבוננהו intelligere fecit eum, Pagninus, Cocceius.

[r] Hiſt. Animal. l. 2. c. 40.

[s] Suidas, vol. 1. p. 89.

[t] Bochart, Hierozoic. par. 2. l. 2. c. 5. col. 178.

[u] Ariſtot. Hiſt. Animal. l. 6. c. 6.

[w] Nat. Hiſt. l. 10. c. 3.

[x] Vid. Bochart. ut ſupra.

[y] See Harris's Voyages, vol. 1. B. 1. c. 2. §. 14. p. 486.

Canaan, going before them in a pillar of fire and cloud; though this is not to be underſtood to the excluſion of the miniſtry of *Moſes* and *Aaron*, by whom he led them, *Pſ.* lxxvii. 20. it may be interpreted of the people being alone in the wilderneſs when led: *and there was no ſtrange god with him*; with *Iſrael*; ſo *Aben Ezra*, no idolatry among them then; to which ſenſe are the *Targums* of *Jeruſalem* and *Jonathan*; but it may rather ſignify that the Lord alone was the leader of his people, and he had no aſſiſtant in that work, and therefore all the glory ſhould be given to him: he is the leader of his people, in a ſpiritual ſenſe, out of a ſtate of unregeneracy, which is a ſtate of darkneſs and bondage; out of the ways of ſin and from the paſtures of their own righteouſneſs, into an open ſtate of grace, which is a ſtate of light and liberty; in Chriſt the way, and in the paths of faith, truth, holineſs, and righteouſneſs, unto the heavenly glory, typified by the land of *Canaan*, the bleſſings of which are next deſcribed: the *Jews* ſay[z], this will be in the days of the king Meſſiah; when there will be no abominable thing in *Iſrael*, the Lord alone ſhall lead him.

℣. 13. *He made him to ride on the high places of the earth*, &c.] Or land, the land of *Canaan*; by which are meant the towers, caſtles, and fortified places in it, ſome of which might be built on hills and mountains; and being made to ride on them, may denote the delivery of them into their hands, their conqueſts and poſſeſſion of them, and triumph in them; ſee *Iſ.* lviii. 14. ſo the *Targum* of *Jonathan* paraphraſes it, "made him to dwell "in the towers of the land of *Iſrael*," thoſe high walled and ſtrongly fenced cities which they dreaded: this may be an emblem of the conqueſt believers have of their ſpiritual enemies, ſin, ſatan, and the world, in and through Chriſt; of their ſafety and triumph in him; of their high and elevated frames of ſoul, when they have got above the world and the things of it; this will be the caſe of ſpiritual *Iſrael* in every ſenſe in the latter day, when the mountain of the Lord's houſe ſhall be eſtabliſhed on the top of the mountains: *that he might eat the increaſe of the fields*; the produce of them, particularly corn for bread, and which the *Iſraelites* eat of as ſoon as they came into the land of *Canaan*, *Joſh.* v. 11, 12. an emblem of the goſpel, and the truths of it, which are ſalutary, nouriſhing, ſtrengthening, reviving, and chearing, and of Chriſt the bread of life, which believers by faith eat of, and feed upon and live: *and he made him to ſuck honey out of the rock*; not water out of the rock, as ſweet to them as honey, that they had in the wilderneſs; but either the honey of bees that made their neſts in rocks, as a ſwarm of them did in the carcaſe of a lion; and ſo in like manner as honey came out of the lion, it may be ſaid to be ſucked out of the rock: ſo *Homer*[a] ſpeaks of ſwarms of bees out of a hollow rock: or this was the honey of palm-trees, as *Aben Ezra* obſerves, ſome ſay, which might grow on rocks, ſee the note on ch. viii. 8. and this is favoured by the *Targum* of *Jonathan*, which paraphraſes the words, "honey from thoſe fruits which grow on the "rocks," unleſs it means honey gathered by bees from ſuch fruits: the rock may typify Chriſt, and the honey out of it the goſpel, which is from him and concerning him; comparable to honey for the manner of its production and gathering, by the laborious miniſters of the word; for its nouriſhment, and eſpecially for its ſweetneſs, its precious promiſes, and pleaſant doctrines: *and oil out of the flinty rock*; that is, oil out of the olives, which grow on rocks, and theſe delight to grow on hills and mountains; hence we read of the mount of olives, ſee *Job* xxix. 6. and ſo the *Targum* of *Jonathan*, "and oil out of the olives and ſuckers "which grow on the ſtrong rocks;" this may ſignify the Spirit and his graces, the unction which comes from Chriſt the holy one, and the bleſſings of grace had from him, and the goſpel and its truths; which are chearing and refreſhing, mollifying and healing, feeding and fattening, pure and unmixed, and uſeful for light, as oil is.

℣. 14. *Butter of kine*, &c.] Made of milk, which kine or cows give; *Jarchi* ſays, this is the fat that is gathered on the top of milk; he means cream, and which indeed was the butter of the antients and is here meant: *milk of ſheep*; which they give, though not in ſuch plenty as the kine, yet what is very wholeſome and nouriſhing: the philoſopher[b] obſerves, that ſheep give more milk in proportion to the bigneſs of their bodies than cows: and *Pliny*[c] ſays, their milk is ſweeter and more nouriſhing, and the butter made of it is the fatteſt: *with fat of lambs*; or fat lambs, rich and delicious food: *and rams of the breed of Baſhan, and goats*; a fruitful country abounding with paſturage, where rams and goats of the beſt ſort were fed, and the breed of them was coveted and had in the land of *Canaan*; the kine of *Baſhan* are mentioned elſewhere, *Pſ.* xxii. 12. *Amos* iv. 1. *with the fat of kidneys of wheat*; that is, the beſt wheat, the grains are plump and full; and *Aben Ezra* obſerves, that a grain of wheat has ſome likeneſs to a kidney, ſee *Pſ.* lxxxi. 16. and cxlvii. 14. *and thou didſt drink the pure blood of the grape*; wine which comes from the grape, red wine, pure and unmixed, ſee *Gen.* xl. 12. the land of *Canaan* was a land of vines, and abounded with good wine, ch. viii. 8. which the *Iſraelites* when they came into it, drank of in common, who had only drank water in the wilderneſs, and had but little fleſh, and lived on manna, and now abounded with plenty of all good things; all which are obſerved as inſtances of divine goodneſs, and to aggravate their ingratitude in rejecting the Meſſiah, they then enjoying all theſe good things, the land being alike fertile and affluent then, as appears from *Iſ.* vii. 14, 15, 21, 22. *Jarchi* applies this fruitfulneſs to the times of *Solomon*, as the butter of kine, and the kidneys of wheat, 1 *Kings* iv. 22, 23. and fat of lambs, and the blood of the grape, to the times of the ten tribes, *Amos* vi. 4—6. but this was the conſtant fertility of the land, and laſted to the times of the Meſſiah: now all theſe may be expreſſive of the bleſſings of grace, and the ſpiritual food of the goſpel: *Ainſworth* very prettily remarks, that here is both food for babes and for grown perſons, butter and milk for the one, and meat for the other, and drink for them both: the plain truths of the goſpel are like butter, ſoft and eaſy to be taken in, and like milk, eaſy of digeſtion, cooling, nouriſhing, ſweet, and pleaſant; the more ſublime truths of the goſpel are meat for ſtrong men, ſignified by the fleſh of fat lambs, rams, and goats; which all being uſed in ſacrifices were typical of Chriſt; as alſo the fineſt of wheat is an emblem of him the bread of life, on whom the weakeſt believer lives by faith; and the drink for both, the wine the blood of the grape, may ſignify the love of Chriſt, the goſpel and the truths of it, and the bleſſings of grace, which come through the everlaſting covenant.

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[z] Tikkune Zohar, Correct. 18. fol. 32. 2. 36. 2.

[a] Iliad. 2. l. 87. 88.

[b] Ariſtot. Problem. 10. qu. 6.

[c] Nat. Hiſt. l. 28. c. 9.

℣. 15. *But Jeſurun waxed fat and kicked*, &c.] This is undoubtedly a name of the people of *Iſrael*; it is to be met with only in three places more, in ch. xxxiii. 5, 26. *Iſ.* xliv. 2. it is generally thought to come from a word [d], which ſignifies upright and righteous, ſuch theſe people ought to have been, and ſome among them were; and they generally profeſſed themſelves, and outwardly appeared to be upright, juſt and righteous perſons, and were deſirous of being reckoned ſo; which was their character in the times of Chriſt, when they rejected him: others derive it from a word [e], which ſignifies to behold, to ſee, and ſo deſcribes them as ſeeing ones; and ſuch they had been in the times of *Moſes*, ſaw extraordinary ſights and wonders in *Egypt*, the great ſalvation at the *Red Sea*, the Lord going before them in a pillar of cloud and fire; the manna every day falling about their tents; twice rocks ſmitten, and waters flowing from them, and had often very uncommon ſights of the glory of God: and in the times of Chriſt, to which this ſong refers, they ſaw him in the fleſh, preaching in their ſynagogues, doing miracles, riding on an aſs to *Jeruſalem*, according to one of their prophecies, and expiring on the croſs, and yet rejected him. They are ſaid to *wax fat*, enjoy great outward proſperity, to abound in temporal good things, as they alſo did in ſpiritual privileges; enjoying, or they might have enjoyed, ſuch a miniſtry of the word, as never was before or ſince, the miniſtry of *John* the *Baptiſt*, the forerunner of Chriſt, of Chriſt himſelf, and of his apoſtles, yet they *kicked*; which may denote their diſobedience to the laws of God, moral and ceremonial, ſee 1 *Sam.* ii. 29. *Neh.* ix. 25, 26. and particularly the introduction of idolatry among them, which was kicking againſt God, and his worſhip; firſt among the ten tribes, in the times of *Jeroboam*, and among the two tribes, more eſpecially in the times of *Manaſſeh*: and this kicking was particularly verified in *Judas*'s lifting up his heel againſt Chriſt, and betraying him; which was not merely the ſin of him only, but what the whole body of the people were involved in, ſee *Pſ.* xli. 9. *Acts* vii. 52: *thou art waxen fat, thou art grown thick, thou art covered* with fatneſs; which is repeated and expreſſed by different words, both for the certainty of it, and to denote their great affluence of good things, and ſo the more to aggravate their impiety and ingratitude, next obſerved: *then he forſook God* which *made him*; the worſhip of God, as the *Targum* of *Jonathan*, giving into idolatry in times paſt; and the written word of God, by giving heed to the traditions of the elders, to the making void and of none effect the word of God; or Chriſt, the eſſential Word of God; ſo the *Targum* of *Jonathan*, "and left the Word of God, who "created them;" that Word of God which was in the beginning of all things, and by whom all things were made, and they alſo; who in the fulneſs of time was made fleſh, and dwelt among men, *John* i. 1, 2, 3, 14: *and lightly eſteemed the rock of his ſalvation*; the ſame divine perſon, deſcribed ℣. 4. and there called the rock, ſee the note there; here *the rock of ſalvation*, becauſe ſalvation flows from him: he is the author of it, and it is to be had of him, and no other; and this epithet ſhows not only his ability and ſtrength to effect it, but the ſecurity of it in him, which being wrought out is an everlaſting one. He is ſaid to be the rock of *his* ſalvation, *Jeſhurun* or *Iſrael*, he being of the *Jews*, raiſed up among them, and ſent unto them, and was the ſaviour of ſome of them actually, even of the loſt ſheep of the houſe of *Iſrael*, and on account of his ſalvation deſerving of univerſal eſteem. But the *Jews lightly eſteemed* him, had no value for him, ſet this rock and ſtone at nought; he was refuſed and rejected by the builders, who is now the head of the corner; they deſpiſed him, mocked at him, and treated him with the utmoſt contempt and diſdain, yea with abhorrence; all which, and more, is ſignified by the word here uſed: they traduced him as a vile and wicked perſon, and charged and treated him as ſuch, ſo ſome render the word [f]; and, as others [g], they made a dead carcaſs of him, they crucified and ſlew him; this is the crime of ingratitude hinted at in ℣. 6. and all between is an enumeration of inſtances of divine goodneſs to this people, mentioned with a view to aggravate this unheard-of ſin.

℣. 16. *They provoked him to jealouſy with ſtrange gods*, &c.] Or *with others* [h]; the word *gods* is not in the text, nor were the *Jews* guilty of worſhipping ſtrange gods or idols in the times of Chriſt, nor had they been from the time of their coming out of the *Babyloniſh* captivity; but the word, as *Cocceius* obſerves, is uſed for *another*, as in *Job* xix. 27. and ſignifies other ſaviours, other meſſiahs, whom the *Jews* ſet up when they rejected Chriſt, the rock of ſalvation; and it is obſervable, that before the coming of Chriſt, they never attempted to ſet up any; but after they had rejected him, were ready to embrace every one that offered, of which one called *Bar Cochab*, the ſon of a ſtar, in alluſion to *Numb.* xxiv. 17. is a flagrant inſtance; and whom, when they found themſelves deceived, they called *Bar Cozba*, the ſon of a lye, or a lying fellow; to whom our Lord may be thought to have reſpect, *John* v. 43. and where he expreſly calls him *another*. Now, not only to reject Jeſus, the true Meſſiah, but to ſet up others in his room, falſe chriſts, was highly provoking to God, who is a jealous God, and will not give his glory to another: *with abominations provoked they him to anger*; by advancing the traditions of the elders to an equality with, and above the word of God; and by continuing ſacrifices, after the great ſacrifice was offered up, when they ought to have ceaſed; for by continuing them, it was ſaying Chriſt was not come in the fleſh, nor his ſacrifice offered up; it was trampling under foot the Son of God, and treating his blood and ſacrifice with contempt; which muſt be an abomination to God, and highly provoking of his anger, when that ſacrifice was of a ſweet-ſmelling ſavour to him; and eſpecially what was abominable to him, and grievouſly provoked him to anger and wrath, was their ſetting up the idol of their own righteouſneſs, refuſing to ſubmit to the righteouſneſs of Chriſt, *Rom.* x. 3. and indeed, whenever any thing is ſet up in competition with him, or in oppoſition to him, be it what it will, it muſt be an abomination to God; becauſe it oppoſes his purpoſes and reſolutions of ſaying men by Chriſt alone, reflects on his wiſdom in the ſcheme of ſalvation, flies in the face of his love,

grace

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[d] ישר rectum eſſe. Cocceius.

[e] שור cernere, intueri, Cocceius, Van Till.

[f] נבל pro ſcelerato tractavit,

[g] Cadaver fecit, Van Till.

[h] בזרים per alios, Cocceius,

grace and mercy, makes the death of Chriſt of none effect, advances pride in the creature, gives God the lye, who ſays there is no other Saviour, and is a total ſlight and neglect of his goſpel; all which muſt be abominable, and dreadfully provoking to him; ſee *Iſ.* lxv. 5. *Luke* xvi. 15. and xviii. 14.

℣. 17. *They ſacrificed to devils, not to God,* &c.] Their ſacrifices being continued, when it was the will of God they ſhould ceaſe, were reckoned by him not as offered to him, but to dæmons, and to ſuch that were not God; they being therein under the inſtigation of ſatan, and doing his luſts, *John* viii. 44. juſt as *Pagans* and *Papiſts*, worſhipping idols under the influence and direction of ſatan, are ſaid to worſhip devils, and ſacrifice to them, 1 *Cor.* x. 20. *Rev.* ix. 20. and indeed ſetting up their own righteouſneſs was ſacrificing to their own net, and burning incenſe to their own drag, to an idol, and not to God: to which may be added, that whereas they trampled under foot the Son of God, and did deſpight to the Spirit of grace, by which Chriſt caſt out devils, and offered himſelf without ſpot, they excluded two of the divine perſons in the deity, and ſo worſhipped not the true God, Father, Son and Spirit: *to gods whom they knew not, to* gods *that came newly up*; ſuch as angels, into the worſhip of which they fell, as their writings teſtify [i], and to which the apoſtle ſeems to have reſpect, *Col.* ii. 18. *whom your fathers feared not*; paid no regard unto, put no truſt or confidence in; or, as the *Targum* of *Jonathan*, "with whom your fathers had nothing to do;" as they had not, with the idol of man's righteouſneſs, but wholly looked unto and truſted in the grace and righteouſneſs of Chriſt, and expected ſalvation alone by him: the goſpel of righteouſneſs and ſalvation by Chriſt was preached to our firſt parents in *Eden*'s garden, which they embraced and believed in; *Noah* was an heir, and preacher of the righteouſneſs of faith, that is, of the righteouſneſs of Chriſt, received by faith; that righteouſneſs which was what *Abraham* believed in, was imputed to him for his juſtifying righteouſneſs; and *Jacob* waited for the Meſſiah the ſalvation of God; in ſhort all the old-teſtament ſaints were ſaved by the grace of Chriſt, as we are; the idols, the works of men's own righteouſneſs are new deities they paid no deference to, placed no confidence in.

℣. 18. *Of the rock that begat thee thou art unmindful,* &c.] The ſame with the rock of ſalvation, ℣. 15. repeated and expreſſed in different words, that their wretched ingratitude might be taken notice of and obſerved: begetting is aſcribed to this rock, as regeneration is to Chriſt, 1 *John* ii. 29. and was true of ſome among the *Jews*: ſome chuſe to render the words, *the rock of thy kindred* [k]; being a near kinſman, a brother through his incarnation, which aggravated their unmindfulneſs of him: *and haſt forgotten God that formed thee*; for the rock they were unmindful of and forgot is the true God and eternal life, the eſſential word of God, as both the *Targums* of *Jonathan* and *Jeruſalem* interpret it; him the *Jewiſh* nation forgot; they forgot the characters given of him in the promiſes and prophecies of the old teſtament; and therefore knew him not when he came and fulfilled the voices of the prophets they were ignorant of in condemning him: hence they were unmindful of his perſon, his offices, his works, his benefits, and the great ſalvation by him; as indeed too many are that call themſelves chriſtians: ſome obſerve that the word here uſed ſignifies bringing forth children with pain, and ſo may reſpect the bitter ſorrows and ſufferings of Chriſt, ſometimes expreſſed by a word [l], which ſignifies the pains of women in childbirth, *Acts* ii. 24. and called the travail of his ſoul, *Iſ.* liii. 11. and ſo a further aggravation of their ingratitude, that they ſhould forget him that ſuffered ſo much, at leaſt, on account of ſome of them; for, thoſe he endured to bring forth children unto God, or to gather together the children of God, ſcattered abroad both in *Judea* and in the whole world, *John* xi. 51, 52.

℣. 19. *And when the Lord ſaw* it, &c.] The diſregard of the *Jews* to Chriſt, their forgetfulneſs of him, their diſeſteem and rejection of him; their continuance of ſacrifices, when the great ſacrifice was offered up; their ſetting up other meſſiahs and ſaviours, and the idol of their own righteouſneſs in oppoſition to the righteouſneſs of Chriſt; all which not only as the omniſcient God he ſaw, but took notice of, and conſidered, and did not at once paſs judgment on them, at leaſt did not immediately execute it, but waited ſome time to ſee how they would afterwards behave; for it was thirty years or more after the crucifixion of Chriſt that the utter deſtruction of the *Jews* came upon them: *he abhorred* them; in his heart, deſpiſed them, and at laſt rejected them with contempt and abhorrence, very righteouſly and in juſt retaliation, ſee *Zech.* xi. 8. as for what before obſerved, ſo for what follows: *becauſe of the provoking of his ſons, and of his daughters*; which is not to be underſtood of the Lord, being provoked to wrath, by the ſins of thoſe who called themſelves or were called his ſons and daughters; for theſe are ſuch who were truly his ſons and daughters, and different from thoſe in the following verſe, ſaid to be *children in whom is no faith*; theſe are no other than the diſciples and followers of Chriſt, that believed in him, both men and women, and ſo the children of God, his ſons and his daughters by ſpecial grace; and the *provoking* of them is the wrath of the enemy againſt them, as the ſame word is uſed and rendered in ℣. 27. and ſhould be here, *becauſe of wrath, or indignation againſt his ſons and his daughters* [m]; meaning the affliction, diſtreſs, and perſecution of them, through the wrath of the unbelieving *Jews*; for after the death of Chriſt they perſecuted his apoſtles, they beat them and caſt them into priſon, and put ſome to death; a perſecution was raiſed againſt the church at *Jeruſalem*, in which *Saul* was concerned, who breathed out threatenings and ſlaughters againſt the diſciples of the Lord, and haled men and women, the ſons and daughters of God, and committed them to priſon, and perſecuted them to ſtrange cities, and gave his voice to put them to death; and in the Gentile world when the goſpel was carried there, the *Jews* ſtirred up the *Gentiles* every where againſt the followers of Chriſt, to harraſs and diſtreſs them; and this the Lord ſaw, and he abhorred them for it, and rejected them.

℣. 20.

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[i] Vid. Van Till in loc.

[k] צור ילדך rupem cognationis tuæ, i. e. fratrum tuorum, Van Till; ſee Rom. ix.

[l] מחללך parturientis te, Montanus; parturitorem tuum, Van Till.

[m] מכעס בניו præ [illegible] filios ſuos, Pagninus; propter iram in filios ſuos, Van Till; ſo Maimon. Moreh Nevochim, par. 1. c. 36.

℣. 20. *And he ſaid, I will hide my face from them,* &c.] Now the Lord proceeds to paſs ſentence on the *Jews* for their ill treatment of his Son, and of his followers; which reſpects judgments that ſhould come upon them, both ſpiritual and temporal, or corporal; the former lies in this and the following verſe, and the latter in ℣. 22, 23, 24, 25. and this the Lord ſaid in his own heart and mind, decreed and determined it within himſelf, and declared it in his word by his prophets, as here and in other places: and this firſt part of the ſentence denotes the withdrawment of the gracious preſence of God, and the manifeſtation of his favour from the people of the *Jews*, his diſlike and contempt of them, having taken out from among them the remnant according to the election of grace, the diſciples and followers of *Chriſt*; and the removal of the goſpel, and the ordinances of it from them, the means of light and knowledge, joy and comfort, and the giving of them up to blindneſs and hardneſs of heart, which continues to this day; they having a vail of darkneſs and ignorance upon their hearts whilſt reading the books of the old teſtament, which will be done away when they turn to the Lord, and not before; likewiſe this was fulfilled when all the ſymbols of the divine preſence were removed, when the temple was deſtroyed, and all things in it, or carried away; and this houſe, which was formerly the houſe of God, and where he dwelt, was left deſolate by him; and it is remarkable, that a little before the deſtruction of *Jeruſalem*, a voice was heard in the temple, *let us go hence*, as *Joſephus* relates [z]: *I will ſee what their end* ſhall be; their deſtruction, called in the new teſtament *the end of the world*; the end of the *Jewiſh* church-ſtate and common-wealth: this the Lord ſaid, not as ignorant what it ſhould be, or when it would be; but the ſenſe is, either that he would cauſe them and others to ſee it, when he ſhould bring wrath upon them to the uttermoſt; or that he would look upon it with pleaſure and delight, which would be an aggravation of their puniſhment, *Prov.* i. 26. *for they are a very froward generation*; men of perverſe ſpirits, of a contrary and contradictory temper and diſpoſition, who pleaſed not God, and were contrary to all men; as well as contradicted and blaſphemed the goſpel of *Chriſt*, were men of diſtorted principles in religion, implicated and inconſiſtent, they wreſting the ſcriptures to their own deſtruction; and were obſtinate, ſtubborn, and inflexible in their notions and practices, and that to the laſt, which was their ruin: *children in whom is no faith*; for though they had faith in one God, in the ſcriptures of the old teſtament as the word of God, in the law of *Moſes* and in a future ſtate, the reſurrection of the dead, and judgment to come; eſpecially the *Phariſees*, the greater part of the *Jews*; yet though they were the children of *Abraham*, and would be thought to be the children of God, they had no faith in *Jeſus*, the true *Meſſiah*; him they diſbelieved and rejected; and as their fathers could not enter into the land of *Canaan*, whoſe carcaſes fell in the wilderneſs, becauſe of unbelief; ſo theſe were caſt out of the land, and from the Lord, becauſe of their unbelief in the rejection of the *Meſſiah*. *Aben Ezra* obſerves, that it may be interpreted there is no men of faithfulneſs, or no faithful men among them, as in *Pſ.* xii. 1. they were a faithleſs generation, covenant-breakers, broke their covenant with God, and therefore he rejected them.

℣. 21. *They have moved me to jealouſy with that* which is *not God*, &c.] With a falſe meſſiah; for after the death of *Jeſus*, the true *Meſſiah*, God as well as man, many falſe chriſts aroſe, as he predicted, and were received for a time, who were mere men, and deceivers; and their now vainly expected meſſiah, or whom they look for, according to their own ſenſe of him, is no other than a mere creature, and not God: or with the idol of their own righteouſneſs; which, as an idol is nothing in the world, that is nothing in the buſineſs of juſtification, and put in the room of *Chriſt* highly provokes the Lord to jealouſy: *they have provoked me to anger with their vanities*; ſuch were their falſe chriſts they in vain truſted in, and ſuch the idol of their own righteouſneſs they ſet up, but could not make to ſtand; and ſuch were the traditions of their elders, they put upon an equality with, or above the word of God; all which ſtirred up the wrath and anger of God againſt them: *and I will move them to jealouſy with* thoſe which are *not a people*: this is not to be underſtood of any particular nation, but of the *Gentiles* in general, and of God's elect among them, and of the calling of them; which would be provoking to the *Jews*, as the apoſtle *Paul* has taught us to underſtand it, *Rom.* x. 19. Theſe were not *the people of God*, or not *my people*, as he ſays *Rom.* ix. 25, 26. 1 *Pet.* ii. 10. In ſome ſenſe indeed they were his people, being choſen by him, and taken into covenant with him; for he is God not of the *Jews* only, but of the *Gentiles* alſo; and thoſe were given to *Chriſt* as his people, and are his other ſheep which were not of the *Jewiſh* fold; and who were redeemed by him to be a peculiar people out of every kindred, tongue, people, and nation, all which was before their calling: yet, in another ſenſe they were not his people; they were without any ſpiritual privileges, the word and ordinances, without the knowledge of God and *Chriſt*, without communion with them; they were not a people near unto the Lord, he had not laid hold on and formed them for himſelf in regeneration and converſion; they were not reckoned the people of God, nor called ſo, and eſpecially by the *Jews*, who accounted themſelves to be the only people of God; ſee *Eph.* ii. 11, 12. *I will provoke them to anger with a fooliſh nation*; either the *Romans* in particular are meant, ſo called becauſe of their groſs idolatry, to which they were addicted, who otherwiſe in their political affairs were a wiſe and underſtanding people; to theſe *Judea* became a province, and were ſubject to tribute; and by the exactions of the *Romans*, and their ill uſage of them, they were provoked to riſe againſt them, which iſſued in their ruin: or rather, the *Gentiles* in general, who might be called fooliſh becauſe of their ſuperſtition and idolatry, ignorance, and blindneſs in religious matters, and eſpecially were ſo in the account of the *Jews*; and the elect of God among them in particular, who in their ſtate of unregeneracy were fooliſh, as all unregenerate men are; both their principles and practices were fooliſh, and they were the fooliſh things of the *Gentile* world that God choſe and called: and the calling of them was exceedingly provoking to the *Jews*; which was as if a man moved to jealouſy by the behaviour of his wife, ſhould ſtrip her of her ornaments and jewels, and reject her as his wife; and take another before her eyes of mean eſtate, and marry her, and put her ornaments on her, to which the alluſion is; for the Lord being moved to jealouſy by the conduct of the *Jewiſh* nation towards him, rejected them from being his people, and ſtripped them of all their privileges, civil and religious; and took the *Gentiles* in the room of them, and ſo in juſt retaliation moved them to jealouſy and wrath. It was diſpleaſing to the carnal *Jews* to hear of the prophecies of the calling of the *Gentiles*, *Rom.* x. 20. and the firſt diſplay of grace to them was reſented even by believing *Jews* themſelves at firſt, *Acts* xi. 2, 3, 18. The anger of the ſcribes and *Phariſees* on this account is thought by ſome to be hinted at in the parable of the two ſons, *Luke* xv. 2. 27, 28. The *Jews* were offended with *Chriſt* for eating with publicans, the *Roman* tax-gatherers, and were greatly diſpleaſed when he told them the kingdom of God would be taken from them, and given to another nation, *Matt.* ix. 10, 11. and xxi. 43, 46. Their rage and envy were very great when the goſpel was firſt preached to the *Gentiles*, *Acts* xiii. 41, 44, 45. and there is ſuch an extraordinary inſtance of their ſpite and malice to the *Gentiles*, and of their jealouſy and anger they were moved unto, as is not to be parallelled, 1 *Theſſ.* ii. 15, 16.

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[z] De bello Jud. l. 6. c. 5. ſ. 3.

℣. 22. *For a fire is kindled in mine anger*, &c.] Here begins the account of temporal and corporal judgments inflicted on the *Jews* for their diſbelief and rejection of the *Meſſiah*, their contempt of his goſpel, and ill treatment of his followers; and this here reſpects the deſtruction of the land of *Judea* in general, and the burning of the city and temple of *Jeruſalem* in particular, as the effect of the wrath and anger of God like fire kindled againſt them: *and ſhall burn unto the loweſt hell*; which denotes an entire deſtruction, like that of the burning of *Sodom* and *Gomorrah* with fire and brimſtone from heaven; which iſſued in a ſulphurous lake, and which ſulphurous matter ſunk to the bottom of the dead ſea; and to that deſtruction is this of the land of *Judea* compared, ch. xxix. 23. *and ſhall conſume the earth with her increaſe*; the land of *Judea*, with the cities and towns in it, and buildings on it, and the fruits of the earth; which were either gathered into their barns and ſtorehouſes, or were growing in their fields, and vineyards, and olive-yards; all were deſtroyed and conſumed at or before the deſtruction of *Jeruſalem*, or quickly after it: *and ſet on fire the foundations of the mountains*; the city of *Jeruſalem*, as *Jarchi* himſelf interprets it, whoſe foundations were by the mountains, according to *Pſ.* cxxv. 2. and the temple of *Jeruſalem* particularly was built on mount *Moriah*, and that as well as the city was utterly conſumed by fire: and it is remarkable that when *Julian* the apoſtate attempted to rebuild it, as is related even by an heathen hiſtorian [a], that flames of fire burſt out from the foundations, and burnt the workmen; ſo that he was obliged to deſiſt from his raſh undertaking.

℣. 23. *I will heap miſchief upon them*, &c.] One calamity upon another, which are after particularly mentioned: *I will ſpend mine arrows upon them*; God is here repreſented as an enemy to the *Jews*, as having bent his bow againſt them like an enemy, *Lam.* ii. 4. and as having a quiver and that full of arrows, and as determined to draw out and ſpend every one of them, in taking vengeance upon them; which arrows are his four ſore judgments mentioned *Ezek.* xiv. 21. and expreſſed in the following verſes.

℣. 24. They ſhall be *burnt with hunger*, &c.] This is the arrow of famine, *Ezek.* v. 16, 17. the force of which is ſuch that it makes the ſkin black as if burnt, *Lam.* v. 10. *Onkelos* paraphraſes it, “ inflated or ſwelled with famine, which is a phraſe *Joſephus* [b] makes uſe of in deſcribing the famine at the ſiege of *Jeruſalem*. *Jarchi* obſerves, that one of their writers [c] interprets the words *hairs of hunger*, becauſe he ſays that a man that is famiſhing and pining, his hair grows, and he becomes hairy: this judgment was notorious among the *Jews*, at the ſiege of *Jeruſalem*, and was very ſore and dreadful; ſee ch. xxviii. 53, &c. and the notes there: *and devoured with burning heat, and with bitter deſtruction*; with burning fevers, peſtilential ones, with the plague, the arrow of the Lord that flies by day, the peſtilence that walks in darkneſs, and the deſtruction that waſtes at noon-day, *Pſ.* xci. 5, 6. and which alſo raged at the ſiege of *Jeruſalem*, ariſing from the ſtench of dead bodies which lay in all parts of the city, and is one of the ſigns of the deſtruction of it given by our Lord, *Matt.* xxiv. 7, 9. *I will alſo ſend the teeth of beaſts upon them, with the poiſon of ſerpents of the duſt*; another of the arrows in the quiver of the Lord of hoſts, or of his four judgments, and which he uſed to threaten the people of the *Jews* with in caſe of diſobedience, *Lev.* xxvi. 22. And ſuch of the *Jews* who fled to deſerts, and caves and dens of the earth for ſhelter, could not eſcape falling into the hands of wild beaſts, and of meeting with poiſonous ſerpents that go upon their bellies, and feed on the duſt of the earth; and beſides, when *Titus* had taken *Jeruſalem*, he diſpoſed of his captives ſome one way and ſome another; and among the reſt, many were caſt to the wild beaſts in the theatre, as *Joſephus* relates [d]; add to this, that both *Rome* pagan, and *Rome* papal, are called beaſts, *Rev.* xiii. 1, 11. into both whoſe hands the *Jews* fell, and from whom they have ſuffered much; with which in part agrees the *Targum* of *Jeruſalem*, “ the teeth of the four monarchies, which are like to wild beaſts, I will ſend upon them;” and particularly the *Targum* of *Jonathan* paraphraſes it, “ and the *Greeks*, who bite with their teeth like wild beaſts, I will ſend upon them;” but it would have been much better to have interpreted it of the *Romans*.

℣. 25. *The ſword without*, &c.] Either without the city, the ſword of the *Roman* army beſieging it, which deſtroyed all that came out or attempted to go in; or in the ſtreets of the city, the ſword of the ſeditious, which deſtroyed multitudes among themſelves: *and terror within*; within the city, on account of the ſword of the *Romans*, and the cloſe ſiege they made of it; and on account of the famine and peſtilence which raged in it, and the cruelty of the ſeditious perſons among themſelves; all theſe filled the people with horror and terror in their houſes, and even in their bed-chambers, as the word ſignifies, they were not free from terror; yea, from the temple, and inward parts, and chambers of that, which may be referred to, terror came, that being in the hands of the ſeditious; they ſallied out from thence, and ravaged the city, and filled all places with the dread of them; and many, no doubt, through fear died, as well as by the ſword and other judgments; which it is threatened, *ſhall deſtroy both the young man and the virgin, the ſuckling alſo, with the man of gray hairs*; none of any age or ſex were ſpared, even thoſe unarmed; not the young man, for his ſtrength and promiſing uſefulneſs; nor the virgin for her beauty and comelineſs; nor the ſuckling for its innocence and

[a] Ammian. Marcellin. l. 23. in initio.

[b] απο της ενδειας πεφυσημενοι, de bello Jud. l. 5. c. 13. §. 4.

[c] R. Moſes Hadarſan.

[d] De bello Jud. l. 6. c. 9. §. 2. & l. 7. c. 3. §. 1.

and tenderneſs; nor the aged man through any reverence of his gray hairs, or on account of the infirmities of old age, but all would be deſtroyed; and never was ſuch a carnage made at the ſiege of any one city in the world before or ſince; no leſs than 1,100,000 perſons periſhed in it, as *Joſephus* relates [e].

℣. 26. *I ſaid*, &c.] Or could have ſaid, or might have ſaid; that is, determined and reſolved, as it was in his power, and in right and juſtice might have done what follows: *I would ſcatter them into corners*; which does not fitly expreſs the ſenſe of the word uſed, and beſides this was what was done; it is notorious that the *Jews* were and are ſcattered into the ſeveral corners of the world, and there is no corner where they are not; whereas the phraſe is expreſſive of ſomething that could and might have been done, but was not: moreover, to diſperſe them into the ſeveral parts of the world, does not agree with what follows; for that inſtead of making their remembrance to ceaſe, would make them the more known, and the more to be remembered. But the word literally taken may be rendered, *I will corner them* [f]; drive them up into a corner, and cut them off together, or ſearch for them in, and ferret them out of every corner in which they ſhould get, and deſtroy them all: agreeable to which is the *Targum* of *Onkelos*, "mine anger ſhall reſt upon them, and I will deſtroy them;" and ſo *Aben Ezra* interprets it of the deſtruction of them, and obſerves, that otherwiſe it would not agree with what follows. There may be an alluſion in it to the corner of the field, which was ordered to be left to the poor, and not reaped, *Lev.* xix. 9. and ſo the ſenſe is, I could and might have determined when the harveſt of this land and people was come, or the time of wrath upon them, to cut down every corner, and leave none, no not one ſtanding ſtalk of corn, but make clean riddance of them: *I would make the remembrance of them ceaſe from among men*; as of the *Amalekites*, *Moabites*, *Midianites*, *Edomites*, *Chaldeans*, and others, whoſe names as well as nations are no more. This is what the enemies of the *Jews* plotted and conſpired to do, *Pſ.* lxxxiii. 4. and what God could and might have done, but has not; the *Jews* continue to this day a diſtinct people, though it is now near 1700 years ſince the deſtruction of their city and temple, and their diſperſion in the ſeveral parts of the world; which is what was never known of any other people in the like circumſtances, and which is a moſt amazing and ſurprizing event; the reaſons of it follow.

℣. 27. *Were it not that I feared the wrath of the enemy*, &c.] *Satan*, the enemy of mankind in general, of the people of God in particular, and eſpecially of the *Meſſiah*, the ſeed of the woman, and of God himſelf, whom he would dethrone, or at leaſt place himſelf on an equality with him; this enemy is full of wrath, enmity, and blaſphemy againſt God, and ſtirs up all of this kind in the hearts of men, and inſtigates them to perſecute the people of God; and does all he can to obſcure the glory of God, and leſſens his own *grief*, as the word ſignifies, occaſioned by it: and now though God has nothing to fear, either from the power and policy of the devil, being infinitely mightier and wiſer than he; yet as *Moſes* expreſſed his concern, if God ſhould cut off the people of *Iſrael* as one man, that the *Egyptians* would ſay he brought them out of *Egypt* for miſchief, or that he was not able to bring them into the land of *Canaan*, *Exod.* xxxii. 12. *Numb.* xiv. 15, 16. ſo the Lord ſpeaking after the manner of men, as *Aben Ezra* obſerves, expreſſes his fears of the wrath of the enemy; not properly, but it denotes his precaution, proviſion, and preparation he made to put a check upon it, and a ſtop to it, that he might not have the opportunity of inſtilling it into the minds of men, that God was cruel to his people, or had not ability to ſave them from their enemies, or was unfaithful to his promiſes; and therefore he did not entirely cut them off, as he could and might have done, but made a reſerve of them, as a ſtanding proof to the contrary: *leſt their adverſaries*; the *Romans*, who fought againſt them, took them, and carried them captive: *ſhould behave themſelves ſtrangely*; alienate the glory of God from him, and give it to their ſtrange gods; which the *Romans* were wont to do when they obtained victories, and did do ſomething of this kind to *Jupiter Capitolinus*, when they carried the *Jews* captive, and their trophies in triumph to *Rome*: yet there was ſuch an apparent hand of God in this affair, that the heathens were obliged to own it. *Titus* the conqueror himſelf confeſſed, that it was God that favoured him, and that it was he that brought the *Jews* out of the fortreſſes and faſtneſſes in which they were; and that no hands of men, or machines, were any thing againſt ſuch towers as they had [g]: and when ſome neighbouring nations would have crowned him becauſe of his victories over the *Jews*, he refuſed it, ſaying, he was unworthy of it, he had not done this of himſelf, but had only lent an hand to God that was angry with them [h]. *Cicero* alſo obſerves [i] the hand of God in the conqueſt, captivity, and ſervitude of the *Jewiſh* nation; moreover, a remnant was preſerved to be to the *Romans*, as the *Canaanites* were to the *Iſraelites*, thorns in their ſides, and pricks in their eyes; to be a burden to them, a dead weight upon them, and to check their ovations and triumphs over them; for, that people conquered gave them great trouble, raiſed commotions and inſurrections in many places, which obliged the emperors in ſucceeding reigns to come from diſtant parts, and quell them, and were the occaſion of vaſt quantities of blood being ſhed; inſomuch that one of their poets [k] wiſhes *Judea* had never been ſubdued by them: likewiſe a number of them was preſerved to prevent the growth and ſpread of idolatry, and that they might be a ſtanding example and caution to *Chriſtians* among the *Gentiles* not to give into it, when they ſhould obſerve what they ſuffered on the account of it, as their prophecies, extant in their ſacred books preſerved, abundantly teſtified and declared: and *leſt they ſhould ſay, our hand is high, and the Lord hath not done all this*; leſt any one ſhould ſay among the *Gentiles*, as particularly deiſts, leſt they ſhould lift up their horn on high, and ſpeak with a ſtiff neck, and deny that ever any ſuch things were done for this people the ſcriptures ſpeak of, as the miracles in the land of *Egypt*, at the *Red ſea*, and in the wilderneſs; and confidently affirm there never was any ſuch people, and defy *Chriſtians* to ſhew them a *Jew* if they could: now here was a reſerve made of them, to be a ſtanding proof of the truth of divine revelation againſt ſuch infidels; as alſo that they might be a check unto all falſe teachers, and leave them inexcuſable who embrace the ſame errors that have been condemned in them, and God has ſhewn his diſpleaſure at, and which they ſtill retain; ſuch as the doctrines of free-will, of juſtification by a man's own righteouſneſs, of ſalvation not being wholly by the *Meſſiah*, and of his being non-*Jehovah*, or only a mere creature; for the words may be rendered, *Non-Jehovah hath done all this*[h]; or he that is not *Jehovah* hath done all that is done for the people of the *Jews*; and ſay, all that the *Meſſiah* hath done with reſpect to ſalvation, is done by him that is not *Jehovah*, or God, but a creature. Theſe were the doctrines of the *Jews* in *Chriſt*'s time; the *Phariſees*, the prevailing ſect among them, were free-willers, as *Joſephus* relates[i]; and the whole nation were ſelf-juſticiaries, as the apoſtle *Paul* aſſures us, and ſought for righteouſneſs not by faith, but as it were by the works of the law, *Rom.* ix. 31, 32. and x. 3. and ſuch they are to this day, as well as *Unitarians* to a man; now *Arians*, *Socinians*, *Pelagians*, and *Arminians*, may look upon theſe people, who are continued, as having imbibed the ſame errors; and may read theirs in them, and God's diſpleaſure at them.

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[e] Ibid. l. 6. c. 9. §. 3.

[f] אפאיהם angulabo illos, Oleaſter, Vitringa; ad angulos uſque quæram ipſos, ſeu ad verbum, angulabo ipſos, Van Till; ab angulo ſuccidam ipſos, Cocceius. Vid. Guſſet. Ebr. Comment. p. 661.

[g] Joſeph. de bello Jud. l. 6. c. 9. §. 1.

[h] Philoſtrat. vit. Apolpon. l. 6. c. 14.

[i] Orat. 24. pro Flacco.

[k] Atque utinam nunquam Judæa ſubacta fuiſſet, Rutilius.

℣. 28. *For they* are *a nation void of counſel*, &c.] This is ſaid not of the *Jews*, whoſe character is given, ℣. 6. and inſtances of their ingratitude, folly, and want of counſel and underſtanding, have been already mentioned, and puniſhment for the ſame inflicted on them, according to this prophetic ſong; ſo that the prophecy reſpecting them is iſſued, and another people are taken notice of, even their enemies, of whom the *Jewiſh* writers in general interpret theſe words, and what follows; and was true of the *Gentiles*, both of the *Pagan* ſort of them, who took too much to themſelves, and aſcribed the deſtruction of the *Jews*, and their conqueſt of them, to themſelves, and their idols; and of falſe *Chriſtians* among them, when the *Roman* empire became *Chriſtian*, ſuch as expreſſed themſelves in the language of the latter part of the preceding verſe, *our hand is high*, &c. which plainly ſhewed them to be a people devoid of the true knowledge of the ſcriptures, they ſhould have made the men of their counſel, and have conſulted; and of the goſpel of *Chriſt*, which is the counſel of God, as the *Arians*, *Pelagians*, &c. muſt be, or they would never imbibe and advance tenets ſo diametrically oppoſite thereunto: *neither* is there *any underſtanding in them*; of divine and ſpiritual things, of the ſcriptures, and the doctrines of them; of the perſon of *Chriſt*, and his divine perfections, or they would never deny his deity; of the righteouſneſs of God, of that which is required in the law, and revealed in the goſpel, or they would never ſet up a righteouſneſs of their own for juſtification; and of themſelves, their unrighteouſneſs, impurity, and impotence to that which is good; or they would never ſo ſtrongly aſſert the purity of human nature, and the power of man's free-will: God foreſeeing all the folly, and want of counſel and underſtanding in the *Gentile* world, under different characters, preſerved a remnant of the *Jews* as a ſtanding admonition to them.

℣. 29. *O that they were wiſe*, &c.] Theſe are not the words of God, and ſo no inſtances of mere velleities, and unſucceſsful wiſhes in him, and as arguing a power in man to make himſelf wiſe if he would; but of *Moſes*, under a ſpirit of prophecy, foreſeeing the ignorance and ſtupidity of the above perſons; or as perſonating a true believer in *Chriſt*, in the times in which ſuch men ſhould live; for the perſon ſpeaking is one that had faith in *Chriſt*, the rock of ſalvation, and built upon him alone for it; and who had enemies on that account, as appears from the following verſes: and theſe words are ſpoken not of the *Jews*, with whom this ſong has no more concern, unleſs it be in what reſpects their converſion in the latter day; but of falſe *Chriſtians*, *Pelagians*, *Arians*, &c. whoſe language and character are expreſſed in the preceding verſes; and contain a pathetic wiſh that they might have wiſdom to ſee their follies, errors, and miſtakes, and renounce them: or, *if they were wiſe*[k]; as they are not, and their tenets ſhew it: *they would underſtand this*; namely, what follows: *they would conſider their latter end*; either the latter end of the *Jews*; had they wiſdom, they would underſtand and obſerve that the diſpleaſure of God againſt them, and his deſtruction of them, was for their lightly eſteeming the rock of ſalvation, as *Arians* do; and for ſetting up their own righteouſneſs, in oppoſition to the righteouſneſs of *Chriſt*, as do *Pelagians* and *Arminians*; and were they wiſe, they would be hereby cautioned againſt ſuch notions; and though imbibed by them, would relinquiſh them; as they may juſtly fear ſome ſuch like end will be theirs: for if God does not give them repentance to the acknowledging of the truth, their end muſt be miſerable; ſince the errors they embrace and profeſs are what the apoſtle calls *damnable hereſies*; who, denying the Lord that bought them, bring on themſelves ſwift deſtruction; and whoſe judgment, he ſays, lingers not, and their damnation ſlumbers not, 2 *Pet.* ii. 1, 3.

℣. 30. *How ſhould one chaſe a thouſand, and two put ten thouſand to flight*, &c.] This is ſaid for the conviction of the *Pagan Romans* of their folly in behaving ſtrangely, alienating to their gods what belonged to the true God; for ſince the *Jews* were more numerous than they, both in *Judea*, in the times of *Titus Veſpaſian*, when the country was ſubdued by him; and in other parts of the world, in the times of *Adrian*, when the *Jews* roſe up in vaſt numbers, greatly ſuperior to the *Romans*, and yet were conquered; which, allowing the phraſe to be hyperbolical, was like one to a thouſand, and two to ten thouſand: now ſince this was what was promiſed to the *Jews* in caſe of obedience, that they ſhould in this manner chaſe their enemies, *Lev.* xxvi. 8. it can't be accounted for that they ſhould in like manner be chaſed by their enemies, as threatened *Iſ.* xxx. 17. *except their rock had ſold them, and the Lord had ſhut them up*; that is, unleſs the Lord, who was their rock and fortreſs, and in whom they ſhould have truſted as ſuch, had forſaken them, and given them up into their enemies hands, ſhut up as they were in the city of *Jeruſalem* in the times of *Titus*, and afterwards in *Bither* in the times of *Adrian*; it is a plain caſe that this was of God, and not owing to the idols of the *Gentiles*; ſee *Pſ.* xliv. 9, 10, 11, 12. *Cocceius* and *Van Till* interpret this of *Conſtantine* overcoming *Maxentius*, *Licinius*, and *Maximinius*, whereby the whole *Roman* empire on a ſudden became *Chriſtian* nominally, when but a little before *Diocletian* had erected a trophy with this inſcription on it, "the *Chriſtian* name blotted out;" ſo that the odds between the *Chriſtians* and *Pagans* were as one to a thouſand, and two to ten thouſand, and the victory therefore muſt be aſcribed to God; this could never have been unleſs *Satan*, the great red dragon, had given his kingdom to the beaſt, which was done by the permiſſion and ſovereign will of God; ſee *Rev.* vi. 14. and xii. 7, 8. and xiii. 2. and xvii. 17. ſo thoſe interpreters, but the former ſenſe ſeems beſt.

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[h] ולא יהוה & non-Jehovah operatus eſt omne hoc, Cocceius; ſo Van Till, Vitringa.

[i] Antiqu. l. 18. c. 1.

[k] לו חכמו o ſi ſaperent, Tigurine verſion; ſi ſapuiſſent, Vatablus; ſi ſaperent, Cocceius.

ỷ. 31. *For their rock* is *not as our rock*, &c.] That is, the gods of the heathens, the rock in which they truſted, are not like the God of *Iſrael*, the rock of ſalvation, in which all true believers, whether *Jews* or *Gentiles*, place their confidence; and indeed let that be what it will that is ſhort of *Chriſt* the rock, men lay the ſtreſs of their ſalvation on, it is no rock but ſand, and will ſtand them in no ſtead; ſee *Matt.* vii. 24—27. *even our enemies themſelves* being *judges*; as has been confeſſed of the God of *Iſrael* by the heathens; ſee *Exod.* xiv. 25. *Numb.* xxiii. 8. 1 *Sam.* iv. 8. and was by *Titus* with reſpect to the deſtruction of *Jeruſalem*; ſee the note on ỷ. 27. and by the *Roman* emperors when conquered by the *Chriſtians*, who aſked pardon of the God of the *Chriſtians*, and owned that the God of *Conſtantine* was the true God; ſee the note on *Rev.* vi. 16.

ỷ. 32. *For their vine* is *of the vine of Sodom, and of the fields of Gomorrah*, &c.] This reſpects the falſe *Chriſtians* in the *Roman* empire, who ſhould have taken warning by the *Jews*, and not have embraced ſuch ſentiments of theirs, which had been reſented by the Lord, and condemned in them; ſuch as the doctrines of man's free-will, of juſtification and ſalvation not alone by *Chriſt*, but by their own works of righteouſneſs, ſaying, *our hand is high, and the Lord hath not done all this*, ỷ. 27. Now out of the errors and hereſies which aroſe in the primitive *Chriſtian* church ſprung the man of ſin, the ſon of perdition, *Antichriſt*, or the antichriſtian and apoſtate church of *Rome*, the degenerate plant of a ſtrange vine; and is here deſcribed as *of the vine of Sodom*, a ſlip from that, tranſplanted from *Judea*, and from the worſe part of it *Sodom*; bearing a reſemblance to the old *Jewiſh* church in its more degenerate ſtate, reviving many of its antiquated rites and ceremonies, and embracing its unſound doctrines; eſpecially which relate to juſtification, and ſalvation by the works of men; and having ſuch a likeneſs to *Sodom* in its abominable practices, that it is even called *Sodom* itſelf, *Rev.* xi. 3. particularly for pride, luxury, idleneſs, idolatry, prophaneneſs, contempt of ſerious religion, and for bodily uncleanneſs; even for that ſin which has its name from *Sodom*, which has not only been frequently committed by the popes and other great perſonages among them, and connived at; but praiſed and commended in printed books, publiſhed and ſheltered under public authority; ſee the note on *Rev.* xi. 8. and with this compare *Ezek.* xvi. 49. *and of the fields of Gomorrah*; another city of the plain, deſtroyed for the ſame ſins that *Sodom* was; the phraſe ſignifies the ſame as before; who has not heard of the apples and fruits of *Gomorrah*, which are ſaid to look very fair and beautiful without, but when touched fall into aſhes? a fit emblem of the fair ſhew of religion and devotion, and the many outward works of piety in the *Romiſh* church they pretend to perform, but when examined are *lies in hypocriſy*, 1 *Tim.* iv. 2. *their grapes* are *grapes of gall, their cluſters* are *bitter*; which may denote the large number of the members of this church cluſtered together, and the many religious orders in it; which make a fair ſhew in the fleſh, but are in the gall of bitterneſs, and bond of iniquity; and the variety of ordinances and inſtitutions of man's deviſing: ſo as the ordinances of the true church of *Chriſt* are compared to cluſters of grapes, *Cant.* vii. 7. the ordinances of the falſe church are like cluſters of bitter grapes, both for their quantity and quality; and may mean alſo their many evil works and actions, eſpecially their oppreſſion and cruelty in perſecuting the ſaints, and ſhedding their blood; juſt as the wild grapes of the vine of *Judah* are interpreted of oppreſſion and a cry, *Iſ.* v. 4, 7.

ỷ. 33. *Their wine* is *the poiſon of dragons*, &c.] Of theſe creatures, both land and ſea dragons, ſee the notes on *Mic.* i. 8. *Mal.* i. 3. *Pliny* ſays[l] the dragon has no poiſon in it; yet, as *Dalechamp* in his notes on that writer obſerves, he in many places preſcribes remedies againſt the bite of the dragon; but *Heliodorus*[m] expreſsly ſpeaks of ſome archers whoſe arrows were infected with the poiſon of dragons; and *Leo Africanus*[n] ſays, the *Atlantic* dragons are exceeding poiſonous: and yet other writers[o] beſides *Pliny* have aſſerted, that they are free from poiſon. It ſeems the dragons of *Greece* are without, but not thoſe of *Africa* and *Arabia*; and to theſe *Moſes* has reſpect, as being well known to him. The *Targum* of *Jeruſalem* is, "the poiſon of this people is like the poiſon of dragons as they drink wine;" and the *Targum* of *Jonathan*, "as the poiſon of dragons, when they are at or from their wine;" that is, after and as ſoon as they have drank it; for according to natural hiſtorians, ſerpents, though they need and uſe but little drink, yet are very fond of wine: and it ſeems that thereby their poiſon becomes more ſharp and intenſe, as *Bochart*[p] obſerves; wherefore the alluſion is very proper and pertinent, and denotes the wine of fornication of the apoſtate church of *Rome*, frequently ſpoken of *Rev.* xiv. 8. and xvii. 2. and xviii. 3. which is no other than her corrupt doctrines, intoxicating, enticing, and leading to idolatry and ſuperſtition; and as the true goſpel of *Chriſt* is ſometimes compared to wine, ſo the falſe doctrines of this church; but then 'tis ſuch that is not only loathſome and abominable, but poiſonous and pernicious to the ſouls of men, damnable and ruinous, and brings upon them ſwift deſtruction, 2 *Pet.* ii. 1, 2, 3. *Rev.* xiv. 9, 10, 11. and may well be compared to the poiſon of dragons for ſuch reaſons; as alſo becauſe they are doctrines of devils, and come from the great dragon, that old ſerpent called the devil and ſatan, 2 *Tim.* iv. 1. *Rev.* xii. 3, 9. *and the cruel venom of aſps*; which of all kind of ſerpents *Pliny*[q] ſays is the leaſt curable; nay, according to the *Septuagint*, and *Vulgate Latin* verſions of this clauſe it is incurable; and ſo *Ariſtotle* ſays[r] there is no remedy for it; and ſo ſays *Ælianus*[s], who alſo obſerves[t], that the mark it makes is ſo ſmall, that it is ſcarcely diſcerned by the ſharpeſt eye. *Pliny*[u] repreſents it as a moſt revengeful creature; when its mate is killed by any, it will purſue the ſlayer flee where he will, and as far and as faſt as he can: it breaks through all difficulties, and is not to be ſtopped by rivers, or any obſtacles, and will attack the perſon, whom it preſently knows, let him be in ever ſuch a crowd: and therefore it and its poiſon may well be called cruel; and as the poiſon of this creature lies under its tongue, this is a fit ſimile to expreſs the poiſonous and pernicious doctrines of the apoſtate church.

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[l] Nat. Hiſt. l. 29. c. 4.

[m] Ethiopic. l. 9. c. 19. p. 438.

[n] Deſcriptio Africæ, l. 9. p. 763.

[o] Ariſtot. Hiſt. Animal. l. 8. c. 4. Plin. Nat. Hiſt. l. 10. c. 72.

[p] Hierozoic par. 2. l. 3. c. 14. col. 438, 439.

[q] Nat. Hiſt. l. 29. c. 4.

[r] Hiſt. Animal. l. 8. c. 29.

[s] De Animal. l. 1. c. 54. & l. 6. c. 38.

[t] Ibid. l. 9. c. 61.

[u] Nat. Hiſt. l. 8. c. 23.

ỳ. 34. Is *not this laid up in ſtore with me*, &c.] The fruit of the degenerate vine, its bitter cluſters of grapes, and poiſonous wine; meaning the evil principles and practices of the apoſtate church, well known to God, taken notice of by him, and laid up in his mind and memory; for both ſhe and her ſins will come in remembrance before God, and will be brought to open view, and appear to have been laid up by him, in order to be expoſed at a proper time; ſee *Rev.* xvi. 19. and xviii. 5. and ſo the *Targums* interpret it of evil works: or this may be underſtood of the puniſhment of the evil doctrines and practices of the antichriſtian church, the ſentence of which God had ſecretly paſſed in his eternal mind, and which he had in reſerve, and in due time would execute; it was drawn and ſigned by him, and as he ſays, *ſealed up among my treaſures*; his treaſures of wrath, denoting the ſecrecy of it, and the ſure and certain performance of it, and the authority of *Chriſt* to execute it; to whom this ſealed diploma is given, and all judgment committed; and particularly this to judge the whore of *Rome*; and who is able to open the ſealed book of God's purpoſes and decrees, and to accompliſh them; and among the reſt thoſe which relate to the utter ruin of *Antichriſt*, and the antichriſtian ſtates: ſo the *Targum* of *Jeruſalem* interprets it of the vengeance of the Lord, laid up for the wicked; "is not the cup of the judgment of vengeance mixed and prepared for the ungodly ſealed up among my treaſures, to the day of the great judgment?" it is true of the cup of the wine of the fierceneſs of the wrath of God, or of the wine of the wrath of God poured out without mixture into the cup of his indignation, which he will make great *Babylon*, and all the worſhippers of the beaſt, drink of, *Rev.* xiv. 9, 10. and xvi. 19.

ỳ. 35. *To me* belongeth *vengeance and recompence*, &c.] Or, *I will repay*, or *recompenſe*, as it is quoted in *Rom.* xii. 19. *Heb.* x. 30. and ſo all the three *Targums*, the *Septuagint*, and *Vulgate Latin* verſions here, and ſo *Jarchi* interprets it. Vengeance belongs only to a divine perſon, not to an heathen deity called *Dice*, or vengeance, *Acts* xxviii. 4. nor to *Satan* and his ſpiteful angels, nor to any of the ſons of men in a private capacity; though magiſtrates, being in public office, and repreſenting God, are revengers to execute wrath on them that do evil, *Rom.* xiii. 4. otherwiſe it is peculiar to God; and there is a great deal of reaſon to believe he will recompenſe it, as it may be concluded from his hatred of ſin, his ſtrict juſtice, and his faithfulneſs to his threatenings as well as his promiſes; from the inſtances of his vengeance on the old world, on *Sodom* and *Gomorrah*, and others; and from his taking vengeance on the inventions even of good men, whoſe ſins he pardons and eſpecially from his not ſparing his own Son, when ſtanding in the law-place and ſtead of ſinners: and this is applicable to *Chriſt*, who not only in the days of his fleſh took vengeance on *Satan*, and his principalities and powers; and when he came in his kingdom and power, took vengeance on the *Jews* his enemies, who would not have him to rule over them; but alſo at his ſpiritual coming, he will take vengeance on *Antichriſt*, whom he will deſtroy with the breath of his mouth, and ſend that ſon of perdition into the perdition appointed for him; and pour out the vials of his wrath on all the antichriſtian ſtates, the time of which is next pointed at: *their foot ſhall ſlide in* due *time*; there is a time fixed for the reign of *Antichriſt*, when it will end, 42 months, or 1260 days; that is, ſo many years; ſee *Rev.* xi. 2. and xiii. 5. and a little before the expiration of them, his foot will begin to ſlide, as the ſlipping-of the foot is juſt before a fall; and then will the foot of *Antichriſt* ſlip and ſlide, when the witneſſes ſlain by him ſhall revive and ſtand upon their feet, and cauſe fear to fall on them that are on the earth; and when they ſhall aſcend up into heaven, or riſe to ſuperior power and authority, greatneſs and ſplendor, than they formerly had, and this in the ſight of their enemies; and when there will be earthquakes and revolutions in the ſeveral antichriſtian ſtates; and the tenth part of the great city ſhall fall, and many perſons of renown be ſlain, and others frighted, and will give glory to the God of heaven; when an angel, or a ſet of goſpel miniſters, ſhall fly in the midſt of heaven, with the everlaſting goſpel, to preach to all nations; which will be immediately followed by another, ſaying, *Babylon* is fallen, is fallen; when the kings of the earth will diſlike and reſent various things done by the pope of *Rome*, and ſhall hate him, and meditate his ruin, and then may his foot be ſaid to ſlide; ſee *Rev.* xi. 11, 13. and xiv. 6, 7, 8. and xvii. 16. *for the day of their calamity is at hand*; a cloudy day, as the word ſignifies, when the kingdom of the beaſt will be full of darkneſs and confuſion, *Rev.* xvi. 10. and when all thoſe calamities ſhall come upon *Babylon*, expreſſed in *Rev.* xiii. 8—19. *and the things that ſhall come upon them make haſte*; even all thoſe evil things God has determined in his counſels and purpoſes, and which are foretold in prophecy, theſe ſhall come upon *Antichriſt* in haſte; for though his judgment and damnation may ſeem to linger and ſlumber, it ſhall not; God will haſten it in his due time, and all his judgments will come on *Babylon* in one day, *Rev.* xviii. 8.

ỳ. 36. *For the Lord ſhall judge his people*, &c.] The true church and members of it, in oppoſition to the falſe and apoſtate church; his choſen and covenant-people, whom he gave to *Chriſt*, and who are redeemed by his blood, and effectually called by his grace; the people he ſhall call out of *Babylon*, or preſerve from the corruptions of it before its fall; and who are the objects of his love and delight; a diſtinct, peculiar, and ſpecial people, near unto him, and all righteous: theſe he will judge at this time, diſtinguiſh between them and the followers of *Antichriſt*; he will take their cauſe in hand, and plead it, and do juſtice to them; he will right their wrongs and injuries, and take vengeance on their enemies; he will protect and defend them, reign and rule over them. Now will be the time when the witneſſes ſlain are raiſed, that he will take to himſelf his great power and reign, and the time of the dead when they will be judged, and a reward given to his ſervants and prophets, to his ſaints, and all that fear his name; and when he will deſtroy them that have deſtroyed the earth, *Rev.* xv. 17, 18. ſo the *Targum* of *Jonathan* interprets this of the Word of the Lord that ſhall judge his people in mercy: *and repent himſelf for his ſervants*; by whom are meant not only the miniſters of the goſpel, his witneſſes that propheſy in ſackcloth, and who will be ſlain when they have finiſhed their teſtimony; but all that are effectually called by grace, who though they have been the ſervants of ſin, and the vaſſals of *Satan*, yet by the grace of God become the ſervants of God and of righteouſneſs; diſlike and caſt off their old maſters; readily, willingly, and chearfully, take upon them the yoke of *Chriſt*, and freely obey him, conſtrained by his love, and influenced by views of intereſt in him; and ſo ſerve him without any ſelfiſh views, owning, that when they have done all they can, they are but unprofitable ſervants: now for or on account of theſe he will repent himſelf, becauſe of the evils he has ſuffered to come upon them, being moved with pity and compaſſion to them in their miſerable circumſtances, as they will be in when the witneſſes his ſervants will be ſlain; not that, properly ſpeaking, repentance is in God; he never changes his mind, counſel, and purpoſes; he never alters his love, his choice, nor his covenant; or repents of his gifts, and calling of ſpecial grace; though he is ſometimes ſaid to repent of outward good things he has beſtowed, or promiſed to beſtow conditionally; and of evils he has threatened or inflicted; yet this is only to be underſtood of a change of his outward dealings and diſpenſations with men, according to his unchangeable will; and this will be the caſe now with reſpect to his ſervants, whom he will have ſuffered to be ſlain, and lie unburied; but repenting or changing his manner of conduct to them, will revive them, and cauſe them to aſcend to heaven; ſee *Rev.* xi. 11, 12. *when he ſeeth that* their *power is gone*; not the hand and power of the enemy, going and prevailing over them, and ſtrong upon them, as the *Targum* of *Jonathan* and *Jarchi*; but rather the hand and power of the righteous, as the *Targum* of *Jeruſalem*; and reſpects not their internal power and ſtrength, which they have not in themſelves, but in *Chriſt*; though the exertion of that power, and the exerciſe of their graces, as faith, and hope, and love, will be greatly declined; but their external power, and protection which they had from proteſtant princes; they being removed, and others not like them ſucceeding, or apoſtatizing to the church of *Rome*: the outward court, or national eſtabliſhments, are a fence and protection to the inward court-worſhippers, or ſervants of God; when that ſhall be given to the *Gentiles*, the *Papiſts*, as it will, *Rev.* xi. 2. the power or hand, the protecting ſheltering hand of the ſaints will be gone, and they will become a prey to their adverſaries: *and there is none ſhut up or left*; a phraſe uſed to expreſs the miſerable ſtate and condition of a people, when none are left, but all are carried off, or cut off, and deſtroyed, and there is none to help them; ſee 1 *Kings* xiv. 10. and xxi. 21. 2 *Kings* ix. 8. and xiv. 26. when there are none ſhut up in garriſons, and left there to defend a people; or there are none ſhut up in priſon, or any left to till the ground; which is ſometimes the caſe when a nation is conquered, and the greater part are carried captives; but it denotes ſuch a general deſtruction, that there are none remaining any where, and thus it will be at the ſlaying of the witneſſes. This paſſage has reſpect to their dead bodies, which will not be ſhut up in graves, nor any left to bury them, *Rev.* xi. 9. There will ſcarcely be a profeſſor of religion, or any that will appear to favour the witneſſes ſlain in any reſpect; there will be "none to ſupport and uphold," as the *Targum* of *Jeruſalem*; not to ſupport and uphold the true religion, or to help the people of God in theſe their diſtreſſes: and when the Lord ſhall ſee all this, he'll look upon them with an eye of pity and compaſſion; he will repent for his ſervants, according to the multitude of his tender mercies; and will plead their cauſe, and judge them, and will put on the garments of vengeance, and repay fury and recompence to his and their enemies, *Iſ.* lix. 16, 17, 18. who will inſultingly ſay as follows.

℣. 37. *And he ſhall ſay, where are their gods?* &c.] Not the Lord ſhall ſay to *Iſrael*, upbraiding them with their idols and their idolatries; but, as the *Targum* of *Jonathan*, "the enemy ſhall ſay, where is the God of *Iſrael*?" and to the ſame purpoſe is the *Jeruſalem Targum*, and which is the ſenſe of other *Jewiſh* writers[w]; and the words may be rendered imperſonally, and in the ſingular number, *and it ſhall be ſaid, where is their God?* as it follows, their *rock in whom they truſted?* that is, it ſhall be ſaid to the people of God, when in the low eſtate before deſcribed, and which will make it ſtill more diſtreſſing; it ſhall be ſaid to them by their enemies in a ſneering way, where is the Lord their God they boaſted of, and the rock of ſalvation in whom they truſted? which agrees with other paſſages of ſcripture, *Pſ.* xlii. 3, 10. and lxxix. 10. *Mic.* vii. 9. The perſons inſulted and upbraided are the *Proteſtant* witneſſes at the time of their being ſlain; when *they that dwell upon the earth*, the *Papiſts*, *ſhall rejoice over them*, *Rev.* xi. 10. they are ſuch who are true believers in the God and father of *Chriſt*, as their God and father in *Chriſt*, who of his own free grace has bleſſed them with all ſpiritual bleſſings in him; and who truſt in *Chriſt* the rock alone for juſtification before God, for acceptance with him, and for their whole ſalvation; rejecting the *Popiſh* notion of juſtification by works, the doctrines of merit, and of works of ſupererogation, and the like; who now will be taunted at, and triumphed over, ſaying, where is the God of the *Proteſtants* they gloried in, as being on their ſide? and where is their rock on which they ſay the church is built, and not on *Peter*?

℣. 38. *Which did eat the fat of their ſacrifices, and drank the wine of their drink-offerings*, &c.] Alluding to the fat of the ſacrifices under the law, which was claimed by the Lord as his, and repreſented as his food, *Lev.* iii. 11, 16. and to the drink-offerings of wine, which were of a ſweet ſavour to God, and with reſpect to which wine is ſaid to chear him, *Numb.* xv. 7. *Judg.* ix. 13. Now new-teſtament worſhip and ſervices are here expreſſed in old-teſtament language, which is not unuſual; ſee *Iſ.* lvi. 7. and lxvi. 20—23. and ſignify the beſt of the ſacrifices and ſervices of true believers in *Chriſt*, preſenting their ſouls and bodies unto him as a holy, living, acceptable ſacrifice, which is but their reaſonable ſervice; offering their ſacrifices of prayer and praiſe unto him through *Chriſt*; doing all good works in his name and ſtrength, and all acts of beneficence in love to him and his people, with which ſacrifices he is well pleaſed; yea, chearfully laying down their lives as victims in his cauſe, when called unto it. Now theſe words are a taunt at the *Proteſtant* doctrine of the acceptance of the ſervice and ſacrifices of believers in *Chriſt*, through him, and for his ſake, and not for any merit or worthineſs in them: *let them riſe up and help you*, their God and their rock, *Jehovah* the father, their covenant-God, and his Son the rock of their ſalvation, in whom they truſt; and ſo they will ariſe and help them in this time of extreme diſtreſs; though they may ſeem as aſleep, and to take no notice of the ſad eſtate of ſaints, they will ariſe in wrath and indignation at their enemies, and deliver them out of their hands; the Spirit of life from God ſhall be ſent to bring to life the ſlain witneſſes, and Chriſt will riſe up in the exertion of his kingly power; he will take to himſelf his great power, and reign, and deſtroy them that deſtroyed the earth, *Rev.* xi. 11, 17, 18. and *be your protection*; or *let him be your hiding place*[x]; that is, the rock in whom they truſted, and ſo he is, and will be *an hiding-place from the wind, and a covert from the ſtorm*, *Iſ.* xxxii. 2. not only from the wrath and juſtice of God, but from the rage and fury of men; Chriſt will protect and defend his people againſt all their enemies, and in his own time will deliver them from them; who in anſwer to theſe taunts and deriſions, riſes up, and thus he ſays, as follows.

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[w] Aben Ezra & R. Nehemiah in Jarchi in loc.

℣. 39. *See now that I, even I am he*, &c.] Which words are directed to the people of God in their low eſtate, to look to Chriſt, and expect deliverance and ſalvation from him; or to their enemies that inſult them, to the deſpiſers to look, and wonder, and periſh, as they will, when the witneſſes ſlain by them ſhall ariſe, and go up to heaven in their ſight, *Rev.* xi. 11, 12, 13. they are ſpoken by the Word and Son of God, to whom the Father has committed all judgment, and who will now riſe up and execute it; ſo the *Targum* of *Jonathan*, "when the Word of the Lord ſhall reveal himſelf to redeem his people, he will ſay to all people, ſee now, *&c.*" and who will declare himſelf to be the great Jehovah, the ſelf-exiſtent Being, the eternal and immutable I am; for this phraſe is expreſſive of his exiſtence, eternity, immutability, and ſovereignty; and which the above *Targum* paraphraſes thus, "ſee now that I am he that have been, and am, and I am he that ſhall be," which as it is a decyphering the word Jehovah, is what is applied to Chriſt, *Rev.* i. 8. The repeating the word *I*, as it may denote the vehement affection of the ſpeaker, and the certainty of what he would do, ſo it may have reſpect to both ſorts of perſons, the words are directed to, and to the ſeveral ſorts of things to be done hereafter related; ſignifying that it is the ſame I that does the one, does alſo the other, kills and makes alive, *&c.* *and there is no god with me*; this the redeemer and ſaviour ſays elſewhere, *Iſ.* xliv. 6. and xlv. 21. ſee ℣. 12. there is but one God, and Chriſt the Word, with the Father and the Spirit are that one God, 1 *John* v. 7. and there is no other with him; he is the true God, in oppoſition to all factitious and fictitious gods; he is not a made god, nor a god by office, nor by name and title only, but by nature the one, true, only and living God; and ſo it may be moſt truly believed of him, that he is able to do, and will do, what he next ſays: *I kill and I make alive, I wound and I heal*; Chriſt is the ſovereign diſpoſer of life and death, of ſickneſs and health, in a temporal ſenſe; and in a ſpiritual ſenſe he wounds and kills, by the law in the hand of his Spirit; and he heals and makes alive by his goſpel, as it is accompanied by his Spirit and grace alſo: this is by ſome referred to the reſurrection from the dead, which will be by Chriſt the reſurrection and the life, the earneſt, exemplar, and efficient cauſe of it; ſo the *Targum* of *Jeruſalem*, "I am he that kills the living in this world, and quickens the dead in the world to come:" but it refers to another reſurrection previous to that, namely, the reviving of the witneſſes after they have been ſlain three days; who as they will be killed in a civil ſenſe, in the ſame ſenſe they will be quickened by the ſpirit of life from Chriſt; that is, they will be raiſed from that very low eſtate into which they will be brought, into a glorious one, ſignified by their aſcending up into heaven; which will be done by Chriſt when he takes to himſelf his great power, and reigns; then as he ſuffered his witneſſes and people to be wounded and killed, he will make them alive, and heal them, and reſtore comforts and happineſs to them, ſee *Rev.* xi. 11, 12: *neither is there any that can deliver out of my hand*; for at the ſame time that he ſaves his people, he will take their enemies into his hands, out of which there will be no eſcape; at this time ſeven thouſand names of men, or men of name, will be ſlain, *Rev.* xi. 13. ſee the note there.

℣. 40. *For I lift up my hand to heaven*, &c.] Which is a geſture uſed in ſwearing, *Gen.* xiv. 22. and is aſcribed to a divine perſon, *Ezek.* xx. 5. and particularly to Chriſt the angel, that is ſo wonderfully deſcribed, *Rev.* x. 1—5. though ſometimes it is uſed, as *Aben Ezra* obſerves, to excite the attention of hearers, but here it ſignifies ſwearing; and ſo the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it, "I have lift up my hands with an oath to heaven;" and to the ſame ſenſe is the *Septuagint* verſion: *and ſay, I live for ever*; which is the form of an oath; when men ſwear, they are to ſwear the Lord liveth, or to ſwear by the living God, and him only, *Jer.* iv. 2. and when the Lord ſwears in this manner, he ſwears by his life, by himſelf, becauſe he can ſwear by no greater; and his form of ſwearing is, *as truly as I live, ſaith the Lord*, *Numb.* xiv. 21, 28. ſo the above angel is ſaid to ſwear by him that liveth for ever and ever, *Rev.* x. 6. and ſince Chriſt is the living God, without beginning of days, and end of life, and lives for evermore, he may be thought to ſwear by himſelf, by his own life, which is for ever; and as the oath of the Lord is uſed in condeſcenſion by him, to confirm the faith of his people in the immutability of his counſel and promiſes, and to aſcertain unto them the ſure performance of them; ſo it is alſo uſed to aſſure wicked men of the certain performance of his threatenings; and it is as if Chriſt here ſaid, as ſure as I am the living God, and do, and ſhall live for ever, I will moſt certainly do the things which next follow.

℣. 41. *If I whet my glittering ſword*, &c.] That is, I will do it as ſure as I live, if I do not, be it ſo and ſo; what that is, is not ſaid, but left to be concluded. A glittering ſword, is a ſword drawn, the blade of it drawn out of the ſcabbard, cleaned and poliſhed, whetted and made ſharp, that it may more eaſily penetrate and pierce; and this being brandiſhed, glitters like lightening, as the word uſed ſignifies. Whetting the ſword is a preparation for doing execution with it; and is a warning, a giving notice of it, as girding the ſword on the thigh alſo is aſcribed to Chriſt, *Pſ.* xlv. 3. This ſword intends a ſword of juſtice, the ſharp ſword ſaid to proceed out of the mouth of Chriſt, the judiciary ſentence which he will pronounce and execute on Antichriſt, and all his followers, *Rev.* xix. 15, 21. *and my hand take hold on judgment*; in order to execute it; the alluſion is to the laying hold on the inſtruments of juſtice and death, as the glittering ſword before mentioned, and arrows afterwards; and may have reſpect to the four ſore judgments, or at leaſt to ſome of them, which the Lord will execute on myſtical *Babylon*, *Ezek.* xiv. 21. *Rev.* xviii. 8. and particularly to the ſeven vials of God's wrath, which will be poured out on the antichriſtian ſtates, *Rev.* xvi. *I will render vengeance to mine enemies, and I will reward them that hate me*; his enemies that hate him, and will not have him to rule over them, are the followers of Antichriſt, who has his name from his oppoſition to Chriſt, his hatred of him, and enmity againſt him; oppoſing him in his kingly office, taking upon him to exerciſe dominion and tyranny over the conſciences of men, making new laws, and impoſing them on them, and diſpenſing with the laws of Chriſt; and ſetting aſide his prieſtly office by the ſacrifice of the maſs, granting pardons and indulgences, and advancing the works and merits of men, in oppoſition to the righteouſneſs of Chriſt, and pretending even to works of ſupererogation; making of none effect, as much as in him lies, his prophetic office, by ſetting up unwritten traditions before the word of God, and making them the rule of faith and practice, and aſſuming to himſelf an infallible interpretation of the ſenſe of ſcripture. The vengeance Chriſt will render as a righteous reward to thoſe his enemies, is expreſſed by deſtroying Antichriſt with the breath of his mouth; by the beaſt going into perdition; by leading them captive, who have led others; by killing them with the ſword, who have killed others with it; by pouring out the vials of his wrath on them; by giving them the cup of the wine of the fierceneſs of his wrath; by ſmiting them with the ſword that comes out of his mouth, and by bringing upon them death, mourning, and famine, and burning them with fire; all which he will moſt ſurely render unto them, 2 *Theſſ.* ii. 8. *Rev.* xiii. 10. and xv. 1. and xvii. 8. and xviii. 8. and xix. 15, 20, 21.

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[x] סתרה abſconſio, Pagninus, Montanus; latibulum, Tigurine verſion; latebra, Junius & Tremellius, Piſcator.

℣. 42. *I will make mine arrows drunk with blood*, &c.] Signifying, that by various judgments he would bring upon them, which, like arrows, would come ſuddenly, fly ſwiftly, and pierce deeply, there would be a prodigious effuſion of blood like that in *Rev.* xiv. 20. ſo that theſe arrows, which cauſe it, being plunged, and ſoaked, and covered in it, may be ſaid to be inebriated with it, juſt as the ſword is ſaid to be bathed and filled with blood, *Iſ.* xxxiv. 5. which prophecy reſpects the ſame vengeance of Chriſt on the ſelf-ſame enemies of his as here; and as the whore of *Rome* is ſaid to be drunken with the blood of the ſaints and martyrs of Jeſus, the arrows of her deſtruction are repreſented in juſt retaliation as drunk with her blood, *Rev.* xvii. 6. (*and my ſword ſhall devour fleſh*;) the fleſh of kings, of captains, of mighty men, of horſes, and of them that ſit on them, the fleſh of all men, bond and free, ſmall and great, *Rev.* xix. 18. that is, ſhall deſtroy great multitudes of men: and that *with the blood of the ſlain, and of the captives*; that is, his arrows ſhould be drunk not only with the blood of thoſe that were wounded and killed, but of the captives; who commonly are ſpared, but in this caſe ſhould not, their blood ſhould be ſhed: it may be rendered, *becauſe of the blood of the ſlain*, &c. [y] becauſe of the blood of the ſaints whom they have killed, and carried captive, and who have died in priſons: *from the beginning of revenges upon the enemy*; or *of the enemy*; that is, from the time the enemy began to oppreſs the ſaints, and take revenge on them, and ſhed their blood; all that blood ſhall be found in them, that has been from the beginning ſhed, and charged to their account, and revenged on them; juſt as the blood of all the righteous, from the beginning of the world, was brought upon the *Jews*, *Matt.* xxiii. 35. *Rev.* xviii. 24. The *Targum* of *Jeruſalem* is, "from "the heads of their mighty men, the generals of "their armies;" to which agrees the *Septuagint* verſion, "from the head of the princes of the "enemies;" and ſo may refer to the head or heads of the antichriſtian people, the pope of *Rome*, and his princes, the cardinals, and all the antichriſtian kings and ſtates, the captains and generals of their armies, which will be brought to *Armageddon*, and there deſtroyed, ſee *Pſ.* lxviii. 21. *Rev.* xvi. 14, 16. and xvii. 14. and xix. 18, 19, 21.

℣. 43. *Rejoice, O ye nations*, with *his people*, &c.] Or *rejoice ye nations*, who are *his* people; ſo *Kimchi* and *Ben Melech* interpret it; the *Gentiles*, who are the Lord's choſen and covenant-people, redeemed and called, and the fulneſs of them now brought in, and ſo matter of great rejoicing; or rather, as the *Septuagint*, which is approved and confirmed by the apoſtle *Paul*, *rejoice ye Gentiles with his people*, *Rom.* xv. 10. and as it is there applied to the then ſtate of the chriſtian church, when *Jews* and *Gentiles* were incorporated and united together; ſo here it reſpects future time, when as the fulneſs of the *Gentiles* will be brought in, ſo the *Jews* will be converted, and the *lo-ammi* will be taken off from them, and they will be reckoned among the people of God; and *Jews* and *Gentiles* will be joined together in the ſame goſpel-church-ſtate, and ſo are called upon to rejoice in their common ſalvation, and in their common bleſſings and privileges, and particularly for what follows: *for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries*; by *his ſervants* are meant the martyrs of Jeſus, whoſe blood has been ſhed by Antichriſt, and the antichriſtian powers, his adverſaries; as the blood of the *Waldenſes* in the valleys of *Piedmont*, the *Albigenſes* in *Spain*, and the *Petrobruſſians* in *France*, the *Bohemians* in *Germany*, the *Wickliffites*, *Lollards*, and the *martyrs* in queen *Mary*'s days in *England*, with many others; and when inquiſition is made for blood, the blood of thoſe will be found out, and vengeance rendered for it: *and will be merciful unto his land*, and *to his people*; or *will atone for* [z], expiate, cleanſe and purge both land and people; clear the whole earth, which is the Lord's, from Mahometaniſm, Paganiſm and Popery, and cover it with the knowledge of the Lord by the everlaſting goſpel, which will be preached to all nations; and particularly the land of *Canaan*, laid under an anathema or curſe, as threatened, *Mal.* iv. 6. under which it has lain ever ſince the deſtruction of it by the *Romans*, and has ever ſince been inhabited by Pagans, Mahometans and Papiſts; and though once a land flowing with milk and honey, has been turned into a barren wilderneſs, and will thus remain, and *Jeruſalem*, its metropolis, trodden down by the *Gentiles*, until their times are fulfilled; which now will be, and then it will be reſtored to its former fruitfulneſs and fertility, *Luke* xxi. 24. *Ezek.* xxxiv. 25, 26, 27. and will be inhabited by the converted *Jews*, to whom the Lord will be pacified, upon the foot of Chriſt's atonement, which now will be made known and applied unto them, with the full and free pardon of all their ſins, *Rom.* xi. 25, 26, 27. and thus ends this moſt excellent and wonderful ſong, which is of ſuch a large extent and compaſs, as to reach from the beginning of the *Jewiſh* nation, and before it, to the converſion of the *Jews* in the latter day; an hiſtory of more than four thouſand years already; and how long more is yet to come before all in it is fulfilled, no man can ſay.

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[y] מדם propter ſanguinem, Pagninus, Tigurine verſion.

[z] כפר propitiabitur, Pagninus, Montanus; expiabit, Vatablus; expiat, Junius & Tremellius.

℣. 44. *And Moſes came,* &c.] To the people, as the *Greek* verſion, the heads of the people being gathered together according to his order, ch. xxxi. 28. The *Targum* of *Jonathan* ſays, he came from the tabernacle, the houſe of inſtruction: *and ſpake all the words of this ſong in the ears of the people*; which is obſerved both before and after the reading of it, to ſhew the certainty of it, and how punctually and faithfully he had delivered it: *he, and Hoſhea the ſon of Nun*; the ſame with *Joſhua*, whoſe name at firſt was *Hoſhea*, *Numb.* xiii. 16. probably *Joſhua* read the ſong to one part of the people, whilſt *Moſes* read it to the other.

℣. 45. *And Moſes made an end of ſpeaking all theſe words to all Iſrael.*] Finiſhed all he had to ſay to them from the Lord, whether by way of precept, moral, civil and ceremonial, or in the form of a ſong.

℣. 46. *And he ſaid unto them,* &c.] By way of exhortation: *ſet your hearts to all the words which I teſtify among you this day*; it was not enough to hear them, but they were to lay them up in their hearts, and retain them in their memories; and not only ſo, but revolve them in their minds, and cloſely apply to the conſideration of them, and get the true knowledge and ſenſe of them, and put it in practice: *which ye ſhall command your children to obſerve to do, all the words of this law*; which ſhows, that the exhortation does not reſpect the ſong only, but the whole law delivered in this book; which they were not only to attend to themſelves, but to tranſmit to their children, and enjoin them the obſervance of, that ſo religion might be perpetuated in their poſterity.

℣. 47. *For it* is *not a vain thing for you,* &c.] That is, the law is not, and the obſervance of it in them and their children; it was no light and trifling matter, but of great importance and conſequence, obedience to it being attended with rewards, and diſobedience with puniſhment: *becauſe it* is *your life*; if obeyed, the means of a comfortable and happy life, in the enjoyment of all good things, of the preſervation and continuance of it to a length of time; and long life was always reckoned a great temporal mercy: *and through this thing ye ſhall prolong* your *days in the land whither you go over Jordan to poſſeſs it*; that is, through their obedience to the law they ſhould live long in the land of *Canaan*, which they were juſt going to poſſeſs; which explains what is meant by its being their life; their comfortable living, and continuance in the land depended on their obedience to the law; ſee *Iſ.* i. 19, 20.

℣. 48. *And the Lord ſpake unto Moſes the ſelf-ſame day,* &c.] On which he finiſhed the reading of the law, and the above ſong, which was the ſeventh of *Adar* or *February*; according to the *Targum* of *Jonathan*, the day he died on; according to the *Egyptian* calender[a], it was the 16th of that month, ſee ch. xxxiv. 5: *ſaying*; as follows.

℣. 49. *Get thee up into this mountain Abarim,* &c.] Which was near in ſight, and pointed at; it was a range of mountains, of which ſee *Numb.* xxi. 11. and xxvii. 12. and xxxiii. 47. *unto mount Nebo*; which was one of the mountains of *Abarim*, and had its name either from its height, or a city of this name, to which it was near, ſee *Numb.* xxxii. 38. *Jerom* ſays[b], in his days it was ſhewn ſix miles from *Heſhbon* to the eaſt; it ſhould be read to the weſt: *which is in the land of Moab*; it formerly belonged to it, but was taken from the *Moabites* by *Sihon*, and now poſſeſſed by *Iſrael*: *that is over-againſt Jericho*; which lay on the other ſide of *Jordan*, in the land of *Canaan*: *and behold the land of Canaan which I give unto the children of Iſrael for a poſſeſſion*; which he might take a view of from the high mountain of *Nebo*, eſpecially his ſight being ſtrengthened by the Lord, as no doubt it was; and this would give him a pleaſure to behold, though he might not go into it, and confirm his faith, that *Iſrael* would poſſeſs it, as well as be an emblem to him of the heavenly *Canaan*, he was going to inherit.

℣. 50. *And die in the mount whither thou goeſt up,* &c.] Immediately after having taken a view of the land, expect to die, prepare for it, and willingly and chearfully ſubmit to it: *and be gathered unto thy people*; to the ſpirits of juſt men made perfect in heaven, his more immediate and more remote anceſtors, the ſouls of good men; for otherwiſe there were none that died, and were buried here before him, and therefore can have no reſpect to the burying-place of his people: *as Aaron thy brother died in mount Hor, and was gathered unto his people*; of which *Moſes* was an eye-witneſs; and which is obſerved, becauſe there was a great likeneſs between the death of him, and what *Moſes* was now called to, both as to the place and manner of it; and likewiſe the cauſe of it, after mentioned; as alſo to make death more eaſy and familiar, and leſs terrible to him, when he called to mind how calmly, chearfully and comfortably his brother *Aaron* died; ſee *Numb.* xxvi. 25—29.

℣. 51. *Becauſe ye treſpaſſed againſt me among the children of Iſrael,* &c.] By their unbelief, doubting whether God would give water or no to ſuch a rebellious people, and by giving way to paſſion and wrathful expreſſions: and this was done *at the waters of Meribah-kadeſh*; ſo called, to diſtinguiſh it from another *Meribah*, where alſo there was a contention on account of water: *in the wilderneſs of Zin*; where *Kadeſh* was, and further deſcribes and diſtinguiſhes the place; of the one we read in *Exod.* xvii. 7. and of the other, which is here referred to, in *Numb.* xx. 1, 13. *becauſe ye ſanctified me not in the midſt of the children of Iſrael*; thro' their unbelief and diſagreeable behaviour, they ſanctified him not themſelves, and gave no honour to him, nor were the cauſe of his being ſanctified by the *Iſraelites*; and this was the reaſon why *Moſes* and *Aaron* might not enter into the land of *Canaan*, *Numb.* xx. 12. and xxvii. 12, 13, 14.

℣. 52. *Yet thou ſhalt ſee the land before* thee, &c.] Which *Jarchi* interprets afar off; and ſo does *Noldius*[c]; he ſaw it at a diſtance, as the Old

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[a] Apud Ludolf Lex. Ethiop. p. 537. [illegible] in Ainſworth.

[b] De loc. Heb. fol. 93. N.

[c] Ebr. part. Concord.

Teſtament-ſaints ſaw the things promiſed afar off, and were perſuaded of them, though they did not enjoy them, *Heb.* xi. 13: *but thou ſhalt not go thither unto the land which I give the children of Iſrael*; the land of *Canaan* was a gift of God to *Iſrael*, into which they were not to be introduced by *Moſes*, but by *Joſhua*; ſignifying that eternal life, or the heavenly *Canaan*, is the gift of God through Chriſt, the antitype of *Joſhua*, and not to be obtained by the works of the law.

CHAP. XXXIII.

THIS chapter relates the bleſſings *Moſes* pronounced upon the people of *Iſrael* a little before his death; firſt in general, on account of their having a law given them in ſo glorious a manner, ℣. 1—5. then in particular, the ſeveral tribes diſtinctly are bleſſed, *Reuben*, ℣. 6. *Judah*, ℣. 7. *Levi*, ℣. 8—11. *Benjamin*, ℣. 12. *Joſeph*, ℣. 13—17. *Zebulun* and *Iſſachar*, ℣. 18, 19, *Gad*, ℣. 20, 21. *Dan*, ℣. 22. *Naphtali*, ℣. 23. *Aſher*, ℣. 24, 25. and the chapter is concluded with ſome ſtrong intimations of what God was unto the people of *Iſrael* in general, and of what he had done and would do for them; all which are expreſſive of their great happineſs, ℣. 26—29.

℣. 1. *And this is the bleſſing wherewith Moſes the the man of God bleſſed the children of Iſrael before his death.*] Namely, what is related in the following verſes, this being the general title to the chapter: *Moſes* is called *the man of God*, being raiſed up of God, and eminently qualified by him with gifts for the work he was called unto, and by whom he was inſpired to ſay what is after expreſſed: it is a title given to prophets, 1 *Sam.* ix. 6, 7, 8. and ſo *Onkelos* here paraphraſes it, "*Moſes* the prophet of the Lord," and *Aben Ezra* obſerves, that this is ſaid to ſhew that he bleſſed *Iſrael* by a ſpirit of prophecy, and which he did a little before his death, when very near it; and as the ſame writer ſays, on the very day of his death.

℣. 2. *And he ſaid*, &c.] What follows, of which, in ſome things, he was an eye and ear-witneſs, and in others was inſpired by the Spirit of God, to deliver his mind and will concerning the future caſe and ſtate of the ſeveral tribes, after he had obſerved the common benefit and bleſſing they all enjoyed, by having ſuch a law given them in the manner it was: *the Lord came from Sinai*; there he firſt appeared to *Moſes*, and ſent him to *Egypt*, and wrought miracles by him, and delivered his people *Iſrael* from thence, and when they were come to this mount he came down *on* it, as *Aben Ezra*, from *Gaon*, or he came *to* it; ſo to *Zion*, *Iſ.* lix. 20. is *out of* or *from Zion*, *Rom.* xi. 26. here he appeared and gave the law, and from thence went with *Iſrael* through the wilderneſs, and conducted them to the land of *Canaan*: *and roſe up from Seir unto them*; not to the *Edomites* which inhabited *Seir*, as ſay *Jarchi*, and the *Targums* of *Jonathan* and *Jeruſalem*, but to the *Iſraelites* when they compaſſed the land of *Edom*; and the Lord was with them, and gave them ſome ſignal proofs of his power and providence, kindneſs and goodneſs to them; particularly, as ſome obſerve, by appointing a brazen ſerpent to be erected for the cure of thoſe bitten by fiery ones, which was a type of the glorious redeemer and Saviour, and this was done on the borders of *Edom*, ſee *Numb.* xxi. 4, 8. for the words here denote ſome illuſtrious appearance of the Lord, like that of the riſing ſun; ſo the *Targum* of *Onkelos*, "the brightneſs of his glory from *Seir* was ſhewn unto us;" and that of *Jonathan*, "and the brightneſs of the glory of his *Shekinah* went from *Gebal*:" *he ſhined forth from mount Paran*; in which the metaphor of the ſun riſing is continued, and as expreſſive of its increaſing light and ſplendor: near to this mount was a wilderneſs of the ſame name, through which the children of *Iſrael* travelled, and where the Lord appeared to them: here the cloud reſted when they removed from *Sinai*; here or near it, the Spirit of the Lord was given to the ſeventy elders, and from hence the ſpies were ſent into the land of *Canaan*, *Numb.* x. 12, and xi. 24. and xii. 16. and xiii. 3. in this wilderneſs *Iſhmael* and his poſterity dwelt, *Gen.* xxi. 21. but it was not to them the Lord ſhone forth here, as ſay the above *Jewiſh* writers, and others[d]; but to the *Iſraelites*, for here *Moſes* repeated the law, or delivered to them what is contained in the book of *Deuteronomy*, ſee ch. i. 1. beſide, in a literal ſenſe, as theſe mountains were very near one another, as *Saadiah Gaon* obſerves, the great light which ſhone on mount *Sinai* when the Lord deſcended on it, might extend to the other mountains and illuminate them, ſee *Hab.* iii. 3. *and he came with ten thouſands of ſaints*; or holy angels, as the *Targums* of *Onkelos* and *Jonathan*, and ſo *Jarchi*; which ſenſe is confirmed by the authorities of *Stephen* the protomartyr, and the apoſtle *Paul*, who ſpeak of the law as given by the diſpoſition of angels, they being preſent, attending and aſſiſting on that ſolemn occaſion, *Acts* vii. 57. *Gal.* iii. 19, *Heb.* ii. 2. ſee *Pſ.* lxviii. 17. the appearance of thoſe holy ſpirits in ſuch great numbers added to the grandeur and ſolemnity of the giving of the holy law to the people of *Iſrael*, as the attendance of the ſame on Chriſt at his ſecond coming will add to the luſtre and glory of it, *Luke* ix. 26. 2 *Theſſ.* i. 7, 8. *from his right hand* went *a fiery law for them*; the *Iſraelites*; *Aben Ezra* thinks, the phraſe *his right hand*, is in connexion with the preceding clauſe; and the ſenſe is, that fire came from the law, thouſands of ſaints were at the right hand of God to ſurround *Iſrael*, as the horſes of fire and chariots of fire ſurrounded *Eliſha*; and the meaning of the laſt words, *a law for them*, a law which ſtands or abides continually; and ſo the *Septuagint* verſion is, "at his right hand angels with him:" no doubt, that law is meant which came from God on mount *Sinai*, by the miniſtration of angels into the hand of *Moſes*; called a fiery law, becauſe it was given out of the midſt of the fire, ch. v. 26. ſo the *Targum* of *Onkelos*, "the writing of his right hand out of the midſt of fire, the law he gave unto us;" and becauſe of its effects on the conſciences of men, where it pierces and penetrates like fire, and works a ſenſe of wrath and fiery indignation in them, by reaſon of the tranſgreſſions of it, it being the miniſtration of condemnation and death on that account; and becauſe of its uſe, it ſerves as a lanthern to the feet, and a light to the path of good men: this law may include the judicial and ceremonial laws given at this time; but it chiefly reſpects the moral law, and which may be ſaid to come from God, who, as creator, has a right to be governor of his creature, and to enact what laws he pleaſes, and from his right hand in alluſion to men's writing with their right hand, this being written by the finger of God; and becauſe a peculiar gift of his to the *Iſraelites*, gifts being given by the right hand of men; and may denote the authority and power with which this law came inforced, and Chriſt ſeems to be the perſon from whoſe right hand it came; ſee *Pſ.* lxviii. 17, 18. *Acts* vii. 38.

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[d] Vid. Pirke Eliezer, c. 41.

℣. 3. *Yea, he loved the people*, &c.] The people of *Iſrael*, of which his giving the law to them in ſuch a glorious manner was an inſtance, and was a diſtinguiſhing bleſſing which other nations were not favoured with, ſee ch. iv. 6, 8. *Pſ.* cxlvii. 19, 20. *Rom.* ix. 4. how much more is the love of God ſhewn to his ſpiritual *Iſrael* and ſpecial people, by giving them his goſpel, the precious truths, promiſes, and ordinances of it, and above all, in giving them his ſon to be the redeemer and Saviour of them, as revealed therein! theſe he embraces in his arms and in his boſom, as the word here ſignifies; admitting them to great nearneſs and familiarity with him, to commune with Father, Son, and Spirit, to a participation of all the bleſſings of grace here, and to the enjoyment of glory hereafter: *all his ſaints are in thy hand*; not the ſons of *Levi*, who were round about the ark, as *Aben Ezra* interprets it; rather all the people of *Iſrael*, who were choſen to be an holy people to the Lord above all people, and who were the care of his providence, protected by his power, and guided with his right hand; and were in a wonderful manner kept and preſerved by him, both at the time of the giving of the law, and in their paſſage through the wilderneſs: it is eminently true of the choſen people of God, who are given to Chriſt, and made his care and charge, as all ſuch who are ſanctified and ſet apart by God the Father are, they are preſerved in Chriſt, *Jud.* ℣. i. and theſe are ſanctified in and by Chriſt, and by the Spirit of Chriſt, and ſo may be truly called his ſaints; and they are in the hands of Chriſt, as dear to him as his right hand, highly valued by him, held in his right hand; they are in his poſſeſſion, are his peculiar people, portion, and inheritance, they are at his diſpoſe, under his guidance and direction; and are in his cuſtody and under his protection, and where they are ſafe from every enemy, and can never be ſnatched, taken, or removed from thence; ſee *John* x. 28, 29. here they are put by the father, as an inſtance of his love to them, and care of them, tho' not without the conſent and deſire of the ſon, and this was done in eternity when they were choſen in him: *and they ſat down at thy feet*; which may reſpect the poſition of the *Iſraelites* at the bottom of mount *Sinai*, while the law was giving, which may be ſaid to be the feet of the Lord, he being on the top of the mount, ſee *Exod.* xix. 17, 18. and xxiv. 10. all the *Targums* interpret it, of the feet of the cloud of glory, they pitching their tents where that reſted, *Numb.* ix. 17, 18. ſome think it an alluſion to ſcholars ſitting at the feet of their maſters to receive inſtructions from them, ſee *Acts* xxii. 3. ſo the diſciples and followers of Chriſt ſit at his feet, attending on his word and ordinances with calmneſs and ſerenity of mind, with much ſpiritual pleaſure and delight, and where they continue and abide; and which may denote their modeſty and humility, their ſubjection to his ordinances, and readineſs to receive his doctrines, and their perſeverance in them, ſee *Mark* v. 15. *Luke* x. 39. *Cant.* ii. 3. the word ſignifies in the *Arabic* language, to ſit down at a table [e], and ſo the word is uſed in the *Arabic* verſion of *Matthew*, viii. 11. *Luke* xi. 37. and the antient manner being reclining, the gueſts might be ſaid to ſit at the feet of each, eſpecially at the feet of the maſter; ſo Chriſt ſits at his table and his people with him at his feet, *Cant.* i. 12. every one *ſhall receive of thy words*; of the words of the law, as the *Iſraelites*, who heard them and promiſed obedience to them, *Exod.* xxiv. 7. and would hear and receive them again, *Joſh.* viii. 34, 35. and ſo Chriſt's diſciples every one of them, that hath heard and learned of the father, and comes to him, and believes in him, receives the words or doctrines given him by the father, *John* xvii. 8. ſo as to underſtand them, approve of them, love them, believe them, and act according to them; theſe they receive into their hearts as well as into their heads, with all readineſs, gladneſs, and meekneſs; even every one of the perſons before deſcribed or loved by the Lord, are in the hands of Chriſt and ſitting at his feet.

℣. 4. *Moſes commanded us a law*, &c.] The law was of God, it came forth from his right hand, ℣. 2. it is of his enacting, a declaration of his will, and has his authority enſtamped upon it, who is the lawgiver, and which lays under obligation to regard it; but it was delivered to *Moſes* and by him to the children of *Iſrael*, on whom he urged obedience to it; and ſo it is ſaid to come by him, and ſometimes is called the law of *Moſes*, ſee *John* i. 17. and vii. 19, 23. and viii. 5. *even the inheritance of the congregation of Jacob*; which either deſcribes the perſons who were commanded to keep the law, the tribes of *Jacob* or congregation of *Iſrael*, who were the Lord's people, portion, and inheritance, ch. xxxii. 9. or the law commanded, which was to be valued, not only as a peculiar treaſure, but to be conſidered as a poſſeſſion, an eſtate, an inheritance, to be continued among them, and to be tranſmitted to their poſterity, ſee *Pſ.* cxix. 111. theſe are the words of the people of *Iſrael*, and therefore are thus prefaced in the *Targums* of *Jonathan* and *Jeruſalem*, "the children "of *Iſrael* ſaid, *Moſes* commanded, *&c.*" they were perſonated by *Moſes*.

℣. 5. *And he was king in Jeſhurun*, &c.] That is, in *Iſrael*, or over the people of *Iſrael*, of which name of theirs, ſee the note on ch. xxxii. 15. either God, as *Jarchi*; for the government of the *Iſraelites* was a theocracy, and their laws were immediately from God, and by him they were guided and directed in all things; wherefore when they were ſo importunate for a change in their government, and to have a king over them, they are ſaid to reject the Lord, that he ſhould not reign over them, 1 *Sam.* viii. 7. or *Moſes*, as *Aben Ezra* on the place, *Maimonides* [f] and others [g]; who, under God, had the civil government of the *Hebrews*; both may be received, God was the ſupreme governor, and *Moſes* the chief magiſtrate under him: *when the heads of Iſrael and the tribes of the people were gathered together*; at mount *Sinai*, to hear the law there and then given, or to hear it repeated by *Moſes*, as in this book of *Deuteronomy*, who were at different times convened together for that purpoſe, ſee ch. i. 1. and v. 1. next follow the particular bleſſings of the ſeveral tribes, beginning with *Reuben* the firſt-born.

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[e] Hence מסבה a table with the Talmudiſts. T. Bab. Beracot, fol. 42. 1. Peſach. fol. 110. 2. Kidduſhin, fol. 81. 1.

[f] In Miſn. Shebuot, c. 2. §. 2.

[g] Philo de Vita Moſis, l. 3. p. 681.

℣. 6. *Let Reuben live and not die*, &c.] As a tribe, continue and not be extinct, though they ſhould not excel becauſe of the ſin of their progenitor; and it may have a ſpecial regard to the preſervation of them, of their families on the other ſide *Jordan*, whilſt they paſſed over it with their brethren into *Canaan*, and of them in that expedition to help the other tribes in the conqueſt of the country and the ſettlement of them in it; which *Jacob* by a ſpirit of prophecy foreſaw, and in a prayer of faith petitioned for their ſafety: all the three *Targums* refer the words to a future ſtate, as a wiſh for them, that they might live and enjoy an eternal life, and not die the death of the wicked in the world to come; and which they call the ſecond death, and from whom the apoſtle *John* ſeems to have borrowed the phraſe, *Rev.* ii. 11. and xx. 6. and xxi. 8. *Reuben* ſignifies, *ſee the ſon*; and all that ſee the ſon of God in a ſpiritual manner, and believe in him with a true faith, as they live ſpiritually now, ſhall live eternally hereafter, and never die the ſecond or eternal death; on them that ſhall have no power, ſee *John* vi. 40. *and let* not *his men be few*; or, *though his men be few*, as biſhop *Patrick* chuſes to render the words, and as they will bear, ו *vau* being ſometimes ſo uſed, of which *Noldius* [h] gives inſtances; and the number of men in this tribe were but few in compariſon of ſome others; and ſo thoſe that ſee the ſon of God and believe in him are but a ſmall number; for all men have not faith.

℣. 7. *And this* is the bleſſing *of Judah*, &c.] Which follows; the ſame ſupplement of the words is made in the *Targums* of *Jonathan* and *Jeruſalem*; but *Aben Ezra* thinks, it refers to what goes before, that this, the ſame thing prayed for or propheſied of *Reuben*, belongs alſo to *Judah*, that he ſhould live and not die; it may be in the wars in which that tribe would be and was engaged: *and he ſaid, hear Lord, the voice of Judah*; in prayer, as all the *Targums* paraphraſe it, which was eminently fulfilled in *David*, *Aſa*, *Jehoſhaphat*, *Hezekiah*, and other kings, which were of this tribe; who, when in diſtreſs, lifted up their voice in prayer to God, and were heard and delivered, as the Lord's people in all ages are: *Judah* ſignifies profeſſing, confeſſing, praiſing, &c. this tribe was both a praying and praiſing people, as all good men be; they profeſs the name of the Lord, and their faith in him; they confeſs their ſins and unworthineſs; they praiſe the Lord for his mercies, temporal and ſpiritual, and pray to him for what they want; and their voice is heard with pleaſure and anſwered: particularly *Judah* was a type of Chriſt, who was of this tribe, and whoſe voice in prayer for his people, has been always heard: *and bring him unto his people*; in peace, often engaged in war, ſo all the *Targums*: and as it may refer to Chriſt his antitype, it may reſpect his incarnation, when he came to his own and was not received by them; and to his reſurrection from the dead, when he appeared to his diſciples, to their great joy; and to the miniſtry of the goſpel among the *Gentiles*, when to him was the gathering of the people; and will be further accompliſhed at the laſt day, when he ſhall return and appear to them that look for him, a ſecond time, without ſin unto ſalvation: *let his hands be ſufficient for him*; both to work with, and provide for themſelves all the neceſſaries of life, and to fight with their enemies, and defend themſelves againſt them; ſo Chriſt's hands have been ſufficient, or he has had a ſufficiency of power and ſtrength in his hands, to combat with and overcome all his and our enemies, to work out the ſalvation of his people, and to ſupply all their wants: *and be thou an help to him from his enemies*; which this tribe often experienced in their wars with their enemies, being very warlike and courageous, ſucceſsful and victorious, both before they had kings and in the ſeveral kings of their tribe, as *David*, *Jehoſhaphat*, and others; and was remarkably fulfilled in Chriſt, whoſe helper the Lord was as man and mediator, ſee *Iſ.* l. 7, 8, 9. and xlix. 8. no mention is made of *Simeon*, becauſe of the affair of *Baal Peor*, in which that tribe had a great concern, *Numb.* xxv. as *Aben Ezra* obſerves; or becauſe, according to *Jacob*'s prophecy, it was to be ſcattered in *Iſrael*; though the ſame is alſo ſaid of *Levi*, who yet is here bleſſed; rather therefore the reaſon is, becauſe *Simeon* had his inheritance in the midſt of the tribe of *Judah*, and ſo was bleſſed in it, ſee *Joſh.* xix. 1. thus the *Targum* of *Jonathan* expreſſes it here, "and he joined in his portion and in his bleſſing, "*Simeon* his brother;" ſome copies of the *Septuagint* verſion, as that in the king of *Spain*'s bible, make mention of him at the end of *Reuben*'s bleſſing, "and let *Simeon* be much in number."

℣. 8. *And of Levi he ſaid*, &c.] That is, *Moſes* ſaid of the tribe of *Levi*, as both the *Targums* of *Jonathan* and *Jeruſalem*: let *thy Thummim and thy Urim be with thy holy one*; with *Aaron*, as the ſame *Targums* interpret it, who was of the tribe of *Levi*, and was a holy good man, a ſaint of the Lord, as he is called, *Pſ.* cvi. 16. of the *Urim* and *Thummim*, which were with him and with every high-prieſt, ſee the note on *Exod.* xxviii. 30. and though they were not in uſe under the ſecond temple, yet had their fulfilment in Chriſt the antitype of *Aaron*, who may be chiefly here intended; who is after called the Lord's holy one, as he is, both as God and man, holy in both his natures, divine and human, and in his life and actions; and with him are the true *Urim* and *Thummim*, lights and perfections, the light of nature, grace, and glory, and all perfections both divine and human; ſee the note on the above place [i]: *whom thou didſt prove at Maſſah, and with whom thou didſt ſtrive at the waters of Meribah*; which, as it may reſpect *Aaron*, may be underſtood either of the Lord's proving him and contending with him, by ſuffering the children of *Iſrael* to murmur againſt him and *Moſes*, at the ſaid places; when, according to the three *Targums*, he ſtood in the temptation, and was perfect and found faithful; or of *Levi*, who with the reſt of the tribes, tried him, and ſtrove with him at the ſame places; though *Jarchi* ſays, they did not murmur with the reſt that murmured: as it may refer to Chriſt the antitype of *Levi*, the ſenſe is, that the Urim and Thummim ſhould be with the holy one, the Meſſiah, whom thou O *Levi*, with the reſt of the tribes, tempted and ſtrove with at the places mentioned; for it is expreſsly ſaid, they tempted the Lord, *Exod.* xvii. 7. and which is interpreted of Chriſt, 1 *Cor.* x. 9.

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[h] Concord. part. Ebr. p. 292.

[i] See a Sermon of mine on this text, called Levi's Urim and Thummim found with Chriſt.

℣. 9. *Who ſaid unto his father and to his mother, I have not ſeen him*, &c.] Which ſome underſtand of the high-prieſts who were of this tribe, and according to the law were not to defile themſelves, or mourn for a father or mother, *Lev.* xxi. 11. or rather as others, of their having no reſpect to them in judgment, but determining all cauſes that came before them, according to the law of God, and the rules of juſtice and equity, in the moſt impartial manner, without having any regard to the neareſt relations to them: with this compare what Chriſt the antitype of *Levi* ſays, in *Matt.* xii. 49, 50. *neither did he acknowledge his brethren, nor knew his own children*; had no reſpect to perſons in judgment, though ever ſo nearly related: many reſtrain this to the affair of the golden calf, when the tribe of *Levi* gathered together, girded their ſwords on their thighs, and ſlew every man his brother, companion, and neighbour, guilty of that idolatry, *Exod.* xxxii. 26, 27. *for they have obſerved thy word, and kept thy covenant*; the law of God, ſpoken by him, and had the nature of a covenant with the people of *Iſrael:* this the tribe of *Levi* obſerved, not only what reſpects the worſhip of God, and the contrary to it, idolatry, but all other moral and religious duties; Chriſt fulfilled the whole law, and did always and all things what pleaſed the Lord, *John* viii. 29.

℣. 10. *They ſhall teach Jacob thy ſtatutes, and Iſrael thy law*, &c.] The prieſts and *Levites*, being diſperſed among the ſeveral tribes, having cities in them allotted to them, taught the people the laws, ſtatutes, and ordinances of the Lord, moral, civil, and ceremonial, ſee *Mal.* ii. 6, 7. *they ſhall put incenſe before thee*; upon the altar of incenſe, which none but a prieſt might do, as the caſe of *Uzziah* ſhews; and which the *Jews* ſay[k], he might do but once: the ſame prieſt might not offer incenſe twice; a new prieſt was always employed: in this they were typical of Chriſt, the only interceſſor, who is always at the golden altar to offer up the prayers of all ſaints with his much incenſe, *Rev.* viii. 3, 4. *and whole burnt-offerings upon thine altar*; the altar of burnt-offering, typical of Chriſt, who is both altar, ſacrifice, and prieſt.

℣. 11. *Bleſs, Lord, his ſubſtance*, &c.] Which lay in tithes, firſt-fruits, *&c.* for the prieſts and *Levites* had no ſhare in the diviſion of the land; unleſs this can be underſtood of the cities and ſuburbs which were given them, or of houſes and fields devoted, which fell unto them, or rather of their cattle, for the uſe of which they had ſuburbs appointed them; for otherwiſe in huſbandry and merchandize they were not employed: ſome render it *an hoſt* or army[l], their ſervice being a militia or warfare, *Numb.* iv. 3. *Jarchi* refers this to the *Haſmonæans* or *Maccabees*, which were of this tribe: *and accept the work of his hands*; in offering incenſe and ſacrifices, and all other adminiſtrations of the office of prieſts and *Levites*; thus the righteouſneſs and ſacrifice of Chriſt are of a ſweet ſmelling ſavour, and very acceptable to God; and all the ſpiritual ſacrifices of the ſaints who are prieſts unto God, as of prayer and praiſe, are acceptable to him through Jeſus Chriſt: *ſmite through the loins of them that riſe againſt him*; ſuch as were the companies of *Korah*, *Dathan*, and *Abiram*; and in all ages faithful miniſters of the word meet with many enemies, whom they would not be able to withſtand were not the Lord to appear for them, and protect them from them, and ſmite them thoroughly: *and of them that hate them that they riſe not again*; deſtroying them with an utter deſtruction, ſo that they are not able to make any other efforts upon them; for ſuch who are enemies to the prieſts of the Lord, are enemies to him, and to true religion, enemies to God and Chriſt, to the law and to the goſpel, to the word of God and to the ordinances of it, and therefore to be ſeverely handled and thoroughly puniſhed: Chriſt's enemies ſhall all be ſubdued under him; ſee *Pſ.* cx. 1, 5, 6.

℣. 12. *And of Benjamin he ſaid*, &c.] The tribe of *Benjamin*, as the *Targums* of *Jonathan* and *Jeruſalem*; which is taken notice of next to *Levi*, becauſe, as the prieſthood was in the tribe of *Levi*, the temple in which the prieſts officiated was in the tribe of *Benjamin*, or near it; and is obſerved next but one to *Judah*, and before his elder brother *Joſeph*, becauſe his tribe lay between *Judah* and *Joſeph*, *Joſh.* xviii. 11. and *Levi* having no inheritance in the land: *the beloved of the Lord ſhall dwell in ſafety by him*; this is commonly underſtood of the tribe of *Benjamin*, beloved by the Lord, as the head of the tribe was by his father *Jacob*; the firſt king of *Iſrael*, being of that tribe, and the temple built in it, or on the edge of it, and its land the moſt fat and fertile of the land of *Canaan*, as *Joſephus*[m] obſerves; and may be ſaid to *dwell by him*, the Lord, becauſe the tabernacle of the Lord was ſo near that tribe, and ſo to dwell *in ſafety* under his protection, and which was the means of preſerving it from apoſtacy, when ten tribes revolted: though the Meſſiah may be intended, the ſon of God, and man of God's right hand, the antitype of *Benjamin*, the beloved of the Lord, and dear ſon of his love; his *Benjamin*, who is now in human nature exalted at his right hand: and this may denote his inhabitation in the fleſh, and dwelling by or near *Benjamin*, being born at *Bethlehem* in the tribe of *Judah*, bordering on *Benjamin*, and frequently had his abode in *Jeruſalem*, which was in the tribe of *Benjamin*, *Joſh.* xviii. 28. and where he was in ſafety amidſt his enemies, they not having power to lay hold on him until his hour was come: and the Lord *ſhall cover him all the day long*; for ever, as *Jarchi* notes, becauſe that after *Jeruſalem* was choſen, the divine majeſty dwelt in no other place: this may be underſtood either of the Meſſiah covering *Benjamin* and protecting him, as he is the covert of all his *Benjamites* and beloved ones, from all their enemies, from all evils and dangers, from all ſtorms and tempeſts, and every thing troubleſome and diſtreſſing, ſee *Iſ.* xxxii. 2. or the Lord's covering his beloved one the Meſſiah; as he did in his infancy, from the deſigns of *Herod* upon his life, and from the attempts of others before his time was come; he hid him in the ſhadow of his hand, *Iſ.* xlix. 2. *and he ſhall dwell between his ſhoulders*; either the Lord ſhall dwell between the ſhoulders of *Benjamin*; the temple in which the Lord dwelt was built on mount *Moriah*, in the tribe of *Benjamin*, in the higheſt part of his land, as *Jarchi* notes; the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe the words, "in his border the Shekinah (or the "glory of the Shekinah of the Lord) ſhall dwell," for if the temple was not within the tribe of *Benjamin*, yet it was certainly on the borders of it: or *Benjamin* ſhall dwell between the ſhoulders of the Lord, being bore up and ſupported by him: Chriſt dwells in the hearts of his people, and over them as an head, and they dwell upon his ſhoulders, on which the care and government of them lies, *Iſ* ix. 6. in the *Talmud*[n] this paſſage is applied to the days of the Meſſiah.

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[k] T. Bab. Yoma, fol. 26. 1.

[m] Antiq. l. 5. c. 1. §. 22.

[l] חילו copiis ejus, Junius & Tremellius; *vel* exercitibus ejus, Piſcator.

℣. 13. *And of Joſeph he ſaid,* &c.] The tribe of *Joſeph*, as the *Targums* of *Jonathan* and *Jeruſalem*: *bleſſed of the Lord* be *his land*; as the lands inherited by his ſons were extremely fruitful, the countries of *Gilead* and *Baſhan* by *Manaſſeh*, and the fields of *Samaria* by *Ephraim*: *Jarchi* ſays, "there was not in the inheritance of the tribes, a "land ſo full of all good things as the land of "*Joſeph*;" typical of the church of Chriſt, the antitypical *Joſeph*, which abounds with all good things through him, or of the better country in heaven: *for the precious things of heaven*; that is, the pleaſant, precious, and excellent fruits, produced by the influence of the heavens, particularly by ſhowers of rain which deſcend from thence; emblems of the grace of God, and goſpel of Chriſt, which bring ſpiritual bleſſings to the ſons of men on earth, and make them fruitful in every good word and work: *for the dew*; which deſcends alſo from heaven, and is of unſpeakable uſe to the fruits of the earth, and is ſometimes uſed as an emblem of the favour and goodneſs of God to his people, *Hoſ.* xiv. 5. *and for the deep that coucheth beneath*; that is, beneath the earth, and breaks out upon it, and waters it, and makes it fruitful, which happineſs the land of *Joſeph* had, as well as the rain and dew of heaven: this is to be underſtood of ſprings and fountains that flow out of the earth to the enriching of it; and ſo the *Targums* of *Jonathan* and *Jeruſalem* paraphtaſe the words, and may be applied to Chriſt and to his goſpel, *Cant.* iv. 15. *Iſ.* xii. 3. *Joel*, iii. 18.

℣. 14. *And for the precious fruits* brought forth *by the ſun*, &c.] Which has a wonderful influence upon many, and moſt of the fruits of the earth, to produce them out of their ſeeds in it, to bring them forward, to ripen and perfect them, and to make them rich and excellent. *Jarchi* ſays, "the land of *Joſeph* lay open to the ſun, and it ſweetened the fruits of it;" it meliorated them, and made them more valuable; and this is ſpiritually true of Chriſt the ſun of righteouſneſs, to whoſe influence are owing the bleſſings of grace, redemption, peace, pardon and juſtification, and the graces of the Spirit, faith, hope and love, and by what believers are filled with, the fruits of righteouſneſs, ſee *Mal.* iv. 2. *Phil.* i. 11: *and for the precious things put forth by the moon*; the fruits which the moon helps forward by its coolneſs and moiſture; and thoſe the above *Jewiſh* writer ſays are cucumbers and gourds; and as various creatures are affected by the moon, it is obſerved by a naturaliſt[o], that onions, when the moon waxes old, increaſe, and flag when it is young; and *Pliny* ſays[p], that at the increaſe of the moon all ſort of corn grows bigger and larger; but a late learned writer[q] remarks, that though upon the preſſure of the moon on the globe many things depend, as the ebbing and flowing of the ſea, epileptic and convulſive paroxyſms, yet it does not appear that this preſſure exerts its power on plants, ſo as to thruſt them forth, and therefore thinks this reſpects the ejection or protruſion of monthly fruits; for the word here uſed is in the plural number, and ſignifies *months*; and ſo *Onkelos* paraphraſes the words, "it produces precious "fruits at the beginning of every month;" or ripe fruit at the beginning of every month, as the *Targums* of *Jonathan* and *Jeruſalem*; for the ſpiritual meaning, ſee *Rev* xxii. 2.

℣. 15. *And for the chief things of the ancient mountains*, &c.] Which were from the beginning of the world, and for which the land, poſſeſſed by the children of *Joſeph*, *Manaſſeh* and *Ephraim*, were famous; as the mountains of *Gilead* and *Baſhan*, inherited by the former, and mount *Ephraim*, and the mountains of *Samaria* by the latter; which produced, beſides great quantities of graſs and corn, alſo vines, figs, olives, *&c.* *and for the precious things of the laſting hills*; which will endure as long as the world, the ſame as before in other words; and which precious things may be emblems of the ſpiritual bleſſings of grace, provided in an everlaſting covenant, and given to Chriſt for his people before the world began, or any mountains and hills were formed, and which are as laſting and as immoveable as they are; ſee *Prov.* viii. 22, &c. *Iſ.* liv. 10. 2 *Tim.* i. 9. *Eph.* i. 3.

℣. 16. *And for the precious things of the earth, and fulneſs thereof*, &c.] Corn of all ſorts produced out of the earth, and graſs that grows out of it, and cattle that feed upon it; for all which ſome part of the land of *Joſeph*, particularly *Baſhan*, was famous; as for the oaks that grew on it, ſo for the paſturage of it, and the cattle it bred, ch. xxxii. 14. ſee *Pſ.* xxii. 12. *and for the good-will of him that dwelt in the buſh*; the angel of the Lord, the Word and Son of God, who appeared to *Moſes* in the buſh, and made himſelf known as the God of *Abraham*, *Iſaac* and *Jacob*; and expreſſed his good-will to *Iſrael*, by ſending *Moſes* to deliver them out of their bondage: and the favour and good-will of the ſame divine perſon is here wiſhed for, and which has appeared in his aſſumption of human nature, obedience, ſufferings and death, *Luke* ii. 14. The buſh was an emblem of *Iſrael*, and the ſtate they were then in, and of the church of Chriſt; of which ſee the note on *Exod.* iii. 2. and where Chriſt may be ſaid to dwell, as he did among men, when he was made fleſh, and does dwell in the midſt of his churches, and in the hearts of his people by faith: *let* the bleſſing *come upon the head of Joſeph*; that is, in all things, as *Onkelos*; or all theſe bleſſings, as the *Targums* of *Jonathan* and *Jeruſalem*; all before mentioned, let them come openly and viſibly, and in great plenty upon the poſterity of *Joſeph*, who was a type of Chriſt, the head of the righteous, on whom all the bleſſings of grace are, and from whom they deſcend to all his ſpiritual offspring, *Prov.* x. 6. *Eph.* i. 3. *and upon the top of the head of him* that was *ſeparated from his brethren*; when he was ſold by them into *Egypt*; the *Targums* of *Jonathan* and *Jeruſalem* are, "and was ſhining in the glory of "his brethren;" that is, when he was a ruler in *Egypt*, and had honour from his brethren there, and was beautiful and glorious among them, as a *Nazarite*, as the word here uſed ſignifies, ſee *Lev.* iv. 7. and may be applied to Chriſt, who was choſen from among the people, and ſeparated from ſinners, and called a *Nazarene*, *Pſ.* lxxxix. 19. *Heb.* vii. 26. *Matt.* i. 23.

℣. 17. *His glory* is like *the firſtling of his bullock*, &c.] Such as were in *Baſhan*, a country poſſeſſed by the poſterity of *Joſeph*, ſee *Pſ.* xxii. 12. *Amos* iv. 1. and ſo might be called *his*. A bullock, or a young bull, was reckoned both comely and majeſtic;

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[n] T. Bab. Zebachim, fol. 118. 2.

[o] Dalecamp. in Plin. Nat. Hiſt. l. 2 c. 41.

[p] Nat. Hiſt. l. 18. c 30.

[q] Scheuchzer. Phyſic. Sacr. vol. 3. p. 437.

jeſtic; ſo *Menis* or *Mnevis*, king of *Egypt*, preferred a bull above all animals to be worſhipped, becauſe the moſt beautiful of all, as *Ælianus* [w] relates; and *Aſtarte*, according to *Sanchoniatho* [x], put a bull's head upon her own, as a ſign of royalty or kingly power. The *Targums* of *Jonathan* and *Jeruſalem* refer this to the birth-right which belonged to *Reuben*, and was taken from him, and given to *Joſeph*, ſee 1 *Chron*. v. 2. Some will have *Joſhua* intended by the firſtling of his bullock, ſo *Jarchi*; who was of the tribe of *Ephraim*, and ſo famous for his ſtrength and courage, his warlike exploits and victories, and the glory, honour and renown he obtained; and who was a type of Chriſt, the firſt and only-begotten Son of God, the brightneſs of his Father's glory, and the expreſs image of his perſon; this is applied to the Meſſiah in ſome ancient *Jewiſh* writings [y]: *and his horns* are like *the horns of unicorns*; of the *Monoceros* or *Rhinoceros*; and as the ſtrength of theſe creatures, as of others, lies in their horns, theſe are figures of the power and ſtrength of the tribes of *Ephraim* and *Manaſſeh*, the ſons of *Joſeph*; ſee *Numb*. xxiii. 22. *with them he ſhall puſh the people together to the ends of the earth*; not to the ends of the world, as if the poſterity of *Joſeph* ſhould carry their conqueſts, and ſpread their dominion over all people to the ends of the world, as the *Targum* of *Jonathan* ſuggeſts; but to the ends of the land of *Canaan*, which was done by *Joſhua*, when he ſmote one and thirty kings of that country. The word *puſh* is uſed in alluſion to the horns of creatures, with which they puſh, drive away from them, or hurt and deſtroy thoſe that annoy them: *and they* are *the ten thouſands of Ephraim, and they* are *the thouſands of Manaſſeh*; tho' *Manaſſeh* was the eldeſt ſon of *Joſeph*, fewer are aſcribed to him than to *Ephraim* the younger, according to *Jacob*'s prediction, *Gen*. xlviii. 19. This has been in a ſpiritual ſenſe verified in Chriſt, the antitype of *Joſeph*, the horn of ſalvation, who by his great ſtrength has vanquiſhed all his, and the enemies of his people, and even ſpoiled principalities and powers.

℣. 18. *And of Zebulun he ſaid*, &c.] The tribe of *Zebulun*, as the *Targums* of *Jonathan* and *Jeruſalem*, with whom *Iſſachar* is joined, they being brethren, and of the ſame mother as well as father; though *Zebulun* the youngeſt, is ſet before *Iſſachar* the elder, as in *Jacob*'s bleſſing, *Gen*. xlix 13, 14. *rejoice Zebulun in thy going out*; in their going out to ſea, to merchandiſe, to traffick in foreign parts, it being a maritime tribe, ſee *Gen*. xlix. 19. and ſo are called upon to rejoice and be thankful for their ſafe preſervation on the ſeas, and ſucceſs in trade; and to this ſenſe are the paraphraſes of *Jonathan* and *Jeruſalem*: though *Onkelos* interprets it of their going out to war againſt their enemies, and certain it is that they were alſo a warlike as well as a ſeafaring tribe; ſee *Judg*. v. 18. *and Iſſachar in thy tents*; being a tribe that ſtayed at home, and attended to huſbandry, and dwelt in tents, to take care of and feed their cattle; in doing which they ſhould be proſperous, and have occaſion to rejoice, and be thankful to the Lord: though the *Targums* of *Jonathan* and *Jeruſalem* carry it to a different ſenſe, to their ſchools, in which they dwelt; this tribe being, as ſuppoſed, a learned tribe, ſtudious in the law; which is gathered from 1 *Chron*. xii. 32.

℣. 19. *They ſhall call the people unto the mountain*, &c.] To the mountain of the houſe of the ſanctuary, as all the three *Targums*; to the temple built on a mountain, which *Moſes* by a ſpirit of prophecy foreſaw would be, to which the tribes of *Zebulun* and *Iſſachar* would not only come up themſelves, though at the more diſtant parts of the land; but call and urge others, both *Iſraelites* and *Gentiles*, to do the ſame, partly by their example, and partly by perſuaſions and arguments; not the tribes of *Iſrael* that lay neareſt them only, but the heathens, the *Tyrians* and *Sidonians*, on whom they bordered, and the *Gentiles* in *Galilee* of the *Gentiles*, which were neighbours to them; a like inſtance ſee in *Iſ*. ii. 2, 3. and perhaps this may have reſpect to the times of *Chriſt* and his apoſtles, and to their being in thoſe parts where the goſpel was preached, and many people were called, *Matt*. iv. 13—16. *there they ſhall offer ſacrifices of righteouſneſs*; or true ſacrifices, as the *Targums* of *Jonathan* and *Jeruſalem*, in oppoſition to illegitimate ones, which were not according to the law, that had blemiſhes and defects in them, and to ſuch as were gotten by robbery, or in an unlawful way; and may ſignify all righteous actions and good works done in faith, and from right principles, though not to be depended upon for a juſtifying righteouſneſs before God; and all ſpiritual ſacrifices, eſpecially the ſacrifices of praiſe for all bleſſings, and particularly for the righteouſneſs of *Chriſt*; and theſe are to be offered in the church of God, and upon the altar, which ſanctifies every gift, and from whence they come up with acceptance to God: *for they ſhall ſuck of the abundance of the ſea*; get a great deal of riches by trading at ſea, and therefore under great obligations to offer ſacrifices to the Lord, by whom they were proſpered: *and of the treaſure hid in the ſand*; as gold and ſilver, pearls and corals, and the like, extracted from thence; or riches buried there through ſhipwrecks; or it may deſign the great wealth and riches they got by glaſs made of ſand, taken out of the river *Belus*, which waſhed the coaſt of the tribe of *Zebulun*, as many hiſtorians relate [z].

℣. 20. *And of Gad he ſaid*, &c.] The tribe of *Gad*, as the *Targums* of *Jonathan* and *Jeruſalem*: *bleſſed* be *he that enlargeth Gad*; that is, the Lord, to whom the praiſe and glory were to be given, who had appointed to *Gad* a large inheritance on the other ſide *Jordan*, and had ſettled him in it, and which became larger by the conqueſt of the *Hagarites*, and others, 1 *Chron*. v. 18—22. *he dwelleth as a lion*; bold and courageous, ſecure, and without fear of any of his enemies, though near him, on his borders, as the *Moabites* and *Ammonites* were; of the ſame ſpirit and temper were the men of the tribe of *Gad* in the times of *David*, 1 *Chron*. xii. 8. *and teareth the arm with the crown of the head*; at once, juſt as a lion tears its prey; which figurative phraſes are expreſſive of this tribe conquering and deſtroying ſtrong and mighty men, ſignified by the *arm*, in which the ſtrength of a man lies, and of kings and governors, pointed at by the *crown of the head*, as the *Targums* of *Onkelos* and *Jonathan*; which was done in the times of *Joſhua*, when with and under him they ſubdued and deſtroyed,

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[w] [illegible] Animal. l. 11. c. 10.

[x] Apud Euſeb. Evangel. Præpar. l. 1. p. 38.

[y] Zohar in Num. fol. 10[illegible] in Deut. fol. 117. 3. & 118. 3. Bereſhit Rabba, fol. 66. 2.

[z] Strabo. Geograph. l. 16. p. 521. [illegible] Hiſt. l. 5. c. 19. Tacit. Hiſt. l. 5. c. 7.

ſtroyed the kings and princes of the land of *Canaan.*

℣. 21. *And he provided a firſt part for himſelf,* &c.] That is, the portion of the land of *Sihon* and *Og,* as *Jarchi* rightly interprets it; which was the beginning or firſt-fruits of the ſubduing of the land that was promiſed; this he looked at, choſe, and deſired it as his inheritance, *Numb.* xxxii. 1, 2. *becauſe there in a portion of the law-giver was he ſeated*; or in the portion and part of the inheritance of *Iſrael,* was he placed by *Moſes* the law-giver, according to the will of God; or becauſe there were in it palaces and towers of great perſonages, law-givers, kings, and princes, well covered and ſtrongly fortified; or here he was *hid,* or *protected,* i. e. their families, wives, and children, whilſt they aſſiſted their brethren in ſubduing *Canaan: and he came* with *the heads of the people*; either *to* them, to *Moſes, Eleazar,* and the ſeventy elders, and the heads of the tribes of *Iſrael,* to aſk leave to have his part and portion on the other ſide *Jordan,* or *with* them, as we ſupply it; came with them over *Jordan* armed, to aſſiſt in the conqueſt and ſubduing of the land of *Canaan: he executed the juſtice of the Lord, and his judgments with Iſrael*; that is, either he juſtly and truly fulfilled all his promiſes and engagements, on condition of which he was placed on the other ſide; or he, together with the reſt of the *Iſraelites,* executed the righteous judgment of God upon the *Canaanites,* in the expulſion and deſtruction of them.

℣. 22. *And of Dan he ſaid,* &c.] Of the tribe of *Dan,* as the *Targums* of *Jonathan* and *Jeruſalem: Dan* is *a lion's whelp*; or like one for boldneſs, ſtrength, and courage; and was verified in *Samſon,* who was of this tribe; who when a young lion roared againſt him, the ſpirit of the Lord came on him, and he tore it to pieces, *Judg.* xiv. 5, 6. *he ſhall leap from Baſhan*; not *Dan,* for he was ſeated far from that country; but the ſenſe is, he was like to a young lion for its ſtrength, when it leaps from *Baſhan,* as *Aben Ezra* rightly explains it. *Baſhan* was a mountain in which lions haunted, and from whence they might be ſaid to leap, as they do when they ſeize on their prey: it may have ſome reſpect to the leap of the *Danites* from the north-weſt part of the land of *Iſrael,* where they were ſettled, but was not ſufficient for them, to the north-eaſt of it, when they went againſt *Leſhem,* and took it, and called it *Dan*; ſee *Joſh.* xix. 47.

℣. 23. *And of Naphtali he ſaid,* &c.] The tribe of *Naphtali,* as the *Targums of Jonathan* and *Jeruſalem: O Naphtali ſatisfied with favour*; with the favour of men, which to have is a great bleſſing; and as he gave goodly words to others, he had the good word of others, *Gen.* xlix. 21. and with the favour of God, as the next clauſe ſhews; which is the greateſt bleſſing of all, and is ſpecial and peculiar, free and ſovereign, and the ſource of all bleſſings, temporal and ſpiritual; and to be full of this, and ſatisfied of an intereſt in it, is the higheſt of enjoyments; and nothing is of a more ſatisfying nature, it is a feaſt of itſelf; ſee *Pſ.* lxiii. 3, 5. *and full with the bleſſing of the Lord*; as ſuch muſt needs be who are full of, and ſatisfied with the favour, good-will, and love of God; for they are filled with all ſpiritual bleſſings, with all the bleſſings of grace, which ſpring from his free favour, as pardon of ſin, a juſtifying righteouſneſs, adoption, ſanctifying grace, a right and title to eternal life. This may have reſpect to the temporal happineſs of this tribe, which had a remarkable ſhare in the favour and good-will of God, and in the bleſſings of his goodneſs. *Strabo* [a], an heathen writer, ſpeaking of this part of the land of *Judea,* ſays it was a happy and fruitful country, bearing all manner of fruit; in this tribe was the fruitful country of *Geneſaret,* full of delightful gardens and fields, which lay along by a lake of that name, frequently mentioned in the new teſtament; which country *Joſephus* ſays [b] one may call the ambition of nature; and the *Targum* of *Jonathan* has it, "ye ſhall be full of the fruits of the valley of *Geneſaret*;" and particularly this country was favoured with the preſence of our Lord *Jeſus Chriſt*; ſee *Matt.* iv. 13, 14. and ix. 1. and xi. 23. *poſſeſs thou the weſt and the ſouth*; not the weſt and ſouth of the land of *Iſrael*; for according to *Joſephus* [c] this tribe lay to the eaſt and north of it, juſt the reverſe; and it is plain from *Joſh.* xix. 34. that it had *Aſher* on the weſt, and *Zebulun* on the ſouth; wherefore ſome underſtand this of the commodities this tribe was ſupplied with, as through the tribe of *Aſher* on the weſt, on which thoſe trading cities *Tyre* and *Sidon* bordered; and through *Zebulun* on the ſouth, which was near the ſea, and was given to navigation and trade: though it ſhould be obſerved that the word for *weſt* ſignifies the *ſea* [d]; and intends not the *Mediterranean* ſea, which this tribe did not reach; but the ſea of *Tiberias* and *Geneſaret,* as all the *Targums* explain it; and *Bochart* [e] obſerves, that the portion of *Naphtali* reached from the ſouth of the city of *Dan* to the ſea of *Tiberias*; ſo that the ſouth is obſerved with reſpect to *Dan* laſt mentioned, and the weſt or ſea to the ſea of *Tiberias.*

℣. 24. *And of Aſher he ſaid,* &c.] The tribe of *Aſher,* as the *Targums* of *Jonathan* and *Jeruſalem: let Aſher be bleſſed with children*; with large numbers, as it appears this tribe was, having in it 53,400 men of war, *Numb.* xxvi. 47. It was eſteemed a great bleſſing to have many children, *Pſ.* cxxviii. 3, 4. or *above the children*; above or more than the reſt of the children of *Jacob*; ſee *Luke* ii. 36, 38. *Jarchi* obſerves, that he had ſeen in a book called *Siphri,* that there was none in all the tribes bleſſed with children as *Aſher,* but not known how: *let him be acceptable to his brethren*; either for his excellent bread, and royal dainties, *Gen.* xlix. 20. or for the goodneſs of his olives and oil, and for the braſs and iron found in this tribe as follows; or, as ſome ſay, becauſe of his children, his daughters being very beautiful: *and let him dip his foot in oil*; have ſuch plenty of it, that if he would he might dip or waſh his feet in it; and it was uſual not only to anoint the head, but the feet [f] alſo with oil, *Luke* vii. 46.

℣. 25. *Thy ſhoes* ſhall be *iron and braſs,* &c.] Either they ſhould have ſuch an abundance of theſe metals, that they could if they would have made their ſhoes of them; but that is not uſual; though it is ſaid of *Empedocles* [g] the philoſopher, that he wore ſhoes of braſs, which was very ſingular; and ſome think that this tribe, becauſe of the abundance of theſe metals, uſed to ſtick their ſhoes with iron and braſs nails at the bottom of them, as country people, ſoldiers, and travellers in various nations

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[a] Geograph. l. 16. p. 519.

[b] De bello Jud. l. 3. c. 9. §. 8.

[c] Antiqu. l. 5. c. 1. §. 22.

[d] ים mare, Montanus, V. L. Cocceius.

[e] Hierozoic. par. 1. l. 3. c. 18. col. 898.

[f] Vidimus etiam veſtigia pedum tingi, Plin. Nat. Hiſt. l. 13. c. 3. Vid. Dalecamp. Not. in ib.

[g] Laert. in vit. Empedocl. l. 8. p. 613. Ælian. Var. Hiſt. l. 12. c. 32.

nations do; but the true ſenſe ſeems to be, that the land that fell to this tribe, and on which they trod, ſhould yield much iron and braſs; as in *Carmel*, a mountain on the borders of it, braſs was taken, as ſays *Heſychius*; and *Zidon* is by *Homer*[i] ſaid to abound with braſs, which belonged to this tribe; and *Sarepta*, another city in it, had its name from צרף, which ſignifies to melt, from the melting of theſe metals in it; ſee *Deut.* viii. 9. though ſome *Jewiſh* writers take the ſenſe to be, that the land of *Aſher* was ſo ſtrongly fortified as if it had been encloſed with walls of braſs and iron, or the gates of its cities were ſhut up with bolts and bars of iron and braſs, as *Jarchi*, *Kimchi*, and *Ben Melech* obſerve; ſo the *Arabic*: *and as thy day ſo ſhall thy ſtrength* be; the ſame in old age, as in youth; which is the ſenſe of the *Latin Vulgate* verſion, and all the *Targums*; ſuch were the vigour and ſtrength of *Moſes* himſelf, ch. xxxiv. 7. and ſo may denote a renewal of youth, like that of eagles; and in a ſpiritual ſenſe, a revival of the graces of the Spirit of God, as to the exerciſe of them, and an increaſe of ſpiritual ſtrength, ſo that the inward man is renewed day by day; and may alſo denote ſuch a meaſure of ſtrength given, as is proportioned to the events that daily befal, or to the ſervices and ſufferings men are called unto; ſee 1 *Cor.* x. 13. 2 *Cor.* iv. 16. and xii. 9, 10.

℣. 26. There is *none like unto the God of Jeſurun*, &c.] Or *Iſrael*, as all the three *Targums*; for this is one of the names of the people of *Iſrael*; ſee the note on ch. xxxii. 15. and the Lord was their God in a ſpecial ſenſe, having choſen, redeemed them, and made a covenant with them; and there is no God like him for the perfections of his nature, his purity and holineſs, his goodneſs, wiſdom, power, faithfulneſs, &c. and for the wonderful works of nature, providence, and grace, done by him; and for the bleſſings of goodneſs, temporal and ſpiritual, he beſtows on men. The tribes being particularly bleſſed, the whole body of the people are pronounced happy, and whoſe happineſs is enlarged on in this and the following verſes: who *rideth upon the heaven* in *thy help*, *and in his excellency on the ſky*; which he has the ſovereign rule and diſpoſal of, and can and does diſpoſe of all the artillery therein, as illuſtrious proofs of his glory and excellency, and for the help of his people, and the deſtruction of their enemies; as when he ſent forth hail, thunderings, and lightenings, upon the *Egyptians*, and frightened them; and caſt down hail-ſtones upon the *Canaanites*, and ſlew many of them; and when the ſtars in their courſe fought againſt *Siſera*; ſee *Pſ.* lxviii. 4, 33, 34.

℣. 27. *The eternal God* is thy *refuge*, &c.] God is eternal, from everlaſting to everlaſting; the antient of days, before all things, and all time; which is, and was, and is to come: the ſame is true of *Chriſt*, who is the everlaſting Father, or Father of eternity, the true God, and eternal life; as appears from his nature, having the whole fulneſs, all the perfections of deity in him; from his office, as mediator, in which he was ſet up from everlaſting; from his concern in eternal election, in the everlaſting covenant, and in the creation of all things out of nothing: and he is the refuge of his people, the antitype of the cities of refuge, to whom ſinners, under a ſenſe of ſin, flee for refuge; and where they are ſafe from avenging juſtice, the wrath of God, the condemnation of the law, everlaſting ruin and deſtruction, or the ſecond death; or their *manſion*, or *dwelling place*[k]; which he has been in all generations, as *Moſes* alſo ſays, *Pſ.* xc. 1, 2. Such is *Chriſt* to his people, who dwelt ſecretly in him from everlaſting, being choſen in him, and given to him; and openly in converſion, where they dwell as in a ſtrong hold, ſafely, quietly, comfortably, and pleaſantly: *and underneath* are *the everlaſting arms*; that is, of God, which are the ſupport of his people, and their protection, ſafety, and ſecurity; ſuch as the arms of his everlaſting love, which encircle them, and compaſs them about as a ſhield; his everlaſting covenant, which is immoveable, and in which they ever remain; eternal redemption and ſalvation; wrought out by *Chriſt*, which ſecures them from deſtruction; and everlaſting power, by which they are kept and preſerved as in a garriſon; and everlaſting conſolation, which flows from all this: and ſo the arms of *Chriſt*, or his almighty power, are under the world, to uphold it in being; and under his church, to ſupport it, on whoſe ſhoulders the government of it is; and under particular believers, whom he carries in his arms, embraces in his boſom, bears them up under all their afflictions and temptations, trials and exerciſes; nor will he ever ſuffer them to drop out of his arms, or to be plucked from thence: *and he ſhall thruſt out the enemy from before thee*; the *Canaanites* out of the land of *Canaan*, to make room for *Iſrael*, which he was juſt about to do, and quickly did. In like manner, *Chriſt* thruſts out *Satan* and the ſpiritual enemies of his people, whom to diſpoſſeſs is a work of mighty power; and not only ſo, but gives orders to deſtroy them, and does deſtroy them, and makes his people more than conquerors over them: *and ſhall ſay, deſtroy them*; the *Canaanites*; to do which the people of *Iſrael* had an order from the Lord, *Deut.* vii. 1, 2.

℣. 28. *Iſrael then ſhall dwell in ſafety alone*, &c.] The *Canaanites* being thruſt out of their land, and *Iſrael* put into the poſſeſſion of it, ſhould dwell in ſafety, or *confidently*[l]; without fear of enemies, though ſurrounded with them on all hands; and though alone, a ſeparate people, diſtinct from all others their neighbours round about them; ſee *Numb.* xxiii. 9. So the ſpiritual *Iſrael* dwell in the eternal God, their manſion, or dwelling-place; in *Chriſt*, their rock; and in a ſtrong city, the church, where they are in the utmoſt ſafety. God is all around them; *Chriſt* is their refuge, ſtrong-hold, and tower; the holy Spirit in the midſt of them is mighty; angels are their guardians, and the church their ſtrong city, whoſe walls and bulwarks are ſalvation: here they dwell confidently and ſecurely; though they have ſometimes their fears, they have no juſt reaſon for them; and when faith is in exerciſe, are free from them, caſting all their care on the Lord, and having confidence in him; where they are alone, not ſolitary; all the three divine perſons dwell with them, and alſo angels and ſaints their fellow-citizens; but independent of others, having large proviſions in *Chriſt*, in the covenant, and in the houſe of God; and are a ſeparate and diſtinct people now, and will be to all eternity; ſee the note on *Numb.* xxiii. 9. *the fountain of Jacob ſhall be upon a land of corn and wine*; that is, the *Iſraelites* that ſpring from *Jacob*, as ſtreams of water

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[i] Odyſſ. 15. l. 424.

[k] מענה habitaculum, V. L. Pagninus, Montanus, Piſcator, Cocceius.

[l] בטח confidenter, V. L. Pagninus, Montanus, Vatablus; ſecure, Junius & Tremellius, Piſcator, Cocceius.

ter from a fountain; ſee *Iſ.* xlviii. 1. theſe ſhall be or dwell upon the land of *Canaan*, a land abounding with corn and wine, and all good things, ch. viii. 7, 8, 9. or *in* or *by the fountain of Jacob*[m]; in a well-watered land, there they ſhould dwell. So the ſpiritual *Iſrael* of God dwell in and by *Chriſt*, the fountain of gardens, the well of living waters, of life and ſalvation, in whom all fulneſs of grace dwells for their ſupply: or *the eye of Jacob*[n] is or ſhall be on a land, &c. that is, the *Iſraelites* had their eye on the good land of *Canaan*, and would quickly not only be in ſight, but in poſſeſſion of it. Every true *Iſraelite* has a ſpiritual eye, which is the eye of faith, the evidence of things not ſeen, which looks to and upon that better country, the land afar off, heaven and eternal happineſs, and expects and waits for the full enjoyment of it: *alſo his heavens ſhall drop down dew*; the heavens over the land of *Canaan* ſhould drop down dew upon it, and make it fruitful to bring forth corn and wine, which was *Jacob*'s bleſſing, *Gen.* xxvii. 28. Thus the Lord in the heavens drops down the dew of grace, and the bleſſings of it, upon his people, which make them revive as the corn, and grow as the vine; and *Chriſt*'s heavenly miniſters drop the dew of goſpel-doctrine upon them, to the great refreſhment of them, ch. xxxii. 3. *Hoſ.* xiv. 5, 6, 7.

℣. 29. *Happy* art *thou*, O *Iſrael*, &c.] This is the concluſion of the bleſſing on *Iſrael* ſummed up in a few words; they having God to be their God, and having ſo many good things promiſed them, and in ſight of them; being now got through the wilderneſs, and on the borders of the land of *Canaan*; as all ſuch muſt be happy, whoſe covenant-God is the Lord; ſince they muſt be beloved of him, choſen by him, and bleſſed with all ſpiritual bleſſings; and in the faith, hope, and view of eternal happineſs: *who* is *like unto thee?* for an intereſt in the favour of God, for a ſhare in the bleſſings of goodneſs, for a good God, a good land, and good laws; for wiſdom and knowledge, for riches and honour, for holineſs and happineſs: *a people ſaved by the Lord*; redeemed by him out of *Egypt*, preſerved in the wilderneſs, ſaved from many dangers and enemies, and now brought near to the land of *Canaan*. The *Targum* of *Jonathan* is, "ſaved or redeemed in the name of the Word of the Lord;" by whom the ſpiritual *Iſrael* of God are redeemed from all their ſins, from the curſes of the law, and out of the hand of all their enemies; and are and will be compleatly ſaved in ſoul and body, with an everlaſting ſalvation: *the ſhield of thy help*; that is, the Lord, by whom they are ſaved; he is the ſhield that protects them; the ſhield of faith and of ſalvation, which faith lays hold on and makes uſe of for its defence, and who is the help of his people in all times of trouble: *and who* is *the ſword of thy excellency*; to deſtroy their enemies, and whereby they would be raiſed to that excellency and glory they were in the land of *Canaan*: *and thine enemies ſhall be found liars unto thee*; who threatened what they would do unto them, but were not able; or *ſhall lie unto thee*[o], be in ſuch dread and fear as to tell lies to ſave themſelves, and pretend to be what they were not, as the *Gibeonites* did, of whom *Jarchi* interprets this paſſage: *and thou ſhalt tread upon their high places*; be poſſeſſed of their cities and fortreſſes, built on an eminence; ſee ch. xxxii. 13. all the three *Targums*, and ſo *Jarchi*, interpret it, of treading on the necks of their kings, which was fulfilled, *Joſh.* x. 24.

CHAP. XXXIV.

THIS chapter informs us of *Moſes* going up to the top of *Piſgah*, where he was ſhewn the whole land of *Canaan*, ℣. 1—4. of his death, burial, and age, ℣. 5, 6, 7. of *Iſrael*'s mourning for him, and the time of it, ℣. 8. of his ſucceſſor *Joſhua*, ℣. 9. and of the character of *Moſes*, to whom no prophet was to be compared, ℣. 10—12.

℣. 1. *And Moſes went up from the plains of Moab*, &c.] Where the *Iſraelites* had lain encamped for ſome time, and where *Moſes* had repeated to them the law, and all that is contained in this book of *Deuteronomy*; and after he had read to them the ſong in ch. 32. and had bleſſed the ſeveral tribes, as in the preceding chapter: at the command of God he went up from hence, *unto the mountain of Nebo, to the top of Piſgah, that is over-againſt Jericho*; *Nebo* was one of the mountains of *Abarim*, which formed a ridge of them, and *Piſgah* was the higheſt point of *Nebo*, and this was over-againſt *Jericho* on the other ſide *Jordan*, ſee ch. xxxiii. 49. hither *Moſes* went, to the top of this high mountain, for aught appears, without any ſupport or help, his natural force not being abated, though 120 years old; and hither he ſeems to have gone alone, though *Joſephus*[p] and the *Samaritan* chronicle[q] ſay, *Eleazar*, *Joſhua*, and the elders of *Iſrael* accompanied him: *and the Lord ſhewed him all the land of Gilead, unto Dan*; the Word of the Lord, as the *Targum* of *Jonathan*, who appeared to him in the buſh, ſent him to *Egypt*, wrought miracles by him there, led him and the people of *Iſrael* through the *Red-ſea* and wilderneſs, and brought them to the place where they now were: and though the eye of *Moſes* was not become dim, as was uſual at ſuch an age he was of, yet it can hardly be thought it ſhould be ſo ſtrong as to take a diſtinct view of the whole land of *Canaan*, to the utmoſt borders of it: no doubt but his natural ſight was wonderfully ſtrengthened and increaſed by the Lord, by whom he was directed firſt to behold the land of *Gilead* on that ſide of *Jordan* where he was, and which was the poſſeſſion of the two tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*; and then he was directed to look forward to the land of *Canaan* beyond *Jordan*, to the northern part of it; for *Dan* is not the tribe of *Dan*, but a city of that name, formerly *Leſhem*, which the *Danites* took, and lay the fartheſt north of the land, hence the phraſe *from Dan to Beerſheba*, ſee *Joſh.* xix. 47. this city is ſo called by anticipation: *Aben Ezra* thinks *Joſhua* wrote this verſe by a ſpirit of prophecy; and it is very likely the whole chapter was written by him, and not the eight laſt verſes only, as ſay the *Jewiſh* writers: this view *Moſes* had of the good land a little before his death, may be an emblem of that ſight believers have by faith, of the heavenly glory, and which ſometimes is the cleareſt when near to death; this ſight they have not in the plains of *Moab*, in the low eſtate of nature, but in an exalted ſtate of grace, upon and from off the rock of Chriſt, in the mountain of the church of God, the word and ordinances being often the means of it; it is a ſight by faith, and is of the Lord, which he gives, ſtrengthens, and increaſes, and ſometimes grants more fully a little before death.

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[m] Fonte Jahakobi, Junius & Tremellius; apud fontem Jacobi Cocceius.

[n] עין יעקב oculus Jahakob, V. L. Tigurine verſion, Pagninus, Montanus, Munſter.

[o] יכחשו mentientur, Montanus, Tigurine verſion; mentiuntur, Cocceius.

[p] Antiq. l. 4. c. 8. §. 48.

[q] Apud Hottinger. Smegma, l. 1. c. 8. p. 456.

℣. 2. *And all Naphtali,* &c.] Which lay in the northern part of the land, and where was *Galilee* of the *Gentiles*, and ſo he had a ſight of all that country moſt frequented by the Meſſiah when come, ſee *Matt.* iv. 13, 14, 15. *and the land of Ephraim and Manaſſeh*; which lay in the midland part of the country: *and all the land of Judah*; which lay to the ſouth: *unto the utmoſt ſea*; the *Mediterranean* ſea, which was the weſtern boundary of the land, called the hinder ſea, *Zech.* xiv. 8. and might as well be ſo rendered here, for the ſame word is uſed: *Jarchi* would have it read, not the *hinder ſea*, but the *latter day*; for, he ſays, the Lord ſhewed to *Moſes* all that ſhould happen to *Iſrael* until the reſurrection of the dead; and ſo the *Targum* of *Jonathan* paraphraſes the above paſſages, and obſerves that the Lord ſhewed *Moſes* the mighty deeds of *Jephtha* of *Gilead*, and the victories of *Samſon*, who was of the tribe of *Dan*; the idolatries of that tribe, and *Samſon* the ſaviour that ſhould ſpring from them; *Deborah* and *Barak* and the princes of the houſe of *Naphtali*; *Joſhua* the ſon of *Nun*, of the tribe of *Ephraim*, that ſhould fight with and ſlay the kings of *Canaan*; and *Gideon* the ſon of *Joaſh*, of the tribe of *Manaſſeh*, that ſhould fight with *Midian* and *Amalek*, and all the kings of *Iſrael*, and the kingdom of the houſe of *Judah*; the king of the ſouth, that ſhould join the king of the north to deſtroy the inhabitants of the earth; and even the deſtruction of *Armillus* or antichriſt, and the war of *Gog* and *Magog*, and the great affliction *Michael* ſhall ſave from.

℣. 3. *And the ſouth,* &c.] The ſouthern part of the land, even all of it; and having ſhewn him that, he is directed eaſtward to take a view of *the plain of the valley of Jericho*; which lay before him, a delightful plain; ſee *Joſh.* v. 10. *the city of palm-trees*; ſo *Jericho* was called, becauſe of the multitude of palm-trees which grew there, and which *Joſephus* not only teſtifies[r], who ſpeaks of it as a plain planted with palm-trees, and from whence balſam comes; but ſeveral heathen writers: *Pliny* ſays[s], *Jericho* was ſet with palm-trees; *Diodorus Siculus*[t] ſpeaks of the country about *Jericho* as abounding with palm-trees, and in a certain valley, meaning the vale or plains of *Jericho*, is produced that which is called balſam; ſo *Strabo* ſays[u], *Jericho* is a plain ſurrounded with mountains abounding with palm-trees, where there is a plantation of palm-trees, with other fruit-trees the ſpace of a hundred furlongs: *unto Zoar*; near the ſalt ſea; ſee *Gen.* xix. 22.

℣. 4. *And the Lord ſaid unto him,* &c.] The Word of the Lord, as the *Jeruſalem Targum*, having ſhewn him all the land of *Canaan*: *this is the land which I ſware unto Abraham, unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed*; to *Abraham*, *Gen.* xv. 18. to *Iſaac*, *Gen.* xxvi. 3. to *Jacob*, *Gen.* xxviii. 13. *I have cauſed thee to ſee it with thine eyes*; not only had indulged him with a general view of it, but had ſtrengthened his eyeſight, that he had a full, clear, and diſtinct ſight of it: *but thou ſhalt not go over thither*; which he had ſaid more than once before, and abides by it, and this becauſe of the behaviour of *Moſes* at the waters of *Meribah*, *Numb.* xx. 12. ſee *Deut.* iii. 25, 26, 27.

℣. 5. *So Moſes the ſervant of the Lord died there, in the land of Moab,* &c.] Which formerly belonged to *Moab*, and was taken from them by *Sihon* king of the *Amorites*, and now in the poſſeſſion of *Iſrael*: here on a mountain in this land *Moſes* died; and yet contrary to the expreſs words of this text, ſome *Jewiſh* writers affirm[w], that he died not, but was tranſlated to heaven, where he miniſters; yea, that he was an angel and could not die: but it is clear he did die, even though a ſervant of the Lord, as he was, and a faithful one; but ſuch die as well as others, *Zech.* i. 5. there is a ſaying of ſome[x] *Jews*, "*Moſes* died, and who ſhall not die?" no man can promiſe himſelf immortality here, when ſuch great and good men die: the *Targum* of *Jonathan* ſays, he died on the ſeventh of *Adar* or *February*, on which day he was born; and it is the general opinion of the *Jewiſh* writers[y], that he died on the ſeventh of that month, in the middle of the day, and that it was a ſabbath-day: though, as *Aben Ezra* obſerves[z], ſome ſay he died on the firſt of *Adar*; and *Joſephus*[a] is expreſs for it, that it was at the new moon, or firſt day of the month; and with this agrees the calculation of biſhop *Uſher*[b]: *according to the word of the Lord*; according to the prophecy of the Lord, and according to a command of his, that he ſhould go up to the aboveſaid mountain and die, *Numb.* xxvii. 12, 13. *Deut.* xxxii. 49, 50. or, as the *Targum* of *Jeruſalem*, according to the decree of the Lord; as the death of every man is, both with reſpect to time and place, and manner of it: it is appointed for men once to die, *Heb.* ix. 27. becauſe it is in the original text, *according to the mouth of the Lord*[c]; hence ſome *Jewiſh* writers, as *Jarchi* particularly, interpret it, of his dying by a kiſs of his mouth, with ſtrong expreſſions and intimations of his love to him, *Cant.* i. 2. and no doubt but he did die ſatisfied of the love of God to him, enjoying his preſence, and having faith and hope of everlaſting life and ſalvation; but the true ſenſe is, he died according to the will of God, not of any diſeaſe, or thro' the infirmities of age, but by the immediate order and call of God out of this life.

℣. 6. *And he buried him,* &c.] *Aben Ezra* ſays, he buried himſelf, going into a cave on the top of the mount, where he expired, and ſo where he died his grave was; but though he died on the mount, he was buried in a valley: *Jarchi* and ſo other *Jewiſh* writers[d] ſay, the Lord buried him; it may be by the miniſtry of angels: an *Arabic* writer

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[r] De bello Jud. l. 1. c. 18. §. 5. & l. 4. c. 8. §. 2.

[s] Nat. Hiſt. l. 5. c. 14.

[t] Bibliothec. l. 2. p. 132.

[u] Geograph. l. 16. p. 525.

[w] T. Bab. Sotah, fol. 13. 2. Yalkut & R. Abraham, in Tzeror Hammor in loc.

[x] Seder Tephillot, fol. 213. 1. ed. Baſil.

[y] T. Bab. Kiddushin, 38. 1. Seder Olam Rabba, c. 10. p. 29. Juchaſin, fol. 10. 1. Shalſhalet Hakabala, fol. 7, 2. ſo Patricides apud Hot- p. 457.

[z] Piruſh in Deut. i. 2. ſo Midraſh Eſther, fol. 93. 2.

[a] Ut ſupra, §. 49.

[b] nales Vet. Teſt. p. 37.

[c] על פי ſuper os, Montanus; juxta os, Tigurine verſion.

[d] Miſn c. 1. §. 9. Pirke Eliezer, c. 17.

ter ſays[d], he was buried by angels: it is very probable he was buried by *Michael*, and who is no other than the archangel or head of principalities and powers, our Lord Jeſus Chriſt, for a reaſon that will be hereafter ſuggeſted, ſee *Jud.* ℣. 9. *in a valley in the land of Moab over-againſt Baal-Peor*; where ſtood a temple dedicated to the idol *Peor*, ſee ch. iii. 29. *but no man knoweth of his ſepulchre unto this day*; to the time when *Joſhua* wrote this, or as others think *Samuel*: if *Moſes* is the ſame with the *Oſiris* of the *Egyptians*, as ſome think[e], it may be obſerved, that his grave is ſaid to be unknown to the *Egyptians*, as *Diodorus Siculus*[f] and *Strabo*[g] both affirm; and the grave of *Moſes* is unknown, even unto this our day; for though no longer ago than in the year 1655. in the month of *October*, it was pretended to be found by ſome *Maronite* ſhepherds on mount *Nebo*, with this inſcription on it in *Hebrew* letters, *Moſes the ſervant of the lord*; but this ſtory was confuted by *Jecomas* a learned *Jew*, who proved it to be the grave of another *Moſes*[h], whom *Wagenſeil* conjectures, was *Moſes Maimonides*[i]; but ſome think the whole ſtory is an impoſition: the reaſon why the grave of *Moſes* was kept a ſecret, was, as *Ben Gerſom* ſuggeſts, leſt becauſe of his miracles, ſucceeding generations ſhould make a god of him and worſhip him, as it ſeems a ſort of hereticks called *Melchiſedecians* did[k]: the death and burial of *Moſes* were an emblem of the weakneſs and inſufficiency of the law of *Moſes*, and the works of it, to bring any into the heavenly *Canaan*; and of the law being dead, and believers dead to that through the body of Chriſt, and of the entire abrogation and abolition of it by Chriſt, according to the will of God, as a covenant of works, as to the curſe and condemnation of it, and juſtification by it; who is *Michael* the archangel, and is the end of the law for righteouſneſs; he aboliſhed it in his fleſh, nailed it to his croſs, carried it to his grave and left it there; the rites and ceremonies of it are to be no more received, nor is it to be ſought after for righteouſneſs and life, being dead and buried, *Rom.* vii. 6.

℣. 7. *And Moſes was* 120 *years old when he died*, &c.] Which age of his may be divided into three equal periods, forty years in *Pharaoh*'s court, forty years in *Midian*, and forty in the care and government of *Iſrael*, in *Egypt* and in the wilderneſs; ſo long he lived, though the common age of man in his time, was but threeſcore years and ten, *Pſ.* xc. 10. and what is moſt extraordinary is, *his eyes were not dim*; as *Iſaac*'s were, and men at ſuch an age and under, generally be: *nor his natural force abated*; neither the vigour of his mind nor the ſtrength of his body; his intellectuals were not decayed, his memory and judgment; nor was his body feeble, and his countenance wan; his *moiſture*, was not *fled*[l], as it may be rendered, his radical moiſture; he did not look withered and wrinkled, but plump and ſleek, as if he was a young man in the prime of his days: this may denote the continued uſe of the ceremonial law then to direct to Chriſt, and the force of the moral law as in the hands of Chriſt, requiring obedience and conformity to it, as a rule of walk and converſation, 1 *Cor.* ix. 21.

℣. 8. *And the children of Iſrael wept for Moſes in the plains of Moab* 30 *days*, &c.] According both to *Joſephus*[m] and the *Samaritan* chronicle[n], they cried and wept in a very vehement manner, when he ſignified to them his approaching death, and took his leave of them; and when he was dead they mourned for him in a public manner, the ſpace of time here mentioned, the time of mourning for his brother *Aaron*, *Numb.* xx. 29. *ſo the days of weeping and mourning for Moſes were ended*; on the eighth of *Niſan* or *March*, as ſays the *Targum* of *Jonathan*, and on the *ninth* they prepared their veſſels and their cattle for a march, and on the tenth paſſed over *Jordan*, and on the *ſixteenth* the manna ceaſed, according to the ſaid paraphraſe.

℣. 9. *And Joſhua the ſon of Nun* was *full of the ſpirit of wiſdom*, &c.] The ſucceſſor of *Moſes*, and who by the ſpirit of wiſdom on him, was abundantly qualified for the government of the people of *Iſrael*; in which he was a type of Chriſt, on whom the Spirit of wiſdom and underſtanding is ſaid to reſt, *Iſ.* xi. 2. *for Moſes had laid his hands upon him*; which was a ſymbol of the government being committed to him, and devolving upon him after his death, and expreſſive of prayer for him, that he might be fitted for it, of which action ſee *Numb.* xxvii. 23. *and the children of Iſrael hearkened unto him, and did as the Lord commanded Moſes*; or by the hand of *Moſes*; they received him and owned him as their ſupreme governor under God, and yielded a chearful obedience to his commands, as the Lord by *Moſes* commanded them to do, and as they promiſed; ſee *Joſh.* i. 16, 17, 18.

℣. 10. *And there aroſe not a prophet ſince in Iſrael like unto Moſes*, &c.] Not in the times of *Joſhua*, who wrote this chapter, at leaſt the laſt eight verſes, as ſay the *Jews*[o]; nor to the times of *Samuel*, whom others take to be the writer of them; nor to the times of *Ezra*, as others; nor even throughout the whole old teſtament-diſpenſation to the times of Chriſt, the great prophet, like to *Moſes*, that was to ariſe; and the Meſſiah is by the *Jews*, owned, as by *Maimonides*[p], to be equal to him, and by others, to be above him: it is a well-known ſaying of theirs[q], that "the Meſſiah "ſhall be exalted above *Abraham*, and extolled "above *Moſes*, and made higher than the mini-"ſtring angels;" but as to all other prophets he excels them, and therefore they call him the prince, maſter, and father of the prophets, and ſay, that all propheſied from the fountain of his prophecy[r]: the difference between him and them is obſerved by *Maimonides*[s], to lie in many things; as that they propheſied by a dream or viſion, but he awake and ſeeing; they propheſied by the means of an angel, and ſaw what they did in parables and dark ſayings; but *Moſes* not by means of an angel, but the Lord ſpake to him face to face; they trembled and aſtoniſhed, but not ſo *Moſes*; they could not propheſy when they would, but he at any time, nor did he need to diſpoſe and prepare his mind for it; ſome of which will not hold good, eſpecially the laſt; the inſtances in which he really exceeded them follow: *whom the Lord knew face to face*; owned, took notice of, and familiarly converſed with face to face, as a man with his friend;

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[d] Abulpharag. Hiſt. Dynaſt. p. 32.
[e] See Gale's court of the Gentiles, B. 2. c. 7. p. 94.
[f] Bibliothec. l. 1. p. 18.
[g] Geograph. l. 17. p. 552.
[h] See Calmet's Dictionary in voce Sepulchre.
[i] Not. in Sotah, p. 327.
[k] Epiphan. contr. Hæreſ. l. 2. Hæreſ. 55.
[l] So Ainſworth.
[m] Ut ſupra.
[n] Apud Hottinger, p. 456.
[o] T. Bab. Bava Bathra, fol. 15. 1.
[p] Hilchot Teſhuvah, c. 9. §. 2.
[q] Tanchuma in Yalkut in Iſ. 52. 13.
[r] Maimon. Yeſode Hatorah, c. 7. §. 6. & Vorſt. in ib.
[s] Ib. §. 6, 7, 8, 9.

friend; none were permitted to ſuch familiarity with God as he; ſee *Numb.* xii. 6, 7, 8. *Exod.* xxxiii. 11. the *Targums* of *Jonathan* and *Jeruſalem* paraphraſe it, "whom the Word of the Lord "knew."

ỷ. 11. *In all the ſigns and the wonders which the Lord ſent him to do,* &c.] The ſame *Targums* alſo paraphraſe here, "which the Word of the Lord "ſent him to do;" for he it was that appeared to him in the buſh, and ſent him to *Egypt* to work miracles, which he did by him: *in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land*; to whom they were viſible, and who were all affected by them more or leſs: this reſpects chiefly the ten plagues inflicted on the *Egyptians*: the *Jews* obſerve that the ſuperexcellency of *Moſes* to the reſt of the prophets, lay chiefly in his ſuperior degree of prophecy rather than in miracles, and not ſo much in the nature or the quality of the miracles; the ſtopping of the ſun by *Joſhua*, and the raiſing of the dead to life by *Elijah* and *Eliſha* being greater than his; but either in the duration of them, as the manna which continued near forty years; or eſpecially in the quantity of them, he working more than all the reſt put together: *Manaſſeh Ben Iſrael*[t]. has collected all that the prophets wrought, or were wrought for their ſakes, and they came to 74; but thoſe that were wrought by *Moſes* or on his account make 76; but whether this is a juſt account I will not ſay.

ỷ. 12. *And in all that mighty hand,* &c.] In all done by his hand, which he ſtretched out over the ſea and divided, to make a paſſage through it for the *Iſraelites*, and with his rod in it ſmote the rocks, and waters guſhed out for them: *and in all that great terror which Moſes ſhewed in the ſight of all Iſrael*; meaning either the terror the *Egyptians* were ſtruck with by him, in the ſight of all *Iſrael*, when he publickly and before them wrought the wonders he did in the land of *Ham* which often threw them into a panic, eſpecially the thunders and lightning, the three days darkneſs, and the ſlaying of their firſt-born; ſee *Pſ.* lxxviii. 12, 49, 50, 51. and cv. 38. or the terror the *Iſraelites* were in at the giving and receiving of the law, *Exod.* xix. 16. and xx. 18, 19, 20.

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[t] Conciliator in Deut. Qu. 11. §. 4. p. 238, 239, 240.

11 FE 59

The

The Book of JOSHUA.

THE *Jews* diſtinguiſh the prophets into former and latter; the firſt of the former prophets is *Joſhua*, or *Sepher Joſhua*, the book of *Joſhua*, as it is commonly called in the *Hebrew* copies; the *Syriac* inſcription is, “the book of “*Joſhua*, the ſon of *Nun*, the “diſciple of *Moſes*:” in the *Arabic* verſion it is reckoned a book of the *Judges*, which adds, “the “firſt among the judges of the children of *Iſrael* “was *Joſhua*, the ſon of *Nun*, the 28th from *Adam*, “who reigned over *Iſrael* after the prophet *Moſes*.” This book bears the name of *Joſhua*, either becauſe it is concerning him, his actions and exploits in the land of *Canaan*, or becauſe it was written by him, or both; tho' ſome aſcribe it to *Ezra*, and others to *Iſaiah*; but it muſt have been written before the times of *Ahab*, as appears from 1 *Kings* xvi. 34. and even before the times of *David*, as is clear from ch. xv. 69. compared with 2 *Sam*. v. 6. for though mention is made in it of the mountains of *Judah* and of *Iſrael*, from whence ſome have concluded, that the writer muſt have lived after the times of *Rehoboam*, in whoſe days the kingdom was divided; yet we find the diſtinction of *Iſrael* and *Judah* took place before, even in the times of *David* and *Aſaph*, *Pſ*. lxxvi. 1. It is moſt likely, that this book was written by *Joſhua* himſelf, as the *Jews* in their *Talmud* [a] aſſert; and indeed, who more fit for it than himſelf? and if written or put together by another, it is moſt probable that it was taken out of his diary, annals or memoirs; and though there are ſome things recorded in it, which were done after his death, theſe might be inſerted under a divine direction and influence by *Eleazar*, or *Phinehas*, or *Samuel*, to each of whom ſome aſcribe the writing of this book, juſt as *Joſhua* is ſuppoſed to add ſome verſes concerning *Moſes* at the end of the *Pentateuch*: however, be it wrote by whom it may, there is no doubt to be made of the divine inſpiration and authenticity of it by us chriſtians, ſince ſome hiſtories recorded in it are taken from it, or referred to in *Heb*. xi. 30, 31. and the promiſe made to *Joſhua* is quoted, and applied to every believer, ch. xiii. 6. and the apoſtle *James* refers to the caſe of *Rahab*, her character and conduct in it, *Jam*. ii. 25. The ſubject-matter of this book is *Joſhua*'s taking upon him the government of the children of *Iſrael*, after the death of *Moſes*, by a divine commiſſion, exhortation and encouragement given him to engage in war with the *Canaanites*; his conqueſts of them, the diviſion of the land of *Canaan* to the children of *Iſrael*, and their ſettlement in it. It is of great uſe not only to give us the geography of the land of *Canaan*, and the hiſtory of the church of God, from the death of *Moſes* to the times of the *Judges*; but ſhews the exact fulfilment of prophecy, and the faithfulneſs of God to his promiſes in giving the land of *Canaan* to *Iſrael*, according to thoſe made to their fathers, and the juſtice of God in puniſhing the *Canaanites* for their abominable ſins, as had been foretold; and the wonderful care of God, and his love to the people of *Iſrael* in preſerving and protecting them, and in ſettling them in ſuch a good land, notwithſtanding all their murmurings, ingratitude and unbelief in the wilderneſs; and may ſerve to lead us to Chriſt, whoſe type *Joſhua* was in the whole affair here related: his name has the ſignification of the ſalvation of the Lord in it; and he is by the *Greek* writers, and ſo in the New Teſtament, called *Jeſus*, a ſaviour, *Acts* vii. 45. *Heb*. iv. 8. and as they agree in their name, ſo they do in their ſtate, condition and character; *Joſhua* was a ſervant of *Moſes*, Chriſt was made under the law, and became ſubject to it, both moral and ceremonial; and alſo in their office, *Joſhua* was the governor of *Iſrael*, and the commander of their forces, for which he was well qualified with wiſdom, courage and integrity; Chriſt is king of ſaints, the leader and commander of the people, who has fought their battles for them, being abundantly qualified, having the ſpirit of wiſdom, counſel, might, and of the fear of the Lord reſting on him. *Joſhua* was a type of Chriſt in various actions of his; in leading the people through the river *Jordan*, an emblem either of baptiſm, or of afflictions, or of death itſelf, in which Chriſt is with his people, and carries them through; in ſaving *Rahab* and her family, ſo Chriſt ſaves the worſt and chief of ſinners; in receiving the *Gibeonites*, who ſubmitted to him, as Chriſt does all that come to him; in his conqueſt of the ſeveral kings of the *Canaanites*, ſo Chriſt has conquered all the ſpiritual enemies of his people, ſin, ſatan and the world; in bringing and ſettling the people of *Iſrael* in the land of *Canaan*, their reſt, and dividing it to them by lot, which *Moſes* might not do;

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[a] T. Bab. Bava Bathra, fol. 14. 2.

do; ſo Chriſt only brings ſouls into the true reſt, into ſpiritual reſt here, and eternal reſt hereafter; in whom they obtain the inheritance of the heavenly glory by lot, and by whom only they enjoy ſalvation and eternal life, and not by the works of the law. This book contains an hiſtory of *Joſhua*, of his government, his acts and deeds, from the death of *Moſes* to his own; how long that was is not certain; the *Jewiſh* chronologers [b] obſerve, that the time of his principality we find not in the text; though they [c] ſay he ſucceeded *Moſes* when he was 82 years of age, and governed *Iſrael* 28 years; *Eupolemus* [d], an heathen writer, ſays 30 years. Chriſtian writers commonly make his reign to be 27 years [e]; but an *Arabic* writer [f] ſtretches it further to 31 years; he ſays, he took the government of the people in the 79th year of his age, and reigned 31: but it ſeems more probable, that he was 93 years of age when *Moſes* died, who lived to be an 110, ſo that only 17 years intervened between the death of the one and of the other; ſeven years *Joſhua* was in ſubduing the land, and 10 years more were taken up in dividing it to the people, and ſettling them in it, and in the government of them; after which *Eleazar* might rule ten years more, whoſe death is mentioned in it; ſo indeed the book may be reckoned an hiſtory of 27 years, though *Joſhua* lived only 17 of them. The Chronicle, to which the *Samaritans* give the name of the book of *Joſhua*, is a ſpurious work; an epitome of which *Hottinger* [g] has compiled, and tranſlated out of the *Arabic* exemplar into *Latin*.

CHAP. I.

MOSES being dead, the Lord directs and encourages *Joſhua* to take the command of the children of *Iſrael*, and go over *Jordan* with them, and take poſſeſſion of the land of *Canaan*, and divide it to them; giving him gracious promiſes and ſtrong aſſurances of his preſence, and ſome good advice with reſpect to his conduct, ℣. 1—9. upon which *Joſhua* orders the people to be ready in three days to go along with him, ℣. 10, 11. and particularly addreſſes the *Reubenites* and *Gadites*, and half tribe of *Manaſſeh*, and puts them in mind of what *Moſes* had ordered, and they had promiſed, to go along with their brethren, and aſſiſt them in conquering the land, ℣. 12—15. which they readily agreed to do, and promiſed obedience to him in all things, ℣. 16—18.

℣. 1. *Now after the death of Moſes*, &c.] Or *and after* [h]; the book begins as if ſomething went before, it is connected with; and indeed it ſeems to be the laſt chapter of the book of *Deuteronomy*, which treats of the death of *Moſes*; and *Joſhua* being the penman of the laſt eight verſes of that chapter, as ſay the *Talmudiſts* [i], and of this book, as has been ſeen, having wrote them, he goes on with the hiſtory of his own affairs in ſtrict connexion with that account, beginning where that ended; namely, at the death of *Moſes*, whoſe character here given is *the ſervant of the Lord*; and a faithful one he was in all things belonging to it, and in whatſoever was enjoined him by the Lord, ſee *Deut.* xxxiv. 5. *and it came to paſs that the Lord ſpake unto Joſhua the ſon of Nun, Moſes's miniſter*; either in a dream, or viſion, or by an articulate voice out of the ſanctuary: of *Joſhua*'s deſcent and relation, ſee *Exod.* xxxiii. 11. and of his office under *Moſes*, not as a menial ſervant, but a miniſter of ſtate, ſee *Exod.* xxiv. 13. *ſaying*; as follows.

℣. 2. *Moſes my ſervant is dead*, &c.] Which was ſaid not for the information of *Joſhua*, but to lead on to, and ſhew the cauſe and reaſon of what he was about to ſay to him: *now therefore ariſe, go over this Jordan*; near to which the whole body of the people of *Iſrael* were, and very probably were in ſight of it: *thou, and all this people*; which were very numerous, 600,000 men or more, beſides a great number of women and children, and no boats to carry them over, or pontoons to put acroſs the river: *unto the land which I give unto them, even to the children of Iſrael*; and therefore it could be no caſe of conſcience with *Joſhua*, to go and take it out of the hands of the preſent inhabitants, ſince the Lord, who had a right to diſpoſe of it, gave it to them. As this land was a type of heaven, and eternal life, which is the free gift of God thro' Chriſt, paſſing over the river of *Jordan* to it, may be an emblem of the paſſage through death to the heavenly ſtate; both of the death of Chriſt, the antitypical *Joſhua*, who paſſed through it, as a ſurety to make ſatisfaction for ſin, and as a forerunner to ſet an example, to ſanctify death, to open a way into the holieſt of holies, and prepare a place for his people; and of the death of the ſaints, which is neceſſary to their enjoyment of perfect reſt and happineſs.

℣. 3. *Every place that the ſole of your feet ſhall tread upon*, &c.] That is, in the land of *Canaan*: *that have I given unto you, as I ſaid unto Moſes*; in *Deut.* xi. 24. ſee the note there; though the *Jews* extend this to all without the land ſubdued by them, and even to all the countries they now tread on, and are exiles in; but the limits of what the Lord gave them are fixed in the next verſe.

℣. 4. *From the wilderneſs*, &c.] The wilderneſs of *Kadeſh* and *Sin*, on the border of *Edom*; in the ſouth-eaſt corner, as *Jarchi* ſays, ſee *Numb.* xxxiv. 3. *and this Lebanon*; which though on the other ſide *Jordan*, and at a conſiderable diſtance, being the northern border of the land towards *Syria*, might be ſeen afar off; or it is expreſſed, becauſe it was a well known place, as *Kimchi* remarks: *even unto the great river, the river Euphrates*; which was the eaſtern border of the land, and to which it reached in the times of *Solomon*, whoſe dominion extended thither, 1 *Kings* iv. 21. according to *Jarchi*, this was its breadth from ſouth to north: *all the land of the Hittites*; who though only one of the ſeven nations of *Canaan*, are put for the reſt, and the rather mentioned, becauſe as their name ſignifies, they were very formidable and terrible; among them dwelt the *Anakim*, and they themſelves were very warlike and populous; or they are taken notice of particularly here, becauſe they dwelt in the weſtern part of the land de-

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[b] Ganz Zemach David, par. 1. fol. 7. 2.

[c] Seder Olam Rabba, c. 12. p. 33. Juchaſin, fol. 10. 1.

[d] Apud Euſeb. Præpar. Evangel. l. 9. c. 30.

[e] Tertullian, Lactantius, Euſebius, Auguſtin. apud Hottinger. Theſaur. Philolog. l. 2. c. 1. §. 2. p. 960. ſo Ben Gerſom in Jud. 11. 26. & Abulpharag. Hiſt. Dynaſt. p. 25.

[f] Elmacinus apud Hottinger. p. 524.

[g] Ad Calcem Exercitat. Antimorin.

[h] ויהי & factum eſt, V. L. & fuit, Pagninus, Montanus, Vatablus.

[i] T. Bab. Bava Bathra, fol. 14. 2.

deſcribed by them, ſo *Kimchi* thinks; according to *Jarchi*, this was its length from eaſt to weſt: *and unto the great ſea*; the *Mediterranean* ſea, which was the weſtern border of the land of *Canaan*, called great, in compariſon of the ſea of *Tiberias*, and the ſalt ſea, which were in it: *toward the going down of the ſun, ſhall be your coaſt*; the weſtern coaſt, ſee the note on *Deut*. xi. 24. this will be more fully verified in Chriſt, when his kingdom is from ſea to ſea, *Pſ*. lxxii. 8.

℣. 5. *There ſhall not any man be able to ſtand before thee*, &c.] What is promiſed to the people in common, *Deut*. xi. 25. is here particularly promiſed to *Joſhua* their general; and which was fulfilled in him, and ſtill more in Chriſt his antitype, who made an end of ſin, deſtroyed the devil, ſpoiled principalities and powers, aboliſhed death, and overcame the world: *as I was with Moſes, ſo will I be with thee*; to counſel and adviſe, guide and direct, protect and defend, proſper and ſucceed; the *Targum* of *Jonathan* is, "as my Word was "for the help of *Moſes*, ſo will I be with thee:" *I will not fail thee, nor forſake thee*; but grant him his preſence, communicate ſtrength unto him, make good his promiſes, and leave him not till he had made an entire conqueſt of the land of *Canaan*, and even not till the end of his days; and was true of Chriſt in his ſtate of humiliation, in his ſufferings and death, and even in the grave, where he was not left ſo long as to ſee corruption; this is applied to particular believers in *Heb*. xiii. 5. ſee the note there.

℣. 6. *Be ſtrong, and of good courage*, &c.] The ſame exhortation *Moſes* gave him, *Deut*. xxxi. 7. and is afterwards repeated in this chapter, as being of great moment and importance, as it is in the general of an army to ſhew greatneſs and ſtrength of mind, valour and courage, and not be diſmayed at the number and ſtrength of the enemy. As *Joſhua*'s work in fighting with the *Canaanites*, and conquering their land, ſo Chriſt's work in the redemption of his people, and ſubduing their enemies, required ſtrength and courage, and both were very eminent in him: *for unto this people ſhalt thou divide for an inheritance, the land which I ſware unto their fathers to give them*; and this promiſe included and enſured the conqueſt of it, and the putting the people into the poſſeſſion of it; for if he was to divide it to them, he muſt firſt take it out of the hands of the preſent inhabitants, and deliver it into the hands of the children of *Iſrael*, to be poſſeſſed by them, dividing to each tribe and family their part and portion.

℣. 7. *Only be thou ſtrong, and very courageous*, &c.] For though *Joſhua* was a man of valour and courage, as appears by his war with *Amalek*, yet there was need of this exhortation, and of repeating it, ſince he was to engage with a people more and mightier than thoſe with him, and who dwelt in ſtrong and fortified places, and had been preparing for ſome time, having had notice, and were in expectation of the *Iſraelites* attempt upon them: *that thou mayeſt obſerve to do according to all the law, which Moſes my ſervant commanded thee*; not only as a private man obliged to obſerve the whole law, and act according to it in all things; though no mere man is capable of it, only *Joſhua*'s antitype, who is the end of it for righteouſneſs to all that believe, having fulfilled it in all reſpects; but as the ſupreme magiſtrate under God, who was to ſee that the law was obeyed by the people in all things, and particularly as the general of the army, who was to obſerve to do what had been ordered, with reſpect to the *Canaanites*, ſee *Deut*. vii. 1—5. *turn not from it to the right-hand or to the left*; from the law, by adding to it, or taking from it; ſo *Ben Gerſom* explains it, "turning to the right-"hand is, when any adds to its words, and turn-"ing to the left-hand, when he diminiſhes from "them;" or *from him*[k], that is, from *Moſes*; from his good way, as *Kimchi*; though he adds, or elſe from the book of the law; for though he does not mention the book, he does the law; ſo *Ben Melech*: *that thou mayeſt proſper whitherſoever thou goeſt*; ſucceed in every battle he engaged in; it would be well if generals of armies would obſerve this; the way to obtain victory over enemies being to be obſervant of the laws of God themſelves, and to take care that they be obſerved by the ſoldiers under their command: or *that thou mayeſt act wiſely*[l]; the word of God furniſhing out inſtruction to men in every ſtation of life, ſee *Luke* iii. 10—14.

℣. 8. *This book of the law ſhall not depart out of thy mouth*, &c.] He was often to read it, frequently repeat it, and ſpeak of it, to refreſh his own memory with it, and the memory of thoſe about him. *Jarchi* reſtrains it to the book of *Deuteronomy* now before him: *but thou ſhalt meditate therein day and night*; whenever he had any leiſure from the important buſineſs of his office, whether by day or night, ſee *Pſ*. i. 2. *that thou mayeſt obſerve to do according to all that is written therein*; which frequent ſpeaking of it, and conſtant meditation on it, would lead unto: *for then thou ſhalt make thy way proſperous, and then thou ſhalt have good ſucceſs*; in his wars with the *Canaanites*.

℣. 9. *Have not I commanded thee?* &c.] The above things, to go over *Jordan* with the people into the land of *Canaan*, and to obſerve the law of *Moſes* in all things, and to be of good courage, which is again repeated; conſider who it is that has given theſe orders and inſtructions, the great Jehovah, the everlaſting I am, who is faithful to his promiſes, and able to perform. The conſideration of which would ſerve to animate him to the work he was called unto, to encourage his faith in God, to engage in his ſervice chearfully and readily: *be ſtrong, and of a good courage*; ſee the note on ℣. 6, 7. *be not afraid, nor be thou diſmayed*; at his enemies, numerous and powerful, nor diſcouraged at any thing in himſelf, any unfitneſs for ſuch ſervice, as he might think, or at any difficulties he might fear from the people he had the government of, and was to lead on; it was enough that the divine preſence was promiſed him, and which is repeated: *for the Lord thy God is with thee whitherſoever thou goeſt*; or as the *Targum* of *Jonathan*, "for thy help is the Word of the Lord "thy God;" ſee the note on ℣. 5.

℣. 10. *Then Joſhua commanded the officers of the people*, &c.] The ſame word is uſed in *Deut*. xvi. 18. where it ſeems to deſign ſuch officers that attended on the judges, and executed their orders; but one would think it ſhould here rather ſignify officers in the army, as captains, and the like; unleſs it ſhould deſign a ſort of heralds, who were to make proclamation throughout the camp, of the ſeveral orders iſſued out by *Joſhua*, immediately upon his having the above directions and inſtructions from the Lord: *ſaying*; as follows.

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[k] ממנו ab eo, Montanus, Vatablus, Junius & Tremellius.

[l] למען תשכיל ἵνα συνῇς, Sept. ut intelligas, V. L. Pagninus, Montanus; ut prudenter agas, Tigurine verſion.

℣. 11. *Paſs through the hoſt*, &c.] The whole camp of *Iſrael* conſiſting of 600,000 fighting men: *and command the people*; even all the people of *Iſrael*; this includes women as well as men, for the one, as well as the other, were to do what follows, and eſpecially it may ſeem the buſineſs of the former: *ſaying, prepare ye victuals*; this muſt be underſtood, as *Kimchi* obſerves, of other ſorts of food beſides bread; for they had manna, the bread of heaven, which fell about their tents every morning, ſo that they were ſufficiently provided with that always, and which did not ceaſe until they had entered the land, even until the ſixteenth of *Niſan*, ch. v. 12. though indeed, as *Abendana* obſerves, that might be ſaid to be prepared, it being ground in mills, and beat in mortars, and made cakes of, *Numb.* xi. 8. but rather this deſigns meat and other proviſions, which being upon the borders of *Moab* and *Midian*, they could furniſh themſelves with for their money; and beſides, they were in the poſſeſſion of a fine country, of *Baſhan* and *Gilead* they had taken from *Sihon* and *Og*. *Jarchi* interprets it of every thing fit for journeying, and arms for war, with which they were ſupplied from the ſpoils of their enemies, the *Egyptians* at the *Red Sea*, *Amalek* at *Rephidim*, and the *Amorites* and *Midianites* lately ſmitten by them; and to this ſenſe *Joſephus* [m] ſeems to agree: *for within three days ye ſhall paſs over this Jordan*; or at the end of three days, as the *Targum* of *Jonathan*; and ſo *Jarchi*, while there are yet three days, after that ye ſhall paſs over: but here ariſes a difficulty to be reconciled, how this could be done three days after, when the ſpies which *Joſhua* is afterward ſaid to ſend into the land, ſtayed three days in the mountains, beſides the time of their going, and returning, and ſtay at *Rahab*'s houſe; and it was not till after their return, that the camp began to move; to which it may be obſerved, that though the affair of the ſpies is afterward related, they might have been ſent by *Joſhua* before this order was given to prepare for the journey, and of this opinion are ſeveral of the *Jewiſh* writers [n]: this being the caſe, they might return before the expiration of theſe three days, at the end of which *Joſhua*, with the whole hoſt, removed agreeable to theſe orders: *to go in to poſſeſs the land which the Lord your God giveth you to poſſeſs it*; which muſt be a great inducement and encouragement to them to obſerve his inſtructions, and go over with him.

℣. 12. *And to the Reubenites, and to the Gadites, and to half the tribe of Manaſſeh*, &c.] Who were ſettled on that ſide *Jordan* where *Iſrael* now were: *ſpake Joſhua, ſaying*; as follows.

℣. 13. *Remember the word which Moſes the ſervant of the Lord commanded you*, &c.] In *Numb.* xxxii. 29, 30. and to which they had ſolemnly agreed; and now the time was come to put it into execution, *Joſhua* reminds them of it: *ſaying, the Lord your God hath given you reſt*; from their travels, and a ſettlement in a country agreeable to their own deſire: *and hath given you this land*; where they now were, and which they had taken from *Sihon* and *Og*, kings of the *Amorites*, and joined to *Moab*, on the borders of which *Iſrael* lay encamped; and by this it appears, that the ſettlement of theſe tribes, on the other ſide *Jordan*, was according to the will of God; he gave it to them.

℣. 14. *Your wives, your little ones, and your cattle, ſhall remain in the land which Moſes gave you on this ſide Jordan*, &c.] This was what they themſelves propoſed, agreed unto, and confirmed, *Numb.* xxxii. 16, 17, 26, 27. *but ye ſhall paſs over before your brethren armed*; bearing arms, to fight for them; for none but ſuch that were fit to bear arms were obliged to go; and theſe were to go *harneſſed* [o], as ſome render the word, or in a military order, in rank and file, by fives, five in a row; not at the front of the army, for the ſtandard of *Judah* went firſt, but along with them; for *before them* ſignifies no other than in the preſence of them, and in company with them: *all the mighty men of valour, and help them*; to obtain a conqueſt over the *Canaanites*; all according to the order of *Moſes*, and by their agreement were to go, all that were able to bear arms; but *Joſhua* did not take them all, only a ſelect company of ſtrong and valiant men; for out of 130,000, but 40,000 went with him, ch. iv. 13.

℣. 15. *Until the Lord hath given your brethren reſt, as* he hath given *you*, &c.] Reſt from their travels, as they had: *and they alſo have poſſeſſed the land which the Lord your God giveth them*; are ſettled in the land of *Canaan*, as they were on that ſide *Jordan*: *then ye ſhall return unto the land of your poſſeſſion, and enjoy it*; the countries of *Sihon* and *Og*, they were put into the poſſeſſion of: *which Moſes the Lord's ſervant gave you on this ſide Jordan, toward the ſun-riſing*; the land given to them lay to the eaſt of *Jordan*.

℣. 16. *And they anſwered Joſhua*, &c.] The two tribes of *Gad* and *Reuben*, and the half tribe of *Manaſſeh*, the heads of them, ſuch as were deputed for that purpoſe, and were their mouths to him: *ſaying, all that thou commandeſt we will do*; with reſpect to this affair of going over *Jordan* with their brethren, to aſſiſt them in the conqueſt of the land of *Canaan*: *and whitherſoever thou ſendeſt us we will go*; in what poſition he would have them be in the army, and to whatſoever part of the country he ſhould ſend them to ſubdue, and to whatſoever city he ſhould order them to beſiege.

℣. 17. *According as we have hearkened unto Moſes in all things, ſo will we hearken unto thee*, &c.] Not right or wrong, but in all things that were according to the laws and will of God made known to them; and particularly it may refer to the above affair, which was ſettled between *Moſes* and them, to whom they then hearkened, and now promiſe to confirm the ſame, and hearken to whatſoever orders and inſtructions *Joſhua* ſhould give them relative to it, according to the plan agreed upon: *only the Lord thy God be with thee, as he was with Moſes*; which is not mentioned as a condition of their obedience to him, but rather as a reaſon of it, and as an encouraging motive to it; for, according to *Kimchi*, the true ſenſe and meaning is, "for the Lord thy God will be with thee, as he "was with *Moſes*;" ſo *Noldius* renders it, "ſeeing "the Lord thy God is with thee."

℣. 18. *Whoſoever he be that doth rebel againſt thy commandment*, &c.] Refuſes to go over *Jordan* with his brethren the children of *Iſrael*, when commanded by *Joſhua* ſo to do: and *will not hearken to thy words in all that thou commandeſt him*; or if he does go over, yet will not obey orders to take ſuch a poſt, or go againſt ſuch a city, or march into ſuch a part of the country: *he ſhall be put to death*; this part of military diſcipline they agree to, and hereby declare their entire ſubmiſſion to him as their general; ſome underſtand this as ſpoken by all *Iſrael*, and of their promiſe of obedience to *Joſhua*, as their governor, in all things: *only be ſtrong, and of a good courage*; which alſo is not to be underſtood as a condition of their ſubmiſſion and obedience, but as a hearty wiſh and prayer for him, that he might have ſtrength and courage neceſſary to the great work he was engaging in, and which to ſee would be no ſmall encouragement to follow and obey him.

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[m] Antiq. l. 5. c. 1. § 1.

[n] Jarchi, Ben Gerſom & Abarbinel in loc.

[o] חמשים ordine ... ti, Junius & Tremellius, Piſcator; quintati, Montanus.

CHAP. II.

THIS chapter gives an account of the ſpies ſent by *Joſhua* to *Jericho*, and of their entrance into the houſe of *Rahab*, who hid them from the king's meſſengers, ℣. 1—7. of the relation ſhe gave them of the fear and dread of *Iſrael*, which were fallen upon the *Canaanites*, ℣. 8—11. and of the requeſt ſhe made to them, to ſave her and her father's houſe, when the city ſhould be taken, and to have a ſure ſign of it given her, ℣. 12, 13. which the ſpies ſolemnly promiſed, and gave her a ſign of it, with a charge not to diſcover the matter to any, ℣. 14—20. and being let down by a cord through the window of her houſe, they made their eſcape to a mountain, where they lay three days, and then returned to *Joſhua*, and made their report, ℣. 21—24.

℣. 1. *And Joſhua the ſon of Nun ſent out of Shittim two men*, &c.] Or *had ſent* [p]; for this was done before the above order to depart: it is a tradition of the *Jews* [q], that they were *Caleb* and *Phinehas*; but they were not young men, as in ch. vi. 23. eſpecially the former; nor is it probable that men of ſuch rank and figure ſhould be ſent, but rather meaner perſons; yet ſuch as were men of good ſenſe and abilities, and capable of conducting ſuch an affair they were ſent about, as well as men of probity and faithfulneſs; two good men, *Kimchi* ſays they were, and not as they that went on the miſſion of *Moſes*; theſe were ſent from *Shittim*, the ſame with *Abel-ſhittim*, in the plains of *Moab*, where *Iſrael* now lay encamped, *Numb.* xxxiii. 49. which *Joſephus* [r] calls *Abila*, and ſays it was 60 furlongs, or ſeven miles and better from *Jordan*: *and ſpy ſecretly*; or *ſilently* [s]; not ſo much with reſpect to the inhabitants of the land, for it is ſuppoſed in all ſpies, that they do their buſineſs in the moſt private and ſecret manner, ſo as not to be diſcovered by the inhabitants, whoſe land they are ſent to ſpy; but with reſpect to the children of *Iſrael*, that they might know nothing of it, leſt they ſhould be diſcouraged, thinking that *Joſhua* was in ſome fear of the *Canaanites*, and under ſome diſtruſt of the promiſe of God to give the land to them: the word for ſmiths, and alſo for perſons deaf and dumb, coming from the ſame root, have furniſhed the *Jewiſh* writers with various conceits, as that theſe ſpies went in the habit of ſmiths, with the inſtruments of their buſineſs in their hands; or acted as deaf and dumb perſons, and ſo as uncapable of giving an account of themſelves, or of anſwering to any queſtions put to them, ſhould they be taken up and examined; their commentators in general take notice of this: *ſaying, go view the land, even Jericho*; eſpecially *Jericho*, ſo *Noldius* [t]; the land in general, and *Jericho* in particular, becauſe it was a great city, as *Kimchi* notes; of this city, ſee the note on *Luke* xix. 4. Whether it had its name from the ſweet-ſmelling balſam which grew in plenty about it, or from the form of it, being that of an half-moon, is not certain. *Strabo* [u] ſays of it, that here was a paradiſe of balſam, an aromatic, and that it was ſurrounded with hills in a plain, which bent to it like an amphitheatre. They were not ſent to ſpy the land, as the ſpies in the times of *Moſes*, to ſee what ſort of land it was, and what ſort of people dwelt in it; but to reconnoitre it, to know where it was beſt to lead the people at firſt, and encamp; and particularly to obſerve the paſſes and avenues leading to *Jericho*, the firſt city in it, neareſt to them, of importance. *Ben Gerſom* thinks it was to ſpy or pick out the thoughts of the inhabitants of the land, what apprehenſions they had of the people of *Iſrael*, whether diſheartened and diſpirited at their near approach, and what were their intentions, reſolutions and preparations to act againſt them offenſively or defenſively; and which ſeems not amiſs, ſince this was the chief information they got, and which they reported to *Joſhua* upon their return; though *Abarbinel* objects to it as a thing impoſſible: *and they went, and came into a harlot's houſe, named Rahab*; they went from *Shittim*, and croſſed the river *Jordan*, by ſwimming or fording, and came to *Jericho*; which, as *Joſephus* [w] ſays, was 60 furlongs, or ſeven miles and a half from *Jordan*; and they went into an harlot's houſe, not purpoſely for that reaſon, becauſe it was ſuch an one, but ſo it proved eventually; though the *Targum* of *Jonathan* ſays it was the houſe of a woman, an innkeeper or victualler; for *Jarchi*, *Kimchi* and *Ben Melech* interpret the word it uſes of a ſeller of food [x]; and if ſo, it furniſhes out a reaſon why they turned in thither, where they might expect to have food and lodging; though the *Jews* commonly take her to be a harlot; and generally ſpeaking in thoſe times and countries, ſuch as kept public houſes were proſtitutes; and there are ſome circumſtances which ſeem to confirm this in the context; and ſo the *Greek* verſion calls her, and is the character given of her in the New Teſtament: her name was *Rahab*, of whom the *Jews* have this tradition [y], that ſhe was ten years of age when *Iſrael* came out of *Egypt*; that ſhe played the harlot the forty years they were in the wilderneſs, became the wife of *Joſhua*, who had daughters by her, from whom came eight prophets, *Jeremiah*, *Hilkiah*, *Maaſia*, *Hanameel*, *Shallum*, *Baruch*, the ſon of *Neriah*, *Ezekiel*, the ſon of *Buzi*, and ſome ſay *Huldah* the propheteſs; but the truth is, ſhe married *Salmon*, a prince of the tribe of *Judah*, *Matt.* i. 5. ſee the note there: *and*

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[p] וישלח miſerat, Vatablus, Maſius, Druſius.

[q] Shalſhalet Hakabala, fol. 7. 2.

[r] Antiq. l. 5. c. 1. §. 1. De Bello Jud. l. 4. c. 8. §. 2.

[s] חרש ſilentio, Montanus, Munſter; ſo Kimchi and Ben Melech.

[t] P. 277.

[u] Geograph. l. 16. p. 525.

[w] Ut ſupra, §. 4.

[x] And ſo R. Sol. Urbin. Ohel Moed, fol. 24. 1.

[y] Shalſhalet Hakabala, ut ſupra.

and lodged there; that is, they went thither in order to lodge.

℣. 2. *And it was told the king of Jericho, ſaying*, &c.] Who being alarmed at the near approach of the *Iſraelites*, and knowing their claim to the land of *Canaan*, and their deſign upon it, employed men to watch and obſerve what paſſed in the city, and parts adjacent, and inform him of it; or ſome perſons of themſelves, and for their own ſafety, and the good of their fellow-citizens, gave notice to the king of it: *behold, there came men hither to-night of the children of Iſrael*; who were known by their habit and language; or at leaſt being ſtrangers, were ſuſpected to be of that people, the terror of whom had fallen on all the inhabitants, ſo that every ſtrange man they took for an *Iſraelite*; from hence it appears, that the ſpies came to *Jericho* at night, that they might not be obſerved: but with all their precaution they were taken notice of, and their deſign ſuſpected, namely, *to ſearch out the country*; which were the proper places to attack firſt, and where there was the greateſt probability of ſucceeding, as well as to find out the diſpoſition of the inhabitants, whether fearful or fearleſs of them.

℣. 3. *And the king of Jericho ſent unto Rahab*, &c.] Not merely becauſe ſhe kept a public houſe, or being a proſtitute had often ſtrangers in it, and ſo conjectured, that the men he had notice of might be there; but he ſent upon certain information, that they were ſeen to go in there, as it follows: *ſaying, bring forth the men that are come to thee*; not to commit leudneſs with her, though this is the ſenſe ſome *Jewiſh* commentators give; but this neither agrees with the character of the men *Joſhua* had choſen for this purpoſe, nor anſwers any end of the king to ſuggeſt; nor can it be thought that *Rahab* would ſo openly and freely own this, as in the next verſe: but what is meant by the phraſe, is explained in the following clauſe, *which are entered into thine houſe*; in order to lodge there that night: *for they be come to ſearch out all the country*; ſo it was ſuſpected, nor was the ſuſpicion groundleſs.

℣. 4. *And the woman took the two men*, &c.] Or *ſhe had taken* them [z] before the meſſengers came, upon a rumour ſhe underſtood was gone abroad, that ſhe had got *Iſraelitiſh* ſpies in her houſe, and ſo might expect to be viſited and ſearched by the king's officers, and therefore took this precaution: *and hid them*; the *Hebrew* word is ſingular, *him* [a]: hence the *Jews*, who take theſe two ſpies to be *Caleb* and *Phinehas*, ſay, that only *Caleb* was hid, and *Phinehas*, though he was before them, was not ſeen, being an angel, *Mal.* ii. 7. but the ſenſe is, that ſhe hid each of them, and very probably ſingly and apart, that if one was found, the other might eſcape, as *Ben Gerſom* obſerves; and *Abarbinel* is of opinion, that ſhe hid them twice, now in the middle of her houſe, one in one place, and the other in another, for the reaſon before given, and after this hid them in the roof of her houſe, as afterwards related: *and ſaid thus, there came men unto me*; that is, into her houſe, this ſhe owned: *but I wiſt not whence they* were; of what country they were, whether *Iſraelites* or not; which whether ſhe knew or not, is not certain; it is probable ſhe did, and told an untruth, as ſhe alſo did in the next verſe.

℣. 5. *And it came to paſs about the time of the ſhutting of the gate*, &c] Of the city, which was done every night, and at a certain time: *when it was dark*; the ſun ſet, and night come on: *the men went out*; out of her houſe, and out of the city too, as ſhe ſaid, though it was a downright lie, as well as what follows: *whither the men went, I wot not*; though ſhe knew they were not gone, but were now in her houſe; ſhe might not ſcruple telling a lie, being brought up a heathen, and being done with a deſign to ſave the lives of perſons that belonged to a people, ſhe was perſuaded were the people of God, and to whom he had given the land; though her lies are not to be juſtified; evil is not to be done, that good may come; nor are men to tell lies one to another upon any account; but theſe ſins, with others, the Lord forgave her: *purſue after them quickly, and ye ſhall overtake them*; this ſhe encouraged them to do, to get rid of them the ſooner, and to remove all ſuſpicion of her having any reſpect for them, and of being concerned in concealing them.

℣. 6. *But ſhe had brought them up to the roof of the houſe*, &c.] Before the meſſengers came; though *Abarbinel* thinks it was after they were gone, when ſhe took them from the place of their concealment, and had them to the roof of the houſe, where ſhe thought they would be ſafe and ſecure, ſhould the meſſengers return, or others come in ſearch of them, who would not, as ſhe imagined, look for them there: *and hid them with the ſtalks of flax*; that is, under them, or *in flax of wood*, or *a tree* [b]; which may with as much propriety, or more, be called a tree than hyſſop, 1 *Kings* iv. 33. as it is in the *Miſnah* [c]. Moreover, there was a ſort of flax which grew in the upper part of *Egypt* towards *Arabia*, as *Pliny* ſays [d], which they called *Xylon*, or wood, of which were made *lina xylina*; though the words may be rightly tranſpoſed, as by us, *ſtalks of flax*, which are large and ſtrong before the flax is ſtripped or beaten off of them; the *Targum* renders it bundles of flax, or handfuls and ſheaves of them, as they were when cut down and gathered: *which ſhe had laid in order upon the roof*; to be dried, as *Kimchi* obſerves; and *Pliny* [e] ſpeaks of flax being bound up in bundles, and hung up and dried in the ſun; which was done that it might be the more eaſily ſtripped and beaten off; and the roofs of houſes in thoſe countries being flat, were very fit for ſuch a purpoſe; ſee the note on *Deut.* xxii. 8. and theſe being now laid there, were very ſuitable and convenient to conceal the men under them. This ſeems to be in favour of *Rahab*, as being a virtuous and induſtrious woman; ſee *Prov.* xxxi. 13, 19, 24.

℣. 7. *And the men purſued after them*, &c.] As they thought: *the way to Jordan*; on the other ſide of which the people of *Iſrael* lay encamped, to which they ſuppoſed, according to *Rahab*'s account, theſe two men directed their courſe: *unto the fords*; the fords of *Jordan*, the paſſages through it; for in ſome places, and at ſome times, it was fordable; which accounts for the way in which theſe ſpies could get over *Jordan*, ſee *Gen.* xxxii. 10. it was moſt reaſonable to conclude they would return the ſame way; and ſo far the king's meſſengers went, but farther they did not chuſe to go, becauſe it would be to no purpoſe, and they might expoſe themſelves to the camp of *Iſrael*, which lay on the other ſide: *and as ſoon as they which purſued after them were gone out, they ſhut the gate*; that is, either as ſoon as the king's meſſengers were gone out of *Rahab*'s houſe, either the ſpies, or rather the men of the houſe, *Rahab*'s ſervants, ſhut the door of it to prevent their return, or others coming in; or rather, when they were got out of the city, the watchmen of the city, the porters of the city-gates ſhut them, that if they were not got out of the city, to prevent their eſcape, or however to keep out others from entering that might be on ſome ſuch deſign or worſe.

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[z] ותקח duxerat, tulerat; ſo Syr. Ar. Kimchi & Ben Melech.

[a] ותצפנו & abſcondit eum, Montanus; abſconderat eum, Vatablus.

[b] בפשתי העץ in linis ligni, Montanus; vel arboris, Vatablus.

[c] Sabbat. c. 8. §. 3. & Bartenora in ib.

[d] Nat. Hiſt. l. 19. c. 1.

[e] Ibid.

℣. 8. *And before they were laid down*, &c.] Under the ſtalks of the flax; or rather, ſince they are ſaid to be hid in them, before they were fallen aſleep, ſo *Kimchi* and *Abarbinel*: *ſhe came up unto them upon the roof*; to acquaint them how things were, and to converſe with them on the following ſubjects.

℣. 9. *And ſhe ſaid unto the men*, &c.] The two ſpies: *I know that the Lord hath given you the land*; the land of *Canaan*, of which ſhe was an inhabitant, and in which they now were; this ſhe knew either by ſome tradition that was among them; or by divine revelation, a ſupernatural impulſe upon her mind; or by obſerving what the Lord had done already, in putting the land of the *Amorites* into their hands, which were one of the ſeven nations of *Canaan*; and by this it alſo appears, and more clearly by what follows, that ſhe had knowledge of the Lord God, the God of *Iſrael*: *and that your terror is fallen upon us*; which was another token or ſign by which ſhe knew the land would be delivered to them; that they who were a formidable people, and ſtruck terror into others, now were terrified themſelves, at the rumour of *Iſrael* being come to invade them; this was what the Lord ſaid ſhould be the caſe, ch. xi. 25. *and that all the inhabitants of the land faint becauſe of you*; or *melt*[f], like wax before the fire, as *Moſes* had predicted, *Exod.* xv. 15.

℣. 10. *For we have heard how the Lord dried up the waters of the Red-ſea for you, when ye came out of Egypt*, &c.] To make a paſſage for them through it, to walk in as on dry land; this they had heard of and remembered, though it was forty years ago: *and what you did unto the kings of the Amorites that were on the other ſide Jordan*; which were things more recent, done but a few months ago: *Sihon and Og whom ye deſtroyed*; the hiſtory of which ſee in *Numb.* xxi. 21—35. who were deſtroyed by them under *Moſes* and *Joſhua* their commanders; and *Hercules* who is thought to be the ſame with *Joſhua* is by *Lucian*[g] called *Ogmius*, from ſlaying *Og* as is ſuppoſed[h].

℣. 11. *And as ſoon as we had heard* theſe things *our hearts did melt*, &c.] Particularly what were done to the two kings of the *Amorites*, who, and their people were utterly deſtroyed, their goods made a prey of, and their countries ſeized upon and poſſeſſed: *neither did there remain any more courage in any man, becauſe of you*; they looked dejected in their countenances, had no heart to go about any buſineſs, trembled at the ſhaking of a leaf, or at the leaſt rumour and report made that the *Iſraelites* were coming on and were at hand; they had no ſpirit to prepare to go out and meet them, or to defend themſelves: *for the Lord your God, he* is *God in heaven above, and in earth beneath*; the maker and poſſeſſor of both; is the governor of the whole univerſe, and does what he pleaſes in it; and diſpoſes of all countries, perſons, and things, as he thinks fit: this is a proof of her knowledge of the true God, and faith in him, and ſhews her to be a believer, and hence ſhe is reckoned in the catalogue of believers, *Heb.* xi. 31. and her faith is proved to be of the right kind by the works ſhe did, *Jam.* ii. 25.

℣. 12. *Now therefore, I pray you, ſwear unto me by the Lord*, &c.] Which being a religious action, and done by men that feared the Lord, ſhe knew it would be binding upon them: the *Targum* is, "ſwear to me by the Word of the Lord:" *ſince I have ſhewed you kindneſs*; by receiving them with peace into her houſe, and hiding them when enquired for and demanded of her; in doing which ſhe riſqued her own life, had this treachery to her country, as it would have been deemed, been diſcovered: *that you will alſo ſhew kindneſs unto my father's houſe*; ſhe mentions not herſelf and houſhold, for if this was granted that would be implied and included; and this ſhe preſſes for by the law of retaliation and friendſhip, for ſince ſhe had ſhewn kindneſs to them, it was but reaſonable it ſhould be returned: *and give me a true token*; that ſhe and her father's houſe would be ſaved by them when the city ſhould be taken and the inhabitants deſtroyed; a token that would not deceive her, on which ſhe might depend, and would be firm and ſure.

℣. 13. *And that ye will ſave alive my father, and my mother, and my brethren, and my ſiſters*, &c.] She makes no mention of any huſband or children ſhe had, as harlots ſeldom have, and which ſeems to confirm her character as ſuch; and ſo *Abarbinel* obſerves, that her father's houſe is only mentioned to tell us that ſhe had no huſband, for ſhe was an harlot and had no children, and puts her father and mother in the room of an huſband, and her brethren and ſiſters in the room of children: *and all that they have*; not their ſubſtance only, but their children more eſpecially, the children of her brethren and ſiſters: *and deliver our lives from death*; here ſhe manifeſtly includes herſelf, and requeſts the ſaving of her life, and the lives of all her relations, when ſhe knew the inhabitants of the city would be all put to death upon the taking of it: thus ſhe provided for the ſafety of her family, as *Noah* in another caſe and manner did, *Heb.* xi. 7. and indeed ſeemed more concerned for them than for herſelf; and thus ſouls ſenſible of their own eſtate and condition, by nature and grace, are very ſolicitous for the ſalvation of their relations and friends, *Rom.* ix. 2.

℣. 14. *And the men anſwered her*, &c.] The two ſpies: *our life for yours*; or *our ſouls in your ſtead to die*[i]; that is, we engage for the ſecurity of your lives, ſhould they be in danger; we promiſe to die in your room and ſtead rather than you ſhould: this they ſaid not as though their lives would be required of them for them, but to aſſure her of the ſafety of her and her father's houſe, on the following condition: *if ye utter not this our buſineſs*; not their buſineſs in ſearching the land, for the diſcovery of that would be of little avail after they were gone; for it was known already that there were perſons come to ſearch the land; but *this our word*[k], what they were going to ſay to her and bid her do, as a ſign of ſafety to her and hers; which, if ſhe diſcovered, others would give out the ſame ſign, and then they could not promiſe her ſafety; or if ſhe did not take care to bring in her father, mother, brethren and ſiſters, and theirs into her houſe, they could not engage to protect them: *and it ſhall be when the Lord hath given us the land*; not the whole land, but *Jericho* and the land about it, that when that part of it ſhould be delivered into their hands: *we will deal kindly and truly with thee*; *kindly*, by ſparing her and her father's houſe; *truly*, by faithfully performing the promiſe and oath they made to her.

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[f] נמגו liquefacti ſunt, Montanus, Piſcator.

[g] In Hercule.

[h] Dickinſon. Delph. Phænic. c. 4. p. 44.

[i] נפשנו תחתיכם למות anima noſtra pro vobis ad moriendum, Pagninus, Montanus.

[k] את דברנו זה verbum noſtrum hoc, Pagninus, Montanus; ſermonem noſtrum hunc, Vatablus, Junius & Tremellius.

℣. 15. *Then ſhe let them down by a cord through the window*, &c.] Which muſt be large, and the cord ſtrong, as well as ſhe herſelf a maſculine woman, to let down two men by it, unleſs ſhe employed any of her ſervants in the affair; though this being ſo great a ſecrecy, it is probable ſhe truſted none of her domeſtics with it as little as poſſible: in like manner the apoſtle *Paul* was let down by the wall of *Damaſcus* in a baſket, *Acts* ix. 25. *Jarchi* ſuppoſes it was the ſame cord and window, by means of and in at which her gallants uſed to come and go: *for her houſe was upon the town-wall*; in a ſuitable and convenient place to receive her gueſts, and gallants: and it is obſerved, that harlots have had their houſes on or under walls: *Martial* ſpeaks of harlots whom he calls[l] *Summœnianæ*, whores that plied under the walls and in the ſuburbs of cities: *and ſhe dwelt upon the wall*; that part of the houſe in which ſhe particularly dwelt was built on or over the wall, and the reſt towards the city was for the entertainment of perſons that reſorted to her houſe.

℣. 16. *And ſhe ſaid unto them, get ye unto the mountain*, &c.] Which was near to the city, and is ſuppoſed to be the ſame which is now called *Quarantania*: Dr. *Shaw*, a late traveller in thoſe parts, ſays[m], from the mountain *Quarantania*, the very ſame perhaps where the two ſpies concealed themſelves, *Joſh.* ii. 16. we have a diſtinct view of the land of the *Amorites*, of *Gilead*, and of *Baſhan*, the inheritance of the tribes of *Reuben* and *Gad*, and of the half tribe of *Manaſſeh*—to it joins the mountain of *Adummim*, and through it the road is cut that leads from *Jeruſalem* to *Jericho*, where probably it was from the very nature of the ſituation that the man fell among thieves, *Luke* x. 30. which very probably is the ſame mountain which *Joſephus*[n] ſays, hung over the city, and was a very barren one; though the ſingular may be put for the plural, ſince, as *Strabo* ſays[o], it was ſurrounded with mountains: *leſt the purſuers meet you*; on their return from the fords of *Jordan*, being diſappointed: *and hide yourſelves there three days*; ſome of the *Jewiſh Rabbins*, as *Jarchi* and *Kimchi* obſerve, that ſhe had this by the revelation of the holy Ghoſt, that the purſuers would return at the end of three days; but the latter more truly remarks, that this was ſaid by conjecture; that *Jericho* being, as he ſays, one day from *Jordan*, and a little more, by going, returning, and ſearching for the ſpies, they would be three days in doing it: *until the purſuers be returned*; into the city; for until they were they could not be in ſafety, but muſt be in danger of being met by them and taken up: *and afterward may ye go your way*; to *Jordan*, and ſo to the camp of *Iſrael*, and that without fear.

℣. 17. *And the men ſaid unto her*, &c.] Some think that this diſcourſe which paſſed between the ſpies and her, was whilſt in the houſe before ſhe let them down, or otherwiſe they would have been in danger of being over-heard, and ſo the whole affair diſcovered; but as it was on the other ſide of the houſe, and under the wall of the city, and without it, they might with the greater ſafety converſe together: *we will be blameleſs of this thine oath which thou haſt made us ſwear*; that is, they would moſt faithfully and punctually keep it, it ſhould be ſacred to them, and ſhe ſhould have no occaſion to lay any blame upon them in the leaſt.

℣. 18. *Behold, when we come into the land*, &c.] The land of *Canaan*, and into this city, into that part of it, as the *Septuagint*, where her houſe was, meaning not themſelves only, but the people of *Iſrael* they belonged to: *thou ſhalt bind this line of ſcarlet thread in the window which thou didſt let us down by*; the word *by* refers either to the ſcarlet thread they were let down by, ſaid to be a cord, ℣. 15. and therefore muſt be a line twiſted with various ſcarlet threads, as *Kimchi*, who obſerves, that according to the *Targum*, it was the border of a red garment; or to the window through which they were let down, as the *Septuagint* verſion; it may refer to both, and the ſenſe be, that the ſame twiſted cord of ſcarlet thread they were let down by, ſhould be bound to the ſame window they were let down through; only this objection there is to the ſame window, that it was not towards the city, and ſo not to be ſeen when they came into it, but looked over the wall without the city: now as *Rahab* was an inſtance of the ſalvation of ſinners by the grace of God, for ſhe was a ſinner by birth, by practice, and a notorious one; ſhe was an inſtance of diſtinguiſhing grace, of free and efficacious grace, a ſingular inſtance of it; and became a true penitent, a real believer, was a juſtified perſon, and ſaved: ſo the ſcarlet thread was an emblem of the blood of Chriſt, by which ſalvation is; redemption and all the bleſſings of grace are through it; juſtification, remiſſion of ſin, reconciliation and atonement, and ſafety and protection from avenging juſtice and wrath to come, are only by it: likewiſe the ſpies who are alſo called *meſſengers*, *Jam.* ii. 25. may repreſent the miniſters of the goſpel, who are the meſſengers of Chriſt, and the churches, are ſent out by him the antitypical *Joſhua*, men of wiſdom, courage, and valour, and are ſent as ſpies to bring to light men and things, who direct to the way of ſalvation and give the ſame token of it, *Mar.* xvi. 16. *and thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy father's houſhold home unto thee*; into her houſe, where the ſcarlet thread was bound, and where only they would be ſafe, as the *Iſraelites* were in the houſes where the blood of the paſchal lamb was ſprinkled, *Exod.* xii. 23. and ſo they are ſafe, and they only who are under the blood of ſprinkling, and partake of the virtue of it.

℣. 19. *And it ſhall be, that whoſoever ſhall go out of the door of thy houſe into the ſtreet*, &c.] After they have been taken in, and when the *Iſraelites* were come into the city: *his blood* ſhall be *upon his head, and we* will *be guiltleſs*; if he is killed by any perſon, his death will be owing to himſelf and no blame to be laid on us; nor ſhall we reckon ourſelves guilty of the breach of the oath taken: *and whoſoever ſhall be with thee in the houſe, his blood* ſhall be *on our head, if* any *hand be upon him*; if any one within doors is killed by an *Iſraelite* entering in, the guilt of the blood ſhall lie upon us, and we will be anſwerable, according to the tenor of the oath, *our life for yours*, ℣. 14.

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[l] Epigram. l. 3. Ep. 62.

[m] Travels, p. 276. Ed. 2.

[n] De Bello Jud. l. 4. c. 8. §. 2.

[o] Geograph. l. 16. p. 525.

℣. 20. *And if thou utter this our buſineſs*, &c.] So that others would either hang out ſcarlet threads or get into her houſe for ſhelter, ſee the note on ℣. 14. *then we will be quit of thine oath which thou haſt made us to ſwear*; be under no obligation to make it good, by ſaving her and her father's houſe.

℣. 21. *And ſhe ſaid, according to your words, ſo be it*, &c.] She agreed, that if the condition required were not performed, they would be quit of their oath, but if they were, ſhe expected it would be fulfilled: *and ſhe ſent them away, and they departed*; took their leave of each other: *and ſhe bound the ſcarlet line in the window*; immediately, as *Abarbinel* thinks, and in the ſight of the ſpies, that they might ſee that ſhe conformed to their direction, and that they might take notice where ſhe faſtened it; and that ſhe herſelf might, at the ſight of it, be put in mind of the deſign of it, and be an encouragement to her faith as to the ſafety of her and her father's houſe; and it being a thing ſo trifling and inſignificant in itſelf, would not be taken notice of by the inhabitants, or be thought to be done with any deſign; though, according to the inſtruction of the ſpies, it ſeems as if it was to be done when they came into the land, and into the city, and which ſeems moſt likely that it was then done.

℣. 22. *And they went, and came unto the mountain*, &c.] *Rahab* had directed them to, the mountain *Quarantania*, ſee the note on ℣. 16. *and abode there three days*; being, no doubt, ſupplied with food by *Rahab*; and it might not be three wholly, but one whole day and part of the other two: *until the purſuers were returned*; to the city of *Jericho*, as might reaſonably be ſuppoſed: *and the purſuers ſought them throughout all the way*; from *Jericho* to the fords of *Jordan*, ſearching every hedge, field, and village as they went and returned: *but found them not*; *Rahab* having hid them in her houſe, and then ſent them to the mountain, there to remain till the return of the purſuers.

℣. 23. *So the two men returned, and deſcended from the mountain*, &c.] Or came down from it again, by which, it ſeems, they went to the top of it, and hid themſelves in ſome cave there: this deſcent, *Kimchi* ſays, was, "on the third day of "their being ſent, which was the ſecond day of "the three days *Joſhua* made mention of when he "ſaid, *within three days*;" ſee the note on ch. i. 11. *and paſſed over*; that is, the river *Jordan*, at the fords of it: *and came to Joſhua the ſon of Nun*; at *Shittim*, where he ſtill continued, and from whence he ſent them, ℣. 1. *and told him all things that befel them*; what houſe they went into when come to *Jericho*, what reception they met with, the report of them to the king of *Jericho*, how meſſengers were ſent by him to demand them, and by what means they were preſerved and made their eſcape.

℣. 24. *And they ſaid unto Joſhua*, &c.] Made a report of what they had got knowledge of, which anſwered the end of their miſſion: *truly the Lord hath delivered into our hands all the land*; which they concluded by the terror the inhabitants of it were in, and ſo in no condition to make reſiſtance and defend themſelves; and they not only judged of the whole land by the caſe of the inhabitants of *Jericho*, but were aſſured by *Rahab* that all the inhabitants of the land were in the ſame plight and condition, ℣. 9. *for even the inhabitants of the country do faint becauſe of us*; this was the temper and diſpoſition they appeared in, and ſeems to be what *Joſhua* was chiefly deſirous of knowing; ſince nothing elſe is told by the ſpies nor enquired of by him, but immediately upon this report began his march towards *Canaan*, as in the next chapter is related.

CHAP. III.

JOSHUA removed from *Shittim* to *Jordan*, where he ſtaid three days, ℣. 1, 2. the people are directed to move when they ſaw the ark bore by the prieſts, and what diſtance they ſhould keep from it, ℣. 3, 4. are bid to ſanctify themſelves againſt the morrow, when wonders would be wrought, ℣. 5. and the prieſts are ordered to take up the ark, ℣. 6. *Joſhua* is encouraged by the Lord, and inſtructed to command the prieſts when they come to *Jordan* to ſtand ſtill in it, ℣. 7, 8. and he declares to all the people, as a token that God would drive the *Canaanites* from before them, that as ſoon as the feet of the prieſts bearing the ark, ſhould reſt in the waters of *Jordan*, they ſhould be parted, and make way for them to paſs through, ℣. 9—13. which accordingly came to paſs, ſo that all the *Iſraelites* paſſed over on dry ground, ℣. 14—17.

℣. 1. *And Joſhua roſe early in the morning*, &c.] The morning after the ſpies had returned and made their report; which, as *Kimchi* rightly obſerves, was the 9th of *Niſan*; for on the morrow, which was the 10th, the people paſſed over *Jordan*, ſee ℣. 5. and iv. 19. *Moſes*, according to the *Jewiſh* writers, died on the 7th of *Adar* or *February*; the 30 days of his mourning ended the 7th of *Niſan* or *March*; two days before they were ended the ſpies were ſent, who returned on the eighth day of the month; and the morning following *Joſhua* roſe betimes, which ſhews his readineſs and alacrity to proceed in the expedition he was directed and encouraged to: *and they removed from Shittim and came to Jordan*; from *Shittim* in the plains of *Moab*, to the river *Jordan*: *and he and all the children of Iſrael*; he as their general, and they an army of 600,000 fighting men under him, beſides women and children, and others that came along with them: *and lodged there before they paſſed over*; lay there encamped a night before they paſſed over the river *Jordan*.

℣. 2. *And it came to paſs after three days*, &c.] At the end of the three days they were bid to prepare food for their expedition, and to go over *Jordan*, ch. i. 11. *that the officers went through the hoſt*; the camp of *Iſrael*; very probably the ſame as in ch. i. 10. this was, no doubt, by the order of *Joſhua*, and who was directed to it by the Lord.

℣. 3. *And they commanded the people*, &c.] In the name of *Joſhua*, by whom they were ſent: *ſaying, when ye ſee the ark of the covenant of the Lord*

Lord your God, and the prieſts the Levites bearing it; the *Targum* reads, the prieſts and *Levites*; ſo the *Septuagint*: it was the buſineſs of the *Levites*, particularly the *Kohathites*, to bear the ark in journeying, but here the prieſts, who alſo were *Levites*, were to carry it: it is remarked in the *Talmud*[p], that there are three places in which the prieſts are ſaid to bear the ark; here, and when they ſurrounded *Jericho*, ch. vi. 6. and when it was returned to its place in the times of *David*, 2 *Sam.* xv. 29. and *Kimchi* and *Abarbinel* obſerve a fourth, when it was brought into *Solomon*'s temple, 1 *Kings* viii. 6. *then ye ſhall remove from your place and go after it*; their uſual ſignal for marching was the cloud, when that was taken up, *Numb.* ix. 17, *&c.* but now the ark, the clouds of glory having removed at the death of *Moſes*, and were ſeen no more, as *Abarbinel* and other *Jewiſh* writers obſerve; and therefore it was proper the *Iſraelites* ſhould be made acquainted with this ſignal; for, as *Jarchi* ſays, this journey was different from all the journeys, (though that of the three days journey from *Sinai* muſt be excepted, *Numb.* x. 33.) for all the time *Moſes* was in being, the pillar of cloud marched firſt and ſhewed them the way, and the ark moved after two of the ſtandards (*Judah* and *Reuben*) and now the ark went firſt: the cloud was a figure of the dark and cloudy diſpenſation of the law, particularly the ceremonial law, the ſhadow of good things to come, and which continued only during the former ſtate, and diſcontinued to be of any uſe when the *Moſaic* diſpenſation ceaſed, and when *Joſhua* or Jeſus was come: the ark was a type of Chriſt, the forerunner for us entered, and whom we are to follow whitherſoever he goes or directs to, in the exerciſe of grace and performance of duty; and the ark being carried now by different perſons, may denote that Chriſt was held forth in a weaker manner under the legal diſpenſation, and by his apoſtles and miniſters under the goſpel-diſpenſation in a clearer and ſtronger manner, and who are to be followed no further or longer than as they bear the ark or direct to Chriſt.

℣. 4. *Yet there ſhall be a ſpace between you and it*, &c.] The ark; the *Keri* or marginal reading is, *between you and them*; the prieſts that bear it: hence ſprung a fiction among the *Jews*, that there were two arks, the ark of the Shekinah or divine majeſty, and the ark of *Joſeph*, in which his bones were put, which went together[q]; which *Jarchi*, *Kimchi*, and *Abarbinel* take notice of, but has no foundation in the text: *about* 2,000 *cubits by meaſure*; by a certain well-known meaſure, that of a common cubit; for the *Caph* we render *about* is a note of truth, reality, and certainty, and deſigns the exact preciſe meaſure here given: this difference was to be obſerved, partly in reverence to the ark, the ſymbol of the divine preſence; Chriſt is to be reverenced by his people, and ſo his word and ordinances; and there is a reverence and reſpect due to his miniſters and prieſts that bear the ark; as alſo that they might the better ſee the ark and go after it, as *Ben Gerſom*; or the way in which they ſhould go, as is ſuggeſted in the following clauſe; and likewiſe have the better view of the greatneſs of the miracle, as *Abarbinel*; the dividing of the waters of *Jordan* as ſoon as the ark came to it, and while it was in it: the *Jews* conclude from hence, that this was the meaſure of ground they may go on a ſabbath-day and no farther, called a ſabbath-day's journey, *Acts* i. 12. *come not near unto it, that ye may know the way by which ye muſt go*; over *Jordan* into *Canaan*'s land; for being at ſome diſtance from them they could better diſcern that and the way he directed them to walk in: Chriſt the antitype of the ark is the way to the heavenly *Canaan*, and his miniſters point out the right way of ſalvation by him, in the miniſtration of the word, by attending to which the way is ſeen and known, in which men muſt go: *for ye have not paſſed* this *way heretofore*; a path indeed untrodden by any; neither they nor any other ever went into *Canaan* the way they were now going, through the river *Jordan* as on dry land: the way to heaven by Chriſt is only revealed in the goſpel, and only trodden by believers in him, and eſpecially the way to glory through *Jordan*'s river; or death is an untrodden path, which, though the way of all fleſh is a trackleſs path, and gone through but once, and thoſe who paſs it have never before gone that way.

℣. 5. *And Joſhua ſaid unto the people*, &c.] On the 3d day; and the 30th day of the mourning for *Moſes*, *Jarchi* ſays, was the firſt of the three days, and that being the 7th day of the month, this muſt be the 9th, as it is moſt clear the morrow was the 10th: *ſanctify yourſelves*; in a ceremonial ſenſe, by waſhing their bodies and their clothes, and abſtaining from their wives; and in a moral ſenſe, by acts of religion and devotion, by prayer and meditation, and the exerciſe of repentance and good works: it may denote that ſanctification is neceſſary to our paſſage over *Jordan*, or through death to the heavenly *Canaan*, for without holineſs no man ſhall ſee the Lord: *for to-morrow the Lord will do wonders among you*; in their ſight and preſence, and for them, by dividing the waters of *Jordan*, that they might paſs through it as on dry land; this, as *Kimchi* ſays, was the tenth of *Niſan*, as is plain from ch. iv. 19.

℣. 6. *And Joſhua ſpoke unto the prieſts*, &c.] On the morrow, that is, on the tenth day of the month, the day on which they went over *Jordan*: *take up the ark of the covenant*; in which the law was put, which was the covenant between God and the people, from whence the ark had this name; and in which it was typical of Chriſt in whom both the law the covenant of works was fulfilled, and with whom the covenant of grace was made; who is the mediator, ſurety and meſſenger of it, and in whom all the bleſſings and promiſes of it are, and with whom it is, and will be kept for evermore: the ark, the prieſts were ordered to take up and bear on their ſhoulders; for no other way might they carry it; theſe typified the miniſters of Chriſt who bear his name, his goſpel in the world, ſee *Acts* ix. 15. *and paſs over before the people*; over the river *Jordan*, to direct them in the way through it, and encourage them to follow them: *and they took up the ark of the covenant and went before the people*; from the place where they had lodged the night before to the brink of the river.

℣. 7. *And the Lord ſaid unto Joſhua*, &c.] Out of the tabernacle: *this day will I begin to magnify thee in the ſight of all Iſrael*; by working the miracle afterwards related; dividing the waters, which was done on this day, and was but the beginning of wonders; for other great and marvellous things were done for him and by him, by which it appeared he was high in the favour of God, greatly eſteemed and honoured by him, and ſo would be great and honourable in the account of the people: *that they may know that as I was with Moſes*, ſo *I will be with thee*; by dividing the waters of *Jordan* for him, as he had divided the waters of the *Red-ſea* for *Moſes*; which, as it was a token of his powerful preſence with him, this would be a like token of it with *Joſhua*. The *Targum* is, "as my Word was for the help of *Moſes*, ſo ſhall my Word be for thy help."

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[p] T. Bab. Sotah, fol. 33. 2.

[q] T. Bab. Sotah, fol. 13. 1.

℣. 8. *And thou ſhalt command the prieſts that bear the ark of the Lord*, &c.] Who were ſubject to *Joſhua*, the chief governor of the nation, and general of the army, as well as the common people; and whoſe commands they were to obey, and eſpecially when they appeared to be from the Lord: *ſaying, when ye come to the brink of the water of Jordan*; not of the bank of it, but of the water, which had now overflowed its bank; that is, the brink or extremity of it, which was neareſt to them, and to which they firſt came; though it is a notion of ſome *Jewiſh* commentators[t], and which ſome *Chriſtian* interpreters[u] have given into, and both of conſiderable note, that this was the further extremity, or the brink on the other ſide of the river; but according to this notion, they muſt paſs the river to the other ſide before the waters were divided, which is not credible; and muſt return again into the midſt of the river, which is not probable; and beſides, it is expreſsly ſaid, that as ſoon as their feet dipped in the brim, or extremity of the water, the waters parted, which muſt be the firſt brim or extremity they came at, ℣. 15. *ye ſhall ſtand ſtill in Jordan*; after the waters were parted; upon their coming to and touching the brink of them, they proceeded, and went into the middle of the river, where they were ordered to ſtop and ſtand ſtill.

℣. 9. *And Joſhua ſaid unto the children of Iſrael, come hither*, &c.] Very probably to the door of the tabernacle: *and hear the words of the Lord your God*; which he was about to deliver to them as from him, and in his name.

℣. 10. *And Joſhua ſaid*, &c.] To the people as follows: *hereby ye ſhall know that the living God is among you*; who has life in and of himſelf, and is the author of life to all his creatures; and is ſo called in oppoſition to the lifeleſs idols of the *Gentiles*: and it may be, as *Abarbinel* obſerves, to ſuggeſt to them, that though *Moſes* was dead, the Lord lived, and lives for evermore; and by the following miracle of dividing the waters of *Jordan*, it would be a plain caſe that the Lord was yet among them, to protect and defend them, deliver and ſave them: *and that he will without fail drive out from before you the Canaanites and the Hittites, and the Hivites and the Perizzites, and the Girgaſhites, and the Amorites, and the Jebuſites*; all the ſeven nations are mentioned, even the *Girgaſhites*, who are ſometimes omitted, to aſſure them of the expulſion of them all, to make way for their entire poſſeſſion of the land of *Canaan*, as had been promiſed them.

℣. 11. *Behold the ark of the covenant of the Lord of all the earth*, &c.] Some both *Jewiſh* and *Chriſtian* interpreters, becauſe there is a diſtinguiſhing accent on the word *covenant*, read the words *the ark of the covenant, even the Lord of all the earth*; ſo in ſome copies of our *Engliſh* bible, as if the ark was called the Lord of all the earth, becauſe of his preſence and dwelling there; but, as *Kimchi* obſerves, either the word *ark* is wanting, or the word *covenant*, and may be ſupplied either thus, "the ark of the covenant, the ark (I ſay) of the Lord of all the earth;" or thus, "the ark of the covenant, which is the covenant of the Lord of all the earth:" the true meaning is what *Abarbinel* gives, "the ark of the covenant of the Lord, who is the Lord of the whole earth;" the maker and poſſeſſor of the whole earth, the whole terraqueous globe; and can do what he pleaſes in the earth, or in the water; and can controul the powers of nature, and do what is beyond them, things miraculous and aſtoniſhing: *paſſeth before you into Jordan*; not only unto it, but into it, into the river itſelf; and by the power of him whoſe preſence was with it, the waters of *Jordan* were to be divided, to give them a paſſage through it as on dry land, and ſo it came to paſs.

℣. 12. *Now therefore take ye twelve men*, &c.] For what end and purpoſe is not mentioned. *Abarbinel* is of opinion, that they were choſen and appointed, that every man might pitch upon and take a place for his tribe to encamp in, when they came on the other ſide *Jordan*: whether this was *Joſhua*'s view or no is not certain; however, the uſe he made of theſe, thus provided by divine direction, is related ch. iv. 2, 3, 4. and theſe were to be taken *out of the tribes of Iſrael, out of every tribe a man*; *Levi* not reckoned, having no part in the land; and ſo we find that tribe left out in other accounts, when there was a choice of twelve men out of the ſeveral tribes, *Numb.* xiii. 4. and xxxiv. 19.

℣. 13. *And it ſhall come to paſs, as ſoon as the ſoles of the feet of the prieſts that bear the ark of the Lord*, &c.] Which they were bid to take up and carry, ℣. 6. *the Lord of all the earth*; this ſhews that not the ark, but the Lord, is called the Lord of all the earth, ℣. 11. ſee the note there: *ſhall reſt in the waters of Jordan*; the meaning is, as ſoon as their feet ſhould touch them, or they ſhould ſet their feet in them, when they came to the brink of them: *that the waters of Jordan ſhall be cut off from the waters that come down from above*; from above the place where the prieſts came, and the children of *Iſrael* after paſſed over: *and they ſhall ſtand upon an heap*; or one heap; ſtop and riſe up high, as if piled up one upon another, and ſtand unmoved. This had been made known to *Joſhua* by divine revelation, and is what he hints at, ℣. 5. and now plainly ſpeaks out, and foretels before it came to paſs; and which muſt ſerve to magnify *Joſhua*, as in ℣. 7. and give him great credit and honour among the people.

℣. 14. *And it came to paſs when the people removed from their tents to paſs over Jordan*, &c.] Which they had pitched very near it, upon their removal from *Shittim*, and in which they had lodged the night paſt: *and the prieſts bearing the ark of the covenant before the people*; at the diſtance of two thouſand cubits.

℣. 15. *And as they that bare the ark were come unto Jordan*, &c.] Not to the bank, which was overflowed, but to the extremity of the water overflowing: *and the feet of the prieſts that bare the ark were dipped in the brim of the water*; which was doubtleſs the firſt they came to, and not the brim or extremity of it on the other ſide: *for Jordan overfloweth all its banks all the time of harveſt*; that is, of barley-harveſt, as appears from the time of year; for it was in the firſt month, the month *Niſan*,

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[t] Kimchi, Abarbinel.

[u] Maſius, Druſius.

ſan, or *Abib*, which anſwers to part of *March* and *April*, it uſed to overflow, 1 *Chron.* xii. 15. and it was now the tenth day of that month, ch. iv. 19. on the ſixteenth of which, at the time of the paſſover, the ſheaf of the firſt-fruits of barley-harveſt was offered up, *Lev.* xxiii. 10, 11. the inundation continued all the time of harveſt; and ſo *Ariſteas*[w] teſtifies, that "the river being filled, it overflows as the *Nile* in the time of harveſt, and waters much of the country;" it overflows its banks both on the one ſide and on the other, the eaſtern and weſtern ſhores. This overflow is ſuppoſed to be occaſioned either by the latter rains, which fell about this time; or rather by the ſnow on mount *Lebanon* melting at this time of the year, when the ſun has great ſtrength in thoſe parts, and which poured down in great quantities into this river, that took its riſe from thence. *Joſephus*[x] ſpeaks of mount *Lebanon*, and of the fountains of *Jordan* together; and ſays they have their riſe from the mountain; and of the ſnow of *Lebanon* ſee *Jer.* xviii. 14. This river continued to overflow at this ſeaſon in the times of *David*, 1 *Chron.* xii. 15. and in the times of *Ariſteas*, who lived in the reign of *Ptolemy Philadelphus*, king of *Egypt*, as before obſerved; and ſome late travellers[y] obſerve, "it generally happens in the month *Niſan*; that is, from the middle of *March* to the middle of *April*, the time of the firſt harveſt;" but Mr. *Maundrell*[z], who was upon the ſpot in 1697, and at the proper time of its overflowing, perceived nothing of it. He ſays, "there is a ſmall deſcent, which you may fitly call the firſt and outermoſt bank of *Jordan*, as far as which it may be ſuppoſed the river does, or at leaſt did anciently overflow; but at preſent (whether it be becauſe the river has by its rapidity of current worn its channel deeper than it was formerly, or whether becauſe its waters are diverted ſome other way) it ſeems to have forgot its ancient greatneſs; for we could diſcern no ſign or probability of ſuch overflowings when we were there, which was the 30th of *March*, being the proper time for theſe inundations; nay, ſo far was the river from overflowing, that it ran at leaſt two yards below the brink of the channel." However, at this time of the paſſage of the children of *Iſrael* through it, it was overflowing; which made the miracle the greater.

℣. 16. *That the waters which came down from above*, &c.] Above where the prieſts feet reſted, and which came down from mount *Lebanon*, and the fountains of *Jordan* northward: *ſtood and roſe up upon an heap*; they ſtopped their current, and as the water came down they roſe up on high, and made one vaſt heap of waters: *very far from the city of Adam, that is, beſide Zaretan*; the *cetib*, or textual reading is, *in Adam the city*; we follow the marginal reading, *from Adam*: both readings, as is uſually, if not always the caſe, are to be received; and the meaning is, that this heap of waters, tho' the river was at a conſiderable diſtance from *Adam*; yet through the overflow of it, it reached to, and was *in Adam*; this city was in *Perea*, on the other ſide *Jordan*, that ſide on which the *Iſraelites* were before their paſſage; and *Zaretan*, which is ſuppoſed to be the ſame with *Zartanah*, and *Zarthan*, 1 *Kings* iv. 12. and vii. 46. was on this ſide, in the tribe of *Manaſſeh*; and the ſenſe is, not that *Adam* was on the ſide of *Zaretan*, or near it, for it was on the other ſide of the river; and according to the *Talmudiſts*[a] was twelve miles from it; but the conſtruction is with the word *heap*, *which* heap was *on the ſide of Zaretan*; it was there where the waters were heaped up; it ſeems as if they reached on the one ſide to *Adam*, and on the other ſide to *Zaretan*: *and thoſe that came down towards the ſea of the plain*, even *the ſalt ſea*, *failed*, *and were cut off*; thoſe waters which were below where the prieſts feet reſted, ran down into the lake *Aſphaltites*, where *Sodom* and *Gomorrah* formerly ſtood, the ſea of the plain, or vale of *Siddim*, *Gen.* xiv. 3. ſometimes called the dead ſea, and here the ſalt ſea, its water being exceeding ſalt; ſo the abovementioned traveller[b] teſtifies on his own knowledge; "the water of the lake (the lake *Aſphaltites*, or dead ſea, ſays he) was very limpid, and ſalt to the higheſt degree; and not only ſalt, but alſo extreme bitter and nauſeous;" ſo that theſe waters running down thither, and thoſe above ſtopped, made a dry channel for 16 or 18 miles: *and the people paſſed over right againſt Jericho*; which was the city *Joſhua* had in view to attack firſt, and had ſent ſpies thither to get intelligence of it, and the diſpoſition of the people in it; ſee the note on ch. ii. 1.

℣. 17. *And the prieſts that bare the ark of the Lord ſtood firm on dry ground in the midſt of Jordan*, &c.] Which for its breadth the above-mentioned traveller ſays[c] might be about 20 yards over, and its depth exceeded his height; but Dr. *Shaw*[d], a later traveller ſtill, ſays, "the river *Jordan* is by far the moſt conſiderable river, excepting the *Nile*, either of the coaſt of *Syria*, or of *Barbary*. I computed it to be about thirty yards broad, but the depth I could not meaſure, except at the brink, where I found it to be three yards." Now in the midſt of this river the prieſts bearing the ark ſtood firm on dry ground, the waters above being ſtopt, and thoſe below cut off. This perhaps might give riſe to the fables among the *Heathens* of the river *Scamander* being ſwelled for the deſtruction of *Achilles*, and dried up by *Vulcan*, of which *Homer*[e] makes mention; and of the river *Inachus*, dried up by *Neptune*, as the *Grecians* fable; however, if *Heathens* can credit theſe accounts, ſurely we *Chriſtians* ought to believe this, atteſted by divine revelation. And this may denote the preſence of *Chriſt* with his people in afflictions, who will not ſuffer thoſe waters to overflow them; and in death itſelf, when the ſwellings of *Jordan* ſhall not come near them to diſtreſs them; and when the covenant of grace will appear firm and ſure, and be their great ſupport; and when alſo the feet of the miniſters of *Chriſt* ſtand firm, and their faith fails not; which is of great uſe, and very encouraging to the ſpiritual *Iſrael* of God: *and all the Iſraelites paſſed over on dry ground*; the waters being divided to a ſpace large enough for ſuch a body of people to paſs over, and which continued *until all the people were clean paſſed over Jordan*; perfectly and compleatly, not one being left behind, or loſt in the paſſage through it; in the midſt of which the prieſts ſtood until all were paſſed over. So the ſpiritual *Iſrael* of God muſt all go over *Jordan*'s river, or muſt all go through the valley of the ſhadow of death; and they'll all go over ſafe to *Canaan*'s land, to the heavenly glory; their ſouls go immediately to heaven at death, and their bodies will be raiſed at the laſt day, and be re-united to them, and partake of happineſs with them; nor will any one of them be loſt; they all clean paſs over, and arrive ſafe; for they are the choſen of God, the care and charge of *Chriſt*, the purchaſe of his blood, partake of his grace, and have the earneſt of his Spirit.

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[w] Hiſt. de 72 interpret. p. 41.

[x] Antiqu. l. 5. c. 1. §. 22.

[y] Egmont and Heyman's Travels, vol. I. p. 335, 336.

[z] Journey from Aleppo to Jeruſalem, p. 81, 82.

[a] T. Hieroſ. Sotah, fol. 21. 4.

[b] Maundrel, ut ſupra, p. 84. ed. 7.

[c] Ib. p. 83.

[d] Travels, p. 346.

[e] Iliad. 21.

CHAP. IV.

THIS chapter relates an order, that 12 men ſhould take 12 ſtones out of the midſt of *Jordan*, and carry them to the firſt place they lodged at as a memorial of their paſſage over it, ℣. 1—8. and how *Joſhua* ſet up twelve other ſtones in the river itſelf, ℣. 9. and how many of the tribes of *Reuben*, *Gad*, and *Manaſſeh*, went before the *Iſraelites* when they paſſed over, ℣. 10—14. which being done, the prieſts were ordered to come out of *Jordan*, when the waters returned to their place, ℣. 15—18. The time when this miracle was wrought is obſerved ℣. 19. and an account is given of *Joſhua*'s pitching the twelve ſtones taken out of *Jordan* in *Gilgal*, and the uſe they were to be of in future time, ℣. 20—24.

℣. 1. *And it came to paſs when all the people were clean paſſed over Jordan*, &c.] As related, ch. iii. 17. *that the Lord ſpake unto Joſhua, ſaying*; as follows.

℣. 2. *Take you twelve men out of the people*, &c.] *Joſhua* had before this ordered twelve men to be taken from among them, which ſeems to have been done of himſelf; and now he has a direction from God for it, and what to employ them in: *out of every tribe a man*; ſo that what they did was in the name of the ſeveral tribes, and as repreſenting them.

℣. 3. *And command you them, ſaying*, &c.] As follows: *take you hence out of the midſt of Jordan*; ſo that they were obliged to go back into the midſt of *Jordan*, having already paſſed over it, as appears from ℣. 1. *out of the place where the prieſts feet ſtood firm*; where being ſtones they choſe to ſtand upon them, and which were a firm ſtanding for them; and which ſecured them from the ſlime and mud at the bottom of the river the waters left behind; though it is not abſolutely neceſſary to underſtand it that they were to take, and did take, the ſtones from under their feet, but thoſe that lay about the place where they ſtood: *twelve ſtones*; each man a ſtone; and according to the *Samaritan* chronicle [f], every man inſcribed his name on the ſtone: *and ye ſhall carry them over with you*; from the place they took them up, to the place they ſhould next ſtop at: *and leave them in the lodging place where you ſhall lodge this night*; which was in the place afterwards called *Gilgal*, ℣. 19, 20.

℣. 4. *Then Joſhua called the twelve men whom he had prepared of the children of Iſrael*, &c.] It may be for ſome other purpoſe, ch. iii. 12. but this was the deſtination of them eventually, and as by divine direction: *out of every tribe a man*; as he had before ordered, and was now directed to.

℣. 5. *And Joſhua ſaid unto them*, &c.] The twelve men: *paſs ye over before the ark of the Lord your God into the midſt of Jordan*; that is, they were to go back to *Jordan* again, which they had paſſed over, and go into the midſt of it, where were the prieſts bearing the ark; for it is not to be imagined, that the ark went along with them, or followed them, they going before it; but they went where that was, juſt before it, from whence they were to take the ſtones, as next directed: *and take you up every man of you a ſtone upon his ſhoulder*; by which it appears they were large ſtones they were to take, not what they could carry in their hands, but what they were obliged to take upon their ſhoulders: *according unto the number of the tribes of the children of Iſrael*; who had that day paſſed over *Jordan*, of which theſe ſtones were to be a memorial.

℣. 6. *That this may be a ſign among you*, &c.] A commemorative one: that *when your children aſk* their fathers *in time to come*; or *to-morrow* [g]; and ſo in all time, or any time hereafter: *ſaying, what* mean *you by theſe ſtones?* what is the reaſon of ſetting them up, and in this place, and being juſt of ſuch a number?

℣. 7. *Then ye ſhall anſwer them*, &c.] By informing them of the deſign and uſe of them: *That the waters of Jordan were cut off before the ark of the covenant of the Lord when it paſſed over Jordan*; the waters below from thoſe that were above, which ſtood up on an heap; ſo that they were divided and ſeparated from each other, and made dry land for a paſſage of the children of *Iſrael*; and this was done before, and in the preſence of the ark of the covenant, to ſhew that it was owing to the power of God, of whoſe preſence the ark was a ſymbol: *the waters of Jordan were cut off*; which is repeated for the confirmation of it, and that it might be taken notice of as a very marvellous event, and to be aſcribed to the divine omnipotence and goodneſs: *and theſe ſtones ſhall be for a memorial unto the children of Iſrael for ever*; which whenever ſeen and obſerved by them, would put them in mind of this wonderful appearance of God for them; and *Jerom* [h] ſpeaks of them as if ſeen by *Paula* in his time, whoſe life and travels in thoſe parts are written by him.

℣. 8. *And the children of Iſrael did ſo as Joſhua commanded*, &c.] That is, the twelve men taken out of the twelve tribes of *Iſrael*, and who were the repreſentatives of them in this action: *and took up twelve ſtones out of the midſt of Jordan, as the Lord ſpake unto Joſhua, according to the number of the tribes of the children of Iſrael*; they took the exact number, and out of the very place *Joſhua* was ordered to direct them to do: *and carried them over with them unto the place where they lodged*; which, as *Joſephus* ſays [i], was 50 furlongs from *Jordan*, which was above ſix miles; ſo far they carried theſe ſtones on their ſhoulders: *and laid them down there*; which afterwards were put in proper order by *Joſhua*, or at leaſt by his direction.

℣. 9. *And Joſhua ſet up twelve ſtones in the midſt of Jordan*, &c.] Twelve other ſtones, as the *Septuagint* and *Vulgate Latin* verſions, and ſo *Jarchi*; which he ſet one upon another, ſo that they might be ſeen above the water; or however the water of *Jordan* being clear, they might eaſily be diſcerned by thoſe who either paſſed over the river, or walked by the ſide of it, where they were; and perhaps may be the very ſtones *John* the baptiſt pointed at in

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[f] Apud Hottinger. Smegma Oriental. p. 500, 503.

[g] מחר αὔριον, Sept. cras, Pagninus, Montanus.

[h] Epitaph. Paulæ in Tom. i. Oper. fol. 59. K.

[i] Antiqu. l. 5. c. 1. §. 4.

in *Matt.* iii. 9. ſince it was at *Bethabara* he was baptizing, ſuppoſed to be the very place of the paſſage of the children of *Iſrael* over *Jordan*, and had its name from thence, *Joh* i. 28. *in the place where the feet of the prieſts which bare the ark of the covenant ſtood*; and which was done in commemoration of it; the words will bear to be read *under the ſtation* of the feet of the prieſts: hence *Jarchi* fancies theſe were ſet, that their feet might not ſink in the mud at the bottom of the river; but this though here recorded, might be done by *Joſhua* immediately after the prieſts were come out of *Jordan*, or as they were coming up: hence ſome think *Joſhua* was the laſt that came up from it; but *Abarbinel* obſerves, that the word ſignifies *in the room* or *ſtead of*, as in *Exod.* xxi. 24. ſo that theſe ſtones were placed in the room and ſtead of the ſtation of the prieſts, in the midſt of the river, and in memory of it: *and they are there unto this day*; to the time of the writing of this book, which is no objection to *Joſhua* being the writer of it, though it is by ſome made one; ſince it might be wrote by him, as doubtleſs it was, when ſuch an obſervation could not be impertinent; and if what has been before obſerved is true, theſe ſtones were in the ſame place in the times of *John* the *Baptiſt*; and that they were in the order in which they were firſt ſet; for that they were in the waters of *Jordan*, there could ſcarce be any queſtion of it. This was done to perpetuate the memory of this remarkable event: ſo *Alexander* the great ſet up twelve altars on the borders of *India*, by the river *Oraxes*, in commemoration of his exploits [k].

℣. 10. *For the prieſts which bare the ark ſtood in the midſt of Jordan*, &c.] Though on dry ground, the waters being divided: *until every thing was finiſhed that the Lord commanded Joſhua to ſpeak unto the people, according to all that Moſes commanded Joſhua*; that is, until all the people had paſſed over *Jordan*, as the Lord had ordered *Joſhua*, to encourage them unto, and go over with them, ch. i. 2. and which *Moſes*, by divine direction, had given *Joſhua* in charge to do, *Deut.* xxxi. 7. *Kimchi* interprets this of the ſetting up of the ſtones in *Jordan*, and the removal of the other to *Gilgal*, of which *Moſes* ſaid nothing to *Joſhua*; and though it may be true of the former, that the prieſts ſtood in *Jordan* till that was done, which is not certain, yet not of the latter; for it is plain, and it is moſt reaſonable to conclude, that the prieſts were come up from the midſt of *Jordan* before *Iſrael* marched to *Gilgal*, or even began their march, ſee ℣. 18, 20. and much leſs is this to be underſtood of the ſtones at *Ebal*, as others, and ſo referred to *Deut.* xxvii. 2. which was not done until after *Ai* was taken, ch. viii. 42. And it is not reaſonable to imagine, that the prieſts ſhould continue in *Jordan* to that time; *Abarbinel* thinks, it refers to the words in ch. i. 3. which had been ſpoken by the Lord to *Joſhua*, and had been expreſſed by *Moſes*, *Deut.* xi. 24, 25. and which he ſuppoſes were now repeated by *Joſhua*, and the prieſts continued in their ſtation until he had made an end of rehearſing them; the laſt clauſe relating to *Moſes* is left out in the *Septuagint* verſion: *and the people haſted and paſſed over*; not ſtood in fear of the waters of the river returning upon them; rather through an eager deſire of ſetting their feet on the land of *Canaan*, and it may be to relieve the prieſts from their ſtation as ſoon as might be.

℣. 11. *And it came to paſs when the people were clean paſſed over*, &c.] Every one of them, as in ch. iii. 17. and iv. 1. *that the ark of the Lord paſſed over, and the prieſts in the preſence of the people*; that is, the prieſts bearing the ark came out of the midſt of *Jordan* in the ſight of all the people, who were on the banks of it, on the other ſide, where they had been ſtationed during the paſſage of the people; though this motion of them was not until they received an order for it, of which there is an after-mention. The *Septuagint* verſion reads, *and the ſtones before them*; ſee ℣. 8.

℣. 12. *And the children of Reuben, and the children of Gad, and half the tribe of Manaſſeh*, &c.] Who were ſettled on the other ſide *Jordan*, in the countries taken from *Sihon* and *Og*: *paſſed over armed before the children of Iſrael*; the reſt of the tribes: *as Moſes ſpake unto them*; or ordered them, and as they promiſed they would, *Numb.* xxxii. 17, 20, 21, 27, 29, 32.

℣. 13. *About* 40,000 *prepared for war*, &c.] Accoutred with proper armour to defend themſelves, and their brethren, and annoy their enemies: this is to be underſtood of ſuch a number of the above mentioned tribes; otherwiſe the number of all *Iſrael* that went over *Jordan*, even armed or fighting men, beſides women and children, were 500,000 or more. Now though the number of men fit for war, of theſe tribes, were 130,000, who were all, according to the original agreement, under obligation to go with their brethren over *Jordan* into *Canaan*'s land, and continue with them until it was ſubdued, and they had reſt in it; yet *Joſhua* took no more than about 40,000 of them, who we may ſuppoſe were ſelect men, and fit for his purpoſe; the reſt were left to look after their flocks, their families, and their lands: *theſe paſſed over before the Lord unto battle*; over *Jordan*, before the ark of the Lord, as that ſtood in *Jordan*, bore by the prieſts there, being ready to engage in battle whenever it was neceſſary: and they went on with their brethren *to the plains of Jericho*; to a place afterwards called *Gilgal*; ſee ℣. 19. The *Septuagint* verſion is, to the city *Jericho*.

℣. 14. *On that day the Lord magnified Joſhua in the ſight of Iſrael*, &c.] Made him great and honourable in their eſteem, by doing what he foretold would be done, dividing the waters of *Jordan*, drying up the river to make a paſſage for them thro' it, as on dry land: *and they feared him, as they feared Moſes, all the days of his life*; had a reverend eſteem of him, and affection for him, and yielded obedience to him all his days; ſee *Exod.* xiv. 31.

℣. 15. *And the Lord ſpake unto Joſhua*, &c.] When all the people had paſſed over *Jordan*: *ſaying*; as follows.

℣. 16. *Command the prieſts that bear the ark of the teſtimony*, &c.] In all places before in this hiſtory, the ark is called the ark of the covenant, here the ark of the teſtimony, which ſignifies the ſame thing, the law; which was both the covenant between God and the people, and a teſtimony of his will unto them; the *Septuagint* verſion has both words: *that they come up out of Jordan*; where they ſtayed until all the people paſſed over, for the encouragement of them, and until they received this order.

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[k] Arrian. Expedit. Alex. l. 5. Curtius, l. 9. §. 3.

℣. 17. *Joſhua therefore commanded the prieſts*, &c.] In obedience to the Lord, and ſent them an order: *ſaying*; as follows: *come ye up out of Jordan*; from the midſt of the river to the bank of it, which was properly an aſcent.

℣. 18. *And it came to paſs, when the prieſts that bare the ark of the covenant of the Lord, were come up out of the midſt of Jordan*, &c.] According to the command of *Joſhua* in the name of the Lord: and *the ſoles of the prieſts feet were lift up upon the dry land*; and ſet upon it, on the bank of *Jordan*, and ſhores of the land of *Canaan*: *that the waters of Jordan returned unto their place*; thoſe that came from above, and had ſtood on an heap, gradually came down into the channel, and thoſe below that were cut off returned: *and flowed over all his banks, as they did before*; and uſually did at this time of the year, ſee ch. iii. 15. ſo that there was no decreaſe or loſs of the waters by their failing, and being cut off.

℣. 19. *And the people came up out of Jordan*, &c.] The channel of it to the ſhore: *on the tenth day of the firſt month*; the month *Niſan* or *Abib*, which from the time of *Iſrael*'s coming out of *Egypt* was appointed the firſt month of the year, *Exod.* xii. 2. on the 15th of which month they came out of *Egypt*, having kept the paſſover on the 14th at even; ſo that their coming out of *Egypt*, to their entrance into *Canaan*, was juſt 40 years, wanting five days. This tenth day was the day in which the paſſover was taken from the flock, and kept till the fourteenth, on which day the children of *Iſrael* kept their firſt paſſover in *Canaan*, in the plains of *Jericho*, ch. v. 10. *and encamped in Gilgal, in the eaſt border of Jericho*; it has its name here by anticipation, for it was ſo named after this for a reaſon given, ch. v. 9. It was, according to *Joſephus* [l], ten furlongs, or a mile and a quarter from *Jericho*. *Jerom* ſays [m], there was ſhewn in his time a deſart place two miles from *Jericho*, had in wonderful eſteem by men of that country, which he ſuggeſts was this place; as it was had in great veneration, both by the worſhippers of the true God, and by idolaters, for many ages.

℣. 20. *And thoſe twelve ſtones which they took out of Jordan*, &c.] The twelve men who were ſent there for that purpoſe, and took them from thence, and brought them hither, ℣. 3, 5, 8. *did Joſhua pitch in Gilgal*; ſet them in rows, or one upon another, and made a pillar of them, commemorative of their paſſage over *Jordan* into the land of *Canaan*: according to *Joſephus* [n], he made an altar of theſe ſtones; and *Ben Gerſom* is of opinion, that they were placed in the ſanctuary by the ark, though not in it; which yet was the ſentiment of *Tertullian* [o], but very improbable; ſince that ark was not capable of ſuch a number of large ſtones, and it muſt be a very large ark, or cheſt, if one could be ſuppoſed to be made on purpoſe for them; but it is moſt likely they were erected in form of a pillar or ſtatue, in memory of this wonderful event, the paſſage of *Iſrael* over *Jordan*, ſee ℣. 7. they may be conſidered as emblems of the twelve apoſtles of Chriſt, and their miniſtrations and writings; their number agrees, and ſo does the time of their appointment to go into all the world, and preach the goſpel, which was after the reſurrection of Chriſt, typified by the paſſage of *Joſhua* over *Jordan*, and out of it; the name of one of them, and he a principal one, was *Peter* or *Cephas*, which ſignifies a ſtone; and all of them in a ſpiritual ſenſe were lively ſtones, choſen and ſelected from others, and called by grace, and were very probably moſt, if not all of them, baptized in this very place, *Bethabara*, from whence theſe ſtones were taken; and were like them unpoliſhed, as to external qualifications, not having an education, and being illiterate, but wonderfully fitted by Chriſt for his ſervice; and were not only pillars, as *James*, *Cephas*, and *John*, but in ſome ſenſe foundation-ſtones; as they were the inſtruments of laying Chriſt miniſterially, as the foundation of ſalvation, and of preaching the fundamental truths of the goſpel, in which they were conſtant and immoveable; and their miniſtry and writings, their goſpels and epiſtles, are ſo many memorials of what Chriſt, our antitypical *Joſhua*, has done for us in paſſing over *Jordan*'s river, or through death; finiſhing thereby tranſgreſſion and ſin, obtaining peace, pardon, righteouſneſs and ſalvation, opening the way to the heavenly *Canaan*, aboliſhing death, and bringing life and immortality to light.

℣. 21. *And he ſpake unto the children of Iſrael, ſaying*, &c.] At the ſame time he ſet up the ſtones: *when your children ſhall aſk their fathers*, &c. as in ℣. 6. ſee the note there.

℣. 22. *Then ye ſhall let your children know*, &c.] The meaning of the erection of theſe ſtones, acquaint them with the whole hiſtory, the meaning of which they are deſigned to perpetuate: *ſaying, Iſrael came over this Jordan on dry land*; and if they ſhould aſk, how that could poſſibly be done, or if they did not, they were to inform them by what means it was brought about, as follows.

℣. 23. *For the Lord your God dried up the waters of Jordan from before you, until ye were paſſed over*, &c.] As this is ſuppoſed to be ſaid in future time, and to perſons who were not upon the ſpot when this was done, and ſo entirely ignorant of the affair; it is not to be underſtood of them perſonally, but of the ſame people they were of, the people of *Iſrael* in former times, of their anceſtors, and of them in them; the benefits of which they enjoyed by poſſeſſing the land of *Canaan* their fathers were at this time introduced into: *as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over*; for tho' the generation of men, for the moſt part, was dead that paſſed thro' the *Red Sea*; yet as *Joſhna* himſelf, and *Caleb* and *Eleazar*, and it may be ſome others that were not among the murmurers, were ſtill living, for whom that miracle was wrought, this way of ſpeaking is very properly made uſe of; and eſpecially when it is obſerved, that there were many of the preſent generation then young, which paſſed over, and even thoſe unborn were in and repreſented by their anceſtors, and who enjoyed the advantages of that wonderful mercy; ſo theſe two ſtrange events are joined together, as inſtances of divine power and goodneſs in *Pſ.* cxiv. 3, 5.

℣. 24. *That all the people of the earth might know the hand of the Lord, that it is mighty*, &c.] Even almighty, and can do that which is marvellous and ſurpriſing, and above the power of nature to effect; things unſearchable and paſt finding out, which can't be expreſſed, or conceived how and by what means they are brought about; this the very heathens would own and acknowledge when they ſhould ſee theſe ſtones, and be told the meaning of them, or ſhould hear of this amazing event: *that ye might fear the Lord your God for ever*; as the above-mentioned end was to be anſwered among the people of the earth by theſe ſtones, this among the people of *Iſrael*; who upon ſight of them would call to mind the power and goodneſs of God, which would ſerve to keep an awe of his majeſty on their mind, a due reverence of him and his greatneſs, and engage them to fear, ſerve and worſhip him; who by ſuch acts as theſe had abundantly ſhewed himſelf to be the only true and living God, and the covenant-God of them his people *Iſrael*; the *Septuagint* verſion is, "that ye may worſhip the "Lord your God in every work."

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[l] Ut ſupra.
[m] De loc. Heb. fol. 91. M
[n] Ut ſupra.
[o] Contr. Marcion.
4. c. 13.

CHAP. V.

THE *Canaanites* being diſpirited on the paſſage of the children of *Iſrael* through *Jordan*, ℣. 1. *Joſhua* is ordered to circumciſe ſuch of the people of *Iſrael* that were uncircumciſed, ℣. 2—9. in order to their eating of the paſſover, which was now to be kept, ℣. 11. and they being now provided with corn ſufficient, the manna ceaſed, ℣. 11, 12. and there appeared to *Joſhua* a divine perſon, in an human form, to encourage and direct him what to do in the conqueſt of the land, and particularly *Jericho*, ℣. 13—15.

℣. 1. *And it came to paſs when all the kings of the Amorites, which were on the ſide of Jordan weſtward,* &c.] On the ſide the *Iſraelites* were now on; and this is obſerved, to diſtinguiſh them from the other kings of the *Amorites* beyond *Jordan*, on the eaſtern ſide, who were already conquered by the *Iſraelites*, *Sihon* and *Og*, who ſeem to be a colony that went over from the *Amorites* in *Canaan*, and poſſeſſed themſelves of that part of the land of *Moab*. Theſe ſeem to be put for ſeveral others of the nations of the land not mentioned, who doubtleſs were as much diſpirited as they; and they are the rather mentioned, becauſe they were a principal nation, and a very powerful and warlike one, ſee *Amos* ii. 9. *and all the kings of the Canaanites which were by the ſea*; the *Mediterranean* ſea; the *Septuagint* verſion calls them the kings of *Phœnicia*; and that which was ſtrictly and properly ſo, lay on that coaſt, in which were the cities of *Tyre* and *Sidon*, though the whole land of *Canaan* was ſometimes ſo called; unleſs this is to be underſtood, either of the dead ſea, or of the ſea of *Galilee*; of which *Canaanites*, ſee *Numb.* xiii. 29. however, be they the one or the other, or both, as moſt likely, when they *heard that the Lord had dried up the waters of Jordan from before the children of Iſrael, until we were paſſed over, that their heart melted, neither was there ſpirit in them any more, becauſe of the children of Iſrael*; they loſt all their courage, and never recovered it any more; concluding it was all over with them, ſince ſuch wonderful things were done for them by the Lord: the word *we* ſhews, that the writer of this hiſtory was one that paſſed over *Jordan*, and who can be ſuppoſed but *Joſhua* himſelf? this circumſtance, I think, ſtrongly corroborates that opinion.

℣. 2. *At that time the Lord ſaid unto Joſhua,* &c.] When the people had paſſed over *Jordan*, and had pitched in *Gilgal*, and *Joſhua* had ſet up the ſtones there; and particularly when the dread of them had ſeized the inhabitants of *Canaan*, and deprived them of all their courage; and ſo was a fit time for the execution of what is next ordered, and ſeems deſigned in the providence of God among other things particularly for that: *make them ſharp knives*; not that *Joſhua* was to make them himſelf, but to order them to be made; for a conſiderable number would be wanted for the uſe to be made of them: the *Targum* calls them ſharp razors; and *Ben Gerſom* ſays, they were made of braſs, more likely of iron or ſteel, which perhaps he means; but the *Hebrew* text is, *knives of rocks, flints* or *ſtones*; and ſo *Maimonides* [p] interprets the words, and as they are rendered in various verſions [q]; with ſuch an inſtrument *Zipporah* circumciſed her ſon; and like them were the *ſamia teſta* [r] with which the prieſts of the mother of the gods were caſtrated; and the *ſaxum acutum* of *Ovid* [s]; and ſuch the *Americans* uſed in ſlaying beaſts, and the *Egyptians* [t] in the diſſecting of their dead bodies; and which the *Talmudiſts* allow of as lawful; and in the eaſt, the *Jews* to this day uſe knives of ſtone in circumciſion [u]; ſee the note on *Exod.* iv. 25. *and circumciſe again the children of Iſrael the ſecond time*; not that circumciſion was to be repeated on them that had been circumciſed already, who had found out ways and means to draw over the foreſkin again, as ſome in after times did; or who had been imperfectly circumciſed according to the rite enjoined by *Abraham*, which ſome *Jewiſh* writers ſay was not perfect; neither of which was the caſe. *Kimchi*, and ſo *Ben Melech*, interpret the word, *oftentimes*, frequently, one time after another; as if the ſenſe was, *Joſhua* was to circumciſe them, or take care they were circumciſed, ſome at one time, and ſome at another, until the whole was finiſhed; but this is not what is meant, it refers to a former general circumciſion; not to the circumciſion, as firſt adminiſtred in *Abraham*'s time, for there had been a multitude of inſtances of it ſince that time; but to the circumciſion of the *Iſraelites* at, about, or quickly after their coming out of *Egypt*; either before their eating of their firſt paſſover, the night they went out of *Egypt*, as *Jarchi* [w]; or rather ſome time in the three days darkneſs of the *Egyptians*, as Dr. *Lightfoot* [x] thinks; or elſe when they were about *Sinai*, juſt before the celebration of the paſſover there, *Numb.* ix. 1, 2. from which time it had been neglected; not becauſe unneceſſary, whilſt they were in the wilderneſs, to diſtinguiſh them from others, which was not the principal, at leaſt not the only uſe of it; nor becauſe forbidden the *Iſraelites* for their diſobedience, murmurings and rebellion, it not being probable that God ſhould prohibit the obſervance of a command of his on that account; nor ſo much through criminal neglect, at leaſt contempt of it, as becauſe of their frequent journeying, and the inconvenience of performing it, being always uncertain when they had pitched their tents, how long they ſhould ſtay, and when they ſhould remove, ſince this depended upon the taking up of the cloud; wherefore, unleſs they could have been ſure of a continuance for a proper time, it was not ſafe to adminiſter it; and now it was enjoined, partly becauſe they were about to celebrate the paſſover, which required circumciſion in all that partook of it, *Exod.* xii. 43, 44. and partly becauſe they had now entered into the land of *Canaan*, which was given them in the covenant of circumciſion, *Gen.* xvii. 8, 9, 10. wherefore it became them now to obſerve it, and as typical of ſpiritual circumciſion, neceſſary to the heavenly *Canaan*, as well as to diſtinguiſh them from the uncircumciſed *Canaanites* they were coming among; and they did not think themſelves under obligation to obſerve it till they came to ſettle in that land, as ſome think, who hereby account for their long neglect of it.

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[p] Moreh Nevochim, par. 1. c. 16.

[q] חרבות צרים μαχαίρας πετρίνας, Sept. cultros lapideos, V. L. cultris petrarum, Munſter, Montanus, Piſcator.

[r] Plin. Nat. Hiſt. l. 35. c. 12. Arnob. adv. Gentes, l. 5. p. 189.

[s] Faſt. l. 4. ℣. 237.

[t] Herod. Euterpe, ſive, l. 2. c. 86.

[u] Vid. Pfeiffer. Dubia Vexata, cent. 2. loc. 46.

[w] So in Pirke Eliezer, c. 29.

[x] Works, vol. 1. p. 40.

℣. 3. *And Joſhua made him ſharp knives, and circumciſed the children of Iſrael*, &c.] Not that *Joſhua* circumciſed them himſelf, any more than he made the knives himſelf, but he ordered both to be done, and took care that they were done. And as any that had ſkill might make the knives, ſo might any circumciſe; circumciſion was not reſtrained to any order of men, not to the prieſts and *Levites*, but any might perform it; ſo that though the number to be circumciſed was great, it might ſoon be finiſhed: and this was done *at the hill of the foreſkins*; as the place was afterward called from hence; theſe being heaped up one upon another, made a hill of them, as the *Jews* ſay [y], being covered with duſt. This circumciſion performed by *Joſhua*, or his orders, was typical of the ſpiritual circumciſion without hands, which thoſe that believe in Jeſus, the antitype of *Joſhua*, partake of.

℣. 4. *And this is the cauſe why Joſhua did circumciſe*, &c.] Or the reaſon of the command given him to circumciſe the children of *Iſrael* at this time, namely, what follows: *all the people that came out of Egypt that* were *males*, even *all the men of war*; meaning ſuch that were twenty years old, and upwards: *died in the wilderneſs, by the way, after they came out of Egypt*; not directly, but in a courſe of forty years, as they journeyed through the wilderneſs; this is to be underſtood with an exception of *Joſhua*, *Caleb*, *Eleazar*, &c. but then there was a large number who were under twenty years of age, that came out of *Egypt*, and were now living.

℣. 5. *Now all the people that came out were circumciſed*, &c.] All that came out of *Egypt*, and males were circumciſed, whether under or above twenty years of age; for though it is poſſible all were circumciſed before they came out of *Egypt*, which favours the opinion of Dr. *Lightfoot*, that they might be circumciſed during the three nights darkneſs of the *Egyptians*, when they could take no advantage of it, as *Levi* and *Simeon* did of the *Shechemites*; and which ſeems more probable than that it ſhould be on the night they came out of *Egypt*, when many muſt have been unfit for travelling, and ſeems preferable to that of their being circumciſed at mount *Sinai*, which was a year after their coming out of *Egypt*: *but all the people that were born in the wilderneſs by the way, as they came forth out of Egypt*, them *they had not circumciſed*; the reaſons of which neglect ſee in the note on ℣. 2. The phraſe, *by the way*, ſeems to point at the true reaſon of it, at leaſt to countenance the reaſon there given, which was on account of their journey; that is, their ſtay at any place being uncertain and precarious; ſo the *Jews* ſay [z], becauſe of the affliction or trouble of journeying, the *Iſraelites* did not circumciſe their children. This is to be underſtood of all males only born in the wilderneſs, they only being the ſubjects of circumciſion.

℣. 6. *For the children of Iſrael walked forty years in the wilderneſs*, &c.] Wanting a few days, the round number is given; not forty-two, as the *Septuagint* verſion: *till all the people* that were *men of war, which came out of Egypt, were conſumed*; all that were above twenty years of age, excepting *Joſhua* and *Caleb*: *becauſe they obeyed not the voice of the Lord*; but murmured againſt him, and againſt his ſervants, and particularly againſt *Aaron*, being the high-prieſt; and chiefly becauſe of the report of the ſpies, and their murmurs then, which ſo incenſed the Lord againſt them, that he threatened them with an entire conſumption of their carcaſes, and which accordingly was fulfilled, to which the following clauſe refers: *unto whom the Lord ſware, that he would not ſhew them the land, which the Lord ſware unto their fathers, that he would give us, a land that floweth with milk and honey*; ſee *Numb.* xiv. 23, 24.

℣. 7. *And the children*, whom *he raiſed up in their ſtead, them Joſhua circumciſed*, &c.] Who were born to them in the wilderneſs, and ſucceeded them, ſome of which might be near forty years of age; as for thoſe that were born before, of which there might be many now living, they had been circumciſed already, but others were not: *for they were circumciſed, becauſe they had not circumciſed them by the way*; or whilſt journeying the forty years in the wilderneſs; which, as before obſerved, ſeems to be the true reaſon of the omiſſion of circumciſion.

℣. 8. *And it came to paſs, when they had done circumciſing all the people*, &c.] Which ſeems as if it was done in one day, even on the ſame day they paſſed over *Jordan*, and came to *Gilgal*; tho' biſhop *Uſher* [a] thinks it was the day following; and ſo the *Jews* [x] ſay it was on the eleventh of *Niſan*: *that they abode in their places in the camp, till they were whole*; till the wound made by circumciſion was healed; now as it was on the 10th day they paſſed over *Jordan*, and came to *Gilgal*, where they were circumciſed, there were three entire days between that and the 14th, when they kept the paſſover; during which time they kept within their tents in the camp, being unfit to move from thence, for on the third day of circumciſion they were uſually ſore, *Gen.* xxxiv. 25. but being well on the fourth, were able to attend the paſſover. As the providence of God greatly appeared in favour of *Iſrael*, by cauſing a dread to fall on their enemies, that they durſt not ſally out of the city and attack them; ſo it ſhowed great faith in *Joſhua*, and the *Iſraelites*, to adminiſter circumciſion at this time, juſt as they were landed in an enemies country; and when the waters of *Jordan* were returned, and there was no going back, and if they could, as they were not in a condition to fight, ſo not to flee.

℣. 9. *And the Lord ſaid unto Joſhua*, &c.] Out of the tabernacle: *this day have I rolled away the reproach of Egypt from off you*; either the reproach of being reckoned of the ſame religion with the

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[y] Pirke Eliezer, ut ſupra. Jarchi in loc.

[z] Pirke Eliezer, ut ſupra.

[a] Annales Vet. Teſt. p. 38.

[b] Seder Olam Rabba, c. 11. p. 31.

Egyptians, they now having obſerved the command of the Lord, and thereby declared themſelves to be his ſervants and worſhippers, which ſenſe *Ben Gerſom* mentions; or elſe the reproach with which the *Egyptians* reproached them, that they were brought out from them into the wilderneſs for evil, to be deſtroyed there, they now being ſafe arrived in the land of *Canaan*; which ſenſe he ſeems to approve of, and ſo *Abarbinel*: or rather by it is meant the reproach of being bondmen, and ſlaves, as they were in *Egypt*, having now entered upon their inheritance, they as free men, the ſons of *Abraham*, *Iſaac* and *Jacob*, were heirs unto; and perhaps it was this ſenſe of the phraſe led *Joſephus* [c] to give a wrong interpretation of the word *Gilgal*, which he ſays ſignifies *liberty*; and adds, “for having paſſed the river, they knew they were free from the *Egyptians*, and from troubles in the wilderneſs;” though the more commonly received ſenſe is, that this reproach is to be underſtood of uncircumciſion, which was the reproach of the *Egyptians*, they at this time not uſing circumciſion they afterwards did, when ſome of the nations thereabout uſed it, who deſcended from *Abraham*, as the *Midianites*, *Iſhmaelites*, *Arabians* and *Edomites*: *wherefore the name of the place is called Gilgal unto this day*; which ſignifies *rolling* [d]; ſo that when it is met with before, it is ſo called by anticipation.

℣. 10. *And the children of Iſrael encamped in Gilgal*, &c.] Not after their circumciſion, but before, and where they continued encamped during that, and until the paſſover had been kept by them; this was little more than a mile from *Jericho*, ſee the note on ch. iv. 19. *and kept the paſſover on the fourteenth day of the month at even*; exactly as it was ordered to be obſerved, and was obſerved when firſt kept, *Exod.* xii. 6. *in the plains of Jericho*; a proper place both for their encampment, and the celebration of the paſſover, and where very likely they met with lambs enough for their purpoſe, which belonged to the inhabitants of *Jericho*; or however being now got into the good land, they needed not, and were under no temptation of ſparing their own: hiſtorians agree, as *Strabo* [e], *Joſephus* [f], and others, that *Jericho* was ſeated in a plain.

℣. 11. *And they did eat the old corn of the land*, &c.] That of the laſt year, as ſome verſions [g], which agree with ours; in which they ſeem to follow the *Jewiſh* writers, who, as particularly *Kimchi*, *Gerſom*, and *Ben Melech*, interpret it of the old corn, for this reaſon, becauſe they might not eat of the new until the wave-ſheaf was offered up, *Lev.* xxiii. 10, 11, 14. of which old corn they ſuppoſe the unleavened cakes were made, and was alſo parched corn, though that word the *Septuagint* verſion tranſlates *new*; and indeed were it not for the above law, there does not ſeem to be any reaſon for rendering it old corn, only corn of the land, as the *Septuagint* does; and there is ſome difficulty how they ſhould get at the old corn, which it may be ſuppoſed was laid up in the granaries, when *Jericho* was cloſe ſhut up, and none went in or out; unleſs they met with it in ſome of the villages near at hand, or it was brought them by the traders in corn, of whom they bought it, or found it in ſome out-houſes and barns without the city: *on the morrow after the paſſover*; which *Kimchi* and *Ben Gerſom* ſay was on the 15th of *Niſan*, the paſſover being on the 14th; but if the morrow after the paſſover is the ſame with the morrow after the ſabbath, *Lev* xxiii. 11. that was the 16th of *Niſan*; and ſo *Jarchi* here ſays, this is the day of waving the ſheaf, which was always done on the 16th: it is difficult to ſay which day is meant; if it was the 16th, then it may refer to what they eat on that day, after the ſheaf was offered [h]; if it was the 15th, it ſeems neceſſary to underſtand it of the old corn; and ſuch they muſt have to make their unleavened cakes of, both for the paſſover on the 14th, and the *chagigah*, or feaſt of unleavened bread, which began the 15th, as it follows: *unleavened bread, and parched* corn *in the ſelf-ſame day*; unleavened bread, for the uſes before mentioned, they were obliged to, and parched corn for their pleaſure; but new corn, as the *Septuagint* render it, was expreſsly forbidden before the waving of the ſheaf, *Lev.* xxiii. 14. and therefore old corn ſeems to be meant; this was juſt forty years to a day from their coming out of *Egypt*.

℣. 12. *And the manna ceaſed on the morrow after they had eaten of the old corn of the land*, &c.] There being now no further need of it; miracles are not wrought or continued when unneceſſary; for the ceaſing of the manna ſhews, that it was not a common but an extraordinary proviſion. The ceaſing of the manna, which was a type of Chriſt, may ſignify the ceſſation of goſpel-ordinances, in which Chriſt is held forth as food for his people. Theſe are to continue till all the ſpiritual *Iſrael* of God have paſſed over the river *Jordan*, or death, even until the end of the world, and then to ceaſe, *Matt.* xxviii. 19, 20. 1 *Cor.* xi. 26. *Rev.* xxi. 22, 23. the eating of the old corn may ſignify the glories of the future ſtate, the joys and happineſs of the heavenly *Canaan*, prepared for thoſe that love the Lord from the foundation of the world; it may denote thoſe ancient things the ſaints will feed and live upon to all eternity; the eternal love of the three divine perſons, electing grace, the antient ſettlements of grace, the everlaſting covenant of grace, and the bleſſings of it; the glorious mediator of it, that was ſet up from everlaſting, and the grace given to them in him before the world began: *neither had the children of Iſrael manna any more*; having no more need of it, as the ſaints in heaven will ſtand in no more need of goſpel-ordinances: *but they did eat of the fruit of the land of Canaan that year*; the increaſe of the land, not only of the fields, but of the vineyards and olive yards, which they had neither ſown nor planted, ſee *Deut.* vi. 10, 11. which may denote the plenty and variety of the joys of heaven, and glories of the future ſtate; the various fruits which grow on Chriſt, the tree of life, brought forth every month, or continually; all which will be enjoyed through the free grace of God, without the works or merits of men.

℣. 13. *And it came to paſs when Joſhua was by Jericho*, &c.] Or *in Jericho* [i]; not in the city itſelf, but in the border of it, as *Kimchi* and *Ben Melech*; or on the ſide of it, as *Jarchi*; on one ſide of which he was reconnoitring by himſelf, very probably, ſeeking for a proper place where to make his firſt attack; or if he could find out ſome avenue to the city, whereby he could enter more eaſily; or it may be he was meditating a ſcheme how to ſubdue the city; and it is very likely praying to God that he would direct him, and ſucceed him. *Ben Gerſom* interprets it, his thoughts were in *Jericho*; and both he, and *Abarbinel*, ſuppoſe, that what follows was in a viſion of prophecy, that it ſeemed to him that he was in *Jericho*, and ſaw a perſon, as after deſcribed, and was only a dream, or night-viſion; but no doubt, whether this was in the day or in the night, which is not certain, it was a real ſight that *Joſhua* had, or one really appeared to him as a man, as after related: *that he lifted up his eyes, and looked*; his eyes before looked downwards, as the eyes of a perſon in deep ſtudy and meditation uſually do: *and behold, there ſtood a man over-againſt him*; not a mere man, nor a created angel in an human form, but a divine perſon in ſuch a form, even the Son of God, who frequently appeared in this manner to the patriarchs; as is clear from the worſhip paid unto him by *Joſhua*, by his calling him Lord, and owning himſelf to be his ſervant; and by the ground on which he ſtood, being holy through his preſence, as well as by his title, the captain of the Lord's hoſt. *Jarchi* ſays this is *Michael*, which if underſtood of *Michael* the increated angel, the head of all principality and power, is right, who is always meant by *Michael*, whenever he is ſpoken of in ſcripture; and ſo this is interpreted by the ancient *Jews*[k] of the angel the redeemer: *with his ſword drawn in his hand*; who ſometimes is ſaid to have a two-edged one come out of his mouth, and ſometimes one girt on his thigh, and here with one drawn out of the ſcabbard, to juſtify the war with the *Canaanites*, and to encourage *Joſhua* to proceed in it. His ſword has been drawn againſt his enemies, and thoſe of his people from the beginning, ever ſince the fall of man, when enmity commenced between him and the ſeed of the ſerpent; it appeared drawn when here on earth combating with all our ſpiritual enemies, and will never be put up until all enemies are put under his feet: *and Joſhua went with him*; which ſhewed great courage, preſence of mind and magnanimity: *and ſaid unto him*, art *thou for us, or for our adverſaries?* by his appearing in this warlike poſture, he concluded it was to take on one ſide or the other, either on the ſide of *Iſrael*, or of the *Canaanites*; and he ſeemed to ſuſpect that it was on the ſide of the latter, and that he was one that was come to defy the armies of *Iſrael*, as *Goliah* afterwards did, and to engage in a ſingle combat with *Joſhua* their general, and ſo decide the war; in which, had this been the caſe, *Joſhua* was ready to join iſſue with him.

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[c] Antiq. l. 5. c. 1. §. 11.

[d] a גלל volvit, devolvit, Buxtorf.

[e] Geograph. l. 16. p. 525.

[f] De Bello Jud. l. 4. c. 8. §. 2.

[g] מעבור de frumento præteriti anni, Montanus; ſic, Munſter, Tigurine verſion, Vatablus.

[h] So in Seder Olam Rabba, c. 11. p. 31.

[i] בירחו ἐν Ἰεριχῷ, Sept. in Jericho, Pagninus, Montanus.

℣. 14. *And he ſaid, nay*, &c.] Not for or on the ſide of their adverſaries was he come, as *Joſhua* ſuſpected at the firſt ſight of him; the *Septuagint* verſion is, *he ſaid unto him*, taking לא for לו, as it ſometimes is: *but* as *captain of the hoſt of the Lord am I now come*; of the hoſt of the Lord both in heaven and in earth, angels and men, and particularly of the people of *Iſrael*, called the armies and hoſt of the Lord, *Exod.* vii. 4. and xii. 41. ſo that tho' *Joſhua* was general, Chriſt was generaliſſimo; and ſo *Joſhua* underſtood him, and therefore ſhewed a readineſs to do whatſoever he ſhould command him; the ſpiritual *Iſrael* of God, the church, is in a militant ſtate, and has many enemies to combat with, ſin, ſatan, the world, and falſe teachers; Chriſt is their leader and commander, the captain of their ſalvation, and has all neceſſary qualifications of wiſdom, courage and might for ſuch an office; ſee *Iſ.* lv. 4. and xi. 2, 3. *Heb.* ii. 10. *Rev.* xix. 11, 14: *and Joſhua fell on his face to the earth*; in reverence of this divine and illuſtrious perſon, whom he perceived to be what he was: *and did worſhip*; gave him religious worſhip and adoration, which had he been a created angel he would not have given to him, nor would ſuch an one have received it, *Rev.* xix. 10. and xxii. 8, 9: *and ſaid unto him, what ſaith my Lord unto his ſervant?* that is, what commands had he to lay upon him, and he was ready to execute them? he was heartily willing to be ſubject to him as the chief general of the *Iſraelitiſh* forces, and to conſider himſelf, and behave as an officer under him, and to obey all orders that ſhould be given him.

℣. 15. *And the captain of the Lord's hoſt ſaid unto Joſhua*, &c.] As a trial and proof of his obedience to him: *looſe thy ſhoe from off thy foot*; which is to be underſtood literally, as when the like was commanded *Moſes* at *Horeb*, *Exod.* iii. 5. though ſome interpret it figuratively, as *Abarbinel*, "remove from thee ſuch thoughts that thou ſhalt "take this city by ſtrength:" *for the place whereon thou ſtandeſt is holy*; becauſe of the preſence of this perſon, and as long as he was there, though afterwards was as another place; the *Jewiſh* commentator, laſt mentioned, thinks, this intimates that the city, and all in it (and all round about it) ſhould be *cherem*, devoted, and ſo be holy to the Lord: *and Joſhua did ſo*; looſed his ſhoe from his foot, in obedience to the captain of the Lord's hoſt, thereby giving proof of his readineſs, willingneſs and alacrity to ſerve under him.

CHAP. VI.

IN this chapter *Joſhua* is aſſured, though *Jericho* was cloſely ſhut up, it ſhould be delivered into his hands, ℣. 1, 2. and he is directed, with the army, to go round the city ſix days together, ſeven prieſts bearing the ark of the Lord, with ſeven trumpets ſounding; and on the ſeventh day to go round it ſeven times in like manner, when its walls ſhould fall, ℣. 3, 4, 5. which order *Joſhua* communicated to the prieſts, and to the people, and which was put into execution by them, with ſome other inſtructions he gave them, ℣. 6—16. particularly that the city, and all in it, ſhould be devoted to the Lord, and none ſpared, but *Rahab* and her family, ℣. 17—19. the ſucceſs was according to the aſſurance given by the Lord, ℣. 20. when all in the city were deſtroyed, and that was burnt with fire, and the gold, ſilver, braſs and iron brought into the houſe of the Lord, and *Rahab* and her father's houſhold were ſaved alive, ℣. 21—25. and the chapter is cloſed with an adjuration of *Joſhua*, curſing the man that ſhould rebuild the city; and with this obſervation, that the fame of *Joſhua* upon this was ſpread abroad throughout the country, ℣. 26, 27.

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[k] Bereſhit Rabba, §. 97. fol. 84. 2. Nachmanides in loc.

℣. 1. *Now Jericho was ſtraitly ſhut up becauſe of the children of Iſrael*, &c.] Or *it ſhut up, or was ſhutting, and was ſhut up*[u]; that is, the king and the inhabitants ſhut it up within; the *Targum* ſays with iron doors, and bars of braſs, and it was blocked up without by the children of *Iſrael*: *none went out and none came in*; none of their forces went out to make a ſally on the *Iſraelites*, or to ſeek to make peace with them; nor any of their neighbours went in to them, to carry them any proviſion, or to aſſiſt them, or to be ſheltered by them, not being able to do it becauſe of the camp of *Iſrael*.

℣. 2. *And the Lord ſaid unto Joſhua*, &c.] The ſame divine perſon called in the preceding chapter the captain of the Lord's hoſt, now with him, and who gave him the following orders, inſtructions, and aſſurances: *ſee, I have given into thy hand Jericho, and the king thereof*; which might be concluded from the fear that was fallen upon the inhabitants of the city and their king, and from their ſhutting themſelves up ſo cloſely, not daring to come out againſt *Iſrael*; and eſpecially from this declaration and promiſe of the Lord; and which ſhould be done in ſuch a manner, as that it would clearly appear to be of the Lord, and not men: and *the mighty men of valour*; the military men, the ſoldiers, or army that were under the command of the king of *Jericho*; or, as *Kimchi* reads it, *though* mighty men, yet they ſhould not be able to defend the city, or hinder its falling into their hands; for what were they to the mighty God of *Iſrael?*

℣. 3. *And ye ſhall compaſs the city all* ye *men of war*, &c.] *Joſhua* their chief commander under the Lord, and all that were able to make war, even all above twenty years of age; theſe were to compaſs the city, not in the form of a ſiege, but by a proceſſion around it: *and go round about the city once*; or one time, for the firſt once in a day, and no more: *thus ſhalt thou do ſix days*; one after another; that is, go round it, once every day for ſuch a time. This order was given according to the *Jews*[w] the twenty-ſecond of *Niſan*, after the feaſt of unleavened bread was over.

℣. 4. *And ſeven prieſts ſhall bear before the ark ſeven trumpets of rams horns*, &c.] The ark was to be taken up and carried by prieſts round the city. *Ben Gerſom* obſerves, that this was to direct the *Iſraelites* to keep and do according to all that was written in it; that is, in the law, which was contained in it; but no doubt the deſign of it was to ſhew, that the ſubduing of *Jericho*, and the miracle that would be wrought, were owing to the power and preſence of God, of which the ark was a ſymbol: and before it were to go ſeven other prieſts, with trumpets in their hands; which, according to our verſion, were made of ram's horns: in the original it is *Jobelim* or *Jubilee* trumpets. Some think it means only ſuch as they were to uſe in the year of jubilee; ſo *Abarbinel* and others, as *Maſius* and *Noldius*[x]; that they had their name from *Jubal*, the firſt inventor of muſical inſtruments, *Gen.* iv. 21. for rams horns are objected to becauſe they are ſolid, and not hollow; as if they could not be bored and made hollow, and fit for ſuch a purpoſe. The *Targum*, *Jarchi*, and *Kimchi*, interpret the word by rams horns, as we do[y]; and obſerve what *R. Akiba* ſaid, "when (ſays he) I went into *Arabia*, I heard them call a ram *Jobel*; and the trumpet itſelf is called *Jobel*, becauſe made of a ram's horn[z]: *and the ſeventh day ye ſhall compaſs the city ſeven times*; in the ſame manner as on the other days: *and the prieſts ſhall blow with the trumpets*; which they were to do, and did every day.

℣. 5. *And it ſhall come to paſs, that when they make a long* blaſt *with the ram's horn*, &c.] Continue blowing, and protracting, and drawing out the ſound a long time; which they did only on the ſeventh day; on the other days it was but a ſhort blaſt they made at a time; ſo that this being different, it would be a good ſign and token to the people to do what they are next directed to: *and when ye hear the ſound of the trumpet*; drawn out to a great length: *all the people ſhall ſhout with a great ſhout*; at once, as when an onſet is made in battle, or a victory is obtained: *and the wall of the city ſhall fall down flat*; or *under itſelf*[a]; which *Jarchi* interprets in its place; that is, where it ſtood, and be ſwallowed up in it; ſo the *Targum*, "and it ſhall be ſwallowed up under it;" yet ſo that ſomewhat of it ſhould be ſeen, as an atteſtation and proof of the miracle, as *Kimchi*; who ſays, "it means that it ſhould be ſwallowed up in its place under the earth, and a little of it appear above ground for a memorial of the miracle:" *and the people ſhall aſcend up every man ſtraight before him*; juſt as they were in the order of proceſſion; for the wall being fallen every-where, they would have no occaſion to make up to one certain place, as when a breach is only made in one place, and the beſiegers are obliged to go ſo many a breaſt to enter at it; but in this caſe they might go ſtraight up from whence they were, and enter the city without any obſtruction and difficulty.

℣. 6. *And Joſhua the ſon of Nun called the prieſts*, &c.] Not the *Levites* and *Kohathites*, whoſe buſineſs it was in common to bear the ark, but upon this occaſion the prieſts; not all of them, but as many as were ſufficient for the purpoſe: *and ſaid unto them, take up the ark of the covenant*; by putting the ſtaves into the rings of it, and ſo carry it, *Exod.* xxv. 14. ſee *Numb.* vii. 9. *and let ſeven prieſts bear ſeven trumpets of rams horns before the ark of the Lord*; ſee the note on ℣. 4.

℣. 7. *And he ſaid unto the people, paſs on, and compaſs the city*, &c.] The women and children, the young men under twenty years of age, the unarmed part of the camp, as diſtinguiſhed from the armed men: *and let him that is armed paſs on before the ark of the Lord*; to guard the ark, protect the prieſts, and defend the people, ſhould any ſally be made by the enemy upon them. Theſe ſeem to deſign all the males that were above twenty years of age able to bear arms, and fit for war; though ſome reſtrain it to the 40,000 of the tribes of *Reuben, Gad*, and *Manaſſeh*, ch. i. 14. and iv. 13.

℣. 8. *And it came to paſs when Joſhua had ſpoken to the people*, &c.] Both armed and unarmed; had finiſhed the orders and directions he gave them before mentioned: *that the ſeven prieſts bearing the ſeven trumpets of ram's horns paſſed on before the Lord*; in his ſight, and by his direction, and at his command given by *Joſhua*, and before the ark, the ſymbol of his preſence: *and blew with the trumpets*; a ſhort blaſt as they went along; this they did on every of the ſix days: *and the ark of the covenant*

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[u] סגרת ומסגרת claudens & clauſa, Montanus, Vatablus.

[w] Seder Olam Rabba, c. 11. p. 31.

[x] p. 160. N°. 1515.

[y] So Joſeph. Antiqu. l. 5. c. 6. §. 5.

[z] Kimchi, Sepher Shoraſh. יבל R. Sol. Urbin. Ohel Moed, fol. 39. 2.

[a] תחתיה ſub ſe, Pagninus, Montanus, Vatablus; ſubtus ſe, Tigurine verſion; ſubter ſe, Maſius.

venant of the Lord followed them; being borne by prieſts, ℣. 6.

℣. 9. *And the armed men went before the prieſts that blew with the trumpets*, &c.] Whom *Jarchi*, *Kimchi*, and *Abarbinel*, interpret of *Reuben* and *Gad*, and the half-tribe of *Manaſſeh*; that is, as many of them as *Joſhua* took with him over *Jordan*; tho' rather all the armed men in the camp are meant; at leaſt along with thoſe mentioned went the ſtandards of *Judah* and *Ephraim*: *and the rereward came after the ark*; becauſe the tribe of *Dan* was the rereward in journeying, *Numb.* ii. 31. hence the *Targum* paraphraſes the words, "and the tribe of the houſe of *Dan* went after the ark;" and ſo both *Jarchi* and *Kimchi* interpret it: but rather the body of the people unarmed are deſigned; at leaſt theſe were brought up by the ſtandard of *Dan*; or otherwiſe no place in this proceſſion is appointed for them whoſe buſineſs it was to make the great ſhout on the ſeventh day with the reſt: the prieſts *going on and blowing with the trumpets*; the word *prieſts* is not in the text, but is rightly ſupplied; for as *Kimchi* and *Abarbinel* obſerve, this is not ſaid of the rereward, but of the prieſts, for they only bore and blew the trumpets; and ſo the *Targum* reads, "the prieſts going on, &c."

℣. 10. *And Joſhua had commanded the people*, &c.] When he gave them their orders to paſs on, and compaſs the city, ℣. 7. *ſaying, ye ſhall not ſhout*; that is, on any of the ſix days as they went round the city, only on the ſeventh; for this being a ſign of victory, it was not to be made until the day when it ſhould be obtained; otherwiſe, had they ſhouted, and nothing followed on it, it would have expoſed them to the contempt of the inhabitants of *Jericho*, and would have put them in ſpirit, and hardened them: *nor make any noiſe with your voice*; as laughing, ſinging, &c. This profound ſilence was to be obſerved, to add to the gravity and ſolemnity of the proceſſion; and on account of the ſurprizing miracle that was to be wrought, and particularly becauſe of the ark, the ſymbol of the divine preſence borne before them; and when God in his providence was about to ſpeak in ſo awful a manner, and to do ſuch a ſurprizing work, it was very fit and decent that they ſhould be ſilent before him; ſee *Hab.* ii. 20. *Zech.* ii. 13. *neither ſhall any word proceed out of your mouth*; no converſation or diſcourſe were to be had with each other as they paſſed along; for this is only to be reſtrained to the proceſſion; when they returned, and in their camp they might talk and diſcourſe as at other times: *until the day I bid you ſhout, then ſhall ye ſhout*; for as yet it ſeems *Joſhua* had not told them how many days they ſhould ſurround the city in this manner, and on what day the ſhout ſhould be made by them.

℣. 11. *So the ark of the Lord compaſſed the city*, &c.] Being bore by the prieſts, who carried it round the city; it may as well be rendered and interpreted as it is by *Kimchi*, "he, *i. e. Joſhua*, cauſed the ark of the Lord to compaſs the city;" that is, he gave orders to the prieſts to take it up, and go round with it on the firſt day: *going about it once*; on that day, and no more; keeping at ſuch a diſtance, as to be out of the reach of ſtones or arrows caſt from the walls of the city: *and they came into the camp, and lodged in the camp*; the night following; not only the prieſts that bare the ark, but thoſe that blew with the trumpets, and all the armed men, and the people.

℣. 12. *And Joſhua roſe early in the morning*, &c.] Of the ſecond day; to take care of, direct, and prepare every thing for another proceſſion on that day; ſo active and diligent was he to do the will and work of God, exactly and punctually: *and the prieſts took up the ark of the Lord*; and carried it about as they had done the day before.

℣. 13. *And ſeven prieſts bearing ſeven trumpets of rams horns before the ark of the Lord*, &c.] See the note on ℣. 4. *went on continually*; or, *going they went*[b]; kept on going, making no ſtop at all, until they had compaſſed the city: *and blew with the trumpets*; as they went along: *and the armed men went before them, but the rereward came after the ark of the Lord*; which the *Targum* paraphraſes as on ℣. 9. the prieſts *going on, and blowing with the trumpets*; ſee the note on ℣. 9.

℣. 14. *And the ſecond day they compaſſed the city once*, &c.] Went round it one time only, as on the firſt: *and returned into the camp*; which was at *Gilgal*, ch. v. 10. *ſo they did ſix days*; four more after theſe two ſucceſſively, and proceeded in the ſame order and manner as on thoſe two days.

℣. 15. *And it came to paſs on the ſeventh day*, &c.] Which *Jarchi* ſays was the ſabbath-day, and which is a common notion of the *Jews*[c]; but whether it was or not, it is certain that one of theſe ſeven days muſt be a ſabbath, in which the ſeveral things ordered were done, and the proceſſion made. *Kimchi* obſerves, that their *Rabbins* ſay this was the ſabbath-day; and he adds, what is pretty remarkable, "though they ſlew and burnt on the ſabbath day, he that commanded the ſabbath, commanded to prophane the ſabbath in the ſubduing of *Jericho*;" with which compare what our Lord ſays *Matt.* xii. 3—8. *that they roſe early about the dawning of the day*; having ſeven times the work to do they did on the other ſix days: *and compaſſed the city after the ſame manner ſeven times*; after the ſame manner as they had done the ſix preceding days: *only on that day they compaſſed the city ſeven times*; whereas on the other days they only went round it once, which diſtinguiſhed this day from the reſt.

℣. 16. *And it came to paſs at the ſeventh time*, &c.] Of their going round the city on the ſeventh day: and at the ſeventh time, *when the prieſts blew with the trumpets*; as they did every time they compaſſed the city: *Joſhua ſaid unto the people, ſhout*; both thoſe that were armed, and thoſe that were not; they were to make one grand and general ſhout at once, as when victory is obtained, or is ſure, and ſo it follows: *for the Lord hath given you the city*; intimating that it would be preſently delivered into their hands, and in ſuch manner, that it would plainly ſhew it was of the Lord, and no other.

℣. 17. *And the city ſhall be accurſed*, &c.] Or, be a *Cherem*, devoted to the Lord, as it follows: even *it and all that* are *therein to the Lord*; the city and the inhabitants of it ſhould be devoted to deſtruction, and the riches and ſpoil of it dedicated to ſacred uſes, and not become the property of the *Iſraelites*; for as this was the firſt city in the land of *Canaan* that was conquered, it was fit the firſt-fruits of the conqueſt ſhould be the Lord's, as an acknowledgment of his gift of the land unto them, and that the conqueſt of it was owing to him; though it might be ſome mortification to the *Iſraelites*, and a trial of their faith and obedience, that the firſt and ſo fine a city ſhould not become their habitation, but be utterly deſtroyed, and not

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[b] הלכים הלוך euntes eundo, Montanus.

[c] Seder Olam Rabba, c. 11. p. 31. Bemidbar Rabba, §. 14. fol. 212. 2.

to be built more; and all the riches of it either conſumed, or converted to other uſes, and not their own. This *Joſhua* thought fit to declare to the *Iſraelites*, before the taking of the city, that they might know what they had to do. The *Jewiſh* doctors generally ſuppoſe that *Joſhua* ordered this of himſelf, of his own accord and will; but *Kimchi* is of opinion, that the Lord gave him this order, which is moſt probable, yea, certain from ch. vii. 11. *only Rahab the harlot ſhall live, ſhe and all that are with her in the houſe*; ſhe and her father's family, as ſhe requeſted, and the ſpies promiſed; here the *Targum* calls her as elſewhere, *Rahab* the innkeeper or victualler; and ſo in ℣. 22, 25. *becauſe ſhe hid the meſſengers that we ſent*; and ſo preſerved them from being taken by the meſſengers of the king of *Jericho*, who were ſent in purſuit of them. Theſe though ſent only by *Joſhua*, without the knowledge of the people, yet it being on their account, and for their good, and by him as their head and governor, is aſcribed to them alſo. This fact of *Rahab*'s is obſerved by him as a reaſon for ſparing her, and thoſe that were with her, when all the reſt would be put to the ſword; and is mentioned as an inſtance of her faith, and of the evidence of it, *Heb.* xi. 30. *James* ii. 25.

℣. 18. *And you in any wiſe keep* yourſelves *from the accurſed thing*, &c.] From laying hold on, ſecreting and enjoying as their own, what was devoted to another uſe: *leſt ye make* yourſelves *accurſed*; or a *Cherem*, alſo devoted to deſtruction: *when ye take of the accurſed thing*; any part of it, be it what it will, gold or any other metal, or raiment, and the like: *and make the camp of Iſrael a curſe, and trouble it*; for being done ſecretly, and not known who did it, the whole body of the people would be chargeable with it, and ſuffer on account of it, unleſs diſcovered and puniſhed, and as more fully appears by an after inſtance.

℣. 19. *But all the ſilver and gold, and veſſels of braſs and iron,* are *conſecrated to the Lord*, &c.] Or rather, *for all the ſilver*, &c. as the particle here uſed ſometimes ſignifies, and is ſo rendered[d]: theſe ſeveral metals, and whatſoever were made of them, were ſet apart for the Lord, and dedicated to ſacred uſes, and might not be converted to any other, unleſs what were upon their idols, which were to be burnt with fire, *Deut.* vii. 25. *they ſhall come into the treaſury of the Lord*; be brought into the tabernacle, as *Kimchi* and *Abarbinel* interpret it, into ſome apartment there deſtined for ſuch ſervice, and which is clear from ℣. 24. the ſame where the offering of the officers was brought after the battle with *Midian*, *Numb.* xxxi. 54.

℣. 20. *So the people ſhouted when* the prieſts *blew with the trumpets*, &c.] As *Joſhua* had charged them, ℣. 16. *and it came to paſs when the people heard the ſound of the trumpet, and the people ſhouted with a great ſhout*; that is, gave a loud ſhout, on hearing the long blaſt of the trumpets blown by the prieſts the ſeventh time, as they were no doubt directed by *Joſhua*, agreeable to the order given to him; ſee ℣. 5, 16. *that the wall fell down flat*; the wall of the city of *Jericho*, as the Lord ſaid it ſhould, ℣. 5. ſee the note there: *ſo that the people went up into the city, every man ſtraight before him, and they took the city*; they went up to it from the plain, where they were, and entered it without any difficulty, the wall being fallen, and that every where; ſo that they went directly from the place where they were, and went in right over-againſt them, into every quarter and part of the city, and ſeized on it, and poſſeſſed it at once. Various things may be obſerved concerning this ſurprizing event; as that it was ſupernatural, and cannot be aſcribed to ſecond cauſes, there being nothing in the proceſſion round the city, the blowing of the trumpets, or ſhout of the people, that could occaſion the wall to fall; and that no defences or fortifications are any thing againſt God, when it is his will a city ſhould be taken, with whom nothing is impoſſible; and that ſometimes unlikely means are appointed and uſed by him for doing great things, that the power may appear to be his by which they are done; and that faith ſticks at nothing, when it has the word and promiſe of God to encourage and ſupport it; and that God does every thing in his own time and way. The falling of the walls of *Jericho* may be conſidered as an emblem of the fall of *Babylon*; theſe two cities agree, as in their greatneſs, ſo in their wickedneſs, *Rev.* xvii. 4. and xviii. 2. and as *Jericho* ſtood in the way of *Iſrael*'s inheriting the land, being a frontier and barrier town; ſo myſtical *Babylon* ſtands in the way of the kingdom of *Chriſt*, and its ſpread in the world, and particularly of the converſion of the *Jews*, *Rev.* xi. 14, 15. and xix. 1—8. The fall of *Jericho* was very ſudden, and when not expected by the inhabitants of it; and ſo will be the fall of *Babylon*, *Rev.* xviii. 7, 8, 9. and as *Jericho* fell at the ſound of ram's horns, the deſtruction of *Antichriſt*, or myſtical *Babylon*, will be through the preaching of the goſpel, *Rev.* xiv. 6, 7, 8, 9. and as the one was by the ſounding of ſeven prieſts, at the ſeventh time of ſounding, on the ſeventh day; ſo the ruin of *Antichriſt* will be at the ſeventh angel's ſounding the ſeventh trumpet, and pouring out the ſeventh vial, *Rev.* x. 7. and xi. 15. and xvi. 17, 19. and as at the deſtruction of the one, ſo of the other, but few ſaved from the common calamity, *Rev.* xviii. 4, 5. and both never to be raiſed up and built again, *Rev.* xviii. 21. And it may be conſidered alſo as an emblem of the ſubjection of the *Gentile* world to *Chriſt*; which, like *Jericho*, or the moon, as ſome obſerve the name ſignifies, is very changeable; and as that city, and the inhabitants of it, an enemy to God, and his people, and yet made ſubject by the miniſtry of his word; as particularly it will be, when the kingdoms of this world ſhall become his: or rather it may be an emblem of the ſubjection of particular ſouls to *Chriſt*, and the means thereof; who are like the walled city of *Jericho* in their unregenerate ſtate, their hearts hard, ſtubborn, and inflexible, and enmity to God; are ſelf-confident, vainly puft up in their fleſhly minds, and ſhut up in unbelief, and kept and guarded by *Satan*, the ſtrong man armed; but all theſe ſtrong-holds of ſin and *Satan* are brought down and demoliſhed in converſion; and that by means of the ſound of the goſpel, which is as deſpicable with men, as the ſound of the rams horns were to the inhabitants of *Jericho*; but is a jubilee and joyful ſound, a ſound of love, grace, mercy, and ſalvation; and being accompanied with the Spirit and grace of God, is the power of God unto ſalvation; and mighty through him for the removing the hardneſs of men's hearts, and bringing them into ſubjection and obedience to *Chriſt*.

℣. 21. *And they utterly deſtroyed all that* was *in the city*, &c.] All the inhabitants of it, by the direction of *Joſhua*, and according to the order of the Lord, *Deut.* vii. 1, 2. being guilty of capital crimes, which deſerved death, as idolatry, inceſt, &c. *both men and women, young and old*; neither ſex, nor age were ſpared: *and ox, and ſheep, and aſs, with the edge of the ſword*; in which creatures chiefly lay the ſubſtance of the eaſtern people; ſee *Job* i. 3.

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[d] וכל nam totum, Junius & Tremellius, Piſcator.

℣. 22. *But Joſhua had ſaid unto the two men that had ſpied out the country,* &c.] Whom he had ſent on that errand, ch. ii. 1. and what follows he had ſaid unto them before the people entered into the city, and perhaps before the walls of it fell; and indeed from ℣. 16, 17, it appears to have been ſaid at the time he gave the people orders to ſhout: *go into the harlot's houſe*; he does not mention her name, but they full well knew who he meant: *and bring out thence the woman, and all that ſhe hath*; not ſo much her ſubſtance, as her father's houſhold, ſhe had got together there, that they might be ſaved, as had been promiſed her: as *ye ſware unto her*; ſo that this order was partly on account of her kindneſs to them, ℣. 17. and partly on account of the oath which they had taken, and which *Joſhua* would have inviolably kept.

℣. 23. *And the young men that were ſpies went in, and brought out Rahab,* &c.] Not only went into the city, but into *Rahab*'s houſe, which they knew again by the ſcarlet thread hung out at the window of it. But here a difficulty occurs, how they could be ſaid to go into her houſe, when it was built on the town-wall, ch. ii. 15. and that was now fallen down flat. *Abarbinel* thinks that when the ſpies went round the city, they ſaw the ſcarlet thread in the window of her houſe, and ſet their eyes on the houſe, or wiſtly obſerved it; and marked it in ſuch manner, that after the fall of the wall they went to the place of her houſe, and brought her out, though her houſe was broken down, and no wall ſtanding: but then they could not be ſaid properly to go into her houſe, and bring her out. *Kimchi* is of opinion, that not all the wall of the city fell, but what was over-againſt the camp of *Iſrael*; and that the houſe of *Rahab* was on the wall on the other ſide: but it ſeems by the account of it as if the whole wall fell; and the apoſtle ſays, *the walls of Jericho fell down*, *Heb.* xi. 30. all of them; and ſo the *ſeptuagint* verſion of ℣. 20. "and the whole wall, or all the wall fell round about:" And I ſee not why it may not be thought that the whole wall fell, excepting that ſmall part of it on which *Rahab*'s houſe ſtood; and that ſtanding alone would make the miracle the greater, and ſhow the divine approbation of ſaving *Rahab* and her family: beſides, if the wall ſunk down in its place all around into the earth, as the *Jews* underſtand the phraſe; ſee the note on ℣. 5. the houſe might continue on it firm and unmoved, going down with it to the ſurface of the earth, where it may be ſuppoſed the top of the wall was; and ſo they might go in and take her out, and preſerve her from being deſtroyed with the reſt of the inhabitants; and not only her, but *her father and her mother, and her brethren, and all that ſhe had*; all other relations that were with her, particularly her ſiſters, which are in her requeſt, ch. ii. 13. with all that appertained to her brethren and ſiſters, which is there expreſſed alſo: *and they brought out all her kindred*; before mentioned, or if there were any other of her relations ſhe had taken into her houſe for ſafety; or *all her families* [e], for her father's houſhold might be branched out into divers families, and become numerous, and ſo be an emblem of the number of *Gentile* ſinners ſaved by *Chriſt* the antitype of *Joſhua*: *and left them without the camp of Iſrael*; until they became proſelytes, and embraced the religion of *Iſrael*, as *Kimchi* remarks. However, being *Gentiles*, ſome external rites and ceremonies were to be performed upon them, as well as a declaration at leaſt of their renouncing idolatry, was required of them, before they could be admitted into the camp of *Iſrael*; and which was required even of a proſelyte of the gate, or of one that was only a ſojourner among them.

℣. 24. *And they burnt the city with fire, and all that was therein,* &c.] As *Babylon* the great, of which this city was an emblem, as has been obſerved on ℣. 20. will be burnt with fire alſo, *Rev.* xviii. 8. *only the ſilver and the gold, and the veſſels of braſs and iron, they put into the treaſury of the houſe of the Lord*; ſee the note on ℣. 19.

℣. 25. *And Joſhua ſaved Rahab the harlot alive,* &c.] From periſhing by the ſword, as the reſt of the inhabitants did. *Kimchi* ſays, ſome interpret it of his giving her food, and an inheritance by which ſhe might live; and *Joſephus* [f] intimates the ſame: he ſays, he gave her fields, and had her in great honour and eſteem; and it is the notion of ſome *Jewiſh* writers, that he took her to wife, and that this is meant by ſaving her alive; which ſenſe *Kimchi* diſapproves of, as being foreign; beſides, it was not *Joſhua*, but *Salmon*, a prince in *Iſrael*, that married her, *Matt.* i. 5. *and her father's houſehold, and all ſhe had*; that is, he ſaved alive all her relations, and it may be her cattle, if ſhe had any; and thoſe of her kindred alſo, as their ſheep, oxen, and aſſes, when thoſe of others were killed, ℣. 21. Some alſo underſtand this of intermarriages of principal perſons in *Iſrael* with ſome of her father's family; but it only ſignifies that their lives were ſpared, when the whole city was deſtroyed with the edge of the ſword: *and ſhe dwelleth in Iſrael even unto this day*; which may be meant either perſonally of *Rahab*, who was living and dwelt in the land of *Canaan*, when this hiſtory was written; and ſerves to ſtrengthen the opinion, that *Joſhua* was the writer of it, and to explain the meaning of the phraſe *unto this day*, elſewhere uſed in this book; and to remove any objection from it againſt his being the author of it; or elſe of her dwelling there in her poſterity, and ſo ſhe might dwell in it unto the times of the *Meſſiah*, who ſprang from her, *Matt.* i. 5. *becauſe ſhe hid the meſſengers which Joſhua ſent to ſpy out Jericho*; this was the reaſon of her and her father's family being ſaved alive; ſee the note on ℣. 17.

℣. 26. *And Joſhua adjured them at that time,* &c.] When the city was burnt and ſpoiled; not that he adjured the people individually, or one by one, which was not very practicable, but in a general way: *ſaying, curſed be the man before the Lord*; let him be curſed by him with the curſes written in the book of the law; and let him be driven from him, from his preſence, as *Cain* was: *that riſeth up, and buildeth this city Jericho*; that riſes up in future time, and rebuilds it; for it can't be thought that after ſuch an adjuration, any one would ſtart up quickly, and rebuild it: *he ſhall lay the foundation thereof in his firſt-born, and in his youngeſt ſon ſhall he ſet up the gates of it*; that is, whilſt he is laying, or as ſoon as he has laid the foundation of the city, his eldeſt ſon ſhould die; and as he went on with the building, other ſons of his, if he had more

[e] כל משפחותיה omnes familias ejus, Pagninus, Montanus, Tigurine verſion.

[f] Antiqu. l. 5. c. 1. §. 7.

more than two ſhould be taken away by death likewiſe, and by the time he has finiſhed it, ſignified by ſetting up the gates of it, both for ornament and ſecurity, his youngeſt and laſt ſon ſhould die alſo; ſo that his whole poſterity ſhould be taken away, as a curſe of God upon him for rebuilding the city; which was fulfilled in *Hiel* the *Bethelite*, the rebuilder of this city in the times of *Ahab*, 5 or 600 years after this adjuration was made, when either it was forgotten or however little regarded: *Maimonides* obſerves[g], that this was made that the miracle might remain in perpetual memory, for whoever ſhould ſee the wall ſunk in the earth, it would be plain and clear to him that this was not the form of a building demoliſhed, but that it fell by a miracle; and yet this city became a very flouriſhing one in after-times, we ſoon hear of the ſchool of the prophets in it, 2 *Kings* ii. 5. here, *Strabo*[h] ſays, was a royal palace, where, as *Joſephus*[i] relates, *Herod* died, and who ſpeaks of an *Amphitheatre* and *Hippodrome* in it; in this city ſometimes the Sanhedrim ſat, and a great number of the ſtationary prieſts dwelt, even half a ſtation, twelve thouſand of them, all which is obſerved by doctor *Lightfoot*[k]; our Lord himſelf honoured it with his preſence, *Luke* xix. 1.

ꝟ. 27. *So the Lord was with Joſhua*, &c.] Counſelling and directing him what to do, proſpering and ſucceeding him in all that he engaged; the *Targum* is, "the Word of the Lord was for the "help of *Joſhua*;" the eſſential Word, Chriſt the ſon of God, called the captain of the Lord's hoſt, ch. v. 14, 15. and who continued with him ſpeaking to him and giving him orders, ch. vi. 2. *and his fame was* noiſed *throughout all the country*; for his wiſdom and courage, for the wonderful things done for him and by him, and the great ſucceſs that attended him, through the power and preſence of God with him; which ſtruck terror into the inhabitants of the land, and made his conqueſt of it the more eaſy.

CHAP. VII.

FOR the treſpaſs of *Achan* the children of *Iſrael* were ſmitten and put to flight by the men of *Ai*, ꝟ. 1—5. which gave him and the elders of the people great concern, both for *Iſrael* and for the name of the Lord, which was expreſſed by *Joſhua* in prayer to God, ꝟ. 6—9. when the Lord informed him of the reaſon of it, and gave him directions for finding out the guilty perſon, and for the puniſhment of him, ꝟ. 10—15. which directions *Joſhua* followed, and the perſon was found out, who being urged to a confeſſion made one, ꝟ. 16—21. upon which he and all he had, with the things he had taken were burnt with fire, ꝟ. 22—26.

ꝟ. 1. *But the children of Iſrael committed a treſpaſs in the accurſed thing*, &c.] Or concerning it, with reſpect to it, by taking part of what was devoted to another uſe and forbidden theirs: this was done, not by the whole body of the people, only by one of them; but it not being diſcovered who it was, it was imputed to the whole, on whom it lay to find out the guilty perſon and puniſh him, or elſe the whole muſt ſuffer for it: this chapter begins with a *but*, and draws a vail over the fame and glory of *Joſhua*, obſerved in the laſt verſe of the preceding chapter: *for Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, took of the accurſed thing*; of what was devoted to the Lord and to ſacred uſes; this he had taken to himſelf out of the ſpoil of the city of *Jericho*, for his own uſe, contrary to the command of God: his deſcent is particularly deſcribed, that it might be known of what family and tribe he was; and it is traced up to *Zerah* who was a ſon of *Judah*, *Gen.* xxxviii. 30. *and the anger of the Lord was kindled againſt the children of Iſrael*; becauſe of the ſin of *Achan*.

ꝟ. 2. *And Joſhua ſent men from Jericho to Ai*, &c.] Which was the next city of importance, though not ſo large as *Jericho*, and was, as the *Jews* ſay[l], three miles diſtant from it; *Abarbinel* ſays[m], four miles, and ſo *Bunting*[n]; *Jerom*[o] ſays, that in his times very few ruins of it appeared, only the place was ſhewn where it ſtood: *which is beſide Bethaven*; a name by which *Bethel* in after-times was called, *Hoſ.* iv. 15. but here it is manifeſtly a diſtinct place from it; juſt hard by or near to this place, as *Jarchi* and *Kimchi* interpret it, was the city of *Ai*: *Bethaven* ſeems to have been the ſuburbs of it, or however was very near unto it: *on the eaſt ſide of Bethel*; near to which *Abraham* built an altar, as did *Jacob* alſo, and which in former times was called *Luz*, *Gen.* xii. 8. and xxxv. 1, 3, 6, 7. and was well known in later ages by the name of *Bethel*; it was reckoned about a mile from *Ai*: the ſituation of this city is ſo particularly deſcribed to diſtinguiſh it from another city of this name, *Ai* of the *Amorites*, *Jer.* xlix. 3. and is here called *that Ai*, that well known *Ai*, as *Kimchi* obſerves: *and ſpake unto them*; at the time he ſent them, when he gave them their orders to go thither: *ſaying, go up and view the country*; the mountainous part of it; for they were now in a plain, where *Jericho* was ſeated; and obſerve what place was moſt proper to attack next, and which the beſt way of coming at it: *and the men went up and viewed Ai*; what a ſort of a city it was, how large, and what its fortifications, and what avenues were to it: by this it appears that *Ai* was built upon an hill, or at leaſt was higher than *Jericho* and its plains; and with this agrees what a traveller ſays[p] of it, it is a village full of large ruins, (in this he differs from *Jerom*) and from hence are ſeen the valley of *Jericho*, the dead ſea, *Gilgal*, and mount *Quarantania*, and many other places towards the eaſt.

ꝟ. 3. *And they returned unto Joſhua, and ſaid unto him, let not all the people go up*, &c.] After they had reconnoitred the place, they came back to their general, and gave it as their opinion, that there was no need for the whole army to go up againſt the city: *but let about two or three thouſand men go up and ſmite Ai*; ſuch a number they judged were ſufficient to take it: and *make not all the people to labour thither*; carrying their tents, bearing their armour, and going up hill: *for they* are but *few*; the inhabitants of *Ai*, men and women making but 12,000; ch. viii 25.

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[g] Maimon. Moreh Nevochim, par. 3. c. 50.

[h] Geograph. l. 16. p. 525.

[i] Antiq. l. 17. [illegible] 1. 2.

[k] Chorograph. Cent. c. 47.

[l] Shemoth Rabba, §. 32. fol. 135. 2.

[m] In [illegible] fol. 34. 1.

[n] Travels of the Patriarchs, &c. p. 95.

[o] De loc. Heb. fol. 87. E.

[p] Baumgarten. Peregrinatio, l. 3. c. 1. p. 105.

ỳ. 4. *So there went up thither of the people about* 3,000 *men*, &c.] *Joſhua* detached from the army the largeſt number propoſed, that there might be ſtrength enough to take the place; and thoſe he ſent under proper officers to *Ai*, who went up to the very gate of the city, as appears from the following verſe: *and they fled before the men of Ai*; for upon their appearing at the gate of their city, they came out with all their forces againſt them, and as ſoon as they did, the children of *Iſrael* durſt not face them, but without engaging with them fled at once: God having forſaken them, their courage failed, the dread of their enemies falling on them.

ỳ. 5. *And the men of Ai ſmote of them about* 36 *men*, &c.] In the purſuit of them, which were but few, but a ſufficient rebuke of providence; their loſs was but ſmall, but their ſhame and diſgrace great: *for they chaſed them* from *before the gate*; the gate of the city of *Ai*; *even unto Shebarim*; not that there was a place of this name before, but it was ſo called from hence, becauſe there they were broken, as *Kimchi* obſerves; and the *Targum* and *Jarchi* render it, "until they were broken," their lines broken, not being able to retreat in order, but were ſcattered, and fled to their camp as they could: *Guſſetius* [q] thinks it was the name of a place, but not ſo called for the above reaſon, but becauſe there lay broken pieces of the rock ſcattered about: *and ſmote them in the going down*; the hill from *Ai*; *Morad* rendered *going down*, may be taken for the proper name of a place, and which *Kimchi* ſays, was a place before *Ai*, in which there was a declivity and deſcent, and in that place they ſmote them when they fled: *wherefore the hearts of the people melted and became as water*; that is, the whole body of the people, when this little army returned defeated, their ſpirits failed them, their courage was loſt, their nerves were looſed, and they became languid, faint, and feeble; not that their loſs was ſo great, but that they perceived God had forſaken them, and what the iſſue of this would be, they dreaded.

ỳ. 6. *And Joſhua rent his clothes*, &c.] As was uſual in thoſe antient times, on hearing bad news, and as expreſſive of grief and trouble [r]; ſee *Gen.* xxxvii. 29, 34. *Job* i. 20. *and fell to the earth upon his face before the ark of the Lord, until the even-tide*; in a poſture of adoration and prayer, in which he continued till even; how long that was cannot be ſaid, ſince the time is not mentioned when the army returned from *Ai*; very probably it was ſome time in the afternoon: this was done before the ark of the Lord, the ſymbol of the divine preſence, not in the moſt holy place, where that uſually was, and into which *Joſhua* might not enter, but in the tabernacle of the great court, over againſt where the ark was: *he and the elders of Iſrael*; either the elders of the people in the ſeveral tribes, or rather, the ſeventy elders, which were the Sanhedrim or council, and which attended *Joſhua* and aſſiſted him as ſuch: *and put duſt upon their heads*; another rite or ceremony uſed in times of mourning and diſtreſs, and that very antiently, before *Joſhua*'s time and after, ſee *Job* ii. 12. 1 *Sam.* iv. 12. 2 *Sam.* i. 2. and among various nations; ſo when *Achilles* bewailed the death of *Patroclus*, he is repreſented by *Homer* [s] taking with both his hands the black earth, and pouring it on his head; ſo *Ariſtippus* among the *Athenians* is ſaid [t] to ſprinkle duſt on his head in token of mourning on a certain account.

ỳ. 7. *And Joſhua ſaid, alas, O Lord God*, &c.] What a miſerable and diſtreſſed condition are we in? have pity and compaſſion on us; who could have thought it, that this would have been our caſe? *wherefore haſt thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to deſtroy us*; who are mentioned either for the whole people of the land of *Canaan*; or rather, becauſe the people of *Iſrael* were now in that part of the country which they inhabited: theſe words diſcover much weakneſs, diffidence, and diſtruſt, and bear ſome likeneſs to the murmurs of the children of *Iſrael* in the wilderneſs; but not proceeding from that malignity of ſpirit theirs did, but from a concern for the good of the people and the glory of God, they are not reſented by him: *would to God we had been content, and dwelt on the other ſide Jordan*; in which he ſeems to caſt the blame, not upon the Lord but upon himſelf and the people, who were not content to dwell on the other ſide, but were deſirous of a larger and better country; and now ruin ſeemed to be the conſequent of that covetous diſpoſition and diſcontented mind.

ỳ. 8. *O Lord, what ſhall I ſay*, &c.] For the comfort and encouragement of the people of *Iſrael*, in vindication of thy power, and faithfulneſs, and againſt the charge of weakneſs in thyſelf, unfaithfulneſs to thy promiſes, and unkindneſs to thy people, brought by our enemies: *when Iſrael hath turned their backs before their enemies?* or after they have done it; what is to be ſaid now, this being the caſe? he ſpeaks as a man confounded, and at the utmoſt loſs how to account for the power, the providence, and promiſes of God.

ỳ. 9. *For the Canaanites*, &c.] Thoſe that dwell on the eaſt and on the weſt of the land, ſee ch. xi. 3. who were one of the ſeven nations: *and all the inhabitants of the land ſhall hear* of it; of this defeat; not only the *Amorites*, among whom they now were, and the *Canaanites* before mentioned, but the *Hittites*, the *Hivites*, the *Perizzites*, and the *Jebuſites*: *and ſhall environ us round*; come with all their forces from all parts of the land, and ſurround us, ſo that there will be no eſcaping for us: *and cut off our name from the earth*; utterly deſtroy us, that we ſhall be no more a nation and people, and the name of an *Iſraelite* no more be heard of, ſee *Pſ.* lxxxiii. 4. *and what wilt thou do unto thy great name?* this, though mentioned laſt, was uppermoſt in the heart of *Joſhua*, and was reſerved by him as his ſtrongeſt argument with God, to appear for them and ſave them; ſince his own glory, the glory of his perfections, his wiſdom, goodneſs, power, truth, and faithfulneſs, was ſo much concerned in their ſalvation.

ỳ. 10. *And the Lord ſaid unto Joſhua, get thee up*, &c.] From the ground where he lay proſtrate, with his face to it: this he ſaid, not as refuſing his ſupplication to him, but rather as encouraging and ſtrengthening him; though chiefly he ſaid this in order to inſtruct him, and that he might prepare for what he was to do: *wherefore lieſt thou thus*

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[q] Comment. Ebr. p. 825.

[r] Tum pius Æneas, &c. Virgil Æneid. l. 5. prope finem.

[s] αμφοτερησι' τε χερσιν, &c. Iliad. 18. ỳ. 23. Vid. Odyſſ. 24. Sparſitque cinis, &c Seneca, Troad. Act. 1. Chorus.

[t] Heliodor. Æthiop. l. 1. c. 13.

thus upon thy face? in this manner, ſo diſtreſſed and dejected; or *for this thing*, as the *Targum*, for this defeat of the army; ſome thing elſe is to be done beſides prayer and ſupplication.

℣. 11. *Iſrael hath ſinned*, &c.] For though one only had committed the ſin, others might have known of it and connived at it; however, there was ſin committed among them, and it muſt be diſcovered, the guilt charged, and puniſhment inflicted: *and they have alſo tranſgreſſed my covenant which I commanded them*; not the law given on mount *Sinai*, called the covenant, though in general that was now broken, inaſmuch as they then promiſed to hear and obey all that the Lord ſhould ſay unto them, *Exod.* xxiv. 7. but it particularly means the command given, ch. v. 18. that they ſhould take nothing of that which was devoted to the Lord, and thereby make the camp of *Iſrael* a curſe, and trouble it; and which ſhews that that was not a command given by *Joſhua* of himſelf, but what (he had from the Lord: *for they have even taken of the accurſed thing*; ſomewhat of that which was devoted to ſacred uſes: *and have alſo ſtolen*; taken it away, not openly but by ſtealth, as being conſcious they ought not to have done what they did, and ſo ſinned both againſt God and their own conſciences: *and diſſembled* alſo; or *lied*[u]; pretended they had not taken any of the accurſed thing, when they had; and it is probable that the people in general, the ſeveral tribes, families, and houſes were examined by proper officers, whether they had taken any of the ſpoil or no, to themſelves, and they all denied they had, and he that had taken it among the reſt; and perhaps was particularly aſked the queſtion, which he anſwered in the negative: *and they have put it even amongſt their own ſtuff*; their houſhold ſtuff, mixed them with their own goods that they might not be known; or put them *in their own veſſels*[w], for their own uſe and ſervice.

℣. 12. *Therefore the children of Iſrael could not ſtand before their enemies*, &c.] Being forſaken of God for the ſin committed among them: but *turned* their *backs before their enemies*; had not courage to face them, but fled as ſoon as they appeared: *becauſe they were accurſed*; of God for the accurſed thing that had been taken, as was threatened would be their caſe, ſhould they take any of it, ch. v. 18. *neither will I be with you any more, until ye take away the accurſed thing from among you*; that is, until they had put to death the perſon who had taken of the accurſed thing, and made himſelf thereby accurſed; and even all the camp of *Iſrael*; 'till this was done, the Lord would not be with them to protect and defend them, and give them ſucceſs againſt their enemies.

℣. 13. *Up, ſanctify the people*, &c.] The word *up* not only ſignifies getting up from the ground on which he lay, but to beſtir himſelf, and to be active in what he would now be enjoined and directed to do, and in the firſt place to *ſanctify the people*, that is, by giving them orders to do it themſelves: *and ſay, ſanctify yourſelves againſt to-morrow*; either by ſome ceremonial ablutions, or by the performance of moral duties, as prayer, repentance, and good works; or rather, they were *to prepare* themſelves, as the *Targum* and *Kimchi* interpret it, to get ready againſt the morrow, and expect to be thoroughly ſearched, in order to find out the perſon who had taken the accurſed thing: *for thus ſaith the Lord God of Iſrael*, there is *an accurſed thing in the midſt of thee, O Iſrael*; an accurſed perſon, who had taken of what was devoted to the Lord for his own uſe, and ſo accurſed: *thou canſt not ſtand before thine enemies, until ye take away the accurſed thing from among you*; by putting him to death.

℣. 14. *In the morning therefore ye ſhall be brought according to your tribes*, &c.] One or more of every tribe, according to the number of them, were to be brought the next morning before *Joſhua* and the elders of *Iſrael*, the Sanhedrim and council of the nation, and very probably the tabernacle, where they aſſembled for this purpoſe: *and it ſhall be that the tribe which the Lord taketh*; how a tribe and ſo a family or houſhold were taken is differently underſtood; what ſome of the *Jewiſh* writers ſay deſerves no regard, as the detention of perſons by the ark, or of the dulneſs of the ſtones in the *Urim* and *Thummim*: it ſeems beſt to underſtand the whole affair as done by caſting lots[x]; ſo *Joſephus*[y] and *Ben Gerſom*; and they might in this way be ſaid to be taken by the Lord, becauſe the diſpoſition of the lot is by him, *Prov.* xvi. 33. now it is ſaid, that the tribe that ſhould be taken, as *Judah* was from what follows, *ſhall come according to the families*; that is, the families in that tribe, meaning the heads of them, as *Kimchi* well obſerves; theſe were to come to the place where the lots were caſt: *and the family which the Lord ſhall take ſhall come by houſholds*; on whatſoever family in the tribe the lot ſhould fall, the heads of houſholds in that family ſhould appear and have lots caſt on them: *and the houſhold which the Lord ſhall take, ſhall come man by man*; that houſhold that ſhould be taken by lot, the men thereof, the heads of the houſe, ſhould come each of them and have lots caſt on them, that the particular man that ſinned might be diſcovered.

℣. 15. *And it ſhall be*, that *he that is taken with the accurſed thing, ſhall be burnt with fire*, &c.] He that is taken by lot, and the accurſed thing found with him, this ſhould be the death, burning, one of the four capital puniſhments with the *Jews*: this was ordered in this caſe, becauſe the city of *Jericho*, accurſed or devoted, was burnt with fire, ch. v. 24. *he and all that he hath*; the particulars of which are enumerated, ℣. 24. *becauſe he hath tranſgreſſed the covenant of the Lord*; ſee the note on ℣. 11. *and becauſe he hath wrought folly in Iſrael*; as all ſin and every tranſgreſſion of the law is, and was the cauſe of *Iſrael's* turning their backs on their enemies; which, as *Abarbinel* ſays, was folly, and made the people of *Iſrael* look fooliſh, mean, and contemptible: the word has alſo the ſignification of a dead carcaſe, and may poſſibly have reſpect to the 36 men whoſe death he was the occaſion of, and therefore juſtly ought to die himſelf.

℣. 16. *So Joſhua roſe up early in the morning*, &c.] Which ſhewed his readineſs and diligence to obey the command of God; and as there was much work to do, it required that he ſhould riſe early: *and brought Iſrael by their tribes*; before the Lord, at the tabernacle, where he and the high-prieſt and elders attended; each tribe was thither brought

[u] כחשו mentiti ſunt, Pagninus, Junius & Tremellius, Piſcator. [w] בכליהם in vaſis ſuis, Montanus.

[x] Pirke Eliezer, c. 38. Samaritan. Chronic. apud Hottinger. Smegm. Oriental. l. 1. c. 8. p. 505. Jarchi in loc.

[y] Antiqu. l. 5. c. 1. §. 10.

brought by their repreſentatives: *and the tribe of Judah was taken*; either his ſtone in the breaſtplate of the high-prieſt looked dull, as ſome ſay, or rather the lot being caſt fell on that tribe.

℣. 17. *And he brought the family of Judah*, &c.] That is, the tribe of *Judah*, as *Kimchi* and *Ben Melech* interpret it [z]; or rather, the ſeveral families in that tribe, even the heads of them; *and he took the family of the Zarhites*; which deſcended from *Zerah* the ſon of *Judah*; that was taken by lot: *and he brought the family of the Zarhites man by man*; and caſt lots on them: *and Zabdi was taken*; that part of the family of the *Zarhites* which ſprung from *Zabdi* a ſon of *Zerah*.

℣. 18. *And he brought his houſhold man by man*, &c.] The houſhold of *Zabdi*, the heads of each houſe therein: *and Achan the ſon of Carmi, the ſon of Zabdi, the ſon of Zerah, of the tribe of Judah, was taken*; the lot fell upon him and he was laid hold on, and detained.

℣. 19. *And Joſhua ſaid unto Achan, my ſon*, &c.] Treating him in a very humane, affectionate, and reſpectable manner, though ſo great a criminal, being a ſubject of his, and of the ſame religion and nation: *give, I pray thee, glory to the Lord God of Iſrael*; by acknowledging his omniſcience, juſtice, power, truth, and faithfulneſs, as in his promiſes ſo in his threatenings: *and make confeſſion unto him*; of the ſin he had been guilty of; this *Joſhua* might urge, partly for his own good, who might more reaſonably expect the forgiveneſs of his ſin: ſo it is ſaid in the *Miſnah* [a], whoever confeſſes has a part in the world to come, for ſo we find concerning *Achan*, *Joſh.* vii. 19. and partly for the glory of God, this being the inſtance in which he is directed to give it to him; and partly on account of others, particularly the tribe, family, and houſhold to whom he belonged, who after all might not be ſatisfied thoroughly that he was guilty, unleſs he had confeſſed it: according to *Maimonides* [b], this was but a temporary law on which *Achan* was put to death; for, he ſays, our law condemns no man to death on his own confeſſion, nor on the prophecy of a prophet, who ſays that he committed ſuch a fact; and it was not on his confeſſion, but by the order of God, determining the affair by lot, that he was put to death: the confeſſion *Joſhua* directs to was not what was made to man but to God, that is, of the evil of it, and as committed againſt God, though the fact itſelf was to be owned before man as follows: *and tell me now what thou haſt done, hide it not from me*; what were the particular things he had taken; the lot ſhewed he had taken ſomething, but what that was, as yet was unknown, and where it was; and this *Joſhua* deſires him, he would inform him of and ſatisfy him about, and without any reſerve openly declare the truth.

℣. 20. *And Achan anſwered Joſhua, and ſaid*, &c.] He made a free and open confeſſion of his ſin: *indeed I have ſinned againſt the Lord God of Iſrael*; againſt him who had been ſo good to *Iſrael* in many inſtances, and particularly in delivering *Jericho* into their hands in ſo extraordinary a manner; againſt a law of his, reſpecting the ſpoil of that city, which ſin was the more aggravated thereby; and that he had committed the ſin he was taken for and charged with, he owns was a true and real fact: *and thus and thus have I done*; ſuch and ſuch things have I taken, and in the manner as follows.

℣. 21. *When I ſaw among the ſpoils a goodly Babyloniſh garment*, &c.] One, as the *Targum* adds, for no more was taken; a garment made of *Babyloniſh* wool, as *Jarchi*; or a valuable garment made in *Babylon*, called *Shinar*, for that is the word in the text, ſo *Kimchi* and *Abarbinel*; and *Babylonian* garments were in great eſteem in other nations: *Pliny* ſays [c], *Babylon* was famous for garments interwoven with pictures of divers colours, and which gave name to them; and *Plutarch* [d] relates, that *Cato* in his great modeſty, and being an enemy to luxury, having a *Babyloniſh* garment that came to him by inheritance, ordered it immediately to be ſold: the *Vulgate Latin* verſion calls it a ſcarlet robe; and in ſome *Jewiſh* writings [e], it is interpreted, a garment of *Babylonian* purple; as if it only reſpected the colour; and purple and ſcarlet are ſometimes promiſcuouſly uſed and put for the ſame, ſee *Matt.* xxvii. 28. *Mar.* xv. 17. and were the colour worn by kings: and *Joſephus* here calls it a royal garment, wholly interwoven with gold [f]; and ſome have thought it to be the garment of the king of *Jericho*, which is not unlikely; however, it is much more probable, than that *Jericho* was ſubject to the king of *Babylon*, and that he had palaces in *Jericho*, and when he came thither was clothed with this robe, ſo *Jarchi*; as is elſewhere ſaid [g] by others, that he had a deputy who reſided in *Jericho*, who ſent dates to the king of *Babylon*, and the king ſent him gifts, among which was a garment of *Shinar* or *Babylon*: *and 200 ſhekels of ſilver*; which, if coined money was near 25 pounds: *and a wedge of gold of 50 ſhekels weight*; or a *tongue of gold* [h]; a plate of gold in the ſhape of a tongue, as *Kimchi* and *Abarbinel*; a piece of unwrought gold which weighed 50 ſhekels, and worth of our money about 75 pounds, according to *Brerwood* [i]: where he ſaw theſe, and from whence he took them is not ſaid; according to ſome *Jewiſh* writers, theſe belonged to one of their idols; it is ſaid [k], he ſaw the Teraphim and the ſilver they offered before it, and the garment which was ſpread before it, and the tongue or wedge of gold in its mouth; and he deſired them in his heart, and went and took them, and hid them in the midſt of his tent: and the *Samaritan* chronicle [l] makes him confeſs that he went into a temple in *Jericho* and found the above things there: and *Maſius* conjectures that the wedge of gold was a little golden ſword, with which the men of *Jericho* had armed their god, ſince an antient poet [m] calls a little ſword a little tongue: *then I coveted them, and took them*; he is very particular in the account, and gradually proceeds in relating the temptation he was under, and the prevalence of it; it began with his eyes, which were catched with the goodlineſs of the garments, and the riches he ſaw; theſe affected his heart and ſtirred up covetous deſires, which influenced and directed his hands to take them: *and behold they are hid in the earth in the midſt of my tent*; *Joſephus* [n] ſays, he dug a deep hole or ditch in his tent, and put them there, that is, the *Babyloniſh* garment and the wedge of gold; which, as

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[z] So R. Sol. Ohel Moed, fol. 94. 2.

[a] Sanhedrin, c. 6. §. 2.

[b] Piruſh in Ib. & Hilchot Sanhedrin, c. 18. §. 6.

[c] Nat. Hiſt. l. 8. c. 48.

[d] In vita Catonis.

[e] Bereſhit Rabba, ſ. 85. fol. 75. 2.

[f] Ut ſupra.

[g] Bereſhit Rabba ib.

[h] לשון זהב linguam auream, Montanus, Tigurine verſion, Maſius; lingulam auream, Junius & Tremellius, Piſcator.

[i] De Ponder. & Pret. Vet. Num. c. 5.

[k] Pirke Eliezer, ut ſupra.

[l] Apud Hottinger, ut ſupra.

[m] Nævius apud A. Gell. Noct. Attic. l. 10. c. 25.

[n] Ut ſupra.

Ben Gerſom gathers from ℣. 25. was wrapt up and hid within the garment; which is not improbable, ſince otherwiſe no account is given of that: *and the ſilver under it*; the 200 ſhekels of ſilver lay under the garment in which was the wedge of gold, and ſo it lay under them both.

℣. 22. *So Joſhua ſent meſſengers*, &c.] Directly to *Achan*'s tent, to ſee if it was as he had ſaid, and to bring the things with them: *and they ran unto the tent*; either for joy that the iniquity was diſcovered, as *Kimchi*; or that none of the tribe of *Judah* or of *Achan*'s family or relations ſhould get there before them, and take them from thence and belie the lot; ſo *Jarchi*, *Ben Gerſom*, and *Abarbinel*; but, no doubt, it is remarked, to ſhew the readineſs and diligence of the meſſengers to obey the order of *Joſhua*: *and behold, it was hid in his tent, and the ſilver under it*; as *Achan* had ſaid.

℣. 23. *And they took them out of the midſt of the tent*, &c.] Out of the place, hole, or pit in which they were hid: *and brought them to Joſhua and to the children of Iſrael*; to *Joſhua* as the chief ruler, and to the elders and heads of the tribes aſſembled together: *and laid them out before the Lord*; or *poured them out*[o]; the golden wedge, out of the garment in which it was wrapped, and the 200 ſhekels of ſilver found under it: it ſeems as if theſe were poured or laid out ſeparately upon the ground before the tabernacle, where the ark of the Lord was, they belonging to the ſpoils which were devoted to him; as well as hereby they were plainly ſeen by the *Iſraelites*, that theſe were the very things which *Achan* had confeſſed.

℣. 24. *And Joſhua, and all Iſrael with him, took Achan the ſon of Zerah*, &c.] *Joſhua* and all *Iſrael* are mentioned, to ſhew the perfect agreement between *Joſhua* and the heads of the people in this affair of *Achan*, and in the nature and manner of his puniſhment: *and the ſilver, and the garment, and the wedge of gold*; which, though devoted to ſacred uſes, yet having been converted to another's uſe, and made his property, was not to be employed in the ſervice of the ſanctuary, but to be burnt with him: *and his ſons and his daughters*; who, according to *Ben Gerſom*, *Abarbinel*, and *Abendana*, were not brought forth to be put to death, only to be ſpectators of the ſentence of judgment and the execution of it, that they might keep themſelves from ſuch evil things; though, as *Achan* may be ſuppoſed to be a man in years, being but the fourth generation from *Judah*; his ſons and daughters were grown up in all probability, and might be acceſſaries in this affair; and ſo, as ſome *Jewiſh* writers remark, were worthy of death, becauſe they ſaw and knew what was done, and were ſilent and did not declare it[p]; and it ſeems by what is ſaid, ch. xxii. 20. that they died as well as *Achan*, ſince it is there ſaid, *that man periſhed not alone in his iniquity*; though it may be interpreted, of his ſubſtance, his cattle periſhing with him; and indeed from ℣. 25. it ſeems as if none were ſtoned but himſelf, that is, of his family; no mention is made of his wife, who, if he had any, as *Kimchi* obſerves, knew nothing of the matter, it being hid from her: *and his oxen, and his aſſes, and his ſheep*; in which lay his ſubſtance, as that of the eaſtern people generally did: *and his tent and all that he had*; the tent, he and his family dwelt in, with all the houſhold goods in it: *and they brought them unto the valley of Achor*; ſo called by anticipation here; for it had its name from the trouble *Achan* gave to *Iſrael*, and with which he was troubled himſelf: ſome render it, *they brought them up*[q]; and as it is more proper to deſcend into a valley, then to go up to it, it is thought there was a mountain between the camp of *Iſrael* and this valley, ſo *Kimchi* and *Ben Melech*; ſee *Hoſ.* ii. 15.

℣. 25. *And Joſhua ſaid, why haſt thou troubled us*, &c.] Been the occaſion of ſo much trouble to us, by committing this ſin: *the Lord ſhall trouble thee this day*; by the deſtruction of him and all that belonged to him: this is ſaid to ſhew that his puniſhment was of God, and according to his will: in the *Miſnah*[r] an emphaſis is laid on the phraſe *this day*, and it is obſerved; "this day thou ſhalt "be troubled, but thou ſhalt not be troubled in "the world to come;" ſuggeſting that though temporal puniſhment was inflicted on him, yet his iniquity was forgiven, and he would be ſaved with an everlaſting ſalvation; and as it may be hoped from the ingenuous confeſſion that he made, that he had true repentance for it, and forgiveneſs of it: *and all Iſrael ſtoned him with ſtones*; hence ſome gather, that only *Achan* himſelf ſuffered death, and not his ſons and daughters: *and burnt them with fire after they had ſtoned them with ſtones*; which the *Jewiſh* commentators underſtand of his oxen, aſſes, and ſheep; ſo *Jarchi*, *Ben Gerſom* and *Abarbinel*; likewiſe his tent, and houſhold goods, the *Babyloniſh* garment, gold and ſilver were burnt, and he himſelf alſo, for that is the expreſs order, ℣. 15. the *Jews* ſay, as particularly *Jarchi* obſerves, that he was ſtoned becauſe he prophaned the ſabbath, it being on the ſabbath-day that *Jericho* was taken, and ſtoning was the puniſhment of the ſabbath-breaker, and he was burnt on the account of the accurſed thing; ſo *Abendana*.

℣. 26. *And they raiſed over him a great heap of ſtones unto this day*, &c.] That is, at the place where he ſuffered, or where they laid his aſhes, they heaped up a pile of ſtones over him, as a monument whereby it might be known hereafter, where he was executed and was buried; and which pile continued to the writing of this hiſtory: ſuch ſort of funeral monuments were uſual with the heathens[s] alſo as well as with the *Jews*, ſee ch. viii. 29. 2 *Sam.* xviii. 17. *ſo the Lord turned from the the fierceneſs of his anger*; or the effects of it ceaſed; the outward face of things was altered, the dealings of God in his providence with *Iſrael* were changed; though, properly ſpeaking, there is no change in God, nor ſuch affections and paſſions in him as in man: *wherefore the name of the place was called the valley of Achor unto this day*; from the trouble *Achan* met with, and the people of *Iſrael* on his account, ſee ℣. 24. and ſo it was called in the days of *Iſaiah* and *Hoſea*, *Iſ.* lxv. 10. *Hoſ.* ii. 15. and where it is propheſied of as what ſhould be in time to come: according to *Bunting*[t], it was 12 miles from *Jeruſalem*; *Jerom*[u] ſays, it was at the north of *Jericho*, but *Lamy*[w], following *Bonfrerius*, places it to the ſouth; ſee ch. xv. 7.

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[o] ויצקם fundentes, Munſter; fuderunt, Piſcator.

[p] Pirke Eliezer, ut ſupra, Kimchi in loc.

[q] ויעלו aſcendere fecerunt, Pagninus, Montanus, Druſius, Vatablus.

[r] Sanhedrin ut ſupra.

[s] Vid. Pauſan. Arcadica, ſive, l. 8. p. 477. & Phocica, ſive, l. 10. p. 616, 617.

[t] Travels of the Patriarchs, &c. p. 98.

[u] De loc. Heb. fol. 88. B.

[w] Apparat. Geograph. p. 61.

CHAP.

CHAP. VIII.

JOSHUA is encouraged to go up and take *Ai*, and is directed what method to make uſe of, ℣. 1, 2. accordingly he ſet an ambuſh on the weſt ſide of it, and he and the reſt of the army went up before it, ℣. 3—13. which, when the king of *Ai* ſaw, he and all his forces came out againſt them, and the *Iſraelites* making a feint as if they were beaten, drew on the men of *Ai* to purſue them, upon which the ambuſh aroſe and entered the city and ſet fire to it, ℣. 14—19. the ſmoke of which being obſerved by *Joſhua* and *Iſrael* they turned back upon the purſuers, and the ambuſh ſallying out of the city behind them, made an entire deſtruction of them, then ſlew all the inhabitants, took the ſpoil, burnt the city, and hanged the king of it, ℣. 20—29. after this *Joſhua* built an altar at *Ebal*, wrote the law on ſtones, and read the bleſſings and curſes in it before all *Iſrael*, ℣. 30—35.

℣. 1. *And the Lord ſaid unto Joſhua*, &c.] Immediately after the execution of *Achan*, the fierceneſs of his anger being turned away: *fear not, neither be thou diſmayed*; on account of the defeat of his troops he had ſent to take *Ai*: *take all the people of war with thee*; all above 20 years of age, which with the 40,000 of the tribes on the other ſide *Jordan* he brought over with him, muſt make an army of 500,000 men; theſe *Joſhua* was to take with him, not ſo much to animate and encourage him, or to terrify the enemy, nor becauſe ſuch a number was neceſſary for the reduction of *Ai*, which was but a ſmall city; but that all might have a part in the ſpoil and plunder of it, which they were denied at *Jericho*, and chiefly to draw all the men out of the city, ſeeing ſuch a numerous hoſt approaching: *and ariſe, go up to Ai*; which lay high, and *Joſhua* being now in the plains of *Jericho*, ſee the note on ch. vii. 2. *ſee, I have given into thy hand the king of Ai, and his people, and his city, and his land*; this city, though a ſmall one, had a king over it, as moſt cities in the land of *Canaan* had; the number of his people in it were 12,000, and his land were the fields about it; all which were given to *Joſhua* by the Lord, and were as ſure as if he had them already in his hand.

℣. 2. *And thou ſhalt do to Ai and her king, as thou didſt to Jericho and her king*, &c.] Burn the one and ſlay the other: *only the ſpoil thereof, and the cattle thereof ſhall ye take for a prey unto yourſelves*; which they were not allowed to do at *Jericho*: *lay thee an ambuſh for the city behind it*; at the weſt ſide of it: ſome have called in queſtion the lawfulneſs of the ambuſh, but as this was appointed by the Lord, there is no room for it.

℣. 3. *So Joſhua aroſe, and all the people of war, to go up againſt Ai*, &c.] As the Lord had commanded him: *and Joſhua choſe out 30,000 mighty men of valour*; out of all the men of war; theſe were a ſelect company, picked men, not the whole army, as ſome have thought, for he was ordered to take all the people of war, as he did: *and ſent them away by night*; from the main army, that they might paſs the city and get behind it undiſcovered, for they were ſent for an ambuſh; and of theſe ſome were to take the city and be left in it to burn it, and ſome to ſmite the men of *Ai*, as *Abarbinel* notes.

℣. 4. *And he commanded them, ſaying*, &c.] At the time he ſent them away; *behold, ye ſhall lie in wait againſt the city*, even *behind the city*; that is, on the weſt ſide of it, ℣. 9. *go not very far from the city, but be ye all ready*; to enter into it, as ſoon as the forces are drawn out eaſtward to meet the army of *Iſrael*.

℣. 5. *And I and all the people that are with me will approach unto the city*, &c.] That is, *Joſhua* with the main body of the army would march up to the city the next morning, in order to draw out the inhabitants of it to fight them: *and it ſhall come to paſs, when they come out againſt us, as at the firſt*; as they had done before, when the 3,000 were ſent againſt them, ch. vii. 4, 5. *that we will flee before them*; as the 3,000 did, which would animate them to purſue them with the greater eagerneſs, and to a diſtance from their city.

℣. 6. *For they will come out after us*, &c.] Of which there could be no doubt, when they ſhould ſee them run from them: *till we have drawn them from the city*; ſome diſtance from it, that they could not return ſoon enough to ſave it from the ambuſh, or prevent their entrance into it and firing it: *for they will ſay, they will flee before us, as at the firſt*; they run away as they did before, and let us purſue them and ſmite them as we did then: *therefore we will flee before them*; to draw them out of the city and make your way eaſy to get into it.

℣. 7. *Then ye ſhall riſe up from the ambuſh*, &c.] When they ſhould ſee a ſignal made, that in ℣. 18, 19. and when their watch, they might ſet in a proper place, ſhould ſee *Iſrael* flee, and the men of *Ai* at a diſtance from their city, purſuing, and give notice of it to the ambuſh: *and ſeize upon the city*; enter into it, and take poſſeſſion of it, its fortreſſes, and ſecure its paſſes: *for the Lord your God will deliver it into your hand*; *Joſhua* expreſſes himſelf with great confidence, having the promiſe of God and relying on it.

℣. 8. *And it ſhall be when ye have taken the city*, &c.] Entered it and become maſters of it: that *ye ſhall ſet the city on fire*; not the whole city, only ſome out houſes of it, to make a ſmoke which might be ſeen both by *Iſrael* and the men of *Ai*, for different purpoſes; for the ſpoil of the city was firſt to be taken before it was utterly burnt with fire: *according to the commandment of the Lord ſhall ye do*; plunder the city, deſtroy the inhabitants of it, and then burn it: *ſee I have commanded you*; delivered the command of the Lord unto them, and therefore were left without excuſe, and could not plead ignorance; beſides, he was their general, and he expected his orders to be obeyed, as they ought to have been.

℣. 9. *Joſhua therefore ſent them forth*, &c.] The 30,000 choſen men: *and they went to lie in ambuſh*; as they were ordered: *and abode between Bethel and Ai, on the weſt ſide of Ai*; for as *Ai* was on the eaſt of *Bethel*, ch. vii. 2. *Bethel* muſt be on the weſt of *Ai*, as *Jarchi* notes: *but Joſhua lodged that night among the people*; the main body of the army, to direct them in the affair of war, how they ſhould behave the next day, when they came to fight; and to inſpire them with courage and confidence, that they might not be afraid, becauſe of their having been ſmitten before by this people, ſo *Ben Gerſom*; or rather that he and they might be ready in the morning to march towards *Ai*, as *Jarchi* and *Kimchi*.

℣. 10. *And Joſhua roſe up early in the morning and numbered the people*, &c.] To ſee if there were any wanting, and to put them in proper order for their march: *and went up, he and the elders of Iſrael, before the people to Ai*; theſe elders were either the ſeventy elders who went with *Joſhua* as council to him; or it may be rather, they were inferior officers who went at the head of their reſpective corps under them.

℣. 11. *And all the people*, even the people *of war that* were *with him, and went up and drew nigh*, &c.] To the city of *Ai*: *and came before the city*; as if they intended to beſiege it, ſtorm it, or force an entrance into it: *and pitched on the north ſide of Ai*; which was judged fitteſt for the purpoſe: *now* there was *a valley between them and Ai*; which the *Rabbins* call the valley of *Halacah*, as *Jarchi* ſays; ſo that they were upon an hill, at leaſt on riſing ground, and might the more eaſily be ſeen by the inhabitants of *Ai*, whom they wanted to draw out of their city.

℣. 12. *And he took about 5000 men, and ſet them to lie in ambuſh*, &c.] This was another ambuſh, as both *Jarchi* and *Kimchi* obſerve; and the latter adds, perhaps he ſet them nearer the city than the former; though ſome are of opinion that theſe are the ſame ambuſh ſpoken of, whoſe number is here given, being ſet on the ſame ſide of the city; and they ſuppoſe that *Joſhua* had with him but 30,000 men in all, 5,000 of which he ſent to lie in ambuſh, and the other 25,000 remained with him; but it ſeems clear, that all the men of war were to be taken and were taken by them, and that out of them 30,000 were ſent by him to lie in wait at firſt, and now 5,000 more: *between Bethel and Ai, on the weſt ſide of the city*; and though they were on the ſame ſide of the city with the firſt and larger ambuſh, yet, as *Abarbinel* obſerves, they might be ſet nearer the city and to the army; and he ſuppoſes the firſt ambuſh was to take the city; and the ſecond little ambuſh, as he calls it, was placed, that when the men of the city came out, they might make a noiſe and a ſtir, and ſkirmiſh with them, that ſo they might not come upon the camp ſuddenly.

℣. 13. *And when they had ſet the people*, &c.] In battle array ,as in 1 *Kings* xx. 12. that is, *Joſhua* and the officers of the army: even *all the hoſt that* was *on the north of the city*; where *Joſhua* and the main army were: *and the liers in wait on the weſt of the city*; both the firſt and ſecond ambuſh; when all were prepared and got ready by their ſeveral officers, to act the part they were to do: *Joſhua went that night into the midſt of the valley*; according to *Ben Gerſom*, to ſee whether the guards or centinels which were placed there were awake or aſleep, leſt the men of *Ai* ſhould come ſuddenly upon them and ſmite them; but perhaps it might be to pray and meditate.

℣. 14. *And it came to paſs when the king of Ai ſaw it*, &c.] Not the ambuſh on the weſt ſide, but the hoſt or army on the north ſide, or however, ſome of his people gave him notice of it: *that they haſted and roſe up early*; or made haſte to riſe out of their beds, on the alarm given of *Iſrael's* near approach: *and the men of the city went out againſt Iſrael to battle*; being raiſed out of their beds and accoutred with armour, and put into a military order, they marched out with their king at the head of them, to give *Iſrael* battle: *he and all his people at a time appointed, before the plain*; which was before the city, the ſame with the valley mentioned, ℣. 11, 13. the city was built on an eminence, and this plain or valley lay at the bottom of it; and on an eminence on the other ſide of the valley, the army of *Iſrael* was pitched; wherefore the king of *Ai* and all his men of war went out hither to attack *Iſrael*, and this is ſaid to be at an appointed time: it is difficult to ſay what is meant by it, when they ſeem to have hurried out as faſt as they could, as ſoon as they perceived the *Iſraelites* were near them: *Ben Gerſom* and *Abarbinel* think, it was the ſame time of the day they went out at firſt, which the king might chuſe as lucky, being before ſucceſsful, and to encourage the men, that as they conquered then they ſhould now; which ſeems not amiſs, though perhaps, it rather deſigns an appointed place, as their rendezvous, and where to attack *Iſrael*, and where they had been before victorious: *but he wiſt not that* there were *liers in ambuſh againſt him behind the city*; that he knew nothing of, and therefore took no precaution againſt them to prevent their deſign.

℣. 15. *And Joſhua and all Iſrael made as if they were beaten before them*, &c.] Or ſmitten, as ſome of them might be in the purſuit: *and fled by the way of the wilderneſs*; not a barren deſert, but, according to *Kimchi* and *Ben Melech*, a place for the paſture of cattle; though perhaps it is the ſame with the wilderneſs of *Bethaven*, ch. xviii. 12. *Epiphanius*[w] makes mention of the wilderneſs of *Bethel* and *Ephraim* as near *Jericho*.

℣. 16. *And all the people that were in Ai, were called together to purſue after them*, &c.] Becauſe the hoſt of *Iſrael* was very numerous, it was judged proper that all the people in *Ai* ſhould aſſiſt in purſuing them, not only to kill the more in the purſuit, but to carry off the ſpoil and priſoners they ſhould take; or rather, the ſenſe is, that all the people in *Ai*, which were come out with the king to battle, when they ſaw *Iſrael* flee, *cried*[x], or ſhouted, as ſoldiers do when victorious, *in* or *while purſuing*[y] after them: *and they purſued after Joſhua, and were drawn away from the city*; at ſome conſiderable diſtance from it; which was the deſign, to be anſwered by feigning a flight.

℣. 17. *And there was not a man left in Ai or Bethel that went not out after Iſrael*, &c.] For as theſe two places were very near to each other, but a mile aſunder; they were in confederacy, and acted together, and could eaſily be called to the help of each other when required: though there is a difficulty how the men of *Bethel* could join thoſe of *Ai*, when the ambuſh lay between them both, ℣. 12. they either went another way, or the ambuſh purpoſely let them paſs, for fear of a diſcovery by a ſkirmiſh with them, and that *Bethel* as well as *Ai* might be cleared of its armed inhabitants, and ſo fall an eaſy prey to them as well as *Ai*: this muſt be underſtood only of men of war; for otherwiſe there were inhabitants left, as old men, and ſuch as were unfit for war, afterwards ſlain, ℣. 24, 25. *and they left the city open*; they did not ſtay to ſhut the gates, nor left porters or any guards about, to take care of, protect, and defend the city: *and purſued after Iſrael*; with great eagerneſs and vehemence, not having the leaſt apprehenſion of their city being in any danger.

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[w] Contr. Hæreſ. l. 1. Tom. 2.

[x] ויעקן vociferantes, V. L. vociferati ſunt, Pagninus, Montanus.

[y] לרדף perſequendo, Pagninus, Montanus.

℣. 18. *And the Lord ſaid unto Joſhua, ſtretch out the ſpear that is in thy hand towards Ai*, &c.] On which was a flag, as *Abarbinel* and *Ben Melech* think; and which is not improbable, and ſerved for a ſignal for the ambuſh to come out and ſeize the city, as both they and *Jarchi* obſerve, as well as a ſignal alſo to the army of *Iſrael* to prepare, to turn and face about, and engage with the enemy; though they did not actually do this until they ſaw the ſmoke of the city, ℣. 21. *for I will give it into thine hand*; of which the ſtretching out of his ſpear ſeems alſo to be a confirming ſign to him, and which he kept ſtretched out until all the inhabitants of *Ai* were deſtroyed, ℣. 26. *and Joſhua ſtretched out the ſpear that* he had *in his hand toward the city*; and therefore muſt turn himſelf towards it; and it is highly probable, that at the ſame time there was a full ſtop of the army, and that they immediately turned or prepared to turn about.

℣. 19. *And the ambuſh aroſe quickly out of their place*, &c.] As ſoon as the centinels ſet in proper places obſerved the ſignal, and gave them notice of it, which was the ſtretching out of the ſpear, as appears by what follows: *and they ran as ſoon as he had ſtretched out his hand*; and the ſpear in his hand; from whence it is plain, that though the Lord is ſaid to bid *Joſhua* do this now, he had orders from him for it before, and the ambuſh muſt have been made acquainted with it before they were ſent away; and this was only a renewal of the order from the Lord, and which pointed out the proper time, the very criſis when it ſhould be ſtretched out: *and they entered into the city*; without any difficulty, the gates being open: *and took it*; took poſſeſſion of it, and the ſtrong holds in it; *and haſted and ſet the city on fire*; that is, they made haſte to ſet ſome houſes on fire as the ſignal to the army of *Iſrael* to return.

℣. 20. *And when the men of Ai looked behind them*, &c.] On ſome account or another, perhaps obſerving that the army of *Iſrael* made a full ſtop and was gazing at the city: *they ſaw, and behold, the ſmoke of the city aſcended up to heaven*; from whence they concluded an enemy was there, and had ſet fire to it: *and they had no power to flee this way or that way*; for if they turned back to their city there was an enemy, how powerful they knew not, poſſeſſed of it, and whom they might expect would meet them; and if they puſhed forward, there was the whole army of *Iſrael* againſt them, which now turned and faced them, ſhewing no fear of them: *and the people that fled to the wilderneſs turned back upon the purſuers*; the people of *Iſrael* that fled by the way of the wilderneſs, ℣. 15. turned about, and fell upon the men of *Ai* that purſued them.

℣. 21. *And when Joſhua*, &c.] Or *for Joſhua*[z]: *and all Iſrael ſaw that the ambuſh had taken the city*; which they knew by the ſmoke, as follows: *and that the ſmoke of the city aſcended*; in large columns, which ſufficiently indicated that the whole city was taken and fired by the ambuſh: *then*, or *and they turned again and ſlew the men of Ai*; great numbers of them.

℣. 22. *And the other iſſued out off the city againſt them*, &c.] That is, the ambuſh, or at leaſt a part of them: *ſo that they were in the midſt of Iſrael, ſome on this ſide, and ſome on that ſide*; or, as we commonly ſay, they were between two fires, the ambuſh on one ſide, the army of *Iſrael* on the other: *and they ſmote them, ſo that they let none of them remain or eſcape*; not one was ſaved alive, excepting their king, as in the next verſe; no quarter was given them, nor any ſuffered to make their eſcape.

℣. 23. *And the king of Ai they took alive*, &c.] They ſpared him, and reſerved him for a more ſhameful death: *and brought him to Joſhua*; their general; delivering him into his hands as his priſoner, to do with him as ſeemed good in his ſight.

℣. 24. *And it came to paſs when Iſrael had made an end of ſlaying all the inhabitants of Ai*, &c.] That came out againſt them: *in the field, in the wilderneſs wherein they chaſed them*; both in the arable lands that were ſown with corn, and now clothed with it, the wheat eſpecially, not being gathered in as not yet ripe, and in the paſture-ground deſigned by the wilderneſs, ſee ℣. 15. ſo *Kimchi* and *Ben Melech* interpret it: and when *they were all fallen on the edge of the ſword*; and were ſlain by it: *until they were conſumed*; and not one left: *that all the Iſraelites returned unto Ai*; both the ambuſh that came out of it, and the army that came againſt it: *and ſmote it with the edge of the ſword*; that is, the inhabitants that were left in it unfit for war, as old men, infirm perſons, women and children, as follows.

℣. 25. *And* ſo *it was*, that *all that fell that day*, &c.] Partly in the city, and partly in the field, both by the ambuſh and the army: *both of men and women*, were 12,000, even *all the men of Ai*; ſo that the city was not a very large one, and the numbers of inhabitants were comparatively but few, as in ch. vii. 3.

℣. 26. *For Joſhua drew not his hand back wherewith he ſtretched out his ſpear*, &c.] But continued it, and that ſtretched out: *until he had utterly deſtroyed all the inhabitants of Ai*; juſt as the hand of *Moſes* was held up, and kept held up until *Amalek* was diſcomfited by *Joſhua*, *Exod.* xvii. 12, 13.

℣. 27. *Only the cattle and the ſpoil of the city Iſrael took for a prey unto themſelves*, &c.] Even all their ſubſtance, as beſides their cattle, alſo their gold, ſilver, houſhold-goods, merchandize, *&c.* *according unto the word of the Lord which he commanded Joſhua*, ℣. 2.

℣. 28. *And Joſhua burnt Ai*, &c.] The whole city, fire being only ſet before to a few houſes, to make a ſmoke as a ſignal; he did with it as he had done with *Jericho*, for ſo he was ordered, ℣. 2. *and made it an heap for ever*; that is, for a long time, for it appears to have been rebuilt, and to have been inhabited by the *Jews*, after their return from the *Babyloniſh* captivity, *Neh.* xi. 31. even *a deſolation unto this day*; to the time of the writing of this book; and by what has been juſt obſerved, it appears that *Ezra* could not be the writer of it, ſince this city was inhabited in his time.

℣. 29. *And the king of Ai he hanged on a tree until even-tide*, &c.] By way of terror to other kings in the land of *Canaan*, that ſhould refuſe to ſubmit unto him: *and as ſoon as the ſun was down, Joſhua commanded that they ſhould take his carcaſe down from the tree*; according to the law in *Deut.* xxi. 23. and that the land might not be defiled: *and caſt it at the entering of the gate of the city*; this was done, according to *Ben Gerſom* and *Abarbinel*, that it might be publickly known to the reſt

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[z] ויהושע et enim Joſua, Junius & Tremellius, Piſcator; ſo Maſius.

of the kings of the nations, that they might be afraid to fight with *Iſrael: and raiſe thereon a great heap of ſtones* that remaineth *unto this day*; as a ſepulchral monument, ſhewing that there was a perſon lay interred there; whether there was any inſcription on the ſtone, ſhewing who he was, does not appear; it looks as if it was only a rude heap of ſtones; and ſuch kind of ſepulchral monuments were common in former times in other countries.

℣. 30. *Then Joſhua built an altar unto the Lord God of Iſrael in mount Ebal*, &c.] As was commanded, *Deut.* xxvii. 5. The *Samaritan* chronicle ſays, 'twas built in mount *Gerizzim*; but there is a difficulty ariſes, when this was done by *Joſhua*; it ſhould ſeem by inſerting the account here, that it was done immediately after the deſtruction of *Ai*; and *Mercator* endeavours to prove, that *Ebal* was near to *Ai*, but what he has ſaid does not give ſatisfaction; for certain it is, that *Ebal* and *Gerizzim* were near *Shechem* in *Samaria*, at a great diſtance from *Ai*, ſee *Judg.* ix. 6, 7. The *Jews*[a] generally are of opinion, that this was done as ſoon as *Iſrael*, even the very day, they paſſed over *Jordan*, which they think the letter of the command required, *Deut.* xi. 29. and xxvii. 4, 5. though it does not, only that it ſhould be done after they were paſſed over it; *Ebal* being at too great a diſtance from *Jordan* for them to accompliſh it on that day, being, as they themſelves ſay[b], 60 miles from *Jordan*; ſo that they are obliged to make *Iſrael* travel that day 120 miles, and as they aſſert they did[c]; and which they muſt do, if what they ſay was true, it being 60 miles to *Ebal*, and 60 more to return again to *Gilgal* that night, where they encamped; but this is incredible: and as this account of *Joſhua*'s building the altar is too ſoon after he had paſſed *Jordan*; what *R. Iſhmael*[d] has pitched upon is too late, who ſays this was not done till after 14 years, when the land was conquered, which was ſeven years doing, and when it was divided, which were ſeven years more; what *Joſephus* ſays[e] is more probable than either, which is, that *Joſhua*, five years after he had entered *Canaan*, when he had placed the tabernacle at *Shiloh*, went from thence and built an altar at *Ebal*; for as for what *R. Eliezer* ſuggeſts[f], that *Ebal* and *Gerizzim*, here mentioned, are not the *Ebal* and *Gerizzim* of the *Samaritans*; only two hills were made, and they were called by theſe names, cannot merit any belief or regard.

℣. 31. *As Moſes the ſervant of the Lord commanded the children of Iſrael, as it is written in the book of the law of Moſes*, &c.] *Deut.* xxvii. 5: *an altar of whole ſtones, on which no man hath lift up any iron*; ſee *Exod.* xx. 25. *Deut.* xxvii. 5, 6. and the notes there: *and they offered thereon burnt-offerings unto the Lord, and ſacrificed peace-offerings*; by way of thankſgiving for the good land they were introduced into, and this was what they were ordered to do by *Moſes*, *Deut.* xxvii. 6, 7.

℣. 32. *And he wrote there upon the ſtones a copy of the law of Moſes*, &c.] Not upon the ſtones of which the altar was made, though ſome have ſo thought; but upon other ſtones erected in the form of a pillar, and plaſtered over, *Deut.* xxvii. 4. which copy of the law was not the whole book of *Deuteronomy*, as ſome, at leaſt only an abſtract of the laws in it; but rather the decalogue, as *Abarbinel*; or the bleſſings and curſes after read, as *Ben Gerſom*: *which he wrote in the preſence of the children of Iſrael*; they being witneſſes of it, that he did what was enjoined.

℣. 33. *And all Iſrael, and their elders, and officers, and their judges, ſtood on this ſide the ark, and on that ſide*, &c.] Some on *Ebal*, and ſome on *Gerizzim*: *before the prieſts and the Levites, which bare the ark of the covenant of the Lord*; it being brought out of the tabernacle on this occaſion, and borne by the prieſts and *Levites*: *as well the ſtranger, as he that was born among them*; that is, as well the proſelytes as the native *Iſraelites*, both appeared and were in the ſame ſituation: *half of them over-againſt mount Gerizzim*; that is, half of the tribes, and theſe were *Simeon*, *Levi*, *Judah*, *Iſſachar*, *Joſeph* and *Benjamin*: *and half of them over-againſt mount Ebal*; which were the tribes of *Reuben*, *Gad*, *Aſher*, *Zebulun*, *Dan* and *Napthali*; ſee the notes on *Deut.* xxvii. 12, 13. *as Moſes the ſervant of the Lord had commanded before, that they ſhould bleſs the people of Iſrael*, as in *Deut.* xxvii. 12.

℣. 34. *And afterwards he read all the words of the law*, &c.] Not the whole pentateuch, nor the whole book of *Deuteronomy*, but either ſome parts of it, the decalogue, or whatſoever he had written on the ſtones, and as follows: *the bleſſings and curſings, according to all that was written in the book of the law*; *Deut.* xxvii. 14—26. and xxviii. 1—6. ſee the note on *Deut.* xxvii. 11.

℣. 35. *There was not a word of all that Moſes commanded, which Joſhua read not*, &c.] So punctually, preciſely, and exactly did he obſerve the inſtructions and commands that were given him by *Moſes*; and this he did in the moſt public manner: *before all the congregation of Iſrael*; who were on this occaſion called together, and not before the men only, but *with the women, and little ones*; who all had a concern in the things that were read to them: yea even *and the ſtrangers that were converſant among them*; not the proſelytes of righteouſneſs only, but the proſelytes of the gate, that dwelt, walked and converſed with them.

CHAP. IX.

THIS chapter gives an account of the combination of the ſeveral kings of *Canaan* againſt *Iſrael*, ℣. 1, 2. and of the craftineſs of the *Gibeonites*, pretending they were embaſſadors from a far country, and deſired to enter into a league with *Iſrael*, which they obtained, ℣. 3—15. but when it was diſcovered who they were, it occaſioned a murmuring among the people, ℣. 16—18. which the princes quelled by propoſing to make them hewers of wood, and drawers of water, ℣. 19, 20, 21. in order to which *Joſhua* ſummoned them before him, and chid them for beguiling them; and after they had made their excuſe, he ordered them to the ſervice the princes propoſed, and ſo peace in the congregation of *Iſrael* was preſerved, ℣. 21—27.

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[a] Miſn Sotah, c. 7. §. 5. Seder Olam Rabba, c. 11. p. 30. Jarchi in loc.

[b] T. Bab. Sotah, fol. 36. 1.

[c] T. Hieroſ. Sotah. fol. 21. 3.

[d] Apud ib.

[e] Antiq. l. 5. c. 1. §. 14.

[f] In T. Hieroſ. Sotah, ut ſupra.

℣. 1. *And it came to paſs, when all the kings which* were *on this ſide Jordan,* &c.] On the ſide *Iſrael* now were, and was that in which the land of *Canaan* lay, and was now governed by many kings, and all that were now remaining, even all but the kings of *Jericho* and *Ai*, who were ſlain: both thoſe *in the hills, and in the vallies*; that dwelt in the mountainous part of the country, and in the plains of it: *and in all the coaſts of the great ſea, over-againſt Lebanon*; who inhabited and governed in that part of the country which lay on the coaſt of the *Mediterranean* ſea, the country of *Phœnicia*, in which were *Tyre*, *Sidon*, and other cities, and were over-againſt mount *Lebanon*, which was on the northern part of the country; according to the *Latin* verſion, they dwelt near *Lebanon*; and according to the *Septuagint*, near *Antilibanus*. It ſeems beſt, with *Noldius*[g], to render the words, *even unto Lebanon*; for it deſigns all the ſea coaſts reaching to it; for all the maritime coaſts did not lie over-againſt it: *the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebuſite heard* thereof; what they heard is not ſaid, but to be underſtood; particularly they heard what had been done by *Joſhua*, and the people of *Iſrael*, to *Jericho* and *Ai*, and their kings, ℣. 3. Some think, as *Abarbinel*, that they had heard of the altar *Joſhua* had made, and of the ſtones he had ſet up, and of his reading the law to the people, by which they were to be governed; all which they underſtood, as taking poſſeſſion of the country, and looking upon it as conquered, and obliging his people to ſwear fealty to him. All the nations of *Canaan* are mentioned, but the *Gergaſites*; which, according to the *Jewiſh* writers, are omitted, becauſe they were but few; the *Septuagint* verſion has them in ſome copies.

℣. 2. *That they gathered themſelves together to fight with Joſhua, and with Iſrael,* &c.] Not at this time, but they met together to conſult what was proper to be done in order to ſecure themſelves, and their people, and put a ſtop to the ſucceſſes of the arms of *Iſrael*; and for this purpoſe entered into alliances with each other to aſſiſt one another, or at a convenient time and place to join their forces together, and attack *Iſrael*, as afterwards they did, ch. xi. 1—5. and this they did *with one accord*; were unanimous in their councils and reſolutions; they all confederated together, and agreed as one man to make a common cauſe of it, and oppoſe *Iſrael* with their united forces.

℣. 3. *And when the inhabitants of Gibeon,* &c.] A large and royal city, a metropolitan one, which had three others belonging to it, and under it, mentioned ℣. 17. ſee ch. x. 2. no mention is made of any king over them, perhaps they were governed by elders, ℣. 11. Though an *Arabic* writer[h] ſays, the king of *Gibeon* wrote to *Joſhua*, and deſired ſecurity, and ſent him large gifts, whom having preſerved in ſafety, *Joſhua* placed on his throne: when theſe *heard what Joſhua had done to Jericho and Ai*; had taken the one in a miraculous way, and the other by a ſtratagem, and had burnt them both, deſtroyed the inhabitants, plundered their ſubſtance, and ſlew both their kings, all which ſtruck them with terror.

℣. 4. *And they did work wilily,* &c.] Acted craftily, dealt in much cunning and ſubtlety; our verſion leaves out a very emphatic word, *alſo*; they alſo, as well as other nations, acted a cunning part, but in a different way; they did not enter into conſultations and alliances with others, how to defend themſelves, but made uſe of a ſtratagem to make peace, and enter into a league with *Iſrael*; or alſo as the *Iſraelites* had done, either as *Simeon* and *Levi* had dealt craftily with the *Shechemites*, who were *Hivites*, *Gen.* xxxiv. 2, 13. ſo now the *Gibeonites*, who alſo were *Hivites*, ℣. 7. wrought in a wily and crafty manner with them, ſo *Jarchi*; or as the *Iſraelites* had lately done in the affair of *Ai*: *and went and made as if they had been embaſſadors*; from ſome ſtates in a foreign country, ſent on an embaſſy to the people of *Iſrael*, to compliment them on their ſucceſſes, and to enter into alliance with them, which they thought would be pleaſing and acceptable to them; the *Targum* is, "they prepared food," which they took with them for their journey; and ſo the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions: *and took old ſacks upon their aſſes*; in which they put their proviſions: *and wine-bottles, old, and rent, and bound up*; not made of glaſs, as ours uſually are, but of the ſkins of beaſts, as the bottles in the eaſtern countries commonly were; which in time grew old, and were rent and burſt, and they were obliged to mend them, and bind them up, that they might hold together, and retain the liquor put into them, ſee *Matt.* ix. 17.

℣. 5. *And old ſhoes, and clouted, upon their feet,* &c.] Which being worn out, were patched with various pieces of leather: *and old garments upon them*; full of holes and rents, ragged and patched: *and the bread of their proviſion was dry and mouldy*; having been kept a long time, and unfit for uſe; or like cakes over baked and burnt, as the *Targum* and *Jarchi*: the word for *mouldy* ſignifies pricked, pointed, ſpotted, as mouldy bread has in it ſpots of different colours, as white, red, green and black, as *Kimchi* and *Ben Melech* interpret it; or it ſignifies bread ſo dry, as *Ben Gerſom* notes, that it crumbles into pieces eaſily, with which the *Vulgate Latin* verſion agrees; or rather through being long kept, it was become dry and hard like cruſts, ſo *Noldius*[i]; or very hard, like bread twice baked, as *Caſtell*[k].

℣. 6. *And they went to Joſhua, unto the camp at Gilgal,* &c.] From whence it appears, that after *Jericho* and *Ai* were deſtroyed, the army of *Iſrael* returned to their encampment at *Gilgal*, ch v. 10. and here they were when the *Gibeonites* applied to them: *and ſaid unto him, and to the men of Iſrael*; not to the whole body of the people, but either to the ſeventy elders, the great council, who were with *Joſhua*, or the princes of the congregation, after mentioned, who are ſaid to ſwear to them; and ſo ſome render the words, *to the chief men of Iſrael*[l]; the word *Iſh*, here uſed, ſometimes denotes an eminent perſon or perſons, ſee *Iſ.* ii. 9. *we be come from a far country*; this lie they told, that they might not be thought to be inhabitants of *Canaan*, and be deſtroyed as thoſe of *Jericho* and *Ai* were; and as the reſt of the inhabitants would be, of which they had intelligence, as the deſign of the *Iſraelites*, and what their orders were; according to *Jerom*[m], *Gibeon* was but four miles from *Bethel*, unleſs he means *Giobah*; however it could not be at a much greater diſtance; and as *Gilgal* was a mile and a quarter from *Jericho*, where the *Gibeonites*

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[g] Concord. Ebr. Part. p. 80. N°. 370.

[h] Patricides, p. 30. apud Hottinger. Smegm. Oriental. l. 1. c. 8. p. 507.

[i] P. 379. N°. 1218.

[k] Lex. col. 2395.

[l] אל איש ישראל primoribus viris Iſraelis, Junius & Tremellius; ſo Piſcator.

[m] De loc. Heb. fol. 92. A.

onites now were, and *Ai* but three miles from *Jericho*, and *Bethel* a mile from thence, and *Gibeon* four miles from *Bethel*, they were come but little more than nine miles. *Bunting*[n] makes it 12 miles from *Gilgal* to *Gibeon*: *now therefore make ye a league with us*; offenſive and defenſive, to help and aſſiſt each other againſt a common enemy.

℣. 7. *And the men of Iſrael ſaid unto the Hivites,* &c.] Though they did not know them to be ſuch, but as they afterwards appeared to be the *Hivites*, as the *Gibeonites* were, they are here ſo called, ſee ch. xi. 19. The name ſignifies *ſerpents*; according to a *Deraſh*, or myſtical Expoſition, mentioned by *Kimchi*, the *Gibeonites* are ſo called, becauſe they did the work of the ſerpent; that is to ſay, they deceived the *Iſraelites*, as the ſerpent deceived *Eve*: *peradventure ye dwell among us*; of which they had ſome ſuſpicion: *and how ſhall we make a league with you?* which they were forbid to do with any of the ſeven nations, *Deut.* vii. 2.

℣. 8. *And they ſaid unto Joſhua, we are thy ſervants,* &c.] Not that they meant to be ſubjects of his, and tributaries to him; but this they ſaid in great humility and lowlineſs of mind, being willing to be or do any thing he ſhould enjoin them. *Abarbinel* obſerves, that this they propoſed to *Joſhua* ſingly, not to be ſervants to all the people, but to him only, and to have him for their head and governor: *and Joſhua ſaid, who are ye? and from whence come ye?* by what name are ye called? and from what country do ye come? ſuſpecting, as it ſhould ſeem, that they were the inhabitants of *Canaan*; or however he was cautious and upon his guard, leſt they ſhould be ſuch, and yet was not enough upon his guard to prevent impoſition.

℣. 9. *And they ſaid unto him, from a very far country thy ſervants are come,* &c.] Which they magnified and expreſſed in ſtronger terms than before, but were careful not to mention any country, leſt ſuch queſtions ſhould be aſked about it, their anſwers to which would betray them, but put it off by ſaying they were come, *becauſe of the name of the Lord thy God*; becauſe of what they had heard of his name, his power and goodneſs; or *unto the name of the Lord thy God*[o]; that is, they were come to profeſs it, and to embrace the religion of the *Iſraelites*, and be proſelytes to it; which they knew would be very agreeable to them, and engage them to ſhew them favour; and ſo the *Samaritan* chronicle[p] repreſents them, as promiſing to do this, ſaying, "we will believe in thy Lord, nor will we contradict him in what ye ſhall mark out for us, be it ſmall or great;" which ſeems to be confirmed by what follows, unleſs it be conſidered as an explanation of the preceding clauſe: *for we have heard the fame of him, and all that he did in Egypt*; the miracles wrought there, the plagues he inflicted on the *Egyptians*, and the wonderful deliverance of the children of *Iſrael* from their ſlavery.

℣. 10. *And all that he did to the two kings of the Amorites, that* were *beyond Jordan,* &c.] On the other ſide of *Jordan* from *Gilgal*: *to Sihon king of Heſhbon, and to Og king of Baſhan in Aſhtaroth*; the hiſtory of which ſee in *Numb.* xxi. 21—35. they wiſely took no notice of the miracle of dividing the waters of *Jordan*, to make a paſſage for the *Iſraelites*; nor of the deſtruction of *Jericho* and *Ai*, which were recent things, and could not be thought as yet to have reached a far country they pretended to come from; and which, if they mentioned, might have created a ſtronger ſuſpicion ſtill of their being *Canaanites*.

℣. 11. *Wherefore our elders, and all the inhabitants of our country, ſpake unto us,* &c.] They ſuggeſt, that their ſenate, or the ſtates of their country, their principal men were convened, and that it was the unanimous voice of them, and of the people, that they ſhould go on this embaſſy: *ſaying, take victuals with you for the journey*; ſufficient for ſo long a journey; for in thoſe times and countries, inns on the road were not frequent as now: *and go to meet them*; to prevent their coming in an hoſtile manner unto them, and make peace, and enter into an alliance with them: *and ſay unto them, we are your ſervants*; ready to come into any terms with them, juſt and reaſonable: *therefore now make ye a league with us*; that we may live in friendſhip, and mutually aſſiſt each other, as occaſion ſhould require.

℣. 12. *This our bread we took hot for our proviſion out of our houſes,* &c.] Theſe are not the words of the elders to the meſſengers they ſent, continued, but of the embaſſadors to the *Iſraelites*, pointing to the bread they brought with them, which they pretended was newly baked, and took hot out of the oven: *on the day we came forth to go unto you, but now behold, it is dry, and it is mouldy*; as in ℣. 5. ſee the note there; which they gave as a demonſtration and proof that they were come from a far country, as they had aſſerted.

℣. 13. *And theſe bottles of wine which we filled, were new,* &c.] That is, on the day they came out on their journey: *and behold, they be rent*; which were owing to the long uſe that had been made of them, as they pretended: *and theſe our garments, and our ſhoes, are become old by reaſon of the very long journey*; quite worn out through length of time, and tedious travels. *Iſidore* of *Peluſium*[q] thinks, theſe *Gibeonites* were *Cappadocians*, of whom he gives a ſhocking character, and particularly that they were prone to lying and deceit; but his reaſon for it, that they were of the *Philiſtines*, will not hold good.

℣. 14. *And the men took of their victuals,* &c.] That is, the princes of *Iſrael* took thereof, not to eat of them; for it can't be thought that ſuch perſonages would eat of ſuch dry and mouldy bread, and eſpecially as they were now in a plentiful country, and poſſeſſed of the fruits of it; but to ſee whether it was in ſuch a plight and condition as they ſaid, whereby they might judge of the truth of what they ſaid; and they learned and knew, as R. *Jonah* obſerves, from the drineſs of their food, that it was truth they ſaid; and ſo the *Targum*, the men hearkened to their words; and ſo *Jarchi*, they believed what they ſaid on ſight of their proviſions; but, according to *Kimchi* and *Ben Melech*, they eat of them, to confirm the covenant they made with them; but had this been the caſe, as it ſometimes was a cuſtom to eat together at making covenants, ſee *Gen.* xxvi. 30. the princes would doubtleſs have provided a better entertainment for ſuch a purpoſe: the *margin* of our bibles leads to the other ſenſe, "they received the men by reaſon of their victuals:" *and aſked not* counſel *at the mouth of the Lord*; as they might and ſhould have done, by deſiring the high-prieſt to enquire of the Lord by *Urim* and *Thummim*; but this they neglected, which had they attended to, the fraud would have been diſcovered; or however, they would have had the mind of God about making peace with the *Gibeonites*, which in all likelihood he would not have diſapproved of, they becoming proſelytes, and giving up their poſſeſſions to *Iſrael*; but this did not excuſe their neglect.

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[n] Travels, p. 96.

[o] לשם יהוה ad nomen Domini, Maſius; ad nomen Jehovæ, Junius & Tremellius.

[p] Apud Hottinger. Smegma Oriental. l. 1. c. 8. p. 507.

[q] L. 1. Ep. 281.

ỷ. 15. *And Joſhua made peace with them*, &c.] Upon the report the princes made of having examined what they had ſaid, and which they found to be true, particularly concerning their victuals: *and made a league with them, to let them live*; and not deſtroy them as he did the *Canaanites*, and was ordered to do; they being ſuppoſed not to belong to them by the repreſentation of things they had made: *and the princes of the congregation ſware unto them*; that they would keep the league and covenant they had made with them inviolable; they ratified it by an oath, which was a ſacred, ſolemn thing.

ỷ. 16. *And it came to paſs at the end of three days, after they had made a league with them*, &c.] The league ſeems to have been made the ſame day they came; the *Gibeonites* were no doubt in haſte to have it concluded, leſt they ſhould be diſcovered; and *Joſhua*, and the princes of *Iſrael*, took no pains, and gave themſelves no great trouble to enquire about them, but made peace with them at once; and it was but three days after, or within three days of its being made, *that they heard that they* were *their neighbours, and that they dwelt among them*; that is, in their neighbourhood, as the *Arabic* verſion; and ſo *Noldius*[r] renders the words, *and that they dwelt near them*; for the *Gibeonites* did not dwell among the *Iſraelites*, or in the midſt of them, but near the place where they were; and this they underſtood either by ſome deſerters that came to the camp of *Iſrael*, or by ſome of the *Iſraelites* who were ſent to reconnoitre ſeveral parts of the country, eſpecially ſuch as lay neareſt, or for the ſake of getting proviſions for their camp.

ỷ. 17. *And the children of Iſrael journeyed*, &c.] Not the whole camp, for that ſtill remained at *Gilgal*, and continued there until the *Gibeonites* in diſtreſs ſent to them for aſſiſtance in virtue of the league, as appears from the following chapter; but a party of them, who were ſent along with ſome of the princes, to know the truth whether the *Gibeonites* were their neighbours or no, as had been reported to them: *and came unto their cities on the third day*; not on the third day from their ſetting out on their journey, for it was but one night's march from *Gilgal* to them, ch. x. 9. but on the third day from the making of the league; it is very probable it was early on the third day they heard of their being their neighbours, upon which a party was ſent out at once to know the truth of it, who arrived thither the ſame day: *now their cities were Gibeon and Chephirah, and Beeroth and Kirjath-jearim*; *Gibeon* was the metropolis, and the other three were ſubject to it; the three firſt fell to the lot of *Benjamin*, and the laſt to the tribe of *Judah*; we ſhall meet with them again in the lots of the ſeveral tribes, in ch. xv. 60. and xviii. 25, 26.

ỷ. 18. *And the children of Iſrael ſmote them not*, &c.] The inhabitants of the four cities, when they came to them, though they found it to be a true report that was brought them of their being neighbours, and that they were impoſed upon by them: *becauſe the princes had ſworn unto them by the Lord God of Iſrael*; by the Word of the Lord God of *Iſrael*, as the *Targum*, and therefore they reſtrained the people from ſmiting and plundering them; for it was not the oath of the princes the people ſo much regarded, or had ſuch an influence on them as to abſtain from ſeizing on them, but the princes, by reaſon of their oath, would not ſuffer them to touch them: *and all the congregation murmured againſt the princes*; not only for taking ſuch an oath, but chiefly becauſe they reſtrained them from ſmiting the *Gibeonites*, and taking their ſubſtance for a prey; their eager deſire of revenge, and of ſeizing their goods, and inhabiting their cities, raiſed a murmur in them againſt the princes. This is to be underſtood not of the whole body of the people at *Gilgal*, but of all that party that was ſent to *Gibeon*, and of the princes that went with them.

ỷ. 19. *But all the princes ſaid to all the congregation*, &c.] That is, all the princes that went to *Gibeon*, addreſſed all the *Iſraelites* that were there: *we have ſworn unto them by the Lord God of Iſrael*; by the Word of the Lord God, as the *Targum*; an oath is a ſolemn, ſacred thing, and not to be broken, and a good man will make conſcience of it, and keep it, though he has ſworn to his own hurt: and *now therefore we may not touch them*; neither take away their lives nor their ſubſtance.

ỷ. 20. *This we will do to them*, &c.] Either this favour we will ſhew them, preſerving their lives, next mentioned, or this puniſhment we will inflict on them, making them hewers of wood, and drawers of water; which though not mentioned directly, was what was upon their minds, and in their deſign to propoſe, only they were extremely deſirous of ſparing their lives, which they repeat: *we will even let them live*; this by all means muſt be done, their lives muſt not be taken away as the reſt of the *Canaanites*: *leſt wrath come upon us, becauſe of the oath which we ſware unto them*; that is, leſt the wrath of God come upon us princes, and upon the whole community, for perjury, a breach of the third command, a ſin highly diſpleaſing to God; ſince an oath is made not only in his preſence, and before him as a witneſs, who is appealed unto, but in his name, and is often ſeverely threatened, and ſorely puniſhed; and as even the breach of this oath was ſeveral hundreds of years after, in the times of *David*, 2 *Sam.* xxi. 1, 2. The *Vulgate Latin* verſon therefore reads the words, *leſt the wrath of the Lord come upon us*; but *Abarbinel* obſerves, that it may be underſtood of the wrath of *Iſrael*; for the words may be rendered, *and there ſhall not be wrath upon us, becauſe of the oath*; there need be none, there is no occaſion for it, ſince this was agreed upon on all hands, that the *Gibeonites* ſhould be let to live; and ſince it was an act of kindneſs and goodneſs, and eſpecially they would have no reaſon to be angry and wrathful with them, when they heard them out, what they had further to propoſe to them, to make them their ſervants, though they ſpared their lives.

ỷ. 21. *And the princes ſaid to them, let them live*, &c.] They were very preſſing upon them, and importunate with them, to ſave their lives,

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[r] Concord. Ebr. Part. p. 211. N°. 982.

becauſe of the oath they had taken: (*but let them be hewers of wood, and drawers of water, unto all the congregation*); which was a very low and mean employment, *Deut.* xxix. 11. as well as weariſome; and this being a yoke of ſervitude on the *Gibeonites*, and a puniſhment of them for their fraud, and of ſervice, profit and advantage to the people of *Iſrael*, the princes propoſed it in hopes of pacifying them, and that they would yield to ſpare the lives of the *Gibeonites*; what they propoſed was, not that they ſhould hew wood and draw water for all the *Iſraelites* for their private uſe, but what was neceſſary for the ſervice of the ſanctuary, which the congregation was obliged to furniſh them with; and now theſe men ſhould do that work for them, which before was incumbent on them; for *Joſhua* afterwards impoſed this upon them to be hewers of wood and drawers of water for the houſe of God, ℣. 23. tho' *Kimchi* thinks that while the people of *Iſrael* were in camp, and before the land was divided, they were hewers of wood and drawers of water to the congregation; but after the land was divided, and they were ſettled in their cities and inheritances, then they only hewed wood and drew water for the ſanctuary at *Gilgal*, *Shiloh*, *Nob*, *Gibeon*, and the temple; the *Jewiſh* writers ſay [s], the *Nethinim* and the *Gibeonites* were the ſame, who became proſelytes in the times of *Joſhua*, ſee 1 *Chron.* ix. 2. *as the princes promiſed them*; which is to be connected, not with their being hewers of wood and drawers of water, this the princes had ſaid nothing of before, and which is rightly included in a parentheſis, but with their being let to live; this they had promiſed and ſworn to, even all the princes, not only all that were now at *Gibeon*, and were perſuading the people to let the *Gibeonites* live, but all the princes, even thoſe that were not preſent, but in the camp at *Gilgal*.

℣. 22. *And Joſhua called for them*, &c.] The *Gibeonites*, who came as embaſſadors for their people, and who were detained at *Gilgal* until the children of *Iſrael* returned from *Gibeon*; and upon their return, and having made their report to *Joſhua* that they found it to be true that they were near neighbours, *Joſhua* ordered them to be brought before him: *and he ſpake unto them*, *ſaying*, *wherefore have ye beguiled us?* what is your reaſon and motive for ſo doing? what has induced you to act ſuch a deceitful part, to tell ſuch lies and falſhoods, and impoſe upon us after this manner? *ſaying*, *we are very far from you*, *when ye dwell among us*; pretending to come from a very far country, when they were inhabitants of the land *Iſrael* were come to poſſeſs.

℣. 23. *Now therefore ye are curſed*, &c.] Appear to be the poſterity of curſed *Canaan*, and notwithſtanding the artifice uſed, ſhould not be exempted from the curſe denounced on *Canaan*: *a ſervant of ſervants ſhall he be unto his brethren*; as theſe *Gibeonites* were; they became the ſervants of the *Levites*, who were ſervants to the prieſts; and they ſeemed to be ſpared in providence, that that part of the curſe on *Canaan* might be fulfilled: *and Canaan ſhall be his ſervant*; the ſervant of *Shem*, from whom the *Iſraelites* ſprang, *Gen.* ix. 25, 26. though the curſe was turned into a bleſſing to the *Gibeonites*, ſince though their poſt and office was mean, yet they had a place in the ſanctuary of the Lord, and opportunity of learning the law of God, and underſtanding the true religion, worſhip and knowledge of God, and were an emblem and pledge of the reception of the *Gentiles* into the church of God: *and there ſhall none of you be freed from being bondmen*; which the oath taken did not oblige *Joſhua*, and the princes, to exempt them from, only to let them live, ℣. 15: *and hewers of wood, and drawers of water for the houſe of my God*; which explains what is meant by the *congregation*, and who might purpoſely chuſe that phraſe, to make the people more eaſy; but their work, as aſſigned them by *Joſhua*, was not to hew wood and draw water for every one's private uſe, only for the ſervice of the ſanctuary, which in ſome ſenſe was the ſervice of the congregation; and a great deal of work there was to be done of this kind, much wood to hew for keeping the fire of the altar continually burning, and for boiling the fleſh of the peace-offerings, and the like, and much water to draw for divers uſes, for the waſhing of the prieſts and the ſacrifices, and divers other things.

℣. 24. *And they anſwered Joſhua and ſaid*, *becauſe it was certainly told thy ſervants*, &c.] Or *it was told*, *told* [t]; not only certainly told, but frequently told them, they had often heard of it by one means or another: *how that the Lord thy God commanded his ſervant Moſes to give you all the land*; all the land of *Canaan*, no part excepted; they had heard much of the Lord God of *Iſrael*, and of *Moſes*, what character he bore, and of the commands of the Lord to him; they ſeem to have knowledge of God, and faith in him as to his promiſes and threatenings, believing they would be fulfilled: *and to deſtroy all the inhabitants of the land from before you*; as the gift of the land of *Canaan* to *Iſrael* was often ſpoken of by the Lord to *Moſes*, and frequently mentioned by him; ſo there were inſtructions given him from the Lord, and which he delivered to *Iſrael* utterly to deſtroy the inhabitants of *Canaan*, ſo that theſe people had right intelligence and information of this matter; ſee *Deut.* vii. 1, 2: *therefore we were ſore afraid of our lives*, *becauſe of you*, *and have done this thing*; they anſwer to *Joſhua*'s queſtion, *wherefore have ye beguiled us?* that it was fear of loſing their lives, than which nothing is dearer to a man, and the principle of ſelf-preſervation that put them upon framing and uſing this device.

℣. 25. *And now behold*, *we are in thine hand*, &c.] In thy power, and at thy diſpoſal, and are ready to ſubmit to whatſoever may be injoined us: *as it ſeemeth good and right unto thee to do unto us*; do what is conſiſtent with the laws of kindneſs, and with the rules of juſtice, and particularly with the league made, and oath taken; all which they left with him to conſider of, and to do as in his wiſdom and goodneſs he ſhould ſee fit.

℣. 26. *And ſo did he unto them*, &c.] What was good and right, he ſhewed them favour, and did them juſtice: *and delivered them out of the hand of the children of Iſrael*, *that they ſlew them not*; who were ſo incenſed againſt them for impoſing on them in the manner they did, that they were ready many of them to draw their ſwords and ſlay them; and would have done it, had it not been for the interpoſition of *Joſhua*, and the orders he gave to the contrary.

℣. 27. *And Joſhua made them that day*, &c.] Conſtituted and appointed them, ordered and ſettled them in the poſt and office after mentioned; or *gave* them [u], hence ſome think they had the name *Nethinim*, perſons given to the *Levites* for the ſervice of the ſanctuary: namely, to be *hewers of wood, and drawers of water for the congregation, and for the altar of the Lord*; ſome think they were employed both for the ſervice of the congregation, when they wanted wood and water, and for the altar, and what belonged to it, that needed both. *Abarbinel* ſuppoſes, that they ſerved the congregation whilſt they were engaged in war, and ſubduing the land, but after the diviſion of the land they only ſerved the ſanctuary; ſee the note on ℣. 21: *even unto this day in the place which he ſhould chuſe*; to have the tabernacle pitched, and the altar ſet up therein, as it was in divers places, before the temple built by *Solomon* at *Jeruſalem*, which was the place the Lord choſe; and this ſhows, that the writer of this book lived before the building of the temple, or otherwiſe it is highly probable he would have expreſly mentioned it; whereas he uſes only the phraſe that *Moſes* frequently expreſſed it by in his time; ſee *Deut*. xii. 5, 11, 14, 18, 21. and xvi. 2, 6, 7, 11, 15, 16.

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[s] Maimon. & Bartenora in Miſn. Kidduſhin, c. 4. §. 1.

[t] הגד הגד indicando indicatum eſt, Pagninus, Montanus.

[u] ויתנם deditque eos, Montanus, Vatablus, Druſius.

CHAP. X.

THIS chapter treats of the combination of five kings againſt the *Gibeonites*, ℣. 1—5. and of the application of the *Gibeonites* to *Joſhua*, for aſſiſtance, in virtue of the league between them, which was granted, ℣. 6—9. of the ſlaughter of the army by the kings of *Iſrael*, and chiefly by hail-ſtones from heaven, ℣. 10, 11. and of the ſtanding ſtill of the ſun, and of the moon, whilſt vengeance was taken on them, ℣. 12—14. and of the five kings being hid in a cave, and of the uſage of them when taken, ℣. 15—27. and of the taking of *Makkadah*, *Libnah*, *Lachiſh*, *Eglon*, *Hebron* and *Debir*, ℣. 28—39. which finiſhed the conqueſt of the ſouthern part of the land, ℣. 40, 41, 42, 43.

℣. 1. *Now it came to paſs, when Adoni zedek king of Jeruſalem*, &c.] So called perhaps by anticipation *Jeruſalem*, ſince it ſeems to have had this name given it by the *Iſraelites*, when they had got poſſeſſion of it: and *Jeruſalem* ſignifies *the poſſeſſion of Salem*[w], and in memory of this its ancient name, the *Jews* ſay[x], they don't put *jod* in *Jeruſalem* between *lamed* and *mem*; tho' ſome make the ſignification of it, *they ſhall ſee peace*[y]; and others, nearer to its old name, and with reſpect to it, *fear Salem*, O ye enemies. Now the king of this place *had heard how Joſhua had taken Ai, and had utterly deſtroyed it*; which being nearer to him than *Jericho*, the more alarmed him: *as he had done to Jericho and her king, ſo he had done to Ai and her king*; burnt the one, and ſlew the other; and this terrified him, leſt he and his city ſhould undergo the ſame fate: *and how the inhabitants of Gibeon had made peace with Iſrael*; which as it weakened the intereſt of the kings of *Canaan*, might ſet an example to other places to do the like. *Abarbinel* ſuggeſts, that the *Gibeonites* making peace with *Iſrael* ſecretly, without the knowledge of their king, as he ſuppoſes, made *Adonizedek* fearful, leſt his ſubjects ſhould do the like; the *Jewiſh* chronologers ſay[z], that theſe three articles reſpecting *Jericho*, *Ai* and *Gibeon*, were all finiſhed within three months.

℣. 2. *That they feared greatly*, &c.] The king of *Jeruſalem* and his people, leſt they ſhould fall into the hands of the *Iſraelites*, and be uſed as *Jericho* and *Ai*, and the kings and inhabitants of them were, and that they would be the next that ſhould fall a ſacrifice to them; for *Gibeon* was fifty furlongs from *Jeruſalem*, as *Joſephus* ſays[a]; and in another place he ſays[b] but forty, which were but five miles; and if fifty, but little more than ſix miles; according to *Bunting*[c], it was but four miles: and what added to their terror was, *becauſe Gibeon was a great city*; being a metropolitan city, and having others ſubject to it; wherefore the ſurrender of that to the *Iſraelites* might intimidate other cities, and lead them by example to do the like, and ſo of bad conſequence: *as one of the royal cities*; the *Vulgate Latin* verſion omits the note of ſimilitude, and reads, *and one of the royal cities*; and ſometimes *caph* or *as* is not a note of likeneſs, but of reality; yet as we no where read of a king of *Gibeon*, the ſenſe may be, that though it was not a royal ſeat, it was equal to thoſe that were, and like one, being a metropolitan city: *and becauſe it was greater than Ai*; had more inhabitants in it, and perhaps better fortified: *and all the men thereof* were *mighty*; men of ſtrength, courage and valour, warlike men, and therefore for ſuch a city to yield ſo eaſily, and in ſuch a baſe, mean and cowardly way, was ſetting a very bad example.

℣. 3. *Wherefore Adoni-zedek king of Jeruſalem, ſent to Hoham king of Hebron*, &c.] Which, according to *Jerom*[d], was 22 miles from *Jeruſalem*; it was an ancient city built ſeven years before *Zoan* in *Egypt*; ſee *Gen*. xiii. 18. *Numb*. xiii. 22. and the notes there: *and unto Piram king of Jarmuth*; a city which fell to the lot of *Judah*, as did *Hebron*, ch. xv. 35, 54. according to *Jerom*[e], it was four miles diſtant from *Eleutheropolis*; according to *Procopius*[f] 14, about the village *Eſhtaol*, near to which *Samſon* was buried, *Judg*. xvi. 31. but *Jerom*[g] ſpeaks of a city called *Jermus*, in the tribe of *Judah*, which ſeems to be the ſame with this; and which he ſays in his day was a village, that went by the name of *Jermucha*, 10 miles from *Eleutheropolis*, as you go to *Ælia* or *Jeruſalem*; and as *Eleutheropolis* lay 20 miles from *Jeruſalem*, this place muſt be 10 miles from it, lying between them both: *and unto Japhia king of Lachiſh*; which the above writer ſays[h] was a city in the tribe of *Judah*, and in his time a village, ſeven miles from *Eleutheropolis*, as you go to *Daroma*, or the ſouth; and, according to *Bunting*[i], it lay between *Eleutheropolis* and *Hebron*, and was 20 miles from *Jeruſalem* towards the ſouth-weſt: *and unto Debir king of Eglon*; which the *Septuagint* verſion calls *Odollam* or *Adullam*; and *Jerom*, following this verſion, makes *Eglon* the ſame with *Adullam*, when it is certain they were different places, and had diſtinct kings over them, ch. xii. 12, 15. and which he ſays[k] in his time was a very large village, 12 miles from *Eleutheropolis* to the eaſt; and, according to *Bunt-*

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[w] Reland, p. 833.

[x] Gloſſ. in T. Bab. Taanith, fol. 16. 1.

[y] Vid. Stockium, p. 480.

[z] Seder Olam Rabba, c. 11. p. 31.

[a] De bello Jud. l. 2. c. 19. §. 1.

[b] Antiq. l. 7. c. 11. §. 7.

[c] Travels of the Patriarchs, &c. p. 98.

[d] De loc. Heb. fol. 87. E.

[e] Ib. fol. 92. H.

[f] Apud Reland. Paleſtin. illuſtrat. l. 2. p. 505.

[g] Ut ſupra, I.

[h] Ib. M.

[i] Travels, p. 99.

[k] De loc. Heb. fol. 91. A.

Bunting [l], it was 12 miles from *Jeruſalem* ſouthward. To theſe four kings the king of *Jeruſalem* ſent: *ſaying*; as follows.

ỳ. 4. *Come up unto me, and help me, that we may ſmite Gibeon*, &c.] For which he thought himſelf not a match, not only becauſe it was a great city, and full of mighty men, and had other cities ſubject to it, but becauſe he might reaſonably judge that *Joſhua* would come to their aſſiſtance if poſſible, being in league with him; he ſends to theſe kings in an authoritative manner, as if they were in ſome reſpects ſubject to him; and he propoſes *Jeruſalem* as the place of their rendezvous, and which it ſeems lay higher than their cities, though they were in the mountainous part of the country: *for it hath made peace with Joſhua, and with the children of Iſrael*; their avowed enemies, and ſo had ſeparated themſelves from their countrymen, and from their common intereſt; and therefore it was thought proper to make an example of them, that others might fear to do the ſame.

ỳ. 5. *Therefore the five kings of the Amorites*, &c.] For though they were chiefly *Hittites* that dwelt in *Hebron*, and *Jebuſites* who inhabited *Jeruſalem*; yet as the *Amorites* were the moſt powerful people in the land, and had diſperſed themſelves in the ſeveral parts of it, and ſeem to have the greateſt authority in it, they were all called *Amorites*, and perhaps the kings of thoſe cities were of them, and ſet over them by them; ſo we find that the *Gibeonites*, who were *Hivites*, are ſaid to be of the remnant of the *Amorites*, 2 *Sam*. xxi. 2: *the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon gathered themſelves together, and went up, they, and all their hoſts*; that is, to *Jeruſalem*, the place of their rendezvous, and from thence they marched: *and encamped before Gibeon, and made war againſt it*; by beſieging it, and attacking it in ſome of its forts.

ỳ. 6. *And the men of Gibeon ſent unto Joſhua to the camp to Gilgal*, &c.] Which ſome think they did when beſieged, and not before, which ſhewed their faith in the power of God, whom they now profeſſed; but it is not likely that they ſhould defer for ſending help ſo long, ſince it is reaſonable to ſuppoſe they might have heard of the deſign of the five kings againſt them; or that they ſhould be able to ſend out meſſengers when ſurrounded on all ſides; it may be better, therefore to render the words, *had ſent* [m], which they did as ſoon as they heard of the preparations made by the five kings to war with them, and of their rendezvous at *Jeruſalem*, and eſpecially as ſoon as they had information of their march towards them: *ſaying, ſlack not thine hands from thy ſervants*; they intreat he would not neglect them, be indifferent to them, and delay to aſſiſt them, ſince they were his ſubjects, and were entitled to his protection: *come up to us quickly, and ſave us, and help us*; they did not doubt if he made haſte and helped them, but they ſhould be ſaved by him: *for all the kings of the Amorites that dwell in the mountains are gathered together againſt us*. *Jeruſalem* lay among mountains, and *Hebron* was in the hill-country in *Judea*, see *Pſ*. cxxv. 2. *Joſh*. xxi. 11. *Luke* i. 39. and the other cities were doubtleſs in a like ſituation.

ỳ. 7. *So Joſhua aſcended from Gilgal*, &c.] Which lay low in the plains of *Jericho*: *he and all the men of war with him*; which muſt not be underſtood of the whole camp of *Iſrael*, which conſiſted of 500,000 fighting men at leaſt; ſince ſuch a number was unneceſſary for this expedition, and could not have proceeded with that haſte the caſe required; nor would it have been prudent and adviſeable to have left the unarmed people, ancient men, women and children defenceleſs; but theſe were a ſelect company of able men, fit for travel as well as war: *and all the mighty men of valour*; or *even all*, as many as were picked out for the purpoſe, being men of ſtrength, activity and courage.

ỳ. 8. *And the Lord ſaid unto Joſhua*, &c.] Either when upon the march, and while he was proceeding on in his journey to the aſſiſtance of the *Gibeonites*, or rather before he ſet out; and it is highly probable he conſulted the Lord on this occaſion, having, it may be, ſome doubt on his mind, whether he ſhould go to their aſſiſtance, ſince the league between them was obtained by fraud; and the words may be rendered, *and the Lord had ſaid* [n]; before he ſet forward with his men of war: *fear them not*; the five kings, and their combined army: *for I have delivered them into thine hand*; had determined to do it, and which was as certain as if it had been actually done: *there ſhall not a man of them ſtand before thee*; but be either cut off, or obliged to flee.

ỳ. 9. *Joſhua therefore came unto them ſuddenly*, &c.] Which no doubt threw them into conſternation and confuſion: and *went up from Gilgal all night*; he choſe the night for ſecreſy and ſurprize, and that he might be the ſooner with the enemy, and to the aſſiſtance and relief of *Gibeon*; and as it was about nine or ten miles from *Gilgal* to *Gibeon*, it was eaſily performed in a night's march; ſee the note on ch. ix. 6.

ỳ. 10. *And the Lord diſcomfited them before Iſrael*, &c.] Diſturbed, troubled and affrighted them, at the appearance and preſence of the people of *Iſrael*; they were thrown into terror and confuſion upon their approach, being ſo ſudden and unexpected: *and ſlew them with a great ſlaughter at Gibeon*; by the *Iſraelites*, who came upon them ſuddenly: *and chaſed them along the way that goeth up to Bethoron*; there were two places of this name, the upper and the nether, both built by *Sherah*, the daughter or grand-daughter of *Ephraim*, 1 *Chron*. vii. 24. therefore here ſo called by anticipation. It was about 100 furlongs, or 12 miles and a half, according to *Joſephus* [o], from *Jeruſalem*, which agrees with *Euſebius* and *Jerom*; and from *Gibeon* thither, it was 50 furlongs, or ſix miles and a quarter; ſo far the kings were purſued by *Joſhua* and his army, at leaſt unto the aſcent of it; for being built on an hill, it had an aſcent on one ſide, and a deſcent on the other, after mentioned, and both were very ſtrait paſſages; of the former it is ſaid in the *Talmud* [p], that if two camels go up the aſcent to *Bethoron*, they both fall; upon which the *Gloſs* ſays, it is a ſtrait place, and there is no way to turn to the right-hand, or the left: *and ſmote them to Azekah, and unto Makkedah*; the former of which is placed by *Jerom* [q] between *Eleutheropolis* and *Jeruſalem*, and was a village in his days, and the other eight miles from *Eleutheropolis*, and both in the tribe of *Judah*, ſee ch. xv. 35, 41. according to *Bunting* [r], they were both eight miles from *Jeruſalem* towards the weſt.

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[l] Travels, p. 99.

[m] וישלחו sed miſerant, Piſcator; ſo Pool and Patrick.

[n] ויאמר & dixerat, Druſius, Junius & Tremellius, Piſcator.

[o] Antiq. l. 20. c. 4. §. 4.

[p] T. Bab. San fol. 92. 2.

[q] De loc. Heb. fol. 88. A. & 93. C.

℣. 11. *And it came to paſs as they fled before Iſrael*, and *were in the going down to Bethoron*, &c.] The deſcent of it on that ſide towards *Azekah*, and which was alſo a very ſtrait paſſage, of which *Joſephus* [s] makes mention. The *Jews* ſay [t], that the going down of *Bethoron* was the place where the army of *Sennacherib* fell: *that the Lord caſt down great ſtones from heaven upon them unto Azekah, and they died*; the *Septuagint* verſion calls them hail-ſtones; and ſo they are called in the next clauſe; and that ſuch ſometimes have fallen as to kill men and cattle, is certain from the plague of hail in *Egypt*, *Exod.* ix. 19, 25. and ſome in very late times [u] have been known to fall, which was from 8, 9, and 12 inches about, ſome bigger than the eggs of turkeys, and ſome half a pound weight, ſee *Rev.* xvi. 21. and the note there; but theſe ſeem to be proper ſtones, ſuch as did not melt away as hail-ſtones do; though ſo called, becauſe they fell from heaven, as they do, but remained, and ſtill remain, according to the notion the *Jews* have of them; for they ſay [w], whoever ſees theſe great ſtones in the going down to *Bethoron*, is bound to bleſs; and frequent mention is made by hiſtorians of ſhowers of ſtones being rained. *Livy* [x] ſpeaks of ſuch a ſhower when king *Tullus* conquered the *Sabines*; and of another [y], when *Scipio* ſucceeded at *Carthage*; and *Pomponius Mela* [z] relates, that when *Hercules* fought with the ſons of *Neptune*, and darts failed him, he obtained of *Jupiter* to rain a ſhower of ſtones, which lay ſpread in great abundance; and ſome [a] think, it refers to this fact in *Joſhua*'s time, who is ſuppoſed to be the ſame with the *Tyrian Hercules* [b], from hence alſo called *Saxanus* [c]; and in memory of this there are ſtoney camps in various places, called by his name [d]: there were *more which died with hail-ſtones, than* they *whom the children of Iſrael ſlew with the ſword*; but what was the number of each of them, is not ſaid; it was doubtleſs very great, ſince there was an utter deſtruction and conſumption of them, ℣. 20.

℣. 12. *Then ſpake Joſhua to the Lord*, &c.] In prayer, and intreated as follows, that the ſun and moon might ſtand ſtill, until the victory was compleat; though the *Jewiſh* writers interpret it of a ſong; ſo the *Targum*, then *Joſhua* praiſed, or ſung praiſe, as in the *Targum* on *Cant.* i. 1. and which is approved of by *Jarchi* and *Kimchi*: *in the day when the Lord delivered up the Amorites before the children of Iſrael*; the five kings of the *Amorites*, and their armies, ℣. 5. *and he ſaid in the ſight of Iſrael*; in their preſence, and in the hearing of great numbers, being under a divine impulſe, and and having ſtrong faith in the working of the miracle, after related; and that it would be according to his word; he was bold to ſay what he did, being fully perſuaded he ſhould not be diſappointed, and made aſhamed: *ſun, ſtand thou ſtill upon Gibeon, and thou moon in the valley of Ajalon*; where they now appeared, and were ſeen by all *Iſrael*, the one as if over *Gibeon*, and the other as in the valley of *Ajalon*, which *Maſius* thinks is the ſame with the valley of *Gibeon*, *Iſ.* xxviii, 21. and ſo muſt be near *Gibeon*, and the ſun and the moon not far from one another, as they might be if it was now new moon, as *Kimchi* and *R. Iſaiah*; or on the decreaſe; ſome ſay ſeven days before her change: but *Abarbinel* is of opinion, that it was near the full of the moon, which was juſt riſing in the valley of *Ajalon*, and the ſun near ſetting as it ſeemed over *Gibeon*, and were juſt oppoſite one to another; and *Joſhua* fearing he ſhould not have time to purſue his enemies, and make the victory entire, ſhould the ſun ſet, prays that both ſun and moon might continue in the poſition they were; the ſun that he might have the benefit of day-light, which was the chief thing deſired; the moon being only mentioned, that the heavenly motions might not be confounded, and the order of the orbs diſturbed; and he obſerves, with *Jarchi* and *Kimchi*, that *Gibeon* was in the tribe of *Benjamin*, and *Ajalon* in the tribe of *Dan*, *Joſh.* xv. 42. and it may be obſerved, that there was alſo another in the tribe of *Zebulun*, *Judg.* xii. 12. but that ſeems to be at too great a diſtance; and ſtill leſs probable, is what ſome late travellers have obſerved [e], that the plain of *Sharon* near *Joppa*, is thought by many to be the place where *Joſhua* defeated the five kings, when the ſun ſtood ſtill, *&c.* the opinion of *Maſius*, firſt mentioned, ſeems moſt likely.

℣. 13. *And the ſun ſtood ſtill*, *and the moon ſtayed*, &c.] The ſun that came out of his chamber like a bridegroom, and rejoiced as a ſtrong man to run his courſe, ſtopped his courſe at once; and the moon that walks in her brightneſs proceeded not on, but both ſtood ſtill, motionleſs, and continued in this poſition: *until the people had avenged themſelves on their enemies*; until the nation and people of *Iſrael* had taken vengeance on, and deſtroyed the five kings and their forces: how this is to be reconciled to the *Copernican* ſyſtem, or that with this, I ſhall not enquire. It was a moſt wonderful and ſurprizing phænomenon, to ſee both luminaries ſtanding ſtill in the midſt of heaven; it is pretended by ſome *hiſtorians* [f], that a like miracle was wrought at the battle of *Mulberg*, won by the emperor *Charles* the fifth, on *April* 24, 1547. In the *Chineſe* hiſtory [g] it is reported, that in the time of their ſeventh emperor *Yao*, the ſun did not ſet for ten days, and that men were afraid the world would be burnt, and there were great fires at that time; and though the time of the ſun's ſtanding ſtill is enlarged beyond the bounds of truth, yet it ſeems to refer to this fact, and was manifeſtly about the ſame time; for this miracle was wrought in the year of the world 2554, which fell in the 75th, or, as ſome ſay, the 67th year of that emperor's reign, who reigned 90 years: is *not this written in the book of Jaſher?* about which the *Jews* are divided; ſome ſay it is the book of *Geneſis*, others the book of *Deuteronomy*, others the book of *Judges* [h]; the *Targum* interprets it of the book of the law, and ſo *Jarchi*, and *Kimchi*; and *Ben Melech* interprets it of the book of the law of *Moſes*, where they ſuppoſe this miracle was predicted. The former thinks, in the words of *Jacob* to *Joſeph*, *his ſeed ſhall fill the nations*, *Gen.* xlviii. 19. which he ſuppoſes was fulfilled in *Joſhua* of the tribe of *Ephraim*, when the whole world

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[r] Travels, &c. p. 98.

[s] De bello Jud. l. 2. c. 19. §. 7, 8.

[t] Gloſſ. in T. Bab. Beracot, fol. 54. 2.

[u] Vid. Louthorp. Abridg. Philoſoph. vol. 2. p. 144. 146.

[w] T. Bab. Beracot, fol. 54. 1.

[x] L. 1. p. 17.

[y] L. 39. c. 30.

[z] De Orbis Situ, l. 2. c. 5.

[a] Voſſius de Origin. Idol. c. 1. §. 16.

[b] See Gale's Court of the Gentiles, l. 2. c. 5.

[c] Dickinſ. Delph. Phœnic. c. 4. p. 42.

[d] Sanford de Deſcenſ. Chriſti, l. 1. §. 20. p. 35.

[e] Egmont and Heyman's Travels, vol. 1. p. 290.

[f] See Bayle's Dictionary, vol. 4. p. 268.

[g] Martin. Sinic. Hiſtor. l. 1. p. 25.

[h] T. Bab. Avoda Zara, fol. 35. 1.

was filled with the fame of him on account of this miracle; and the latter in the words, *before all thy people I will do miracles, Exod.* xxxiv. 10. one was in making the face of *Moſes* to ſhine, the other the ſtanding ſtill of the ſun for *Joſhua*, as he interprets it. *Bolducius*, a commentator on the book of *Job*[h], fancies, that that book is deſigned, and that this miracle is foretold in it, particularly in ch. ix. 7. *which commandeth the ſun, and it riſeth not*; it is moſt likely that this book of *Jaſher*, in which this miracle was recorded, was a public regiſter, or annals, in which memorable events were written, as they happened in different ages by different perſons; and *Maſius* thinks, *Joſephus*[i] means this by the archives laid up in the temple, to which he appeals for the truth of this miracle: *ſo the ſun ſtood ſtill in the midſt of heaven*; ſomewhere above the horizon, very probably this was about noon, when the ſun was in its meridian. *Guſſetius*[k] thinks about ten or eleven a-clock; it may be ſuppoſed that early in the morning *Joſhua* came up with his troops, and engaged the kings, and it might be noon before the battle was over, and the victory obtained, at leaſt before *Joſhua* had proceeded in his purſuit of them, ſo far as he had done, when the miracle was wrought; and the rather, as it would be the more conſpicuous in the ſeveral parts of the world; for had it been near ſun-ſetting, it could not have been ſeen in ſome places, and particularly by the *Chineſe*, as it ſeems to have been, by what has been obſerved: *and haſted not to go down about a whole day*; which was either artificial or natural; if an artificial day, then it ſtood ſtill but 12 hours, if a natural day, 24 hours; and accordingly the length of the day muſt be judged of; if it was at noon when it ſtood ſtill, and continued ſo a natural day, or 24 hours, then as it had gone ſix hours to noon, and after it returned to its motion, had ſix more to go to its ſetting, this day muſt be 36 hours long; and ſo the *Jews* commonly ſay[l]; but if an artificial day, or 12 hours, then it was but a day of 24 hours; but if this was, as the *Jews* ſay[m], on the third of *Tammuz*, which anſwers to part of *June*, and was in the ſummer-ſolſtice, on the longeſt day in the year, when their days conſiſted of 14 hours, this will make this long day four hours longer. According to the author of *Eccleſiaſticus*, ch. xlvi. 5. it was a double day, or, as he expreſſes it, one day became two, or was as long as two.

℣. 14. *And there was no day like that, before it, or after it*, &c.] Which muſt be underſtood as referring not to natural days, or ſuch as are according to the natural courſe of things, as thoſe in the northern and ſouthern poles, which are much longer, but to miraculous and extraordinary ones: never was there ſuch a day as this, occaſioned by the ſun ſtanding ſtill; and as for *Hezekiah*'s day, which is objected, when the ſun went ten degrees backward on the dial of *Ahaz*, it is not certain whether thoſe degrees were hours, or half hours, or quarters of an hour; and if they were hours, as the going backwards was at once, in a moment, it could only make an addition of ten hours in the return of them, and ſo it muſt make but a day of 22 hours: beſides, the writer of this book only ſpeaks of days that had been in his time, and not of what might be hereafter; add to which, that this reſpects not ſo much the length of the day, as the manner in which it became ſo long; and eſpecially it regards the following circumſtance, being at the intreaty of a man, and that delivered in a very authoritative manner: *that the Lord hearkened unto the voice of a man*; expreſſed in prayer, and which prayer was a prayer of faith: *for the Lord fought for Iſrael*; by caſting hail-ſtones upon their enemies, and preſerving them from them by the ſtopping the courſe of the ſun, until they had taken full vengeance on them. The day on which this miracle was wrought, is conjectured to be *Wedneſday* the 11th of *April*, in the year before Chriſt 1454[n].

℣. 15. *And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.*] That is, he thought to have returned, had determined upon it, and prepared for it, but was prevented by hearing that the five kings had hid themſelves in a cave at *Makkedah*; which he ordered to be ſtopped up till the people had finiſhed the purſuit of their enemies, when he deſtroyed *Makkedah*, and which led him on to the conqueſt of other places before he returned; or elſe this verſe ſtands not in its proper place, or is ſuperfluous, ſince the ſame is expreſſed ℣. 43. after all the above mentioned was done; the *Septuagint* verſion leaves it out.

℣. 16. *But theſe five kings fled*, &c.] They were not killed by the hail-ſtones, nor ſlain by the ſword of the *Iſraelites*, but made their eſcape, being reſerved by the providence of God for a more ſhameful end: *and hid themſelves in a cave at Makkedah*; not in the city of *Makkedah*, which as yet was not in the hands of *Iſrael*, whereas this cave was, as appears by what follows; but it was in ſome hill, or mountain, near it; in the border of it, as *Kimchi* expreſſes it, and where a hill is ſhewn to this day in which it was, as *Druſius* ſays.

℣. 17. *And it was told Joſhua*, &c.] Either by ſome of his own people, or by ſome of the inhabitants of the land in his intereſt, who had obſerved it: *ſaying, the five kings are found hid in a cave at Makkedah*; this ſeems to make it appear that they were others, and not *Joſhua*'s ſoldiers, that found them; for had they, no doubt they would have ſeized them, and brought them before him, or ſlain them, unleſs they choſe firſt to know his will concerning them, next expreſſed.

℣. 18. *And Joſhua ſaid, roll great ſtones upon the mouth of the cave*, &c.] To keep the kings in, that they might not make their eſcape, until he had convenient time to have them brought before him, and be treated by him as they deſerved; and no doubt there were plenty of ſtones about the hill or mountain, in which this cave was, fit for this purpoſe: *and ſet men by it for to keep them*; as a guard upon them, to prevent their eſcape.

℣. 19. *And ſtay you not*, but *purſue after your enemies*, &c.] That is, don't ſtay at the cave, but having placed a ſufficient guard there, go in purſuit of the enemy, with as much celerity as poſſible: *and ſmite the hindmoſt of them*; their rear; or *tail* them[o], as the word is, cut off the tail of them: *ſuffer them not to enter their cities*; where they would not only be ſafe themſelves for a while, but would be able to hold out againſt a ſiege for ſome time, and give much trouble to conquer them: *for the Lord your God hath delivered them into your hands*; this he ſaid to encourage them, and quicken them to the purſuit of them with all eagerneſs and vehemence. According to the *Samaritan* chronicle [p], the ſignal or watch-word was, "God is ſtrong in battel, God is his name."

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[h] Bolduc. in Job. ix. 7.

[i] Antiq. l. 5. c. 1. §. 17.

[k] Comment. Ebr. p. 281.

[l] Targum in Cant. i. 1. T. Bab. Avoda Zara, fol. 25. 1. Kimchi in loc; ſo Juſtin Martyr. Dialog. cum Tryph. p. 361.

[m] Seder Olam Rabba, c. 11. p. 31. Kimchi in loc.

[n] Bedford's Chronology, p. 492.

[o] וזנבתם caudam eorum cædite, Pagninus, Vatablus, Maſius, Druſius; & decaudetis eos, Montanus; decaudabitis eos, Munſter.

℣. 20. *And it came to paſs when Joſhua and the children of Iſrael*, &c.] *Joſhua* ſeems to have pitched his camp at *Makkedah*, whilſt the reſt of his army purſued the flying *Canaanites*, and when he and they were at different places: *had made an end of ſlaying them with a very great ſlaughter, till they were conſumed*; and not to be ſeen in any large bodies, but ſcattered here and there: *that the reſt which remained of them entered into fenced cities*; to which they belonged, and which were afterwards taken, as related in the latter part of this chapter.

℣. 21. *And all the people returned to the camp to Joſhua at Makkedah in peace*, &c.] Sound and well, as not one killed or miſſing, ſo not one wounded, as the *Vulgate Latin* verſion, "ſound and in full number:" *none moved his tongue againſt any of the children of Iſrael*; as to curſe them, reproach them, and ſpeak ill of them, for invading them, and uſing them in the manner they did, ſuch was the terror that was upon them. It may be ſupplied *not a* dog *moved* his tongue, as in *Exod.* xi. 7. as it was with them when they came out of *Egypt*, ſo it was when they entered the land of *Canaan*. It ſeems to be a proverbial expreſſion, as *Ben Gerſom* obſerves, ſignifying that no hurt was done to them by word or deed.

℣. 22. *Then ſaid Joſhua, open the mouth of the cave*, &c.] That is, roll away the great ſtones that were laid at the mouth of it: *and bring out thoſe five kings unto me out of the cave*; to receive their ſentence in a public manner for the encouragement of his troops, and the terror of the *Canaanites*, particularly *Makkedah*, now beſieged by him.

℣. 23. *And they did ſo*, &c.] Opened the mouth of the cave, by rolling away the ſtones: *and brought forth thoſe five kings unto him out of the cave*; who are next mentioned by name, one by one, according to their dignity, and in the order they were brought unto him: *the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, and the king of Eglon*; who are particularly named for the greater glory of the conqueſt, and the triumph over them.

℣. 24. *And it came to paſs, when they brought out theſe kings unto Joſhua*, &c.] And ſet them before him and he had paſſed ſentence on them: *that he called for all the men of Iſrael*; that is, for the chief men, the principal officers of the army: *and ſaid unto the captains of the men of war which went with him*; the chiliarchs and centurions, the captains of thouſands and hundreds, of the ſeveral regiments in the army who went out to battle with him, and under him: *come near, put your feet on the necks of theſe kings*; not in a contemptuous and inſulting manner, not through vanity and haughtineſs, but for the mortification of the kings; and as a token of their extreme ſubjection, and as a proper puniſhment for their crimes of idolatry, tyranny, and cruelty; and by way of terror to others of the kings of *Canaan* that ſhould fight againſt them, and as a pledge and confirmation of the ſubjection of the reſt, as well as to fulfil the promiſes and predictions of God, *Deut.* xxxiii. 29. and which was done not of himſelf, but by the order, and according to the will of God: *and they came near, and put their feet upon the necks of them*; as *Joſhua* ordered them, and in obedience to him their general.

℣. 25. *And Joſhua ſaid, fear not, nor be diſmayed*, &c.] Not meaning at the kings, who perhaps lay bound upon the ground, or however were not in a condition to make any reſiſtance, ſo that they had nothing to fear from them; but this reſpects future time, and what other enemies they ſhould meet with; who would be brought into ſubjection to them as theſe were, and therefore from hence ſhould take heart: *be ſtrong, and of good courage*; and go on valiantly in ſubduing the reſt of their enemies, and not be afraid of them: *for thus ſhall the Lord do to all your enemies againſt whom ye fight*; put them into their hands, and give them power to tread on their necks; this ſhews that what *Joſhua* did or ordered to be done, was of the Lord.

℣. 26. *And afterwards Joſhua ſmote them and ſlew them*, &c.] With the ſword; either by his own hands, or by others whom he ordered to ſlay them: *and hanged them on five trees*; to their ſhame and diſgrace, and the terror of others: *and they were hanging upon the trees until the evening*: by way of contempt of them, and as a ſpectacle of terror to others, eſpecially to the inhabitants of *Makkedah*, and their king they were now beſieging.

℣. 27. *And it came to paſs at the time of the going down of the ſun*, &c.] Which was the time fixed by the law of God for taking down bodies that were hanged, *Deut.* xxi. 23. *that Joſhua commanded, and they took them down off the trees*; not from any reſpect to them, but that they might not defile the land, as dead bodies in a ceremonial ſenſe did, *Deut.* xxi. 23. and this *Joſhua* was the more careful of, as they were juſt entered into it, and were taking poſſeſſion of it: *and they caſt them into the cave wherein they had been hid*; ſo that what had been their hiding place now became their grave; and according to the *Samaritan* chronicle [q], the trees alſo on which they were hanged, were caſt in with them: *and laid great ſtones in the cave's mouth*; not as a monumental pile, as in the inſtances of *Achan* and the king of *Ai*, ch. vii. 26. and viii. 29. but to prevent their carcaſes being dragged out, and eaten by wild beaſts, as ſome think; or that they might not be taken out, and buried in a more honourable manner: which remain *until this very day*; when *Joſhua* was grown old, the writer of this book.

℣. 28. *And that day Joſhua took Makkedah*, &c.] Some ſay it was the day on which the ſun ſtood ſtill, but it ſeems to mean the day in which the five kings were hanged: *and ſmote it with the edge of the ſword, and the king thereof*; ſlew the inhabitants of it and their king, after having entered and taken it: *he utterly deſtroyed them and all the ſouls that were therein, he let none remain*; that is, all human ſouls or perſons; for the cattle were taken for a prey: *and he did to the king of Makkedah, as he did unto the king of Jericho*; ſlew him with the ſword, along with the inhabitants, but did not hang him up, as he did the king of *Ai* and the five kings.

℣. 29. *And Joſhua paſſed from Makkedah*, &c.] After he had taken it, and deſtroyed its inhabitants, and its king: *and all Iſrael with him*; that is, all the men of war he took with him from the camp at *Gilgal*, from whence he went to the relief of *Gibeon*: *unto Libnah, and fought againſt Libnah*; a city that fell to the tribe of *Judah*, ch. xv. 42. *Jerom* [r] ſays, in his time it was a village, in the region of *Eleutheropolis*, and was called *Lobnah*; according to *Bunting* [c] it was but two miles from *Makkedah*.

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[p] Apud Hottinger. Smegma, p. 509.

[q] Ibid. p. 511.

[r] De loc. Heb. fol. 92. M.

℣. 30. *And the Lord delivered it alſo, and the king thereof, into the hand of Iſrael*, &c.] At once, no oppoſition being made, that we read of: *and he ſmote it with the edge of the ſword, and all the ſouls that were therein, he let none remain in it*; that is, *Iſrael* ſmote it, or *Joſhua*, and indeed both; and this was according to the orders given them to be obſerved with reſpect to all the cities and nations of *Canaan*; and that becauſe of their abominable ſins and wickedneſs, and to make way and room for the people of *Iſrael*, *Deut.* vii. 1, 2. *but did unto the king thereof, as he did unto the king of Jericho*; ſlew him with the inhabitants.

℣. 31. *And Joſhua paſſed from Libnah, and all Iſrael with him unto Lachiſh*, &c.] Which according to *Bunting* [d] was eight miles from *Libnah*, and 20 miles from *Jeruſalem* to the ſouth-weſt of this city; ſee ℣. 5. *and encamped againſt it, and fought againſt it*; for it ſeems this city ſtood out, and would not ſurrender at once, which obliged *Joſhua* to encamp about it, and beſiege it.

℣. 32. *And the Lord delivered Lachiſh into the hand of Iſrael, which he took on the ſecond day*, &c.] Either the ſecond day from the ſlaughter of the kings, or rather the ſecond day of the encampment or ſiege; ſo *Kimchi*: *and ſmote it with the edge of the ſword, and all the ſouls that were therein, according to all that he had done to Libnah*; no mention is made of its king, becauſe he was one of the five kings that had been hanged up; ſo that at the taking of this city there was no king.

℣. 33. *Then Horam king of Gezer came up to help Lachiſh*, &c.] Perhaps the rather induced to it, becauſe it had no king to defend it. In *Jerom's* [e] time it was a village called *Gazera*, four miles from *Nicopolis*, or *Emmaus*, to the north: if this king came before the city was taken, he was not able to raiſe the ſiege; and if he came after, and ſo too late, he fell into the hands of *Joſhua*: *and Joſhua ſmote him, and his people, until he had left him none remaining*; deſtroyed him and all his army, ſo that there were none left to return and relate their unhappy caſe.

℣. 34. *And from Lachiſh Joſhua paſſed unto Eglon*, &c.] Which according to *Bunting* [f] was eight miles from *Lachiſh*, and twelve from *Jeruſalem* ſouthward, of which ſee ℣. 5. *and all Iſrael with him, and they encamped againſt it, and fought againſt it*; it not ſurrendering at once, but attempted to hold out a ſiege.

℣. 35. *And they took it on that day*, &c.] The ſame day they encamped about it and beſieged it; the beſieged finding they were not able to keep it: *and ſmote it with the edge of the ſword, and all the ſouls that* were *therein he utterly deſtroyed that day*; made an utter devaſtation of all its inhabitants: *according to all that he had done to Lachiſh*; the laſt city he took; this having no king as that had not, its king being one of the five that had been hanged.

℣. 36. *And Joſhua went up from Eglon, and all Iſrael with him unto Hebron*, &c.] Which lay in the hill-country, and therefore they are ſaid to go up to it from *Eglon*, which lay lower; and according to *Bunting* [g] it was ſixteen miles from it: *and they fought againſt it*; it making ſome reſiſtance at firſt, and did not ſurrender at once as demanded.

℣. 37. *And they took it, and ſmote it with the edge of the ſword, and the king thereof*, &c.] For though the king of *Hebron* was one of the kings that were taken in the cave of *Makkedah*, and hanged; yet before *Joſhua* came up to it, they had ſet up another king over them: *and all the cities thereof*; for *Hebron* was a metropolitan city, and had other cities dependent on it, and ſubject to it: *and all the ſouls that* were *therein*; both in *Hebron*, and in the cities ſubject to it: *he left none remaining*; in any of them: *according to all that he had done to Eglon*; the laſt place he came from: *but deſtroyed it utterly, and all the ſouls that were therein*; but it ſeems that afterwards ſome that made their eſcape before the taking of the city, and other *Canaanites* driven out of their habitations, re-peopled it; ſo that after *Joſhua*'s death it was recovered again by the tribe of *Judah*, *Judg.* i. 10. unleſs there is given in that place a more particular account of the taking of this city, with others at this time; but the former ſeems moſt likely.

℣. 38. *And Joſhua returned and all Iſrael with him to Debir*, &c.] A city, according to *Kimchi*, which he paſſed by when he went to *Hebron*, and did not fight againſt it; but when he had taken *Hebron*, returned and took it; and which *Bunting* [h] ſays was but a mile from it, and 22 miles from *Jeruſalem*, towards the ſouth; it is the ſame with *Kirjath-ſepher* and *Kirjath-ſannah*, ch. xv. 15, 49. the city of a book or books; and the *Rabbins* ſay [i], that with the *Perſians Debir* ſignifies the ſame, and had its name from a library which was here kept, or from the archives in which the moſt memorable things ſince the flood were recorded; or from the making of paper or parchment, or whatſoever was made uſe of for writing, and of which volumes of books were made: *and fought againſt it*; it refuſing to ſubmit to him upon his ſummons.

℣. 39. *And he took it, and the king thereof, and all the cities thereof*, &c.] For this alſo was a royal city, and had others dependent on it; and therefore muſt lie farther from *Hebron* than before ſuggeſted; and indeed *Burchard* [k] ſays it was five or ſix miles from it, and another writer [l] ſays ten miles: *and they ſmote them with the edge of the ſword*; the inhabitants of *Debir*, and the other cities adjacent to it: *and utterly deſtroyed all the ſouls that* were *therein, he left none remaining*; and yet it ſeems this city recovered again, and was reinhabited, and after the death of *Joſhua* was taken by *Othniel*, *Joſh.* i. 11, 12, 13. unleſs as before obſerved with reſpect to *Hebron*, there is there a more particular account of the taking of it at this time: *as he had done to Hebron, ſo did he to Debir, and to the king thereof, as he had done alſo to Libnah and her king*; that is, ſlew them.

℣. 40. *So Joſhua ſmote all the country of the hills, and of the ſouth, and of the vale, and of the ſprings, and all their kings*, &c.] That part of the land of *Canaan* which lay ſouthward, and conſiſted of hills and vales; which abounded with ſprings, and was a well watered country, and agrees with the deſcription *Moſes* gives of it, though he never ſaw it, *Deut.* viii. 7. *he left none remaining, but utterly deſtroyed all that breathed*; that is, all human creatures;

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[c] Travels of Patriarchs, &c. p. 96.

[d] Ibid.

[e] De loc. Heb. fol. 92. A.

[f] Ut ſupra.

[g] Ibid.

[h] Ibid.

[i] T. Bab Avodah Zarah, fol. 24. 2.

[k] Apud Maſium. in loc.

[l] Fuller's Piſgah Sight of Paleſtine, B. 2. c. 13. p. 276.

tures; for as for the cattle, they were ſpared as a prey: as *the Lord God of Iſrael commanded*; this law is extant, *Deut.* xx. 16. and which is here obſerved to clear the *Iſraelites* from the charge of cruelty and inhumanity; ſince what they did was not of themſelves, nor from a private ſpirit of revenge, nor a greedy deſire after the ſubſtance of the inhabitants; but in obedience to the command of God, and who ordered this as a righteous puniſhment of thoſe people for their groſs abominations of idolatry, inceſt, &c. ſee *Lev.* xviii.

℣. 41. *And Joſhua ſmote them from Kadeſh-barnea*, &c.] Which lay to the ſouth of the land of *Canaan*, *Numb.* xiii. 17, 26. and xxxii. 8. and xxxiv. 4. even unto *Gaza*, which lay to the ſouth-weſt, and was one of the five principalities of the *Philiſtines*; of which city ſee the notes on *Amos* i. 7. and *Acts* viii. 26. *and all the country of Goſhen, even unto Gibeon*; to which he returned back in his way to his camp at *Gilgal*, having conquered all the ſouthern part of the country. This country of *Goſhen* is not that in the land of *Egypt*, as *Kimchi* rightly remarks. Biſhop *Cumberland*[m] is of opinion, that the *Phœnician* or *Canaanitiſh* paſtors, who were driven out of *Egypt* before their expulſion, inhabited that part of *Egypt* called *Goſhen*, which the *Iſraelites* ſome years after dwelt in; and when thoſe ſhepherds were driven out, they came into this part of the land of *Canaan*, and called it after the name of the country they left in *Egypt*; and might perhaps the rather chuſe to give it this name, becauſe of the goodneſs and fruitfulneſs of it, in which it reſembled the country they had formerly dwelt in.

℣. 42. *And all theſe kings, and their land, did Joſhua take at one time*, &c.] Not in one day, but in a very ſhort time, in a few days, as the hiſtory clearly ſhews: *becauſe the Lord God of Iſrael fought for Iſrael*; which is the true reaſon of ſuch quick diſpatch being made, otherwiſe in all probability much longer time muſt have been conſumed in ſubduing them. The *Targum* is, "becauſe the Lord God of *Iſrael* fought by his Word for *Iſrael*."

℣. 43. *And Joſhua returned*, &c.] After all theſe kings and their cities had been taken by him, and not before; though the ſame is ſaid ℣. 15. before the hiſtory of thoſe facts; ſee the note there: *and all Iſrael with him to the camp in Gilgal*; where the body of the people were left, and where was the tabernacle of the Lord; and no doubt he and *Iſrael* with him gave publick praiſe and thankſgiving there for the ſignal victories they had obtained over the *Canaanites*.

CHAP. XI.

THIS chapter relates how that the kings of the northern parts of *Canaan* combine together againſt *Joſhua*, ℣. 1—5. and that the Lord encouraged him to fight with them, and did deliver them into his hands, who with all their people were ſmitten by him, ℣. 6—11. and how that he took their cities, and deſtroyed the inhabitants of them, and took the ſpoil of them for a prey, ℣. 12—15. and ſo became maſter of the whole country, both ſouthern and northern, which is deſcribed ℣. 16—20. and the chapter is concluded with an account of his cutting off the *Anakim* from divers parts, which finiſhed the conqueſt of the whole land, ℣. 21, 22, 23.

℣. 1. *And it came to paſs, when Jabin king of Hazor had heard* theſe things, &c.] The taking of *Jericho* and *Ai*, the defeat of the five kings, and the conqueſt of the ſouthern part of the land of *Canaan*; he was alarmed by them, and ſent to all the northern kings to join with him againſt *Iſrael*; and he the rather took this upon him, becauſe as *Adonizedek* king of *Jeruſalem* was the principal king in the ſouthern part of the land, ſo was he in the northern part; ſee ℣. 10. *Hazor* fell to the tribe of *Napthali*, ch. xix. 36. It was ſituated, as *Joſephus* ſays[n], on the lake *Samachonitis*, the ſame with the waters of *Merom*, ℣. 5. According to *Adrichomius*[o], it was four miles from the caſtle *Theron* to the north, ſix miles from *Ceſarea Philippi* to the ſouth-weſt, and nine miles from the great ſea to the eaſt; and was in the times of *Chriſt* one of the ten principal cities of the region of *Decapolis*, in which he preached, *Matt.* iv. 25. and is now called *Antiopia*; and in the *Arabic* verſion here it is called *Cæſarea*, and according to *Bunting*[p] it lay 80 miles from *Jeruſalem* to the north: *that he ſent to Jobab king of Madon*; of which place we no where elſe read but in ch. xii. 19. though *Brocard*[q] finds a place near *Dan*, called *Madan* by the *Turks* at this day: *and to the king of Shimron*; not *Samaria*, as many think, for that was built by *Omri*, king of *Iſrael*, and had its name from *Shemer*, the owner of the hill on which it was built ſome hundreds of years after this; beſides *Samaria* was in the tribe of *Ephraim*, this in the tribe of *Zebulun*, ch. xix. 15. and is called *Shimron Meron*, ch. xii. 20. and in the *Jeruſalem Talmud*[r] *Simoniah*, and here in the *Septuagint* verſion *Symoſon*: *and to the king of Achſhaph*; a city which fell to the lot of the tribe of *Aſher*, ch. xix. 25. The *Septuagint* calls it *Aziph*, as if it was the ſame with *Achzib*, or *Ecdippa*, now called *Zib*; but *Achſhaph* and *Achzib* are manifeſtly diſtinguiſhed, ch. xix. 25, 29. *Jerom* ſays[s], in his time it was a little village, and went by the name of *Chaſalus*, 8 miles from *Diocæſaræa*, at the foot of mount *Tabor*. The *Arabic* verſion adds a fourth king that *Jabin* ſent to, called *the king of Mauſel*; but we read not of any ſuch place in the land of *Canaan*.

℣. 2. *And to the kings that were on the north of the mountains*, &c.] Of *Libanus* and *Antilibanus*, with others near them; ſo *Joſephus*[t] ſays, the kings about *Lebanon* being *Canaanites*, fought againſt them, *i. e.* the *Iſraelites*; for *Lebanon* lay to the north of the land: *and of the plains ſouth of Cinneroth*; or *Geneſareth*, of the land and lake of which we read in the new teſtament, *Matt.* x. 34. *Mar.* vi. 53. *Luk.* v. 1. and ſeems to have reſpect chiefly to the famous plain of *Jezreel*, or *Eſdraelon*, of which ſee the note on *Hoſ.* i. 5. *and in the valley*; which may more eſpecially deſign the valley of *Jezreel*, as it is called in the above place, and diſtinguiſh it from other plains; it was two miles broad, and ten long: *and in the borders of Dor, on the weſt*; which fell to the lot of the tribe of *Manaſſeh*, ch. xvii. 11. which *Pliny* [u] calls *Dorum*, and mentions it along with the promontory of *Carmel*; ſo *Joſephus* ſays [w] in *Phœnicia*, near mount *Carmel*, is a city called *Dora*, four days journey diſtant from *Judea*; that is, that part of the land of *Iſrael* particularly ſo called; ſome copies read *Idumea*. According to *Jerom* [x], it was 9 miles from *Ceſarea* of *Paleſtine*, as you go to *Tyre*; and in his time a deſart. It was a haven in the *Mediterranean* ſea, and lies three leagues from the caſtle of the *pilgrims*, near mount *Carmel*; and, as a traveller ſays, is now ſo decayed, that there is nothing more extant than a large and high tower, which the inhabitants ſtill call *Dorteite* [y].

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[m] Remarks on the Hiſtory of Sanchoniatho, p. 380, 381.
[n] Antiqu. l. 5. c. 5. §. 1.
[o] Theatrum Terræ Sanct. p. 102.
[p] Travels of the Patriarchs, &c. p. 101.
[q] Apud Fuller's Piſgah Sight, B. 2. c. 4. p. 114.
[r] Megillah, fol. 70. 1.
[s] De loc. Heb. fol. 88. C. D.
[t] Antiqu. l. 5. c. 1. §. 18.

℣. 3. *And to the Canaanite on the Eaſt and on the Weſt*, &c.] That is, that particular nation of the ſeven ſo called, part of which dwelt in the eaſtern part of the land, by the dead ſea, and by the coaſt of *Jordan*, *Numb.* xiii. 29. and others dwelt on the coaſt of the *Mediterranean* ſea, which was to the weſt of the land: *and to the Amorite, and to the Hittite, and to the Perizzite*; which were ſcattered about in ſeveral parts of the country: *and the Jebuſite in the mountains*; in the mountainous part of *Judea*, in the mountains about *Jeruſalem*, and which they ſtill inhabited, and did to the times of *David*: *and to the Hivite under Hermon, in the land of Mizpeh*; ſo deſcribed to diſtinguiſh them from the *Gibeonites*, who were alſo *Hivites*. *Mizpeh* is the place, as *Kimchi* thinks, where the people of *Iſrael* are often ſaid to meet together; which he ſuppoſes they did, on account of the great ſalvation wrought here in *Joſhua*'s time. *Hermon* was a mountain that adjoined to *Lebanon*, where it is certain ſome of the *Hivites* dwelt, *Judg.* iii. 3.

℣. 4. *And they went out*, &c.] The ſeveral kings and people ſent to; theſe went out from the places they inhabited: *they and all their hoſts with them*; the kings of thoſe ſeveral places, with their armies: *much people, even as the ſand that is upon the ſeaſhore in multitude*; a proverbial expreſſion, to denote an exceeding great number: *with horſes and chariots very many*; being ſupplied with horſes from *Egypt*, and their chariots were chariots of iron; ſee *Judg.* iv. 3. *Joſephus* [z] gives us the number of this great army, and ſays it conſiſted of 300,000 foot, 10,000 horſe, and 30,000 chariots; ſome copies read only 20,000; and theſe chariots were armed with iron hooks or ſcythes, to cut down men as they drave along, and ſo were very terrible.

℣. 5. *And when all thoſe kings were met together*, &c.] At ſome certain place, which *Jabin* had appointed: *they came and pitched together at the waters of Merom*; *Joſephus* [a] ſays it was at *Berotha*; perhaps it ſhould be *Merotha*, a city of upper *Galilee*, not far from *Cedeſa*, the ſame he elſewhere calls [b] *Meroth*. Theſe waters are the ſame with the lake *Samachonitis*, on which *Hazor* was ſituated; ſo that it was near *Jabin* where the rendezvous was. This lake is thought [c] to have its name from the *Arabic* word *Samacha*, which ſignifies high, as *Merom* does in *Hebrew*. It was, as *Joſephus* ſays [d], 30 furlongs broad, and 60 long, and its waters clayey. *Jerom* ſays [e], in his time there was here a village called *Merrus*, 12 miles from the city *Sebaſte* by *Dothaim*: here the kings and their armies met *to fight againſt Iſrael*; ſo that they were the aggreſſors, which made the war ſtill more lawful.

℣. 6. *And the Lord ſaid unto Joſhua, be not afraid becauſe of them*, &c.] Of their number, of their horſemen, and of their ſcythed chariots; which might at firſt hearing occaſion ſome fear and dread. And according to *Joſephus* [f], the multitude of them terrified both *Joſhua* and the *Iſraelites*; and therefore the Lord appeared and ſpoke to him for his encouragement: though what was ſaid was for the ſake of the *Iſraelites*, and to animate them who might be diſheartened, rather than for the ſake of *Joſhua*, who was of a bold and courageous ſpirit. Whether this was ſaid to him at *Gilgal*, and out of the tabernacle there, quickly after the tidings of the combination of the kings were brought to him, or whether when upon his march towards them, is uncertain: *for to-morrow about this time will I deliver them up ſlain before Iſrael*; as many were, and others wounded and put to flight, as the word ſignifies, ſo as to be as good as dead. If *Gilgal* was 22 miles from the waters of *Merom*, as *Bunting* ſays [g], and ſuppoſing this to be ſaid to him before he ſet out, he muſt travel all night to reach thither the next day; and if it was 60 miles, as ſome ſay, this muſt be ſaid to him when on his march, and within a day's march of the enemy; for *Joſephus* ſays [h] it was on the fifth day that he came up with them, and fell upon them: *thou ſhalt hough their horſes*; cut their nerves under their hams, or hamſtring them, ſo that they might be uſeleſs hereafter; for the kings of *Iſrael* were not to multiply horſes; and *Joſhua*, as their chief ruler, was to have no advantage of them by their falling into his hands: *and burn their chariots with fire*; that ſo they might not be uſed by the *Iſraelites* afterwards, who might be tempted to put their truſt and confidence in them, as many did.

℣. 7. *So Joſhua came, and all the people of war with him againſt them*, &c.] Being encouraged by the Lord they ſet out with *Joſhua* at the head of them, to fight the kings and their forces. It is highly probable, that theſe were not the whole body of armed men in the camp of *Iſrael*, but a ſelect company *Joſhua* took of them, and who would be able to make quicker marches on this expedition: *by the waters of Merom ſuddenly*; the *Targum* is, "they lay by the waters of *Merom*;" and as they were thoughtleſs and careleſs, and not on their guard, *Joſhua* and his forces came to them ſuddenly, unawares, and they not provided for them: *and they fell upon them*; at once, which threw them into diſorder and confuſion.

℣. 8. *And the Lord delivered them into the hand of Iſrael*, &c.] The whole hoſt, who either were killed or wounded, or put to flight: it was of the Lord that *Iſrael* was directed to make ſo quick a march, and come upon them ſo ſuddenly, and that they were off their guard, and unprovided for them, and ſo fell into their hands: *who ſmote them*; with the edge of the ſword killed and wounded great numbers; and the reſt fleeing, *they chaſed them unto great Zidon*; not that there was another *Zidon* called the leſs, as *Kimchi* and *Ben Melech* thought there ſeemed to be, and which alſo *Jerom* [i] ſuggeſts; but this was ſo called becauſe of its greatneſs, the large extent of it, and the abundance of wealth and riches in it: *Curtius* ſays [k], it was renowned for its antiquity and the fame of its buildings; and *Mela* ſays [l], that before it was conquered by the *Perſians*, it was the greateſt of the maritime cities, though now greatly reduced: Mr. *Maundrel* [m] ſays of it, "*Sidon* is ſtocked well enough with inhabitants, but is very much ſhrunk from its antient extent, and more from its ſplendor, as appears from a great many beautiful pillars that lie ſcattered up and down the gardens without the preſent walls:" it lay, according to *Strabo*, not more than 200 furlongs from *Tyre* [n], or 25 miles: it was more antient than that, which is called the daughter of it: *Homer* ſpeaks much of *Sidon*, as the ſame writer obſerves, but not a word of *Tyre*: *Joſephus* [o] thinks, it had its name from *Sidon*, the firſt-born of *Canaan*, and that he built it, *Gen.* x. 15. but *Juſtin* ſays [p], it had its name from the plenty of fiſhes there: and *Tzaid* in the *Chaldee* and *Syriac* languages ſignifies fiſhing and a fiſher-man: hence *Bethſaida*, a city mentioned in the New Teſtament had its name; and *Sidon* is at this day called *Said*, and is now in the hands of the *Turks*: and though it was a part of the land of *Canaan*, and belonged to the tribe of *Aſher*, never was conquered and poſſeſſed by them, but remained an heathen city to the time of Chriſt: *and unto Miſrephoth Maim*, or *boilings of water*; it ſeems as if it was a place of hot baths, but the *Targum* renders it *pits of water*, which *Jarchi*, *Kimchi*, and *Ben Melech* ſay, were pits into which the ſalt waters of the ſea were drawn, and where they were heated by the ſun and made ſalt of; and ſo it is thought this was a place of ſalt pits, where ſalt was boiled, either by the heat of the ſun or by fire [q]: *Junius* and *Tremellius* render the word by *glaſs furnaces*, furnaces in which glaſs was made; and it is certain, that at *Sidon*, and near it, within the borders of which this place was, ch. xiii. 6. glaſs was made: *Pliny* [r] calls *Sidon* the artificer of glaſs, or a city where glaſs was made: and *Strabo* ſays [s], that between *Ace* and *Tyre* is a ſhore which bears glaſſy ſand, but they ſay it is not melted there, but carried to *Sidon* to be melted; and ſome ſay the *Sidonians* have a glaſſy ſand fit for melting: *Calmet* [t] thinks this place is the ſame with *Sarepta*, *Luke* iv. 26. which had its name from melting: of what conſtruction the furnaces were in this place, cannot be ſaid, no doubt great improvement has been ſince made [u]: *and unto the valley of Mizpeh eaſtward*; the ſame with the valley of *Lebanon*; now as *Sidon* lay north-weſt and this was eaſtward, it ſeems that the armies of the *Canaanites* in their conſternation and confuſion, fled ſome to the weſt and ſome to the eaſt, who were purſued by different bodies of the army of *Iſrael* ſeparated for that purpoſe.

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[u] Nat. Hiſt. l. 5. c. 19.
[w] Contr. Apion l. 2 c. 9.
[x] De loc. Heb. fol. 92. I.
[y] Rauwolff's Travels, par. 3. c. 1. p. 211. ed. Ray.
[z] Antiqu. l. 5 c. 1. §. 18.
[a] Ibid.
[b] De bello Jud. l. 2. c. 20. §. 6.
[c] Reland. Paleſtin. Illuſtrat. Tom. 1. p. 262.
[d] De bello Jud. l. 4. c. 1. §. 1. & l. 3. c. 9. §. 7.
[e] De loc. Heb. fol. 93 D.
[f] Antiqu. l. 5. c. 1. §. 18.
[g] Travels, p. 96.
[h] Ut ſupra.
[i] De loc. Heb. fol. 92, B.

℣. 9. *And Joſhua did unto them as the Lord bade him*, &c] Namely, in the following inſtances: *he houghed their horſes, and burnt their chariots*; not conſulting his own worldly intereſt or that of the people of *Iſrael*, but the command of God which he carefully obeyed, and reſerved none for himſelf or them, as *David* in another caſe afterwards did; ſee 2 *Sam.* viii. 4.

℣. 10 *And Joſhua at that time turned back and took Hazor*, &c.] After he had chaſed the *Canaanites* to the places mentioned, he returned to *Hazor*, near to which *Joſhua* firſt fell upon them, but through the purſuit he was led on many miles beyond it: *Bunting* ſays [w], it was 32 miles from *Sidon*: *and ſmote the king thereof with the ſword*; who, very probably upon the ſurprize at the waters of *Merom*, fled to his capital for ſafety; but that being taken by *Joſhua*, he was ſlain by him with the ſword: *for Hazor before-time was the head of all thoſe kingdoms*; before mentioned ℣. 1. but not of all the land of *Canaan*: *Jerom* [x] ſays, it was the metropolis of all the kingdoms of the *Philiſtines*; and though they were not now ſubject to it, and had kings of their own, yet it appears that the king of this place was in great authority, and regard was paid unto him; and this ſeems to be the reaſon why *Joſhua* haſted to take this city, ſlay the king of it, and burn it with fire, becauſe it had been the principal in this war, and might, if not prevented, raiſe new troubles; wherefore as a precaution to that, and to deter the reſt, he haſtened the conqueſt and deſtruction of it.

℣. 11. *And they ſmote all the ſouls that were therein with the edge of the ſword, utterly deſtroying* them, &c.] Men, women, and children: *there was not any left to breathe*; any human creature; for as for the cattle they were taken for a prey: *and he burnt Hazor with fire*; as he did *Jericho* and *Ai*, though no other cities he had taken; but it ſeems that this city, though burnt, was built again and inhabited by *Canaanites*, who had a king over them of the ſame name with this in the times of *Deborah*, *Judg.* iv. 2.

℣. 12. *And all the cities of thoſe kings, and all the kings of them did Joſhua take*, &c.] As particularly *Madon*, *Shimron*, and *Achſhaph*, with others which he marched unto, after he had burnt *Hazor*; in which he took their kings, whither they had fled, or elſe he had taken them before in the purſuit: *and ſmote them with the edge of the ſword*; both the kings and the inhabitants of thoſe cities: and *he utterly deſtroyed them, as Moſes the ſervant of the Lord commanded*; ſo that in doing what he did, he did not indulge a ſpirit of revenge, cruelty, and avarice, but had regard purely to the command of *Moſes*, which was of God, *Deut.* vii. 1, 2.

℣. 13. *But as for the cities that ſtood ſtill in their ſtrength*, &c.] Whoſe walls were not demoliſhed when taken, as *Kimchi* and *Jarchi* interpret it, or that *ſtood upon their heaps* [y]; upon an eminence, being built on hills and mountains: *Iſrael burned none of them*; but reſerved them for their own habitations, being well fortified, and having no need of new walls being built to them, or being in a very agreeable ſituation: *ſave Hazor only, that did Joſhua burn*; becauſe it was the chief city where the ſcheme was formed, and the combination againſt *Iſrael* was made, and was the rendezvous of the confederate forces againſt them: the *Jews* have a tradition [z], that God ſaid to *Moſes* and *Moſes* ſaid to *Joſhua*, that he ſhould burn it, and that only.

℣. 14. *And all the ſpoil of theſe cities, and the cattle, the children of Iſrael took for a prey unto themſelves*, &c.] The gold, ſilver, houſhold-goods, corn, wine, oil, or any mercantile goods, together with cattle of every ſort, all were taken by them for a prey, for their own uſe and benefit, which was allowed them: *but every man they ſmote with the edge of the ſword, until they had deſtroyed them, neither left they any to breathe*; for which they had warrant ſo to do from the Lord, as follows.

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[k] Hiſt. l. 4. c. 1. 4.

[l] De ſitu Orbis, l. 1. c. 12.

[m] Journey from Aleppo, &c p. 45.

[n] Geograph l. 16. p. 521.

[o] Antiqu. l 1. c. 6. §. 2.

[p] E Trogo, l. 18. c. 3.

[q] Vid. Adrichom. Theatrum Terræ Sanct. §. p. 2.

[r] Nat. Hiſt. l. 5. c. 19.

[s] Ut ſupra.

[t] Dictionary on this word.

[u] Vid. Merrett. de Fornac. Vitriar. p. 421. &c.

[w] Travels, p. 96

[x] De loc. Heb. fol. 88. B.

[y] על תלם ſuper tumulum eorum, Montanus; quæ erant in collibus & in tumulis ſitæ V. L.

[z] Bereſhit Rabba, §. 81. fol. 71. 1.

ỷ. 15. *As the Lord commanded Moſes his ſervant, ſo did Moſes command Joſhua*, &c.] Which was to deſtroy the people of the land, *Deut.* vii. 1, 2. *ſo did Joſhua, he left nothing undone of all that the Lord commanded Moſes*; both with reſpect to the deſtruction of the people, and of all their images, pictures, altars, groves, and high places; ſee *Exod.* xxxiv. 11, 12, 13. *Numb.* xxvii. 19. and xxxiii. 52. *Deut.* vii. 1—5. and xxxi. 7.

ỷ. 16. *So Joſhua took all that land*, &c.] The whole land of *Canaan*, deſcribed as follows, both as to the ſouthern and northern parts of it: *the hill*; the hill-country of *Judea*, of which ſee *Luke* i. 39, 65. *and all the ſouth country*; where lived the five kings; and thoſe of other places, the account of the taking of which we have in the preceding chapter, ỷ. 40. *and all the land of Goſhen*; ſee ch. x. 41. *and the valley, and the plain*; the low places and champaign fields which lay between the hills and mountains; particularly all the plain and champaign country near *Eleutheropolis*, towards the north and weſt, *Jerom* ſays, in his day was called *Sephela* or the vale[a]: *and the mountain of Iſrael, and the valley of the ſame*; by which may be meant *Jeruſalem*, ſituated on a mountain and is ſo called, *Ezek.* xvii. 23. and xx. 40. and its valley may be the valley of *Hinnom* or of *Jehoſhaphat*, as they were after called, which were near it: ſome think the hill of *Samaria* or the mountains about that are meant.

ỷ. 17. Even *from the mount Halak, that goeth up unto Seir*, &c.] Or the *ſmooth* and *bald* mountain, which had no trees on it, as ſome interpret it, obſerved by *Kimchi*; it was a mount on the borders of *Edom*, to which the land of *Canaan* reached on that ſide: *unto Baal-gad, in the valley of Lebanon, under mount Hermon*; and ſo deſcribes the northern part of the land conquered by *Joſhua: and all their kings he took, and ſmote them, and ſlew them*; both in the ſouthern and northern parts of the land.

ỷ. 18. *Joſhua made war a long time with all thoſe kings.*] For, though the account of the conqueſt of them is put together, and lies in a ſmall compaſs, yet thoſe victories were not obtained at once, or in a few days, as were thoſe of the five kings, and others, related in the preceding chapter, but were the work of ſome years; *Joſephus*[b] ſays, five years, but the common notion of the *Jews* is, that *Joſhua* was ſeven years in ſubduing the land of *Canaan*[c]; our biſhop *Uſher*[d] thinks, it was done in ſix years; and it may be concluded that it was about ſix or ſeven years ere this work was compleatly finiſhed.

ỷ. 19. *There was not a city that made peace with the children of Iſrael*, &c.] Though, according to the *Jews*, *Joſhua*, upon his firſt landing in *Canaan*, ſent letters and meſſages to all the inhabitants of the land, offering them peace on certain terms; particularly that he ſent three meſſages, or propoſed three things to them; that thoſe who had a mind to flee, might flee; that thoſe who were deſirous of making peace might make it; and they that were for war, let them fight; all were for the laſt and ſo periſhed[e]: *ſave the Hivites and the inhabitants of Gibeon*; theſe, ſome have thought, did not hear of the offers of peace, but others think they did, and at firſt rejected them, but repenting were obliged to take the crafty methods they did to obtain it, of which ſee ch. ix. *all* other *they took in battle*; refuſing to ſubmit to them and make peace with them.

ỷ. 20. *For it was of the Lord to harden their hearts*, &c.] As he hardened the hearts of *Pharaoh* and the *Egyptians*, that his power might be diſplayed in their deſtruction: *that they ſhould come againſt Iſrael in battle*; and ſo fall in it: *that he might deſtroy them utterly*; for their abominable wickedneſs, idolatry, inceſt, *&c.* they had been guilty of: and *that they might have no favour*; which they would have had, had they made peace as the *Gibeonites* did; or that they might not pray and make ſupplication, the Lord not giving them a ſpirit of ſupplication but an hard heart, as *Guſſetius*[f] obſerves, the words may be interpreted, tho' he ſeems to prefer the former ſenſe: *but that he might deſtroy them, as the Lord commanded Moſes*; *Deut.* vii. 1, 2.

ỷ. 21. *And at that time came Joſhua*, &c.] After he had made a conqueſt of the land, or at the time he made it, as before related: *and cut off the Anakim from the mountains*; whither upon the conqueſt of the land, they had betaken themſelves, and lived in dens and caves: theſe were giants, ſo called from *Anak* the father of them; though theſe are not to be reſtrained to his poſterity, but include all other giants in the land; and the *Targum* renders the word by *mighty men*; and as ſome of them dwelt in mountains, others in cities, as follows: *from Hebron*; where the children of *Anak* dwelt when the ſpies were ſent into the land between 40 and 50 years before this; and though the inhabitants of *Hebron* had been before deſtroyed by *Joſhua*, theſe *Anakim*, who very likely then made their eſcape, returned and took poſſeſſion of it after *Joſhua*'s departure, and whilſt he was engaged in making other conqueſts; as we find that after this others of the ſame race again poſſeſſed it, and were in the poſſeſſion of it after the death of *Joſhua*, when they were ſlain by the tribe of *Judah*, *Judg.* i. 10. *from Debir*; where others of them alſo had got after the conqueſt of it; unleſs we ſuppoſe, as I ſee no great reaſon to object to it, that theſe were cut off both at *Hebron* and *Debir*, at the time of the taking of them, of which ſee ch. x. 36—39. *from Anab*; a city which fell to the lot of the tribe of *Judah*, ch. xv. 50. *Jerom*[g] ſays, in his time it was a village, near *Dioſpolis* or *Lydda*, about four miles from it to the eaſt, and called *Bethoannaba*; but he ſays, that moſt affirm it to be eight miles from it, and called *Bethannaba*: *Maſius* conjectures, that it is the ſame with the city of *Nob*; for, he ſays, that travellers in thoſe parts affirm, that the city *Nob* is called *Bethanoba* and *Bethanopolis*: *and from all the mountains of Judah*; the hill-country of *Judea*, and the mountains round about *Jeruſalem*; *and from all the mountains of Iſrael*; as thoſe about *Samaria*, and elſewhere: *Joſhua deſtroyed* them *utterly with their cities*;

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[a] De loc. Heb. fol. 94. M.

[b] Antiq. l. 5. c. 1. §. 19.

[c] Seder Olam Rabba, c. 11. p. 31.

[d] Annal. Vet. Teſt. p. 39, 40.

[e] Hieroſ. Sheviith, fol. 37. 3.

[f] Comment. Ebr. p. 272.

[g] De loc. Heb. fol. 88. C.

cities; which they had formerly inhabited, or had got into the poſſeſſion of.

℣. 22. *There was none of the Anakim left in the land of the children of Iſrael,* &c.] For thoſe that eſcaped the ſword fled elſewhere, particularly to the following places: *only in Gaza, in Gath, and in Aſhdod there remained*; that is, ſome of the *Anakim* or giants; theſe were three of the five principalities of the *Philiſtines*, and were never conquered and poſſeſſed by *Iſrael*, ſee ch. xiii. 3. of the cities of *Gaza*, ſee the notes on *Amos* i. 7, 8. and on *Zeph.* ii. 4. and of *Gath* on *Amos* vi. 2. *Aſhdod* is the ſame with *Azotus*, *Acts* viii. 40. ſee the note there: *Mela* ſays[g], the port of *Azotus* was a mart for the merchandizes of *Arabia*, and was built on ſuch an eminence, that from the top of it at the fourth watch, might be ſeen the riſing of the ſun at the mountain *Azotus*; ſee 1 *Maccab.* ix. 15. this city held out a ſiege of 29 years againſt *Pſammitticus*, king of *Egypt*, ſee the note on *Iſ.* xx. 1.

℣. 23. *So Joſhua took the whole land,* &c.] Of *Canaan*, the far greater and better part of it, all before deſcribed; all that he went againſt, he failed not in any of his attempts; no place ſtood out againſt him that he beſieged or ſummoned, all yielded to him: *according to all that the Lord ſaid unto Moſes*; in *Deut.* xi. 23, 24, 25. *and Joſhua gave it for an inheritance unto Iſrael, according to their diviſions by their tribes*; as is after related in this book: *and the land reſted from war*; there were no combinations of any of the diſperſed *Canaanites*, or inſurrections made by them, nor any annoyance given to *Iſrael* by the *Philiſtines*, who inhabited five principal cities, with what belonged to them; nor did *Joſhua* attempt any thing more in a warlike manner: and ſo it became a land of reſt, as the heavenly *Canaan* will be to the ſpiritual *Iſrael* and church of God, after their militant ſtate is ended, in which they now are; being engaged with many ſpiritual enemies, the *Canaanites* that are in the land, but then their warfare will be ended.

CHAP. XII.

THIS chapter gives a ſhort account of the conqueſts made by the *Iſraelites*, both in the times of *Moſes* and of *Joſhua*, and firſt of the kingdom of *Sihon* and *Og* on the other ſide *Jordan*, in the times of *Moſes*, and which he gave to the two tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*, and which are particularly deſcribed, ℣. 1—6. and then of the kings and the countries on this ſide *Jordan* whom *Joſhua* conquered, ℣. 7, 8. and the names of the 31 kingdoms are recited, that ſo it might be exactly known and obſerved, what were afterwards divided among the tribes and poſſeſſed by them, ℣. 9—24.

℣. 1. *Now theſe are the kings of the land which the children of Iſrael ſmote,* &c.] In the days of *Moſes*, as *Jarchi* remarks, and as it clearly appears from what follows: *and poſſeſſed their land on the other ſide Jordan toward the riſing of the ſun*; on the eaſt of the land of *Canaan*: *from the river Arnon, unto the mount Hermon, and all the plain on the eaſt*; *Arnon* was the border of *Moab* between them and the *Amorites*, *Numb.* xxi. 13. and from hence to *Hermon*, a mountain adjoining to *Lebanon*, lay the country of the two kings of the *Amorites* after mentioned, *Deut.* iii. 8, 9. and the plain on the eaſt were the plains of *Moab* which lay to the eaſt of *Jordan*.

℣. 2. *Sihon king of the Amorites who dwelt in Heſhbon,* &c.] Which he took from the *Moabites*, and made his capital city, *Numb.* xxi. 26. and *ruled from Aroer, which is upon the bank of the river* of *Arnon*; a city of *Moab*, which never fell into the hands of *Sihon*, and therefore he is ſaid to rule from it but not over it: *and from the middle of the river*; that is, the river *Arnon*, which being the boundary of the *Moabites* and *Amorites*, the king of the *Amorites* might be ſaid to rule from the middle of it: *and from half Gilead even unto the river Jabbok*; which is *the border of the children of Ammon*; ſo it is ſaid to be, *Deut.* iii. 16. it ſhould be rendered, not *from half Gilead*, but *and half Gilead*, as it is in the *Hebrew* text, and ſo in the *Targum*; for half *Gilead* belonged to the kingdom of *Sihon*, as the other half did to the kingdom of *Og*, as in ℣. 5. and ſo *Jarchi* remarks.

℣. 3. *And from the plain,* &c.] Or rather, *and the plain*, the plains of *Moab*, which, before poſſeſſed by the *Iſraelites*, belonged to the kingdom of *Sihon*; and the plains of *Jordan*, *which reached to the ſea of Cinneroth on the eaſt*; the ſame with the lake of *Geneſaret*, and ſea of *Tiberias*, mentioned in the New Teſtament: *and unto the ſea of the plain*; where ſtood the cities of the plain, *Sodom*, *Gomorrah*, &c. even *the ſalt ſea on the eaſt*; the ſame with the dead ſea, into which the plain the above cities ſtood on was converted: *the way to Beth-jeſhimoth*; which was a place in the plains of *Moab*, *Numb.* xxxiii. 49. *and from the ſouth under Aſhdoth-piſgah*; or the ſprings of *Piſgah*, which flowed from the mount of that name, *Deut.* iii. 17. and 49.

℣. 4. *And the coaſt of Og king of Baſhan,* &c.] The country that he reigned over, who was another king of the *Amorites*, ſmitten by *Iſrael* in the times of *Moſes*: which was *of the remnant of the giants*; ſee *Deut.* iii. 11. and the note there: *that dwelt at Aſhtaroth and at Edrei*; of which two places ſee *Deut.* i. 4. it ſeems as if *Og* had a palace in each of thoſe cities, and ſometimes was at one and ſometimes at another, as is uſual with kings.

℣. 5. *And reigned in mount Hermon,* &c.] That is, over all the people, that inhabited that mount or dwelt under it, and adjacent to it, ch. xi. 17. of which mountain, ſee the notes on *Deut.* iii. 8, 9. *and in Salcah*; which was a city belonging to the kingdom of *Og*, *Deut.* iii. 10. *and in all Baſhan*; or *Batanea*, a country famous for paſturage, and for fat cattle, and for oaks, frequently mentioned in ſcripture: *unto the border of the Geſhurites, and the Maachathites*; which were two nations the *Iſraelites* never expelled, ch. xiii. 13. of which ſee *Deut.* iii. 14. *and half Gilead*; which belonged to *Og*, as the other half did to *Sihon*, before obſerved, which was as follows: *the border of Sihon king of Heſhbon*; here the two kingdoms joined, even in the midſt of *Gilead*, which was divided between them, but now wholly fell into the hands of *Iſrael*.

℣. 6. *Them did Moſes the ſervant of the Lord, and the children of Iſrael ſmite,* &c.] That is, the inhabitants of thoſe kingdoms, they ſmote with the edge of the ſword, and took poſſeſſion of them, the hiſtory of which ſee in *Numb.* xxi. *and Moſes the ſervant of the Lord gave it*; the whole dominion of the two kings before mentioned: *for a poſſeſſion unto the Reubenites, and the Gadites, and the half-tribe of Manaſſeh*; of which grant and the conditions of it, ſee *Numb.* xxxii.

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[g] De ſitu Orbis, l. 1. c. 10.

℣. 7. *And theſe are the kings of the country*, &c.] After particularly named: *which Joſhua and the children of Iſrael ſmote on this ſide Jordan on the weſt*; that is, on the weſt of *Jordan*: *from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir*; of which ſee ch. xi. 17. *which Joſhua gave unto the tribes of Iſrael for a poſſeſſion, according to their diviſions*; as after related in this book.

℣. 8. *In the mountains, and in the valleys, and in the plains, and in the ſprings, and in the wilderneſs, and in the ſouth country*, &c.] Which is a deſcription of the whole land of *Canaan*; ſome parts of which were hills and mountains, others vales and champaign fields; others were dry and barren, and others well watered; ſome part of it lay to the north, as towards *Lebanon*, and others to the ſouth towards *Seir*: *the Hittites, the Amorites, and the Canaanites, the Perrizzites the Hivites, and the Jebuſites*; which were the nations that inhabited the land of *Canaan* before it was taken and poſſeſſed by the *Iſraelites*.

℣. 9. *The king of Jericho one*, &c.] Who was firſt taken, and ſo named firſt, ch. vi. *the king of Ai, which is beſide Bethel, one*; who was next taken; and though *Bethel* was ſo near *Ai*, it had a king of its own, after mentioned, ſee ch. vii. and viii.

℣. 10. *The king of Jeruſalem, one*, &c.] Whoſe name was *Adonizedek*, and was one of the five kings taken and hanged, ch. x. 1, 26. *the king of Hebron, one*; another of the five kings, whoſe name was *Hoham*, ch. x. 3.

℣. 11. *The king of Jarmuth, one*, &c.] Whoſe name was *Piram*, a third of the five kings before obſerved: *the king of Lachiſh, one*; another of them, whoſe name was *Japhia*, ch. x. 3.

℣. 12. *The king of Eglon, one*, &c.] The laſt of the five kings, and his name was *Debir*, ch. x. 3. *the king of Gezer, one*; who came up to help *Lachiſh*, and his name was *Horam*, ch. x. 33.

℣. 13. *The king of Debir, one*, &c.] The ſame with *Kirjath Sepher*, of which place ſee ch. x. 38. *the king of Geder, one*; *Jerom*[h] ſeems to confound this with the tower of *Eder*, beyond which *Jacob* pitched his tent, *Gen.* xxxv. 21. and he ſpeaks of a *Gaddera* in the tribe of *Judah*, in his time a village belonging to the country about *Ælia* or *Jeruſalem*, and of *Gabedur* in the tribe of *Judah*, a large village, 10 miles from *Dioſpolis* or *Lydda*, as you go to *Eleutheropolis*: it ſeems to be the ſame with *Gederah*, ch. xv. 36. or *Gedor*, ℣. 58.

℣. 14. *The king of Hormah, one*, &c.] Which was formerly called *Zephath*, *Judg.* i. 17. ſee ch. xv. 3. *the king of Arad, one*; perhaps the ſame with *Arath*, which *Jerom*[i] ſays, is the border of the land of *Judah*, and is 20 miles diſtant from *Hebron* to the ſouth; ſee *Numb.* xxi. 1. and *Judg.* i. 16.

℣. 15. *The king of Libnah, one*, &c.] Taken at the ſame time as the kings of *Makkedah*, *Debir*, and of other places were, ch. x. 29, 30. *the king of Adullam, one*; a city in the tribe of *Judah*, ch. xv. 35. *Jerom* ſays[k], there was a village in his time, not a ſmall one, called by this name, ten miles to the eaſt of *Eleutheropolis*: near to this place was a cave where *David* hid himſelf when he fled from *Saul*, 1 *Sam.* xxii. 1. ſee the note on *Mic.* i. 15.

℣. 16. *The king of Makkedah, one*, &c.] In a cave near to which five kings hid themſelves, and were taken out and hanged, and the city afterwards was taken by *Joſhua*, ch. x. 16. which fell to the lot of the tribe of *Judah*, ch. xv. 41. *the king of Bethel, one*; a city near to *Ai*, about a mile from it, and yet had a king over it: it was taken at the ſame time that *Ai* was, ch. vii. 2. and viii. 17. and fell to the lot of *Benjamin*, ch. xviii. 22.

℣. 17. *The king of Tappuah one*, &c.] Which *Jerom* calls[l] *Thaffu*; it ſignifies an apple, and perhaps had its name from plenty of that fruit that grew there: a city of this name fell to the tribe of *Judah*, ch. xv. 34. where alſo was another place called *Beth-tappuah*, ℣. 53. and both different from another *Tappuah* on the border of *Manaſſeh*, which belonged to the tribe of *Ephraim*, ch. xvii. 8. by ſome thought to be meant here: *the king of Hepher, one*; mention is made of *Gittah-Hepher* as on the border of *Zebulun*, ch. xix. 13. the ſame with *Gath-Hepher*, of which place was the prophet *Jonah*, 2 *Kings* xiv. 25. and of the land of *Hepher* in 1 *Kings* iv. 10. which is ſaid by *Jerom*, to be in the ſame tribe, and not far from *Diocæſarea* or *Zippore*; and we read of a *Chepher* or *Hepher* in the *Jewiſh* writings[m], which, according to the account of it there given, could not be far from the ſame place, at leaſt it muſt be leſs than 12 miles from it.

℣. 18. *The king of Aphek, one*, &c.] There was a place called *Aphekah* in the tribe of *Judah*, ch. xv. 53. and an *Aphek* that was on the border of the *Amorites*, ch. xiii. 4. and another in the tribe of *Aſher*, ch. xix. 30. but *Adrichomius*[n] places this *Aphek* in the tribe of *Iſſachar*, whoſe king *Joſhua* ſmote, and takes it to be the ſame place where the *Philiſtines* in the times of *Samuel* and *David* brought their armies againſt *Iſrael*, 1 *Sam.* iv. 1. and xxix. 1. and where the king of *Syria* fought againſt *Iſrael*, 1 *Kings* xx. 26. and ſays, that its ruins were now ſhewn in the great plain not far from *Gilboa* to the eaſt of mount *Carmel*, and five miles from *Tabor*: *the king of Laſharon, one*; which, according to the *Vulgate Latin* verſion, is the ſame with *Saron*, which in *Acts* ix. 35. in ſome copies is called *Aſſaron*; ſo *Adrichomius*[o], who places it in the tribe of *Ephraim*, and takes it to be the ſame *Sharon*, *Iſaiah* ſpeaks of, ch. xxxiii. 9. and xxxv. 2. and of which *Jerom* ſays[p], to this day there is a country between *Tabor* and the lake of *Tiberias* called *Saronas*, and alſo that from *Cæſarea* of *Paleſtine* to the town of *Joppa*, all the land that is ſeen bears that name.

℣. 19. *The king of Madon, one*, &c.] Whoſe name was *Jobab*, ch. xi. 1. *the king of Hazor, one*; whoſe name was *Jabin*, and of him and his city ſee the note on ch. xi. 1.

℣. 20. *The king of Shimron-meron one*, &c.] See ch. xi. 1. this place fell to the tribe of *Zebulun*, ch. xix. 15. *the king of Achſhaph, one*, ſee ch. xi. 1. this city fell to the lot of *Aſher*, ch. xix. 25.

℣. 21.

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[h] De loc. Heb. fol. 92. A. B.

[i] Ib. fol. 87. L.

[k] Ib. fol. 88. F.

[l] Ib. fol. 95. C.

[m] T. Hieroſ. Sheviith, fol. 37. 3. Vajikra Rabba, §. 20. fol. 161. 4.

[n] Theatrum Terræ Sanct. p. 35.

[o] Ib. p. 30.

[p] De loc. Heb. fol. 94. M.

℣. 21. *The king of Taanach, one,* &c.] It was in the tribe of *Manaſſeh*, ch. xvii. 11. *Jerom* ſays[q], in his time it was a large village, diſtant from *Legion* on the plain of *Eſdraelon* three miles: *the king of Megiddo, one*; which belonged to the ſame tribe, ch. xvii. 11. near this place were ſome waters where the *Canaanites* fought with the *Iſraelites*, *Judg*. v. 19. and a valley where *Joſiah* was ſlain, 2 *Chron*. xxxv. 22.

℣. 22. *The king of Kedeſh, one,* &c.] Which afterwards fell to the tribe of *Naphtali*, and was one of the cities of refuge, ch. xix. 37. and xx. 7. it was ſituated in upper *Galilee* on mount *Naphtali*, four miles from the city of *Sephet*, and as many from *Capernaum*, and 20 miles from *Tyre*[r]: *the king of Jokneam of Carmel, one*; a city that that came to the lot of the tribe of *Zebulun*, ch. xix. 11. and was given to the *Levites*, ch. xxi. 34. it was not far from mount *Carmel*, from whence it is deſcribed.

℣. 23. *The king of Dor, in the coaſt of Dor, one,* &c.] Of which ſee ch. xi. 2. it fell to the lot of *Manaſſeh*, but never was poſſeſſed by them, as were not *Taanach* and *Megiddo*, before mentioned, ch. xvii. 11. *Judg*. i. 27. *the king of the nations of Gilgal, one*; not the place where *Joſhua* encamped after he had paſſed *Jordan*, for that was then no city: the *Septuagint* verſion renders it the land of *Galilee*; and doctor *Lightfoot*[s] is of opinion, that *Galilee* is meant, and in 1 *Maccab*. ix. 2. *Galgala* is ſpoken of as near to *Arbel* a city in *Galilee*: *Jerom*[t] takes this to be the ſame with *Galgulis*, which in his time was a village ſix miles from *Antipatris* to the north.

℣. 24. *The king of Tirzah, one,* &c.] To what tribe this place fell is no where ſaid: *Adrichomius*[u] places it in the tribe of *Manaſſeh*; and ſo does *Bunting*[w], who ſays of it, that it was a fair and beautiful city, ſituated on a high and pleaſant mountain, in the tribe of *Manaſſeh*, 24 miles from *Jeruſalem* to the north: here *Jeroboam* had his royal ſeat, and ſo his ſucceſſors unto *Omri*, 1 *Kings* xiv. 17. and xv. 33. and xvi. 6, 8, 9, 15, 17, 23. and doctor *Lightfoot*[x] ſeems to ſuſpect as if *Shechem* in mount *Ephraim* and *Tirzah* were the ſame; for, he ſays, if *Shechem* and *Tirzah* were not one and the ſame town, it appears that *Jeroboam* had removed his court when his ſon died, from where it was when he firſt erected his idols; compare 1 *Kings* xii. 25. with ch. xiv. 17. and ſo it may argue that there was ſome ſpace between: it was, no doubt, a very pleaſant and beautiful city, as not only appears from its name, but from the alluſion to it in *Cant*. vi. 4. *all the kings thirty and one*; it may ſeem ſtrange that in ſo ſmall a country as *Canaan* was, there ſhould be ſo many kings in it, ſince the length of it from *Dan* to *Beerſheba* was ſcarce 160 miles, as *Jerom*[y] ſays; who further obſerves, that he was aſhamed to give the breadth of it, leſt it ſhould give occaſion to heathens to blaſpheme; for, adds he, from *Joppa* to our little village *Bethlehem* (where they then were) were 46 miles, to which ſucceeded only a vaſt deſert: but it may be obſerved, that in antient times, in other countries there were a great many kings, as here in *Britain*, and in *France*, *Spain*, and *Germany*, as biſhop *Patrick* has obſerved from ſeveral writers; and *Strabo*[z] teſtifies the ſame of the cities of *Phœnicia* or *Canaan*, that they had each of them ſeparate kings, as *Joſhua* here deſcribes them.

CHAP. XIII.

IN this chapter *Joſhua* is informed by the Lord, or put in mind, that part of the land of *Canaan* remained unconquered, and which it was; and is directed to divide the whole land among the nine tribes, and the half tribe of *Manaſſeh*, ℣. 1—9. and ſince the two tribes of *Reuben* and *Gad*, and the other half tribe of *Manaſſeh* had received their inheritance on the other ſide *Jordan*, ℣. 8. that is deſcribed in general, ℣. 9—14. and then the particular portion of *Reuben*, ℣. 15—23. and of *Gad*, ℣. 24—28. and of the half tribe of *Manaſſeh*, ℣. 29—33.

℣. 1. *Now Joſhua was old and ſtricken in years,* &c.] How old he was cannot be ſaid preciſely, but it is very probable, he was now about 100 years of age, for he lived to be 110; and the land of *Canaan* was ſeven years in dividing, as the *Jews* generally ſay, and it ſeems as if he did not live long after that: *and the Lord ſaid unto him*; either ſpoke to him out of the tabernacle, or appeared to him in a dream or viſion: *thou art old and ſtricken in years, and there remaineth yet very much land to be poſſeſſed*; that is, very much of the land of *Canaan*, which God had promiſed to *Abraham*, yet remained unconquered by *Joſhua*, and unpoſſeſſed by the children of *Iſrael*; and the old age of *Joſhua* is obſerved, to intimate to him that through it and the infirmities of it, he was unable to go out to war, and to finiſh this work, which muſt be left to be done by others hereafter; and that he ſhould with all expedition, ſet about another work he was capable of doing, before he died, which was the diviſion of the land among the tribes of *Iſrael*.

℣. 2. *This is the land that yet remaineth,* &c.] Unconquered and unenjoyed, namely, what is after deſcribed; and this account is given for *Joſhua*'s information, that he might know what to divide, and for the people of *Iſrael*'s ſake, that they might know what they had a right to a claim upon; what they ſhould endeavour to poſſeſs themſelves of, and what the Lord would deliver into their hands, provided they were obedient to his will, for becauſe they were not, hence many of theſe places never came into their poſſeſſion, though divided to them by lot: *all the borders of the Philiſtines*; whoſe country bordered and lay upon the ſhores of the *Mediterranean* ſea, in the ſouth-weſt of the land of *Canaan*: *and all Geſhuri*; the principal city belonging to it is ſaid to be in *Syria*, 2 *Sam*. xv. 8. and had a king over it in the times of *David*, 2 *Sam*. iii. 3. and ſeems never to have come into the hands of the *Iſraelites*.

℣. 3. *From Sihor, which is before Egypt,* &c.] Which *Jarchi* and *Kimchi* interpret of the river *Nile*,

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[q] Ib. fol. 95. D.

[r] Adrichom. Theatrum, p. 104.

[s] Chorograph. Cent. c. 88.

[t] De loc. Heb. fol. 92. B.

[u] Theatrum Terræ Sanct. p. 74.

[w] Travels, &c. p. 160.

[x] Works, vol. 1. p. 78.

[y] Epiſt. Dardano, Tom. 3. p. 22. I, K.

[z] Geograph. l. 16. p. 519.

Nile, and ſo that river is called, *Jer.* ii. 18. it ſeems to have this name from the waters of it being black and turbid; and hence it was called by the *Greeks*, *Melas*; and by the *Latins*, *Melo*; tho' it is thought, that not properly the river itſelf is here meant, which did not reach to the borders of *Paleſtine*, but a branch of it, a rivulet from it, for ſo a traveller[a] writes, "in a journey of about five days from *Gaza* towards *Egypt*, the hithermoſt arm of the *Nile*, is received by the ſea and is commonly called *Carabus*:" *even unto the borders of Ekron northward*; that is, from the ſouth-weſt of *Paleſtine*, near to which was the river *Nile*, to the northern part of it, where ſtood the principality of *Ekron*, one of the five which belonged to the *Philiſtines*: which *is counted to the Canaanite*; which was reckoned as belonging to the poſterity of *Canaan*, though the *Philiſtines* got poſſeſſion of it, who deſcended from *Mizraim*; and indeed it was only accounted as belonging to *Canaan* and his ſons; of right and according to the grant of God, it belonged to the ſeed of *Abraham*: *five lords of the Philiſtines*; who had not kings as other countries and cities in the land of *Canaan* had, and their cities were called lordſhips, principalities, and not kingdoms, and are as follow: *the Gazathites, and the Aſhdothites, the Eſhkalonites, the Gittites, and the Ekronites*; ſo called from *Gaza*, *Aſhdod*, *Aſcalon*, *Gath*, and *Ekron*, the cities they were in poſſeſſion of: *alſo the Avites*; it is not certain whether theſe were a diſtinct principality from the other five, or a people diſperſed amongſt them; which ſeems moſt likely, ſince thoſe were the original inhabitants, but were driven out or deſtroyed by the *Philiſtines*, though it ſeems ſome remained and dwelt among them; ſee *Deut.* ii. 23.

℣. 4. *From the ſouth, all the land of the Canaanites*, &c.] That is, of thoſe *Canaanites* who were particularly ſo called, in diſtinction from thoſe of the other nations or tribes, and who dwelt in ſeveral parts of the land, ſome in the eaſt and others in the weſt, ſee ch. xi. 3. and as it ſeems here, ſome in the ſouth: now on the ſide of the ſouth, as *Kimchi* interprets it, all the land of the *Canaanites* was left, that is, remained unconquered and not poſſeſſed: *and Mearah that is beſide the Sidonians*; the inhabitants of *Sidon*, and parts adjacent: what this place was which belonged to the *Sidonians*, for ſo it may better be rendered, is not certain; ſome take it to be a cave belonging to them: *Sandys*[b] ſpeaks of a number of caves cut out of the rock in thoſe parts, called the caves of the *Sidonians*, and afterwards the caves of *Tyre*; ſo it is interpreted by the *Targum*, and in the *Syriac* and *Arabic* verſions; others take it to be the river *Magoras*, *Pliny*[c] makes mention of as on the borders of *Lebanon* near *Zidon* and *Berytus*: mention is made of the waters of *Mearah* along with the waters of *Tiberias* in *Jewiſh* writings[d]; but rather ſomething of more importance than a cave or a river is meant; moſt likely a tract of land near *Sidon*, and which belonged to it, and reached *unto Aphek, to the borders of the Amorites*; of this place ſee the note on ch. xii. 18.

℣. 5. *And the land of the Giblites*, &c.] This was another country that remained unconquered; the *Greeks* call it *Byblus*, and near to which *Pliny*[e] ſpeaks of a place called *Gabale*, and is now called *Gibyle*; it is[f] ſaid to be "pleaſantly ſituated by the ſea-ſide, and at preſent it contains but a little extent of ground, but yet more than enough for the ſmall number of its inhabitants:" it was in greater ſplendor, and its inhabitants of more fame in the times of *Ezekiel*, *Ezek.* xxvii. 9. *and all Lebanon toward the ſun-riſing*; or eaſt of the land; all that inhabited that mountain remained unconquered, though the conqueſt was carried as far as the borders thereof: *from Baal-gad under mount Hermon*; of which ſee ch. xi. 17. *unto the entering into Hamath*; which was the north border of the land; ſee *Numb.* xxxiv. 8.

℣. 6. *All the inhabitants of the hill-country*, &c.] Not in *Judea*, but in and about *Lebanon*, as follows: *from Lebanon unto Miſrephoth-maim*; of which, ſee ch. xi. 8. and *all the Sidonians*; the inhabitants of the ancient city of *Sidon*, and the villages and lands belonging to it: theſe remained unconquered, and never were poſſeſſed by the *Iſraelites*: *them will I drive out from before the children of Iſrael*; which, though it may have a ſpecial reſpect unto the *Sidonians*, with whom the clauſe is cloſely connected, yet may include all the above lands unconquered, out of which, as well as *Sidon*, the Lord promiſes to drive the inhabitants, to make way for the children of *Iſrael*; that is, on condition of their obedience, for it appears that not only the *Sidonians* but many others, even the chief, and moſt of thoſe mentioned were never poſſeſſed by them: *only divide thou it by lot unto the Iſraelites for an inheritance*; that is, the whole land, as *Abarbinel* rightly remarks, both what was ſubdued and what was not; that was the buſineſs and all the buſineſs *Joſhua* had now to do; he was not to be employed in making any further conqueſts, but leave them to others, and apply himſelf to the diviſion of the land by lot, to the tribes that as yet had no portion aſſigned them: *as I have commanded thee*; now, at this time.

℣. 7. *Now therefore divide this land for an inheritance*, &c.] Having the command and authority of God for it, he was to ſet about it at once, with all diligence and application: *unto the nine tribes*; of *Judah*, *Simeon*, *Benjamin*, *Dan*, *Ephraim*, *Zebulun*, *Iſſachar*, *Aſher*, and *Naphtali*, in which order they are placed, when the Lord gave to *Moſes* the names of the men that ſhould divide the land under *Eleazar* and *Joſhua*, *Numb.* xxxiv. 16—28. *and the half-tribe of Manaſſeh*; that half which had no inheritance on the other ſide *Jordan*, and for which a prince of the children of *Joſeph* was appointed to divide, *Numb.* xxxiv. 23.

℣. 8. *With whom the Reubenites and the Gadites have received their inheritance*, &c.] That is, along with the half tribe of *Manaſſeh*, but not with that half of it before mentioned, who was to have a diviſion of a part with the nine tribes, but with the other half of the tribe ſettled beyond *Jordan*; with them the tribes of *Reuben* and *Gad* had received their portion at their own requeſt, and ſo were to have no ſhare in the preſent diſtribution: *which Moſes gave them beyond Jordan eaſtward*; at their deſire, and upon certain conditions, to be performed by them, ſee *Numb.* xxxii. even *as Moſes the ſervant of the Lord gave them*; this character of *Moſes* as the *ſervant of the Lord*, ſeems to be obſerved to ſhew that he gave the ſaid tribes their inheritance, according to the will of God and in obedience to it: here end the words of the Lord to *Joſhua*, and next follows an account of the land given to the two tribes and a half deſcribed by the writer of this book.

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[a] Jodocus a Giſtella apud Druſium in loc.

[b] Travels, l. 3. p. 169. Ed. 5.

[c] Nat. Hiſt. l. 5. c. 20.

[d] Miſn. Sabbat, c. 22. §. 5. T. Hieroſ. Sabbat, fol. 6. 1.

[e] Ut ſupra.

[f] Maundrel's Journey from Aleppo, &c. p. 33.

℣. 9. *From Aroer that is on the bank of the river Arnon*, &c.] A city belonging to *Moab*, from whence the deſcription begins, the river *Arnon*, on which it was ſituated, being the border between *Moab* and the *Amorites*, *Numb.* xxi. 13: *and the city that* is *in the midſt of the river*; or *even the city*; meaning the ſame city of *Aroer*, it lying both on the bank of it, and in the middle of it, or it was a double city, as may ſeem from *Iſ.* xvii. 2. and ſo differently ſituated at that river: *and all the plains of Medeba unto Dibon*; of theſe two places, ſee *Numb.* xxi. 30. between them lay a plain, which ſome take to be the plain of *Moab*; but it rather ſeems to be a plain that was between theſe two places, and according to ℣. 17. *Dibon* itſelf was in a plain.

℣. 10. *And all the cities of Sihon king of the Amorites, which reigned in Heſhbon*, &c.] A city he took from the *Moabites*, and made it his royal ſeat, *Numb.* xxi. 26: *unto the border of the children of Ammon*; which was the river *Jabbok*, *Deut.* iii. 16.

℣. 11. *And Gilead*, &c.] The land of *Gilead*, which was part of the kingdom of *Og*, half of which was given to *Reuben*, and the other half to *Gad*: *and the border of the Geſhurites and Maachathites*; of which ſee *Deut.* iii. 14: *and all mount Hermon*; called alſo *Sirion*, *Shenir* and *Sion*, *Deut.* iii. 9. and iv. 48: *and all Baſhan unto Salcah*; another part of the dominions of *Og*, *Deut.* iii. 10.

℣. 12. *All the kingdom of Og in Baſhan, who reigned in Aſhtaroth and in Edrei*, &c.] See the note on ch. xii. 4: *who remained of the remnant of the giants*; was deſcended from thoſe that remained in *Aſhtaroth*, after the reſt were cut off by *Cedorlaomer*, *Gen.* xiv. 5. called there the *Rephaim*, as here: *for theſe did Moſes ſmite, and caſt them out*; that is, not only the giants, but the inhabitants of the above kingdom, the greateſt part of them; for the *Geſhurites* and the *Maachathites* are excepted in the following verſe.

℣. 13. *Nevertheleſs the children of Iſrael expelled not the Geſhurites, nor the Maachathites*, &c.] Neither in the times of *Moſes*, nor in the times of *Joſhua*: *but the Geſhurites and the Maachathites dwell among the Iſraelites until this day*; in full poſſeſſion of their cities unmoleſted; yea, in after-times they became ſeparate and diſtinct kingdoms; for we read both of the king of *Geſhur*, and of the king of *Maachah*, 2 *Sam.* iii. 3. and x. 6.

℣. 14. *Only unto the tribe of Levi he gave none inheritance*, &c.] Neither the Lord, nor *Moſes* by his order, nor did he appoint any inheritance for them, either beyond *Jordan*, or on this ſide it, for the Lord was to be their inheritance, *Numb.* xviii. 20: *the ſacrifices of the Lord God of Iſrael made by fire* are *their inheritance, as he ſaid unto them*, *Deut.* xviii. 1. and which are put for the whole of what was granted to them for their ſubſiſtence, as tithes, firſt-fruits, &c.

℣. 15. *And Moſes gave unto the tribe of the children of Reuben* inheritance *according to their families*.] According to the number of them, and ſufficient for them.

℣. 16. *And their coaſt was from Aroer that* is *on the bank of the river Arnon*, &c.] As the country of *Sihon* is deſcribed, ℣. 9. from whence it appears that it was his country which was given to *Reuben*, though not all of it: *and the city that* is *in the midſt of the river*; ſee the note on ℣. 9: *and all the plain by Medeba*; which reached unto *Dibon*, ℣. 9.

℣. 17. *Heſhbon, and all her cities that* are *in the plain*, &c.] Which was by *Medeba*, and reached to *Dibon*: *Dibon, and Bamoth-baal, and Beth-baal-meon*; *Dibon* was rebuilt by *Gad*, though it belonged to *Reuben*, and perhaps was inhabited by both, being on the borders of each; and *Bamoth-baal* ſignifies the high places of *Baal*; ſee *Numb.* xxii. 41. perhaps this is the ſame with *Bamoth* in the valley, *Numb.* xxi. 20. and *Beth-baal-meon* is the ſame with *Baal-meon* in *Numb.* xxxii. 38. where it is highly probable was a temple of *Baal*, ſince both *Beth* ſignifies an houſe, and *meon* an habitation.

℣. 18. *And Jahaza*, &c.] Called *Jahaz*, *Numb.* xxii. 23. where the battle was fought between *Sihon* and *Iſrael*: *and Kedemoth*; near to which was a wilderneſs, which took its name from it, from whence *Moſes* ſent meſſengers with words of peace to *Sihon*, *Deut.* ii. 26: *and Mephaath*; thought to be the *Maipha* of *Ptolemy*[f]; here *Jerom* ſays[g], in his time was a garriſon of *Roman* ſoldiers, becauſe of the deſart that was near. It was a city, with its ſuburbs, given to the *Levites*, as were the two preceding, ch. xxi. 36, 37. *Adrichomius*[h] takes it to be the ſame with *Malle*, which *Joſephus* ſays[i] was called the city of the ſtrangers.

℣. 19. *And Kirjathaim, and Sibmah*, &c.] Of which ſee the note on *Numb.* xxxii. 3, 37, 38: *and Zareth-ſhahar, in the mount of the valley*; which was built on one of the mountains that looked over the valley of *Moab*, as did *Nebo*, *Piſgah*, *Abarim*; perhaps it is the ſame place *Joſephus*[k] calls *Zara*, to which he joins the valley of the *Cilicians*, and mentions it along with *Heſhbon*, *Medeba*, and other cities of *Moab*; according to *Adrichomius*[l], it was in the mount of the valley of *Beth-peor*, which next follows.

℣. 20. *And Beth-peor*, &c.] So called from *Peor* the idol of the *Moabites*, and where very likely there had been a temple built to the honour of it; over-againſt this place was a valley, where *Iſrael* abode ſome time, *Deut.* iii. 29: *and Aſhdod-piſgah*; of which ſee *Deut.* iii. 17: *and Beth-jeſhimoth*; of which ſee *Numb.* xxxiii. 49.

℣. 21. *And all the cities of the plain*, &c.] In the champain country, as well as thoſe in the mountainous part: *and all the kingdom of Sihon*; or, as *Maſius* renders the words, *which all had been the kingdom of Sihon*; for the whole kingdom of *Sihon* was not given to *Reuben*, only a part of it, and the reſt to *Gad*, as in ℣. 27: *king of the Amorites, which reigned in Heſhbon*; as in ℣. 10: *whom Moſes ſmote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba*; not at the ſame time that *Sihon* was ſmitten by him, but afterwards in a war with *Midian*, *Numb.* xxxi. 8. where their names are given as here; and there they are called kings of *Midian*, petty kings, and, as it ſeems by what follows, were ſubject to *Sihon*, and therefore are here mentioned: which were *dukes of Sihon dwelling in the country*; for *Midian*, as *Kimchi* ſuppoſes, and not without reaſon, was under the government of *Sihon*, and theſe

were

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[f] Geograph. l. 6. c. 7.
[g] De loc. Heb. fol. 93. D.
[h] Theatrum Ter. Sanct. p. 179.
[i] Antiq. l. 12. c. 8. §. 3.
[k] Ib. l. 13. c. 15. §. 4.
[l] Ut ſupra, p. 130.

were his nobles, though they dwelt in the land of *Midian*.

℣. 22. *Balaam alſo the ſon of Beor the ſoothſayer did the children of Iſrael ſlay with the ſword*, &c.] At the ſame time that the princes of *Midian* were ſlain, and which is alſo obſerved in *Numb.* xxxi. 8. ſee the note. *Kimchi* ſuppoſes, that he returned to *Midian* on hearing that the counſel he gave to them, to enſnare *Iſrael* with their daughters, had taken effect, in order to receive his wages, and ſo received his righteous doom and juſt reward; it is commonly ſaid by the *Jews*[m], that he was ſlain by *Phinehas*: *among them that were ſlain by them*; among the above princes, and the common ſoldiers, of which there was a great ſlaughter; even all the males of *Midian* were ſlain, *Numb.* xxxi. 7.

℣. 23. *And the border of the children of Reuben was Jordan, and the border* thereof, &c.] As their border eaſtward was *Aroer* on the river *Arnon*, ſo their border weſtward was the river *Jordan*: *this was the inheritance of the children of Reuben after their families, the cities, and the villages thereof*; which *Moſes* gave them on the other ſide *Jordan*; and next follows an account of the inheritance of the tribe of *Gad* in thoſe parts.

℣. 24. *And Moſes gave* inheritance *unto the tribe of Gad*, &c.] On the other ſide *Jordan*, as he did to *Reuben*: even *unto the children of Gad, according to their families*; according to the number and largeneſs of them, dividing to each their part and portion.

℣. 25. *And their coaſt was Jazer*, &c.] Their ſouthern coaſt; of *Jazer*, ſee *Numb.* xxi. 32. where it is called *Jaazer*, and is mentioned in *Iſ.* xvi. 8. and in *Jer.* xlviii. 32. where it is ſpoken of as a city of *Moab*, as it was in the days of thoſe prophets: *and all the cities of Gilead*; which lay in thoſe parts, for the whole was not given to this tribe, half of *Gilead* was given to the half tribe of *Manaſſeh*, ℣. 31: *and half the land of the children of Ammon*; not what then belonged to them, but what had been taken from them by the *Amorites*; and which *Iſrael* taking from them, had a right to retain, though they were forbid meddling with any of their land in preſent poſſeſſion; ſee *Deut.* ii. 19. *Judg.* xi. 13—24: *unto Aroer that is before Rabbath*; *Aroer* was a city of *Moab*, ſituated on the river *Arnon*, ℣. 9. and ſtood over-againſt *Rabbath*, a city of the *Amorites*, ſince called *Philadelphia*, the ſame that *Joab* took, 2 *Sam.* xii. 26. though *Reland* thinks[n], that according to the ſituation of theſe cities another *Aroer* muſt be here meant, and which belonged to the *Amorites*.

℣. 26. *And from Heſhbon unto Ramath-mizpeh, and Betonim*, &c.] This was their coaſt from the ſouth to the north, and ſo deſcribes their eaſtern border, which reached from *Heſhbon*, given to the tribe of *Reuben*, ℣. 7. to theſe places mentioned; *Ramath-mizpeh*, the ſame with *Ramoth-gilead*, which *Jerom*[o] ſays was a village in his time, and lay 15 miles from *Philadelphia* or *Rabbath* before mentioned, to the eaſt; it ſhould be to the weſt; of *Betonim* we no where elſe read, it ſeems to have been near to *Ramath*: *and from Mahanaim unto the border of Debir*; the former of theſe was the place where the angels met *Jacob*, and who gave it the name from thence; and in after-times a city of this name was built there, and was near the river *Jabbok*, *Gen.* xxxii. 2. *Debir* is different from that in the tribe of *Judah*, ch. xv. 15. in the *Septuagint* verſion here, it is called *Daibon*, perhaps the ſame with *Dibon*, the tribe of *Gad* rebuilt, and is called *Dibon-gad*, *Numb.* xxxii. 34. and xxxiii. 45. unleſs *Lidbar* here ſhould be the ſame with *Lodebar* in *Gilead*, 2 *Sam.* xvii. 27.

℣. 27. *And in the valley, Beth-aram*, &c.] The ſame with *Beth-haran*, *Numb.* xxxii. 36. ſee the note there: *and Beth-nimrah*; ſometimes called *Nimrah*, *Numb.* xxxii. 3, 36. near to which were ſome waters, called the waters of *Nimrim*, *Iſ.* xv. 6. It was in *Jerom's*[p] time a large village; it ſeems to have its name from leopards, which perhaps had their haunts hereabout: *and Succoth*; the place where *Jacob* pitched his tent after he had paſſed over *Jabbok*: it is called in the *Jeruſalem Talmud*[q] *Thaarabah*: *and Zephon*; which in the ſame *Talmud* is *Amatho* or *Amathus*, which *Jerom* ſays[r] is a village beyond *Jordan*, 21 miles from *Pella* to the ſouth, though he places it in the tribe of *Reuben*: *the reſt of the kingdom of Sihon king of Heſhbon*; which was not given to the tribe of *Reuben*, ℣. 21. *Jordan and his border*; that is, the cities which were near it, as *Kimchi*; or that were upon the bank of it, as *Jarchi*: *even unto the edge of the ſea of Cinneroth*; the ſame with the lake of *Geneſareth*, *Luke* v. 1. *on the other ſide Jordan eaſtward*; the other from that in which the inheritance of *Gad* lay, which was beyond *Jordan*, from the land of *Canaan*.

℣. 28. *This is the inheritance of the children of Gad after their families*, &c.] As deſcribed in the preceding verſes: *the cities and their villages*; the cities given them, ſome of which are mentioned by name, and the villages adjacent and belonging to them were included in them.

℣. 29. *And Moſes gave* inheritance *unto the half tribe of Manaſſeh*, &c.] Whether at their requeſt or of himſelf, there being land enough for them, and the two tribes of *Gad* and *Reuben*, is not certain: *and* this *is* the poſſeſſion *of the half tribe of Manaſſeh by their families*; which is after related and deſcribed.

℣. 30. *And their coaſt was from Mahanaim*, &c.] A place in the tribe of *Gad*, ℣. 26. which was the boundary of the half tribe that way: *all Baſhan*; ſo famous for its oxen, and for paſturage for them, and for its oaks, called by *Joſephus Batanea*: *all the kingdom of Og king of Baſhan*; which beſides *Baſhan*, took in the kingdom of *Argob* or *Trachonitis*, half the land of *Gilead*, all which was poſſeſſed by the half tribe of *Manaſſeh*; ſee *Deut.* iii. 13: *and all the towns of Jair, which are in Baſhan, threeſcore cities*; of *Jair*, and his relation to *Manaſſeh*, and of his taking theſe cities, and the number of them, ſee *Numb.* xxxiii. 41. *Deut.* iii. 4, 14.

℣. 31. *And half Gilead*, &c.] The other half not given to the *Gadites*, who had that half of it which *Sihon* poſſeſſed, and the tribe of *Manaſſeh* that half of it which *Og* poſſeſſed, ſee *Deut.* iii. 12, 13. *and Aſhtaroth, and Edrei, cities of the kingdom of Og in Baſhan*; which are particularly mentioned, becauſe royal cities, ℣. 12. ſee *Deut.* i. 4. were pertaining *unto the children of Machir the ſon of Manaſſeh*; and who was his only ſon; however to his poſterity only was this inheritance given, though not to them all: *even to one half of the children of Machir, by their families*; which ſeems to confirm it, that *Manaſſeh* had no other ſon, ſince his whole poſterity, both the half tribe on the other ſide, as well as that in the land of *Canaan*, were denominated from him; though he ſeems to have had another ſon, who perhaps died without iſſue, 1 *Chron*. vii. 14.

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[m] Bab. Sanhedrin, fol. 106. 2. Kimchi in loc.

[n] Paleſtin. illuſtrat. tom. 2. p. 583.

[o] De loc. Hebr. fol. 99. A.

[p] Ib. fol. 93. 1.

[q] T. Hieroſ. Sheviith, fol. 38. 4.

[r] De loc. Heb. fol. 88. E.

℣. 32. *Theſe* are the countries *which Moſes did diſtribute for inheritance in the plains of Moab*, &c.] Which is particularly deſcribed, that each might know their proper portion: *on the other ſide Jordan by Jericho eaſtward*; of the land of *Canaan*; of *Jordan* by *Jericho*, ſee the note on *Numb*. xxii. 1.

℣. 33. *But unto the tribe of Levi Moſes gave not any inheritance*, &c.] Neither on the other ſide *Jordan*, nor did he order them any in *Canaan*; but expreſsly declared they were to have no part in the diviſion of it, though they were his own tribe; which ſhows him to be a diſintereſted man, that he faithfully obſerved the orders and inſtructions the Lord gave him: *the Lord God of Iſrael* was *their inheritance, as he ſaid unto them*; what was given to the Lord out of the ſacrifices, and the tithes, and firſt-fruits, that were theirs; ſee *Numb*. xviii. 20, *&c*. *Deut*. xviii. 1, *&c*.

CHAP. XIV.

THIS chapter proceeds to give an account of the countries divided to the children of *Iſrael* in the land of *Canaan*, ℣. 1—5. but previous to that diviſion relates the claim of *Caleb* to *Hebron*, through a promiſe made unto him by *Moſes* forty-five years ago, upon his report of the good land, whither he was ſent a ſpy by him, ℣. 6—12. and the grant which *Joſhua* made of it to him, with his bleſſing, ℣. 13—15.

℣. 1. *And theſe* are the countries *which the children of Iſrael inherited in the land of Canaan*, &c.] Of which an exact account is given in the following chapters, particularly in the xvth, xvith, xviith, xviiith and xixth chapters: *which Eleazar the prieſt, and Joſhua the ſon of Nun, and the heads of the fathers of the tribes of the children of Iſrael diſtributed for an inheritance unto them*; namely, 10 princes, one of each tribe, who with *Eleazar* and *Joſhua*, were appointed of the Lord by name to do this buſineſs, even ſeven years ago, before their entrance into the land of *Canaan*, *Numb*. xxxiv. 17—29.

℣. 2. *By lot* was *their inheritance*, &c.] Every tribe had its part and portion aſſigned to it, by the caſting of lots; which was done to prevent any future quarrels, animoſities and ſtrifes among the tribes, the diſpoſition being of the Lord; and to ſhew the exact agreement between the lot and the divine predictions by *Jacob* and *Moſes*; and to make it appear that the diviſion of the land was not owing to the private combination of the above men, and their private ſettlement of it; but to the providence of God, the director of the lot; their chief buſineſs was to ſee that the lot was executed in a faithful manner, and that every tribe had its allotment according to it. In this, *Canaan* was a type of the heavenly inheritance, which the ſaints obtain by lot, in and through Chriſt, the antitypical *Joſhua*, *Eph*. i. 11. *as the Lord commanded by the hand of Moſes*, *Numb*. xxvi. 55, 56. *for the nine tribes, and for the half tribe*; ſee ch. xiii. 7. the reaſon why this number of them is particularly mentioned, follows.

℣. 3. *And Moſes had given the inheritance of two tribes, and an half tribe, on the other ſide Jordan*, &c.] The two tribes of *Gad* and *Reuben*, and the half tribe of *Manaſſeh*, whoſe inheritance is deſcribed in the preceding chapter: *but unto the Levites, he gave none inheritance among them*; this is frequently obſerved, that it might be taken notice of, to ſhew the diſintereſtedneſs of *Moſes* in this affair, *Levi* being his own tribe; and to recommend the care of the *Levites* to the other tribes, according to the proviſion God had made for them.

℣. 4. *For the children of Joſeph were two tribes, Manaſſeh and Ephraim*, &c.] For the birth-right being forfeited by *Reuben*, was given to *Joſeph*, who had the double portion, the privilege of the firſt-born; by which means the number of the twelve tribes was kept up in the diviſion of the land, though that of *Levi* had no ſhare in it; and which is alſo a reaſon why they had none, that *Joſeph*'s two ſons might be reckoned two tribes: *therefore they gave no part unto the Levites in the land*; to make way for the ſons of *Joſeph* to have the double portion: *ſave cities to dwell* in; and that only, for they might not ſell them, as other *Iſraelites* could theirs: *with their ſuburbs, for their cattle, and for their ſubſtance*; the *Targum* is, "for all their beaſts, and for their cattle;" that is, for convenient places to put them into, and for paſturage for them; which *Kimchi* and *Ben Melech* interpret of their larger and leſſer cattle, their herds and their flocks, their oxen and ſheep.

℣. 5. *As the Lord commanded Moſes, ſo the children of Iſrael did*, &c.] Particularly with reſpect to the diviſion of the land, and making proviſion for the *Levites*; this they did by their heads and repreſentatives, the high-prieſt and chief ruler, and the princes of the ſeveral tribes: *and they divided the land*; met about it, and began to take meaſures in order to do it; they prepared for it, tho' as yet it was not actually done, and previous to it was the following incident.

℣. 6. *Then the children of Judah came unto Joſhua in Gilgal*, &c.] Whither he was returned after the conqueſt of the kings and their kingdoms; theſe were not the whole tribe of *Judah*, but ſome of the chief men of it who accompanied *Caleb*, for the honour of him, as *Ben Gerſom* obſerves; he being their prince; and to ſecond his petition, and to ſhew their conſent unto, and an approbation of ſuch an aſſignment to him as he deſired: *and Caleb the ſon of Jephunneh the Kenezite, ſaid unto him*; whether *Caleb* or *Jephunneh* is called the *Kenizite*, and what the reaſon of the name, are not very material; and of which ſee the note on *Numb*. xxxii. 12. and as *Caleb* was perſonally and ſingly concerned in the following affair, he alone addreſſed *Joſhua*, attended with ſome principal men of his tribe: *thou knoweſt the thing the Lord ſaid unto Moſes the man of God, concerning thee and me, in Kadeſh-barnea*; the place from whence the ſpies were ſent, and whither they returned to *Moſes* there, of whom *Caleb* ſpeaks with great reſpect and veneration, which he knew would be very pleaſing and endearing to *Joſhua*, who could not but remember what had been ſaid by him concerning himſelf, and *Caleb*, though it was now forty-five years ago; it being ſo very ſtriking and memorable, that only two of that generation then preſent,

ſent, ſhould enter into the land of *Canaan*; the fulfilment of which, in all its circumſtances, they had lived to ſee.

℣. 7. *Forty years old* was *I, when Moſes the ſervant of the Lord ſent me from Kadeſh barnea, to eſpy out the land*, &c.] Not he alone, but eleven more with him, one out of every tribe; his age he mentions, and of which, or near it, it is highly probable the reſt of the ſpies were, to ſhew that he and they were in the prime of their days, both as to bodily ſtrength and intellectual capacity, which were requiſite for ſuch ſervice as to ſpy out the land, of what quality that and its inhabitants were; and *Moſes* he calls the ſervant of the Lord, becauſe it was by the order and appointment of God, ſignified to *Moſes*, that this was done; and the place from whence they were ſent forth is named, which aſcertains what that *Kadeſh* was, where *Iſrael* was encamped when the ſpies were ſent, *Numb.* xiii. 26. *and I brought him word again, as* it was *in mine heart*; that is, he gave to *Moſes* upon his return a ſincere, honeſt and faithful repreſentation of the land, and its inhabitants, as it appeared to him.

℣. 8. *Nevertheleſs, my brethren that went up with me*, &c.] Meaning the reſt of the ſpies, excepting *Joſhua*, that went up with him into the land of *Canaan* to ſpy it, which they might be properly ſaid to do, ſince they went up a hill or mountain, in order to go into it, *Numb.* xiii. 17. *made the heart of the people melt*; diſcouraged them, filled them with fears, ſunk their ſpirits, that their hearts flowed, and became as weak as water, having no ſtrength left in them, or hope of poſſeſſing the land; being told what ſtout and gigantic men the inhabitants of it were, and how ſtrongly fortified were their cities: *but I wholly followed the Lord my God*; and did not join with them in an ill report of the good land; but having the fear of God before his eyes, walked after that, and delivered in his report faithfully, according to the dictates of his conſcience, and the real ſentiments of his mind; of this phraſe, ſee the note on *Numb.* xiv. 24.

℣. 9. *And Moſes ſware on that day, ſaying*, &c.] Or declared the oath of the Lord, for it was the Lord that ſware to what follows; ſee *Deut.* i. 34, 35, 36. *ſurely the land whereon thy feet have trodden, ſhall be thine inheritance, and thy children for ever*; not the whole land of *Canaan*, nor all the parts of it *Caleb* travelled through, but particularly *Hebron*; which though not expreſsly mentioned in the aforeſaid oath, yet was underſtood and known to be the meaning of it, and which *Joſhua* by the following grant owned, and it is elſewhere expreſsly affirmed, *Judg.* i. 20. and it is remarked, that it is not ſaid *they*, but *he* came to *Hebron*, *Numb.* xiii. 22. that is *Caleb*, ſo that it was literally true that his feet had trodden there: now the reaſon of this oath, and the inheritance aſſured by it to *Caleb*, was, *becauſe thou haſt wholly followed the Lord thy God*; in all his ways, and with full purpoſe of heart, and particularly had acted the upright and faithful part in the report he made of the good land; ſee the note on *Numb.* xiv. 24.

℣. 10. *And now behold, the Lord hath kept me alive, as he ſaid*, &c.] Had upheld him in life, and preſerved him from many dangers in the wilderneſs; and had continued him not only in life, but in health to that day, according to his promiſe to him, that he would bring him into the land of *Canaan*, and that he ſhould ſee and poſſeſs it, *Numb.* xiv. 24. *Deut.* i. 36. *theſe forty and five years, even ſince the Lord ſpake this word unto Moſes, and while* the children of *Iſrael wandered in the wilderneſs*; not that the children of *Iſrael* were wandering in the wilderneſs 45 years, but it was while they were in the wilderneſs this word or promiſe, concerning *Caleb*, was ſpoken by the Lord to *Moſes*; and it was in the ſecond year of their coming out of *Egypt*, after which they wandered in the wilderneſs 38 years, ſo that they had now been in the land of *Canaan* ſeven years; and from hence the *Jewiſh* chronologers [s] gather, that the land was ſeven years in ſubduing, and which their commentators in general take notice of. *Maimonides* [t] ſeems to be diſpleaſed with the *Arabs* for calling the wilderneſs, thro' which the *Iſraelites* travelled, *the deſart of wandering*; but it appears from hence to be a very proper epithet of it, and *Kadeſh* the place where they were firſt threatened, that they ſhould be wanderers in the wilderneſs for ſuch a time, had the additional name of *Barnea*, which ſignifies the ſon of a wanderer: *and now, lo, I am this day* 85 *years old*; being 40 years of age when ſent a ſpy into the land, ℣. 7. 38 years he was with *Iſrael* in the wilderneſs, and ſeven years more ſince they entered into the land, in all 85: there is no neceſſity of underſtanding it, that this was his preciſe birthday, but that about this time, or that he was now compleatly of ſuch an age, which was more by 15 years than the age of man in common at that time, ſee *Pſ.* xc. 10.

℣. 11. *As yet I am as ſtrong this day, as I* was *in the day that Moſes ſent me*, &c.] To ſpy the land, 45 years ago; ſuggeſting that he was as ſound in his mind, underſtanding, judgment and memory, and as hale, ſtrong and robuſt in his body now, as he had been ſo long ago; which was a wonderful inſtance of the care of divine providence over him in upholding him in life, and continuing him in vigour and health at ſuch an age, when the carcaſſes of ſo many thouſands had pined away and fell in the wilderneſs: *as my ſtrength* was *then, even ſo* is *my ſtrength now for war*; he had the ſame ſtrength of body, and courage of mind to engage in warlike enterpriſes, as he had ſo many years ago; and this he the rather mentions, to prevent any objection *Joſhua* might make to the giving of *Hebron* to him, ſince being inhabited by giants, it required a large ſhare of ſtrength and courage to attempt the conqueſt of it: but *Caleb* had ſtrength *both to go out, and to come in*; to do any civil buſineſs, to preſide over his tribe, or to govern any city, and its appendages, that ſhould be put into his hands.

℣. 12. *Now therefore give me this mountain, whereof the Lord ſpake in that day*, &c.] The mountainous part of the country, the hill-country of *Judea*, in which *Hebron*, *Debir*, and other cities were; for it was not one particular city only, that *Caleb* requeſted, but a large tract of ground: *for thou heardeſt in that day, how the Anakim were there, and* that *the cities* were *great and fenced*; that the giants, called *Anakim*, dwelt in the mountainous country, and their cities, *Hebron*, *Debir* and *Anab* were very large, and well fortified; this *Joſhua* heard at the time the ſpies were ſent into the land, he being one of them; and this he heard, not from the report of the ſpies, but from the people of the country, and therefore muſt know that to conquer theſe men, and ſubdue their cities, was an arduous undertaking; but ſince he had ſtrength and courage, he hoped his requeſt would be granted: *if ſo be the Lord* will be *with me*; which he ſpake not as doubting of his preſence and power to be with him, and aſſiſt him, but as placing his confidence therein, and diſtruſting his own power and ability, having no dependence on that, but believing that the Lord, or, as the *Targum*, the Word of the Lord, would be with him for his help: *then*, ſays he, *I ſhall be able to drive them out, as the Lord ſaid*; that is, to drive the *Anakim* out of their cities, or out of the mountains, the caves and dens there, to which they betook themſelves, ſince the taking of *Hebron*, *Debir* and *Anab* by *Joſhua*, ch. xi. 22. and he relied upon the promiſe of God to enable him to do this, and not upon his natural ſtrength and courage, or the number and proweſs of the warlike tribe of *Judah*, of which he was prince.

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[s] Seder Olam Rabba, c. 11. p. 31.

[t] Moreh Nevochim, par. 3. c. 50. p. 512.

℣. 13. *And Joſhua bleſſed him*, &c.] By granting him his requeſt, congratulating him upon it, and praying for and wiſhing him ſucceſs in his attempt to drive out the giants, and poſſeſs their country: *and gave unto Caleb the ſon of Jephunneh, Hebron for an inheritance*; being ſatisfied of the juſtneſs of his ſuit, of its being the will of God, and the order of *Moſes*, that he ſhould have this for an inheritance, which he had heard himſelf, had knowledge of, and well remembered: this is to be underſtood not of the city of *Hebron* itſelf, for that was given to the *Levites*, and was a city of refuge, but the country round about in the fields and villages annexed to it, as appears from ch. xxi. 12.

℣. 14. *Hebron therefore became the inheritance of Caleb the ſon of Jephunneh the Kenezite unto this day*, &c.] The time of the writing of this book: *becauſe he wholly followed the Lord God of Iſrael*; as in ℣. 8, 9. *Hebron* ſignifies fellowſhip or communion; and this in a ſpiritual ſenſe is very deſirable by all the people of God, as *Hebron* was by *Caleb*, even communion with God, Father, Son and Spirit, with angels and ſaints, both now and hereafter; and they are willing to engage with their ſpiritual enemies in the name and ſtrength of Chriſt, though ever ſo potent, may they but enjoy this bleſſing, and which is more or leſs granted to all the hearty, ſincere and faithful followers of Chriſt; ſee *John* xiv. 21—23. 1 *John* i. 3, 7.

℣. 15. *And the name of Hebron before*, was *Kirjath-arba*, &c.] According to *Jerom* [u], it had its name of *Hebron* from a ſon or grandſon of *Caleb* of that name, 1 *Chron*. ii. 42. and if ſo, then it is here, and in ſome other places, ſo called by anticipation: *Kirjath-arba*, may be rendered *the city of the four*; and had its name, as ſome think, from the four couple buried there, or near it, *Adam* and *Eve*, *Abraham* and *Sarah*, *Iſaac* and *Rebekah*, *Jacob* and *Leah*; or from four eminent perſons, who formerly dwelt there, *Aner*, *Eſhcol*, *Mamre* and *Abraham*; or rather from four perſons that more lately dwelt there, *Anak* and his three ſons, *Sheſhai*, *Ahiman* and *Talmai*; or *Arba* is the name of ſome great man, to whom this city belonged, and ſo was called the city of *Arba*, which is the ſenſe of our verſion, as appears by the following ſupplement: which Arba was *a great man among the Anakim*; both in ſtature, and in dignity, and in authority, which ſome take to be *Anak* himſelf, the father of the *Anakim*; ſo *Jarchi* and *Kimchi*: *and the land had reſt from war*; as is obſerved in ch. xi. 23. after *Joſhua* had finiſhed his conqueſt; and here again it is remarked juſt before the diviſion of the land, as being now a proper time for it.

CHAP. XV.

IN this chapter are related the boundaries of the lot of the tribe of *Judah*, ℣. 1—12. and the aſſignment of *Hebron* to *Caleb*, from whence he drove out the giants, and of *Debir*, which was taken by *Othniel* his brother, to whom, on that account, he gave his daughter in marriage, who made a further requeſt to her father, which was granted, ℣. 13—19. and then follows an account of the ſeveral cities by name, which fell to the tribe of *Judah*, ℣. 20—63.

℣. 1. *This then was the lot of the tribe of the children of Judah by their families*, &c.] The land of *Canaan* was divided by lot to the ſeveral tribes, and the tribe of *Judah* had its lot firſt; of the manner of caſting lots, ſee the notes on *Numb*. xxvi. 55. It ſeems as if the lot was firſt caſt for the tribes of *Judah* and *Joſeph*, when the former had the ſouthern, and the latter the northern part of the land for their portion, which was done in *Gilgal*; after this lots were caſt in *Shiloh* for the other ſeven tribes, who had the land divided among them, which lay between *Judah* and *Joſeph*, or between the ſouthern and northern parts of the land, ſee ch. xviii. 1, *&c.* and it ſeems that not only the land was divided to the tribes by lot, but that the portion of land which belonged to each tribe was divided in the ſame way to the ſeveral families and houſholds belonging thereunto; as is here ſuggeſted, with reſpect to the tribe of *Judah*, whoſe lot reached even *to the border of Edom*; or *Idumea*, which lay to the ſouth of the land of *Canaan*: *the wilderneſs of Zion ſouthward*, was *the uttermoſt part of the ſouth coaſt*; the ſame with *Kadeſh*, and lay upon the borders of *Edom*; ſee *Numb*. xxxiii. 36. and xxxiv. 3.

℣. 2. *And their ſouth border was from the ſhore of the ſalt ſea*, &c.] Sometimes called the dead ſea, the ſea of *Sodom*, and the lake *Aſphaltites*, which, as *Jarchi* obſerves, was ſouth-eaſt of the land of *Iſrael*: *from the bay that looketh ſouthward*; or the *tongue*, as the *Hebrew*, which the *Targum* and *Kimchi* interpret of a rock or promontory, the point that ran out into the ſea, looking to the ſouth-eaſt.

℣. 3. *And it went out to the ſouth-ſide of Maaleh-acrabbim*, &c.] Or the aſcent of *Akrabbim*, as it is called, *Numb*. xxxiv. 4. ſee the note there: *and paſſed along to Zin, and aſcended upon the ſouth-ſide unto Kadeſh-barnea*; which perfectly agrees with the ſouthern border of the land, as deſcribed in *Numb*. xxxiv. 4. *and paſſed along to Hezron, and went up to Adar*; which two places being near to one another, as is very likely, are put together, as if one place, and called *Hazar-addar*, *Numb*. xxxiv. 4. and mention is made of *Hezron*, which is *Hazar*,

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[u] De loc. Heb. fol. 87. F.

zar, ℣. 25. but not of *Adar: and fetched a compaſs to Karkaa*; which *Jerom*[w] calls *Acchara*, a village in the wilderneſs; and if the ſame with *Carcaria*, it was according to him a day's journey from *Petra* in *Idumea*; but that is not likely; ſee *Judg*. viii. 10.

℣. 4. From thence *it paſſed towards Azmon, and went out unto the river of Egypt*, &c.] In like manner is this coaſt deſcribed, *Numb.* xxxiv. 5. it is called by *Jerom*[x] *Aſemona*, and ſaid to be a city in the deſart, to the ſouth of *Judah*, dividing *Egypt*, and the lot of the tribe of *Judah*, leading to the ſea: *and the out-goings of that coaſt were at the ſea*; the *Mediterranean* ſea; or to the weſt, as the *Targum*; this was the utmoſt border of the tribe of *Judah* this way: *this ſhall be your ſouth coaſt*; of the lot that fell to the tribe of *Judah*.

℣. 5. *And the eaſt border* was *the ſalt ſea, even unto the end of Jordan*, &c.] To the place where *Jordan* fell into it; ſo that this border was the whole length of the ſalt ſea, which *Joſephus* ſays[y] was 580 furlongs; and, according to *Pliny*[z], 100 miles: *and* their *border in the north quarter* was *from the bay of the ſea, at the uttermoſt part of Jordan*; this northern border began where the eaſtern ended, at the bay or creek of the ſea, where *Jordan* fell into it.

℣. 6. *And the border went up to Beth-hoglah*, &c.] A place in the tribe of *Benjamin*, mentioned along with *Jericho*, and probably near it, ch. xviii. 21. *Jerom*[a] ſpeaks of a place called *Betagla*, in his time, which was three miles from *Jericho*, and two from *Jordan*, and perhaps is this ſame place: *and paſſed along by the north of Beth-arabah*; another city which belonged to *Benjamin*, ch. xviii. 22. and lay in a deſart, as its name ſhews; or in a plain, as the *Targum*: *and the border went up to the ſtone of Bohan the ſon of Reuben*; by whom, or on whoſe account it was placed, either as a ſepulchral ſtone, he being buried there, or in memory of ſome famous exploit done by him there, he being one of thoſe of the tribe of *Reuben*, that came with *Joſhua* to aſſiſt in the war againſt the *Canaanites*; or it was ſet for a ſign of the border, as *Kimchi* thinks, it being the boundary between *Judah* and *Benjamin*, ch. xviii. 17. *Bunting* ſays[b], it is near *Bahurim*, in the valley juſt in the king's way, and is of an extraordinary greatneſs, ſhining like marble.

℣. 7. *And the border went up towards Debir*, &c.] This was neither the *Debir* in the tribe of *Gad*, on the other ſide *Jordan*, ch. xiii. 26. nor that in the tribe of *Judah* near *Hebron*, ℣. 15. but a third city of that name, and was not far from *Jericho*: *from the valley of Achor*; where *Achan* was put to death, and had its name from thence; which, according to *Jarchi*, lay between the ſtone of *Bohan* and *Debir*: *and ſo northward, looking towards Gilgal*; not the place where *Iſrael* were encamped when this lot was made, but it ſeems to be the ſame that is called *Geliloth*, ch. xviii. 17: *that is, the going up to Adummim*; which *Jerom* ſays[c], was formerly a little village, now in ruins, in the lot of the tribe of *Judah*, which place is called to this day *Maledomim*; and by the *Greeks*, *the aſcent of the red ones*, becauſe of the blood which was there frequently ſhed by thieves: it lies on the borders of *Judah* and *Benjamin*, as you go from *Jeruſalem* to *Jericho*, where there is a garriſon of ſoldiers for the help of travellers, and is ſuppoſed to be the place where the man fell among thieves in his way from the one to the other, *Luke* x. 30. It was four miles diſtant from *Jericho* to the weſt, according to *Adrichomius*[d], and was a mountain, and part of the mountains of *Engaddi*: *which is on the ſouth ſide of the river*; which ſome take to be the brook *Cedron*; but that is not very likely, being too near *Jeruſalem* for this place: it may be rendered *the valley*, ſo *Jarchi*, either the valley of *Achor*, before mentioned, or however a valley that ran along by the mount or aſcent of *Adummim*, which lay to the ſouth of it: *and the border paſſed to the waters of En-ſhemeſh*: or the *fountain of the ſun*; but of it we have no account, what and where it was. It might be ſo called, becauſe dedicated to the ſun by the idolatrous *Canaanites*, or becauſe of the ſun's influence on the waters of it. Our city, *Bath* is, by *Antoninus*[e], called *aquæ ſolis*, the waters of the ſun; though there is a fountain in *Cyrene*, ſo called, for a reaſon juſt the reverſe, it being as *Mela*[f] and *Pliny*[g] affirm, hotteſt in the middle of the night, and then grows cooler by little and little; and when it is light, is cold, and when the ſun is riſen is colder ſtill, and at noon exceeding cold; and, according to *Voſſius*[h], it is the ſame with the fountain of *Jupiter Ammon*; and ſo it appears to be from *Herodotus*[i], by whom it is alſo called the *fountain of the ſun*, and which he places in *Thebes*, though *Pliny* diſtinguiſhes them: *and the goings out thereof were at En-rogel*; which ſignifies *the fountain of the fuller*; ſo the *Targum* renders it, and probably was a fountain where fullers cleanſed their cloths; and was called *Rogel*, as *Jarchi* and *Kimchi* ſay, becauſe they uſed to tread them with their feet when they waſhed them. This was a place near *Jeruſalem*, as appears from 1 *Kings* i. 9. near to which perhaps was the fuller's monument, at the corner tower of *Jeruſalem*, *Joſephus*[k] ſpeaks of, as there was alſo a place not far from it called the fuller's field, *Iſ.* vii. 3. according to *Bunting*[l], it had its name from travellers waſhing their feet here.

℣. 8. *And the border went up by the valley of the ſon of Hinnom*, &c.] Which belonged to a man of that name formerly, and was near *Jeruſalem*, placed by *Jerom*[m] to the eaſt of it; but *Reland*[n] rather thinks it is to the ſouth. It was infamous for the ſacrifices of children to *Moloch* in it, by burning them, or cauſing them to paſs through fire: hence, in alluſion to it, hell-fire is often in the New Teſtament called *Geenna*; this border from the ſalt ſea, and from *Jordan*, is all along ſaid to *go up*, becauſe from hence to *Jeruſalem* was an aſcent, that lying on higher ground: *unto the ſouth-ſide of the Jebuſite*; of the place the *Jebuſite* inhabited; *the ſame is Jeruſalem*; which was formerly called *Jebus*, from the inhabitants of it; yea, *Jebuſi*, as here, and ſo may intend not the inhabitants, but the place, ſee ch. xviii. 28. *Judg.* xix. 10. and here the *Jebuſites* lived, at leaſt in ſome part of it, until the time of *David*, 2 *Sam.* v. 6, 7, 8. *and the border went up to the top of the mountain that* lieth *before the valley of Hinnom weſt-*

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[w] De loc. Heb. fol. 88. E. 90. C.
[x] Ib. fol. 87. K.
[y] De bello Jud. l. 4. c. 8. §. 4.
[z] Nat. Hiſt. l. 5. c. 16.
[a] De loc. Heb. fol. 87. G.
[b] Travels, &c. p. 144.
[c] Ib. fol. 88. E. F.
[d] Theatrum Terræ Sanct. p, 14.
[e] Vid. Cambden's Britannia, p. 141.
[f] De Situ Orbis, l. 1. c. 8.
[g] Nat. Hiſt. l 2. c. 103.
[h] Obſervat. in Pompon. Mel. ut ſupra.
[i] Melpomene, ſive, l. 4. c. 181.
[k] De bello Jud. l. 5. c. 4. §. 2.
[l] Travels, p. 148.
[m] De loc. Heb. fol. 92. B.
[n] Paleſt. illuſtrat. tom. 1. p 353.

weſtward; which is generally ſuppoſed to be the mount *Moriah*: *which is at the end of the valley of the giants, northward*; the valley of *Rephaim*, as it is called 2 *Sam.* v. 18 and here. Mount *Moriah*, as it was to the weſt of the valley of *Hinnom*, it was to the north of the valley of *Rephaim*; which valley, as *Joſephus* [n] ſays, was not far from *Jeruſalem*, 20 furlongs from it. Some late travellers [o] tell us it lies in the way from *Jeruſalem* to *Bethlehem*, and is not above two hours ride from the former. From this account it appears, as *Jarchi* remarks, that *Jeruſalem* was not within the line, and was not in the border of *Judah*, but of *Benjamin*, which tribe lay to the north of *Judah*: it ſeems indeed to have been one part of it in the tribe of *Judah*, and the other in the tribe of *Benjamin*; though the *Jews* frequently ſay it did not belong to either tribe.

℣. 9. *And the border was drawn from the top of the hill*, &c.] Mount *Moriah*, and went round in a circuit, ſo *Jarchi* and *Kimchi*: *unto the fountain of the water of Nephtoah*; which lay at the bottom of it; which, according to the *Jewiſh* writers, is the ſame with the fountain of *Etam*, from whence a ſtream flowed to the dipping-room in the water-gate of the temple, where the high-prieſt for the firſt time dipped himſelf on the day of atonement [p]: *and went out to the cities of mount Ephron*; *Jerom* [q] ſpeaks of an *Ephron* in the tribe of *Judah*, which was a very large village in his time, and went by the name of *Ephræa*, and was 20 miles from *Ælia* or *Jeruſalem* to the north; and which *Euſebius* better places eight miles from it; and *Jarchi* obſerves, that the line went to the north-ſide, and the border enlarged to this place; near to this mountain were cities, and it is not improbable that one of them might have its name from it; but whether this, or what mountain is here meant, is uncertain: ſome have thought of *Ephraim*, with its towns mentioned in 2 *Chron.* xiii. 19. which ſeems to have been in the tribe of *Ephraim*; though *Reland* [r] places it in the tribe of *Benjamin*: *and the border was drawn to Baalah, which is Kirjath-jearim*; called *Kirjath-baal*, or the city of *Baal*, ℣. 60. where it is probable there was a temple of *Baal*; and when it came into the hands of the *Iſraelites*, they changed its name to *Kirjath-jearim*, or the city of the woods, becauſe of the great number of trees which grew about it; for which reaſon it might have been pitched upon by the heathens for their idolatrous ſervice; it was one of the cities of the *Gibeonites*, ch. ix. 17. and according to *Euſebius* and *Jerom* [s], it was nine or ten miles from *Jeruſalem*, as you go to *Lydda*; it is alſo called *Baalah* in 1 *Chron.* xiii. 6. and *Baale* of *Judah*, 2 *Sam.* vi. 2.

℣. 10. *And the border compaſſed from Baalah weſtward unto mount Seir*, &c.] Not that in *Idumea*, ſo famous for its being the ſeat of *Eſau*, which lay remote from hence, but a third of that name near *Kirjath-jearim*; and which *Adrichomius* [t] places on the borders of *Azotus* and *Aſcalon*; this compaſs is fetched from the north to the weſt: *and paſſed along unto the ſide of the mount Jearim, which is Cheſalon, on the north-ſide*; that is, on the north-ſide of the mount, which went by both thoſe names; and which *Jerom* [u] places on the borders of *Ælia* or *Jeruſalem*; but it ſeems to be at a diſtance from thence, and near to *Kirjath-jearim*, and had its name as that, from the multitude of trees that grew on it: *and went down to Beth-ſhemeſh*; there were ſeveral cities of this name; but this, according to *Jerom* [w], was a *Levite*'s city in the tribe of *Benjamin*, and in his day was ſhewn as you go from *Eleutheropolis* to *Nicopolis* or *Emmaus*, 10 miles to the eaſt; according to *Burchard* [x], it was five miles from *Kirjath-jearim* to the ſouth; and *Bunting* [y] places it four miles from *Jeruſalem* weſtward, taking it for a city in the tribe of *Judah*, *Joſh.* xxi. 16. ſee 1 *Sam.* vi. 12. *and paſſed on to Timnah*; which, in *Jerom*'s time, was a large village on the borders of *Lydda*, as you go to *Jeruſalem*, in the tribe of *Judah* or *Dan* [z]; it is placed in the tribe of *Judah*, ℣. 57. tho' thought to be afterwards given to *Dan*; here *Judah* ſheared his ſheep, *Gen.* xxxviii, 12. ſee the note there.

℣. 11. *And the border went out unto the ſide of Ekron northward*, &c.] Which was one of the principalities of the *Philiſtines*; and which, though it fell to the lot of *Judah*, ℣. 45. was not poſſeſſed by them: *and the border was drawn to Shicron, and paſſed along to mount Baalah*; of which places we have no account elſewhere: *and went unto Jabneel*; which *Maſius* makes no doubt was one of the *Jamnia's*, and particularly that which was a ſea-port; which *Strabo* ſays [a], was diſtant from *Azotus* and *Aſcalon*, about 200 furlongs, or 25 miles: *and the goings out of the border were at the ſea*; the *Mediterranean* ſea; here the northern border ended.

℣. 12. *And the weſt border was to the great ſea, and the coaſt* thereof, &c.] The weſtern border of the tribe of *Judah* went along by the *Mediterranean* ſea, which lay weſt to the land of *Canaan*; and this border reached from *Jabneel* to the river of *Egypt*, where the ſouthern border ended, ℣. 4. *this is the coaſt of the children of Judah round about according to their families*; but being too large, ſome part of it was afterwards given to *Simeon*, and ſome particular cities of it were given to *Dan* and *Benjamin*: it was bounded on the weſt by the tribes of *Simeon* and *Dan* towards the *Mediterranean* ſea, and by the tribe of *Benjamin* on the north, and by the wilderneſs of *Paran* on the ſouth, and by the dead ſea and *Jordan* on the eaſt.

℣. 13. *And unto Caleb the ſon of Jephunneh he gave a part among the children of Judah*, &c.] That is, *Joſhua* gave it to him. This account is inſerted before the cities in the lot of the tribe of *Judah* were enumerated, to ſhew what was to be excepted from them, and which had been given to *Caleb* previous to the lot: *according to the commandment of the Lord to Joſhua*; for as he had declared this to *Moſes*, *Deut.* i. 36. ſo it ſeems he alſo gave the ſame order to *Joſhua*, who, it is not improbable, might conſult the Lord about it when *Caleb* made his requeſt, ch. xiv. 12. even *the city of Arba the father of Anak, which* city is *Hebron*; ſee the note on ch. xiv. 15.

℣. 14. *And Caleb drove thence the three ſons of Anak*, &c.] Some think this was after the death of *Joſhua*, and is here inſerted by ſome other perſon divinely inſpired, and thoroughly acquainted with this fact, that the gift and the poſſeſſion of this place might appear in one view; but it rather ſeems to be done before: *Sheſhai, and Ahiman, and Talmai, the children of Anak*; the very ſame giants *Caleb* ſaw at *Hebron*, when he was ſent a ſpy into the land, *Numb.* xiii. 22. for theſe may as well be ſuppoſed to have lived to this time as himſelf, unleſs it can be thought that they were the ſons of thoſe men called by their fathers names; and tho' they were driven out when *Joſhua* took *Hebron*, yet while he was engaged in making other conqueſts, or however before he died, they regained the poſſeſſion of that city, and of the parts adjacent to it, from whence *Caleb*, with the help of his tribe, expelled them, conquered and ſlew them, *Judg.* i. 10.

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[n] Antiq. l. 7. c. 4. §. 1. & 12. 4.

[o] Egmont and Heyman's Travels, vol. 1. p. 370.

[p] T. Bab. Yoma, fol. 31. 1. & Gloſſ. in ib. & T. Bab. Zebachim, fol. 54. 2. Kimchi in loc.

[q] De loc. Heb. fol. 91. A.

[r] Paleſtin. illuſtrat. tom. 2. p. 765.

[s] Apud ib. tom. 1. p. 488.

[t] Theatrum Terræ Sanct. p. 24.

[u] De loc. Heb. fol. 90. F.

[w] Ib. fol. 89. H.

[x] Apud Maſium in loc.

[y] Travels, p. 124.

[z] De loc. Heb. fol. 95. C.

[a] Geograph. l. 16. p. 522.

℣. 15. *And he went up from thence to the inhabitants of Debir*, &c.] Having conquered *Hebron*, and got poſſeſſion of that, *Caleb* marched to *Debir*, a city not many miles from *Hebron*, and ſeems to have been in the country, and part of the land, which was given him; of which ſee the note on ch. x. 38. *and the name of Debir before* was *Kirjath-ſepher*; or *the city of books*; either a place of literature, a ſort of an academy, or where was a public library; the *Targum* calls it *Kirjath-arche*, or the city of the archives, in which were laid up the public records of the *Canaanites*; the ſame is called *Kirjath-ſannah* for the like reaſon, ℣. 49. ſee the note there.

℣. 16. *And Caleb ſaid, he that ſmiteth Kirjath-ſepher, and taketh it*, &c.] Which he ordered to be proclaimed through the army that was under his command; and which was done not ſo much on the account of the difficulty of taking the place, through the number of the inhabitants of it, and its fortifications, which it ſeems had fallen again into the hands of the *Canaanites*, ſince it was taken by *Joſhua*; nor through inactivity, diffidence and timorouſneſs in himſelf; but that others, who were officers, and men of valour under him, might gather ſome laurels as well as himſelf; and chiefly being under a divine impulſe, he ordered this declaration to be made, whereby his brother *Othniel*, who was to be a judge in *Iſrael*, might appear a great man, and fit for ſuch an office; and as an encouragement, he promiſes as follows: *to him will I give Achſah my daughter to wife*; and to be married into the family of the chief prince of the tribe of *Judah*, was a very great honour, as well as no doubt a very large dowry might be expected, and was given with her, and very probably the city of *Debir* was promiſed that ſhould be taken. This *Achſah* ſeems to be a daughter of *Caleb* by a concubine, 1 *Chron.* ii. 48, 49.

℣. 17. *And Othniel the ſon of Kenaz, the brother of Caleb, took it*, &c.] The relation of *Othniel* to *Caleb* is a little intricate, and, as it is underſtood, occaſions objections to the marriage of *Caleb*'s daughter to him; it ſeems at firſt ſight, that he was *Caleb*'s own brother, a younger brother, and ſo uncle to his daughter, and ſuch marriages were forbidden, *Lev.* xviii. 14. *Jarchi* thinks he was the brother of *Caleb* by his mother's ſide; *Kimchi*, both by father and mother's ſide; but not to obſerve, that beſides the word *brother* ſometimes ſignifies only a kinſman, or near relation, and not preciſely a brother; it is not *Othniel* that is called the brother of *Caleb*, but *Kenaz*, who was the father of *Othniel*; ſo that *Caleb* was *Othniel*'s uncle, and *Achſah* and *Othniel* were brother's children, or own couſins, between whom marriage was allowed of: *and he gave him Achſah his daughter to wife*; according to the tenor of his proclamation, and the promiſe he made.

℣. 18. *And it came to paſs as ſhe came* unto him, &c.] To her huſband, being conducted from her father's houſe to his, in order to conſummate the marriage, juſt as we may ſuppoſe when ſhe was got to her huſband's houſe, before ſhe lighted off the beaſt on which ſhe rode: *that ſhe moved him to aſk of her father a field*; or perſuaded him to make ſuch a requeſt to him, or that he would give her leave to make it; that is, *Achſah* put *Othniel* her eſpouſed huſband upon it, to entreat her father *Caleb*, or ſuffer her to uſe her intereſt with him to obtain a field of him, over and above, and ſomething better than what he had already given: *and ſhe lighted off* her *aſs*; ſhe leaped off, or threw herſelf from it; or bowing herſelf, ſhe fell off on her feet, as *Jarchi* interprets it, and in an humble manner made her obeiſance to her father; though *De Dieu*, from the uſe of the word in the *Ethiopic* language gives, a different ſenſe, as if ſhe continued on her aſs, and did not alight, waiting the ſucceſs of her huſband's requeſt; or that her father, taking notice of this, might aſk the reaſon of it, which would give her an opportunity of aſking the favour of him, which ſhe judged was a proper time of doing it; and there are ſome verſions which ſeem to countenance this ſenſe; the *Septuagint* verſion is, "ſhe cried from off the aſs;" and the *Vulgate Latin* verſion, "ſhe ſighed as ſhe ſat upon the aſs:" *and Caleb ſaid unto her, what wouldeſt thou?* what wouldeſt thou have? what is thy requeſt? for he perceived by the poſture ſhe put herſelf in, that ſhe had ſomething to ſay to him.

℣. 19. *Who anſwered, give me a bleſſing*, &c.] By which ſhe meant not a paternal benediction, or that he would wiſh and pray for a bleſſing on her; nor food, or a maintenance, as *Jarchi*, that her huſband would provide for her; but rather an inheritance or poſſeſſion, as the *Targum*; or a gift, as *Abendana*, a preſent, or ſomething over and above what he had already given her; or an addition to her portion, as *Kimchi*: the word is ſometimes uſed for a fiſh-pool, as well as a bleſſing, and ſo glances at what ſhe had in view, pools of water, or a well-watered land: *for thou haſt given me a ſouth land*; a dry land, as the *Jewiſh* writers [*] generally interpret this word, otherwiſe all the land belonging to the tribe of *Judah* was ſouth land, and *Caleb* could give her no other; but *Debir*, as *Hebron* was, was in the hill-country, was mountainous, and ſo dry, and wanted watering: *give me alſo ſprings of water*; ſhe means land in which there were ſprings of water; for unleſs ſhe was poſſeſſed of the land in which they were, ſhe would have no command of the ſprings, and ſo have little or no uſe of them: *and he gave her the upper ſprings, and the nether ſprings*; ſuch as were in the higher grounds, and ſuch as were in the lower ones, that ſhe might have a ſufficiency to water all her lands and fields; or as ſhe moved her huſband to aſk a field, and he put her on doing the ſame, *Caleb* gave her a field, in the upper part of which were ſprings, and alſo in the lower part; though he ſeems to have given more than ſhe requeſted.

℣. 20. *This is the inheritance of the tribe of the children of Judah, according to their families.*] The general deſcription of which is given in the preceding part of the chapter, as the particular cities belonging to it are enumerated in the following part; the account of the gift of *Hebron* to *Caleb*, and the taking of *Debir* by *Othniel*, with the requeſt of *Achſah*, and the grant of it, are inſerted be-

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[*] So Jarchi and Kimchi in loc. R. Sol. Urbin. Ohel Moed, fol. 34. 1.

between them, and ſtand as it were in a parentheſis.

℣. 21. *And the uttermoſt cities of the tribe of the children of Judah*, &c.] That is, thoſe cities which were the outward part of the tribe of *Judah*, the ſouthern border of it; for the midland cities are not in this part of the deſcription reckoned, which reaches from hence to the end of ℣. 32: *toward the coaſt of Edom ſouthward*; it begins about the dead ſea, and goes on in that part of the land of *Canaan* which bordered on *Idumea*, and ſo proceeds on weſtward towards *Gaza*, and the *Mediterranean* ſea: the cities in this part of the tribe were *Kabzeel*, called *Jekabzeel*, *Neh*. xi. 25. and was the native place of *Benaiah*, one of *David*'s mighty men, 2 *Sam*. xxiii. 20: *and Eder and Jagur*; of which we have no mention elſewhere.

℣. 22. *And Kinah, and Dimonah, and Adadah.*] The firſt of theſe we read of no where elſe; the ſecond is thought to be the ſame with *Dibon*, *Neb*. xi. 25. and *Jerom* [b] obſerves, that a place elſewhere was indifferently called in his time *Dibon* and *Dimon*; and the laſt of theſe is no where met with.

℣. 23. *And Kedeſh, and Hazor, and Ithnan.*] The firſt of theſe ſeems to be *Kadeſh-barnea*, which was to the ſouth of the land, and on the borders of *Edom*, from whence the ſpies were ſent; and *Hazor* is another city from that which is mentioned ch. xi. 1. and was in the tribe of *Naphtali*; and *Ithnan*, which *Jerom* [c] calls *Jedna*, was, according to him, ſix miles from *Eleutheropolis*, as you go to *Hebron*; the *Greek* verſion joins this and the former city together, and makes them one.

℣. 24. *Ziph, and Telem, and Bealoth.*] *Ziph* was of the tribe of *Judah* in the ſouth, on the borders of *Eleutheropolis*, as *Jerom* ſays [d], and was eight miles from *Hebron* to the eaſt; and in his time a village was ſhewn, where *David* was hid; but that *Ziph* ſeems to be in another part of this tribe near *Carmel*, and from whence a wilderneſs had its name; ſee ℣. 55. 1 *Sam*. xxiii. 14. and *Telem* is ſuppoſed to be the ſame with *Telaim*, 1 *Sam*. xv. 4. of *Bealoth* we read no where elſe.

℣. 25. *And Hazor, Hadattah, and Kerioth*, and *Hezron, which is Hazor.*] According to the *Targum*, two cities only are here meant, which reads, *and Hazor-hadattah, and Kerioth-hezron, which is Hazor*; and this reading ſeems to be right; there were three *Hazors* in this tribe, one in ℣. 23. and two more here, which are diſtinguiſhed, the firſt is called *Hazor-hadattah*, or new *Hazor*; of which *Jerom* ſays [e], there is a village at this day called *Aſor*, in the borders of *Aſcalon*, to the eaſt of it, which fell to the lot of the tribe of *Judah*: the ſcripture makes mention of it, calling it new *Aſor*, to diſtinguiſh it from the old; and *Kerioth hezron*, is the ſame with *Hezron*, ℣. 3. and had alſo the name of *Hezron*. From this place, *Judas Iſcariot* is thought to have his name, being *Iſh-ceriot*, a man of *Keriot*.

℣. 26. *Amam, and Shema, and Moladah*, &c.] Of *Amam* we read no where elſe. *Shema* is thought by ſome to be ſame with *Sheba*, though wrongly, given afterwards to the tribe of *Simeon*, as was alſo *Moladah*, mentioned with it, ch. xix. 2. it is alſo ſpoken of in 1 *Chron*. iv. 28. *Neb*. xi. 25. and ſeems to be the ſame with *Malathi* or *Malatis*, about 20 miles from *Hebron* [f].

℣. 27. *And Hazar-gaddah, and Heſhmon, and Beth-palet.*] The firſt of theſe, it is probable, is the ſame, *Jerom* [g] calls *Gadda* in the tribe of *Judah*, which was in his day a village in the extreme borders of *Doroma* to the eaſt, hanging over the dead ſea; *Heſhmon* is met with no where elſe; *Beth-palet* is in *Neh*. xi. 26. where it is called *Beth-phelet*.

℣. 28. *And Hazar-ſhual, and Beer-ſheba, and Bizjoth-jah*;] The firſt of theſe ſeems to have its name from an haunt of foxes here, and was given to the tribe of *Simeon*, ch. xix. 3. and is mentioned as here with *Beerſheba*, 1 *Chron*. iv. 28. *Neh*. xi. 27. which was a city well known in the extreme border of the land of *Canaan* ſouthward; hence the phraſe *from Dan to Beer-ſheba*, of which *Jerom* ſays, [h] *Berſabee* in the tribe of *Judah* or *Simeon*, is at this day a large village, 20 miles from *Hebron* to the ſouth, in which there is a *Roman* garriſon; and from hence the borders of the land of *Judea* begin, and go on to *Dan*, which is by *Paneas*; of the latter city no mention is made elſewhere.

℣. 29. *Baalah, and Iim, and Azem*;] *Baalah* and *Azem* were given to the tribe of *Simeon*, ch. xix. 3. for *Baalah* is the ſame with *Balah* there, as it is with *Bilha*, 1 *Chron*. iv. 29. though according to the *Jeruſalem Talmud* [i] it is the ſame with *Baalah*, given to the tribe of *Dan*. ch. xix. 44. and was one of thoſe places whoſe houſes were in *Judah* and their fields in *Dan*; and *Azem* is the ſame with *Ezem* there; of *Iim* we read no where elſe.

℣. 30. *And Eltolad, and Cheſil, and Hormah*;] The firſt of theſe is called *Tolad*, 1 *Chron*. iv. 29. and the next ſeems to be the ſame with *Bethul* and *Bethuel*, ch. xix. 4. 1 *Chron*. iv. 30. and here the *Greek* verſion calls it *Baithel*; and *Hormah* is the ſame with *Zephath*, *Judg*. i. 17. all theſe three cities were given to the tribe of *Simeon*, ch. xix. 4.

℣. 31. *And Ziglag, and Madmannah, and Sanſannah*;] *Ziglag* was alſo given to the tribe of *Simeon*, ch. xix. 5. it was in the hands of the king of *Gath*, in the times of *David*, who gave it to him; it bordered on the *Amalekites*, and is placed by *Jerom* [k] in *Daroma*, on the ſouth of the lot of *Judah* or *Simeon*. *Madmannah* according to the ſame writer [l] was in his time called *Menois*, a town near the city *Gaza*; of *Sanſannah* no mention is made elſewhere.

℣. 32. *And Lebaoth, and Shilhim, and Ain, and Rimmon*, &c.] Whether *Lebaoth* is the ſame with *Beth-lebaoth*, given to the tribe of *Simeon*, ch. xix. 6. is not certain; *Shilhim* is nowhere elſe ſpoken of. *Ain* ſeems to be the ſame with that in *Numb*. xxxiv. 11. ſee the note there; and *Rimmon* the place *Jerom* [m] calls *Eremmon*, which he ſays was a large village of the *Jews*, 16 miles from *Eleutheropolis* to the ſouth, in *Daroma*; this and the preceding are joined together as one, and called *En-rimmon*, *Neb*. xi. 29. It is probable they were near to each other, and in proceſs of time the buildings of each might increaſe, ſo as to meet and join each other: *all the cities* are 29, *with their villages*; but according to our verſion, and as we point them, they are 38; ſome make them 36, others 37; the *Jews* generally make 38 of them, as we do, and account for the difference of number thus; that 9 of theſe cities were given to the tribe of *Simeon*, ch. xix. and theſe being taken out of the 38, there remain 29; ſo *Jarchi* and *Kimchi* account for it; but as the number of the cities is uncertain, and this account is given before the ſeparation of the 9, and they are all reckoned together, this does not ſeem to be ſatisfactory; rather, as *Abarbinel* obſerves, the 29 of the places enumerated were cities, and the other were villages, unwalled towns, or not of ſo much note as the 29.

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[b] Comment. in Eſaiam, c. 15. 9.

[c] De loc. Heb. fol. 92. H.

[d] Ibid. fol. 95. G.

[e] Ibid. fol. 88. B.

[f] Vid. Reland. Paleſt. illuſtrat. tom. 2. p. 885, 886.

[g] Ut ſupra, fol. 92. B.

[h] Ibid. fol. 89. E. F.

[i] Hieroſ. Sanhedrin, fol. 18. 3.

[k] Ibid. fol. 94. I.

[l] Ibid. fol. 93. E.

[m] Ibid. fol. 91. C.

℣. 33. And *in the valley*, &c.] From hence to the end of ℣. 47. are enumerated the ſeveral cities belonging to the tribe of *Judah* which lay in the valley. *Jerom*[f] ſays, that now all the plain and champaign country near *Eleutheropolis*, which verges to the north and weſt, is called *Sephela*, or the valley: *Eſhtaol, Zoreah, and Aſhnah*; the two firſt of theſe ſeem to be given afterwards to the tribe of *Dan*, ch. xix. 41. between theſe two places *Samſon* was born and buried, *Judg*. xiii. 2, 25. and xvi. 31. they were both at the ſame diſtance from *Eleutheropolis*, according to *Jerom*; of *Eſhtaol* he ſays[g], it is ſhewed to this day 10 miles from *Eleutheropolis*, to the north, as you go to *Nicopolis* or *Emmaus*; and of *Zoreah*, which he calls *Saara*, he ſays[h] it is a village on the borders of *Eleutheropolis*, as you go to *Nicopolis*, about 10 miles of it in the tribe of *Dan* or *Judah*; as for *Aſhnah* no mention is made of it elſewhere; there was another place of the ſame name, but different from this, ℣. 43.

℣. 34. *And Zanoah and En-gannim, and Tappuah, and Enam*; the firſt of theſe *Jerom* ſays[i] is in the borders of *Eleutheropolis*, as you go to *Ælia*, (or *Jeruſalem*); there is at this day a village called *Zanua*; and *En-gannim*, which ſignifies a fountain of gardens, is now (according to the ſame writer[k]) a village near *Bethel*. *Tappuah* was a royal city, of which ſee ch. xii. 17. *Enaim* in the tribe of *Judah*, *Jerom* ſays[l] in his day was the village *Bethenim*, about the turpentine-tree, or oak of *Mamre*; but that ſeems to be the ſame with *Ain*, ℣. 32. of which he ſays the ſame under that word, and makes it to be two miles from the oak, and four from *Hebron*. *Maſius* thinks it is the ſame with *Enam*, near to *Timnath*, of which ſee the note on *Gen*. xxxviii. 14. it following *Tappuah* one would be tempted to think with *Jarchi* it was the ſame with *En-Tappuah*, but that that was on the borders of *Manaſſeh*, ch. xvii. 7. it has an ה prefixed to it, and may be read *that Enam*, as pointing out ſome known and remarkable place, though now unknown.

℣. 35. *Jarmuth, and Adullam, Sochoh, and Azekah*;] The two firſt of theſe were royal cities, of which ſee ch. x. 3. and xii. 15. *Jerom* ſays[m] there were two little villages in his day of the name of *Socho*, as you go to *Ælia*, (or *Jeruſalem*) from *Eleutheropolis*, in the ninth mile on the public way, one in the mountain, and the other in the plain, (the ſame with this) both of which were called *Socoth*: of this place was *Antigonus*, preſident of the *ſanhedrim*, and ſucceſſor of *Simeon* the juſt, called in the *Miſnah*[n] a man of *Socho*; of *Azekah*, ſee the note on ch. x. 10. It appears to be near to *Sochoh* from 1 *Sam*. xvii. 1. where the *Philiſtines* are ſaid to pitch their camp between them.

℣. 36. *And Sharaim, and Adithaim, and Gederah, and Gederothaim*, &c.] *Sharaim* ſeems to be the *Saara* of *Jerom*, which he deſcribes as a village on the borders of *Eleutheropolis*, to the north as you go to *Nicopolis*, (or *Emmaus*) about 10 miles from it in the tribe of *Dan* or *Judah*[o]; there was a place called *Beth-Shaaraim*, where the *Sanhedrim* ſometimes ſat[p], and where *R. Judah* was buried[q]. This ſeems to be the ſame with *Shaaraim* in 1 *Sam*. xvii. 52. and *Jerom* obſerves[r], under the word *Adithaim*, that there is a village called *Adia*, near *Gaza*, and another *Aditha*, near *Dioſpolis*, (or *Lydda*) to the eaſt, which ſeems to be the place here meant. *Gederah* ſeems to be the ſame he calls *Gaddera*, in the tribe of *Judah*[s], now, he ſays, called a village belonging to the country of *Ælia*, (or *Jeruſalem*) by the name of *Gadera*, about the turpentine tree. Of *Gederothaim* we no where elſe read; *Kimchi* thinks *Gederah* and *Gederothaim* were one city: 14 *cities with their villages*; but upon counting them, it will appear there are 15, which may be reduced to 14, if with *Kimchi* we take the two laſt to be but one, who in this way reconciles it; or with *Jarchi* make *Tappuah* and *Enam* to be one alſo, called *En-tappuah*, which is the way he takes to ſolve the difficulty; but perhaps the caſe is this, that one of the places in the account was not a city, but a village.

℣. 37. *Zenan, and Hadaſhah, and Migdal-gad*;] Here begins another liſt or catalogue of the cities in the valley or plain. *Zenan* perhaps is the ſame with *Zaanan*, *Mic*. i. 11. and *Hadaſhah* was ſo ſmall a city in *Judea* in the times of the *Miſnic* doctors, that they ſay[t] it had but fifty dwellings in it; and *Jerom* ſpeaks[u] of a place called *Adaſa*, in the tribe of *Judah*, in his times a village near *Guphna*; it ſhould be *Taphna*. Of *Migdal-gad* we no where elſe read; ſome think it had its name from ſome famous exploit done here by one of the tribe of *Gad*, who came over with *Joſhua* to aſſiſt in the war, as the ſtone of *Bohan* the *Reubenite*, ℣. 6.

℣. 38. *And Dilean, and Mizpeh, and Joktheel*;] Of the firſt and laſt of theſe nothing is to be ſaid; *Mizpeh*, of which name there were cities in other tribes; this in the tribe of *Judah* was in the times of *Jerom*[w] called *Mapha*, on the borders of *Eleutheropolis* to the ſouth, as you go to *Ælia*, or *Jeruſalem*.

℣. 39. *Lachiſh, and Bozkath, and Eglon*;] *Lachiſh* and *Eglon* were royal cities, of which ſee ch. x. 3. the other city is called *Boſcath*, of which place was the mother of king *Joſiah*, 2 *Kings* xxi. 1. ſome take it to be the ſame with *Baſcana*, 1 *Maccab*. xiii. 23.

℣. 40. *And Cabbon, and Lahmam, and Kithliſh*;] Cities of which we can give no account, not being mentioned elſewhere.

℣. 41. *And Gederoth, Beth-dagon, and Naamah, and Makkedah*, &c.] *Gederoth* is reckoned among the cities of the low country, and ſouth of *Judah*, 2 *Chron*. xxviii. 18. *Beth-dagon*, in it very probably was a temple of *Dagon*, which was a principal deity of the *Philiſtines*, 1 *Sam*. v. 2. *Jerom* ſays[x] in his time was ſhewn a large village called *Capher-Dagon*, between *Dioſpolis* and *Jamnia*; of *Naamah*, the ſame writer ſays nothing only that it was a city of the tribe of *Judah*; of *Makkedah*, ſee ch. x. 10. it was a royal city, ch. xii. 16. *Sixteen cities with their villages*; and is the exact number of them, as before enumerated.

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[f] Ibid. fol. 94. M.
[g] Ibid. fol. 91. C.
[h] Ibid. fol. 94. I.
[i] Ibid. fol. 95. G.
[k] Ibid. fol. 91. E.
[l] Ibid.
[m] Ibid. fol. 94. I.
[n] Pirke Abot, c. 1. §. 3.
[o] Ut ſupra.
[p] T. Bab. Roſhhaſhanah, fol. 31. 2.
[q] Gloſſ. in T. Bab. Sanhedrin, fol. 47. 1.
[r] Ut ſupra, fol. 88. F.
[s] Ibid. fol. 92. B.
[t] Miſn. Eruvim, c. 5. §. 6.
[u] De loc. Heb. fol. 88. F.
[w] Ibid. fol. 93. D.
[x] Ib. fol. 89. F.

℣. 42. *Lebnah, and Ether, and Aſhan* ;] Here begins another diviſion or liſt of the cities of *Judah*, in the valley or plain. *Lebnah* is the ſame with *Libnah*, a royal city ; ſee ch. x. 29. and xii. 15. *Ether* was given to the tribe of *Simeon*, ch. xix. 7. and under *Ether* of the lot of *Simeon*. *Jerom* writes [y], there is now a very large village called *Jethira*, in interior *Daroma*, near *Malatha*, 20 miles from *Eleutheropolis*. *Aſhan* alſo was given to the tribe of *Simeon*, ch. xix. 7. and the above writer relates [z], that there was in his times a village called *Beth-Aſan*, belonging to *Ælia*, or *Jeruſalem*, 15 miles from it.

℣. 43. *And Jiphta, and Aſhnah, and Nezib* ;] *Jiphta* is no where elſe mentioned ; there was another *Aſhnah* of this tribe, and which was in the vale alſo, met with already in ℣. 33. *Nezib* was in *Jerom*'s [a] times called *Naſib*, 7 miles from *Eleutheropolis*, as you go to *Hebron*.

℣. 44. *And Keilah, and Achzib, and Mareſhah*, &c.] The firſt of theſe is a well known city, which *David* ſaved from the hands of the *Philiſtines*, 1 *Sam*. xxiii. 1, &c. In *Jerom*'s time, it was a little village to the eaſt of *Eleutheropolis*, about 8 miles from it, as you go to *Hebron* ; in which was ſhewn the ſepulchre of the prophet *Habakkuk* [b]. *Achzib* is ſaid to be on the borders of *Aſher*, ch. xix. 29. is ſuppoſed the ſame with *Cezib*, *Gen*. xxxviii. 5. and the *Ecdippa* of *Joſephus* and others, and now called *Zib* ; ſee the note on *Mic*. i. 14. Of *Mareſhah Jerom* ſays [c], only the ruins of it were to be ſeen two miles from *Eleutheropolis* : *nine cities with their villages* ; which is juſt their number.

℣. 45. *Ekron, with her towns and her villages* ;] One of the five principalities of the *Philiſtines*, which with two more next mentioned, though they fell to the lot of the tribe of *Judah*, were never poſſeſſed by them ; for which reaſon perhaps *Gath* and *Aſcalon* are not mentioned, and theſe are put for the reſt ; ſee ch. xiii. 3.

℣. 46. *From Ekron even unto the ſea*, &c.] The *Mediterranean* ſea, or the weſt, as the *Targum* : *all that lay near Aſhdod, with their villages* ; this is the *Azotus* of the new teſtament, another of the principalities of the *Philiſtines*, of which and *Ekron* ſee the notes on *Amos* i. 8. and *Zeph*. ii. 4.

℣. 47. *Aſhdod with her towns aud her villages, Gaza with her towns and her villages*, &c.] *Gaza* was another of the principalities of the *Philiſtines*, of which ſee the notes on *Amos* i. 7. *Zeph*. ii. 4. *Acts* viii. 26. theſe with the two other principalities not mentioned, *Gath* and *Aſcalon*, were in the weſtern border of the tribe of *Judah*, which reached from *Ekron* the firſt that is mentioned, *unto the river of Egypt* ; of which ſee ℣. 4. *and the great ſea, and the border thereof* ; the *Mediterranean* ſea, called ſo in compariſon of the leſſer ſeas in *Judea*, the ſalt ſea, and the ſea of *Tiberias* ; whoſe border was its ſhore, and the cities upon it, and not the iſles in the ſea, as *Jarchi*.

℣. 48. *And in the mountains*, &c.] The hill-country of *Judea*, as it is called *Luke* i. 39, 65. in which were the following cities : *Shamir and Jattir, and Sochoh* ; the *Alexandrian* copy of the *Greek* verſion reads *Sophir* as the name of the firſt of theſe cities ; and *Jerom* ſays [d], there was a village of this name in the mountainous parts, ſituated between *Eleutheropolis* and *Aſcalon* in the tribe of *Judah* ; ſee *Mic*. i. 11. *Jattir* the ſame writer calls *Jether*, in the tribe of *Judah* ; and ſays [e] there was in his time a very large village called *Jethira*, 20 miles from *Eleutheropolis*, the inhabitants of which were then all *Chriſtians* : it was ſituated in interior *Daroma*, near *Malatha* ; and *Sochoh* is different from *Sochoh* in ℣. 35. that was in the plain, this in the mountain ; ſee the note there.

℣. 49. *And Dannah and Kirjath-ſannah, which is Debir* ;] *Dannah* is not mentioned elſewhere, and *Kirjath-ſannah* had three names, this and *Debir*, and *Kirjath-ſepher*, ℣. 15. ſee the note there ; all which are of much the ſame ſignification ; for *Sanna* with the *Arabs* [f], and ſo with the *Phœnicians*, ſignifies law, doctrine, and manner of life ; and with the *Mahometans* the ſecondary law to the *Koran*, and anſwers to the *Jewiſh Miſnah* ; and the *Greek* verſion interprets this name *the city of letters*. *Jerom* [g] calls it *Daenna*, and ſeems to confound it with *Dannah*.

℣. 50. *And Anab and Aſhtemoth and Anim* ;] Of *Anab* ſee the note on ch. xi. 21. *Aſhtemoth* is what *Jerom* calls [h] *Aſtemech*, a village in the tribe of *Judah*, and belongs to the *Jews* in *Daroma*, and is to the north of a place called *Anem*, perhaps the ſame with *Anim* here, which he ſays is the village *Anea*, near another of the ſame name ; which he places to the ſouth of *Hebron*, as he does this to the eaſt, the inhabitants of which in his time were all *Chriſtians*.

℣. 51. *And Goſhen, and Holon, and Giloh*, &c.] Of *Goſhen* in the land of *Canaan*, ſee the note on ch. x. 41. of *Holon* there is no other mention ; *Giloh* was the city of *Ahitophel*, 2 *Sam*. xv. 12. *eleven cities with their villages* ; the number agrees ; this is the firſt diviſion of cities in the mountains ; a ſecond follows.

℣. 52. *Arab, and Dumah, and Eſhean* ;] *Arab* is the ſame *Jerom* [i] calls *Ereb*, and was in his time a village in the ſouth, and was called *Heromith* ; and *Duma*, *Jerom* ſays [k], was a large village in the ſouth, alſo on the borders of *Eleutheropolis*, ſeventeen miles from it ; of *Eſhean* we have no account.

℣. 53. *And Janum, and Beth tappuah, and Aphekah* ;] Under the word *Janum*, *Jerom* writes [l], there is a village called *Janua*, three miles from *Legion* to the ſouth, but ſeems not to be what is written ; *Beth-tappuah* is by him called *Bethaphu* [m], and ſaid to be a village in the tribe of *Judah*, 14 miles beyond *Raphia*, as you go to *Egypt*, which is the border of *Paleſtine* ; and he ſpeaks [n] of a large caſtle in his time called *Apheca*, near the town of *Paleſtine* ; there were ſeveral places of the name of *Aphek* ; ſee the notes on ch. xii. 18. and xiii. 4. As for *Beth-tappuah*, it ſeems to be a place which was dedicated to a deity to which apples were ſacred, in memory of the apple by which mankind was ſeduced ; there was in after-times a goddeſs called *Pomona* from hence.

℣. 54. *And Humtah, and Kirjath-Arba, which is Hebron and Zior*, &c.] Of *Humtah* we no where elſe read ; of *Kirjath-Arba* frequently ; ſee the note on ch. xiv. 15. *Jerom* ſays [o], that in his time there was a village ſhewn by the name of *Sihor*, between *Ælia* (or *Jeruſalem*) and *Eleutheropolis*, in the tribe of *Judah* : 9 *cities with their villages* ;

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[y] De loc. Heb. fol. 91. C. & 92. I.
[z] Ib. fol. 88. G.
[a] Ib. fol. 93. I.
[b] Ibid. fol. 90. A.
[c] Ibid. fol. 93. E.
[d] Ibid. fol. 94. I.
[e] Ibid. fol. 92. I.
[f] سنة mos vivendi, lex, Golius, col. 1221. Caſtell. col. 2567. Vid. Bochart. Canaan, l. 2. c. 17. col. 771.
[g] De loc. Heb. fol. 90. I.
[h] Ibid. fol. 88. G.
[i] Ibid. fol. 91. B.
[k] Ibid. fol. 90. K.
[l] Ibid. fol. 92. I.
[m] Ibid. fol. 89. F.
[n] Ibid. fol. 88. D.
[o] Ibid. fol. 94. H.

which is exactly their number, as expreſſed; here ends the ſecond diviſion, or liſt of the cities in the hill-country of *Judea*; a third follows.

℣. 55. *Maon, Carmel, and Ziph, and Juttah*;] *Maon* was the dwelling-place of *Nabal* the *Carmelite*, whoſe poſſeſſions were in *Carmel*, and were not far from one another, 1 *Sam*. xxv. 2. It gave name to a wilderneſs near where *David* hid himſelf from *Saul*, 1 *Sam*. xxiii. 25. *Jerom* [p] places it to the eaſt of *Daroma*, who alſo informs [q] us, that there was in his time a village that went by the name of *Carmelia*, 10 miles from *Hebron* towards the eaſt, and where was a *Roman* garriſon. *Ziph*, according to the ſame writer [r], was eight miles from *Hebron* to the eaſt; and there was a village ſhewn in his time where *David* was hid; this gave name to a wilderneſs alſo, 1 *Sam*. xxiii. 14. *Juttah*, which *Jerom* calls [s] *Jeſhan*, was in his time a large village of the *Jews*, eighteen miles from *Eleutheropolis*, to the ſouthern part in *Daroma*. *Reland* [t] conjectures, that this was the native place of *John* the *Baptiſt*; and that inſtead of a city of *Judah*, it ſhould be read the city *Juta*, *Luke* i. 39.

℣. 56. *And Jezreel, and Jokdeam, and Zanoah*;] This *Jezreel* in the tribe of *Judah* is different from that which was once a royal ſeat of ſome of the kings of *Iſrael*, and from whence the famous valley of *Jezreel* or *Eſdraelon* had its name: of this we have no other account elſewhere, nor of *Jokdeam*; and this *Zanoah* is a diſtinct place from the city of the ſame name in the valley, ℣. 34.

℣. 57. *Cain, Gibeah, and Timnah*, &c.] *Cain*, or *Hakain*, *that Cain*, we no where elſe read of; whether the name was given it by the old *Canaanites*, in memory of *Cain*, the ſon of *Adam*, is not certain: there were other places that went by the name of *Gibeah*; there was a *Gibeah* in *Benjamin*, and another in the ſame tribe called *Gibeah* of *Saul*, to diſtinguiſh it from that; but this was in the tribe of *Judah*. *Maſius* conjectures it is the ſame with that in 1 *Sam*. xxiii. 19. which was near *Ziph*; and not amiſs. *Jerom* [u] makes mention of *Gababa* and *Gabatha*, little villages to the eaſt of *Daroma*; and of another *Gabatha*, near *Bethlehem*, in the tribe of *Judah*; but whether either of theſe are meant, it is doubtful; of *Timnah*, ſee the note on ℣. 10. *ten cities with their villages*; the number agrees with the names of them.

℣. 58. *Halbul, Beth-zur, and Gedor*;] Here begins a fourth diviſion, or liſt, of the cities in the mountains. *Halbul Jerom* calls *Ebul*, and ſays [w], there was in his time in the country belonging to *Ælia*, (or *Jeruſalem*) a village by the name of *Abula*, near *Hebron*; and *Beth-zur*, he ſays [x], was then called *Beth ſeron*, a village as you go from *Ælia* to *Hebron*, in the 20th mile, near which was a fountain at the bottom of a mount, where it is ſaid the eunuch was baptized by *Philip*: he makes mention of another village called *Bethſur* in the tribe of *Judah*, a mile from *Eleutheropolis*. In 2 *Maccab*. xi. 5. it is ſaid to be but five furlongs from *Jeruſalem*, but it muſt have been at a greater diſtance; of *Gedor*, ſee the note on ch. xii. 13.

℣. 59. *And Maarath, and Beth-anoth, and Eltekon*, &c.] Of theſe cities we have no account elſewhere; only mention is made of *Eltekeh*, in the tribe of *Dan*, ch. xix. 44. *ſix cities with their villages*; theſe were all in the mountainous part of *Judea*, as were the two following.

℣. 60. *Kirjath-Baal, (which is, Kirjath-jearim) and Rabbah*, &c.] Of *Kirjath-Baal*, and its ſeveral names, ſee the note on ℣. 9. of *Rabbah* we no where elſe read; for this is a very different city from the *Rabbah* of the children of *Ammon*, 2 *Sam*. xii. 26. *two cities with their villages*; why theſe are reckoned by themſelves, is not certain.

℣. 61. *In the wilderneſs*, &c.] The wilderneſs of *Judea*, which was not a deſert and uninhabited place, but had many cities and villages in it, particularly thoſe that follow: *Beth-arabah*, *Middin*, *and Secacah*; the firſt of theſe ſeems to be in the borders of *Judah* and *Benjamin*, and ſo is aſcribed to both; ſee ℣. 6. and ch. xviii. 22. Of the two laſt we read no where elſe, only in *Judg*. v. 10. what we tranſlate *ye that ſit in judgment*, *Kimchi* interprets, *ye that dwell by Middin*, and ſays it is the name of a place in *Joſhua*, and mentions this paſſage.

℣. 62. *And Nibſhan, and the city of Salt, and Engedi*, &c.] Of *Nibſhan* no mention is made elſewhere; ſome take *the city of Salt* to be *Zoar*, ſo called becauſe near the ſalt ſea, or where *Lot*'s wife was turned into a pillar of ſalt, *Gen*. xix. 22, 26. but rather this city might be ſo called, becauſe ſalt was made here. *Engedi* or *Engaddi* is a well-known place, near the ſalt-ſea; ſee *Ezek*. xlvii. 10. and the note there. *Jerom* ſays [y], there was a very large village of *Jews* in his time called *Engaddi*, near the dead ſea, from whence comes the opobalſam; the ſame place is called *Hazazon-Tamar*, from the palm-trees which grew there, 2 *Chron*. xx. 2. It was famous for vineyards alſo, *Cant*. i. 14. it lay, according to *Joſephus* [z], 300 furlongs from *Jeruſalem*: *ſix cities with their villages*; the ſum total agrees with the particulars.

℣. 63. *As for the Jebuſites, the inhabitants of Jeruſalem*, &c.] From whom the city was called *Jebus*, *Judg*. xix. 10. The *Jews* ſay, that theſe *Jebuſites* were not thoſe of the ſeven nations; but there was a man whoſe name was *Jebus*, and he was of the *Philiſtines*, of the ſeed of *Abimelech*, and the place was called by his name *Jebus*; and the men of that family that dwelt at *Jeruſalem*, their names were called *Jebuſites*, having their deſcent from him; ſo *Araunah*, the *Jebuſite*, was king of that place; and the fort of that place was *Zion*, which was at *Jeruſalem*: ſo *Kimchi* relates from their *Rabbins*, and with whom *Jarchi* agrees, but without any foundation; there is no doubt to be made of it, that theſe *Jebuſites* were *Canaanites*: *the children of Judah could not drive them out*; according to the above *Jewiſh* writers they could have done it, but it was not fit and proper they ſhould, becauſe of the oath of *Abraham* to *Abimelech*, from whom they ſuppoſe theſe *Jebuſites* ſprung: but the caſe was this; though *Joſhua* ſlew the king of this place, and took his land with the reſt, ch. x. 1, 23, 26, 42. and though the men of *Judah* retook it after his death, it having been got into the hands of the *Jebuſites* again, *Judg*. i. 8. yet either the fort of *Zion* was never taken by either of them, or if taken, the *Jebuſites* got poſſeſſion of it again, and held it until the times of *David*; ſee 2 *Sam*. v. 6—9. *but the Jebuſites dwelt with the children of Judah at Jeruſalem unto this day*; the one in the fort of *Zion*, and the other in the city of *Jeruſalem*,

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[p] Ibid. fol. 93. E.

[q] Ibid. fol. 92. C.

[r] Ibid. fol. 95. G.

[s] Ibid fol. 92. I.

[t] Palæſt. Illuſtrat. Tom. 2. p. 870.

[u] Ut ſupra, fol. 92. C.

[w] De loc. Heb. fol. 91. B.

[x] Ib. fol. 89. G.

[y] Ibid. fol. 91. B.

[z] Antiqu. l. 9. c. 1. §. 2.

ruſalem, properly ſo called, and thus they continued unto the writing of this book; by which it ſhould ſeem, that the *Jebuſites* were not diſpoſſeſſed of their fort, or a part of the city by *Joſhua*; or this might be added and inſerted by ſome inſpired man afterwards; or however it muſt be done before the times of *David:* and from the whole it appears, that the city of *Jeruſalem*, at leaſt a part of it, belonged to the tribe of *Judah*, as another part did to that of *Benjamin*, to which it is aſcribed, ch. xviii. 28. ſee *Judg.* i. 21.

CHAP. XVI.

THIS chapter gives us an account of the lot of the children of *Joſeph, Ephraim*, and the half tribe of *Manaſſeh*, one half having ſettled on the other ſide *Jordan*; and firſt the borders of the whole lot in general are given, ℣. 1—4. and then the borders of the tribe of *Ephraim* in particular, ℣. 4—8. and it is obſerved, that this tribe had beſides ſeparate cities among the children of *Manaſſeh*, and that there were ſome *Canaanites*, particularly in *Gezer*, not driven out by the *Ephraimites*, ℣. 9, 10.

℣. 1. *And the lot of the children of Joſeph fell*, &c.] Or, *went out* [a]; of the pot or urn, this being the next lot that was drawn to that of *Judah*, the government being *Judah*'s, and the birthright *Joſeph*'s, 1 *Chron.* v. 2. and by his children are here meant the tribe of *Ephraim*, and the tribe of *Manaſſeh:* or the line and border according to the lot went forth *from Jordan by Jericho unto the water of Jericho on the eaſt*; by which it appears, that this was the ſouthern border of the lot; for the tribe of *Benjamin*, in which *Jericho* was, lay between *Judah* and *Ephraim*, and the border began at *Jordan*, where it flowed near *Jericho*, and proceeded to a water which belonged to that city, and is generally thought to be the waters *Eliſha* healed, 2 *Kings* ii. 19—22. *to the wilderneſs* that *goeth up throughout mount Bethel*; this was the wilderneſs of *Bethaven*, ch. xviii. 12. *Jarchi* interprets it of the border that went up through mount *Bethel*; which is true, and ſo might the wilderneſs alſo, for which the *Targum* is expreſs; mention is made of a mountain on the eaſt of *Bethel, Gen.* xii. 8.

℣. 2. *And goeth out from Bethel to Luz*, &c.] For though theſe two places in time became one, yet they were originally diſtinct. *Bethel*, at which *Jacob* ſtopt, and who gave it its name, was a field adjacent to the city of *Luz, Gen.* xxviii. 11, 19. and therefore with propriety may be, as they here are diſtinguiſhed: *and paſſeth along unto the borders of Archi to Ataroth*; or to *Archi-ataroth*; theſe two words being the name of one and the ſame place, and to be joined as they are in the *Greek* verſion, and others; and is the ſame with *Ataroth-addar*, ℣. 5. and ch. xviii. 13. *Ataroth* was its proper name, but it had theſe additional epithets to diſtinguiſh it from another *Ataroth*; ſee ℣. 7. *Jerom* [b] makes mention of *Atharoth* by *Ramma*, in the tribe of *Joſeph*, and of another in the tribe of *Ephraim*, now a village at the north of *Sebaſte*, or *Samaria*, 4 miles from it, called *Atharus*; the former is here meant.

℣. 3. *And goeth down weſtward to the coaſt of Japhleti*, &c.] This place is now unknown, though no doubt well known to the ſons of *Joſeph*, when this lot fell to them, and its border was deſcribed: *unto the coaſt of Beth-horon the nether*; ſo called to diſtinguiſh it from *Bethoran* the upper, ℣. 5. this was about 12 miles from *Jeruſalem*; ſee the note on ch. x. 10. *and to Gezer*; which was about a day's journey from *Bethoron*, as appears from 1 *Maccab.* vii. 39, 40, 45. *Jerom* [c] ſays in his time it was a village called *Gazara*, 4 miles from *Nicopolis*, or *Emmaus*. It is the ſame with *Gadara*, as it is ſometimes called by *Joſephus*, who ſays [d], the tribe of *Ephraim* took in the land from the river *Jordan* to *Gadara*; this was a royal city; ſee ch. x. 33. *and the outgoings thereof are at the ſea*; the *Mediterranean* ſea.

℣. 4. *So the children of Joſeph, Manaſſeh and Ephraim, took their inheritance.*] As it fell to them by the lot; by *Manaſſeh* is meant the half tribe of *Manaſſeh*, one half of that tribe having been ſettled by *Moſes* on the other ſide *Jordan*; and next follows an account of the borders of the inheritance of *Ephraim* in particular, as that of the half tribe of *Manaſſeh* is given in the next chapter.

℣. 5. *And the border of the children of Ephraim, according to their families, was* thus, &c.] Or what follows is the deſcription of it: *even the border of their inheritance on the eaſt ſide, was Ataroth-addar unto Bethoron the upper*; the firſt was on the ſouth of the inheritance, and the latter on the north, as *Maſius* has placed them; who has given us a type of this deſcription, by which it appears that this lot is here deſcribed in its breadth from ſouth to north.

℣. 6. *And the border went out towards the ſea*, &c.] The *Mediterranean* ſea: *to Michmethah on the north-ſide*; of the border, the ſame on which *Bethoron* was, from whence the border proceeded on to this place, of which we have no other account but in ch. xvii. 7. by which it appears to have been near *Shechem*, and in ſight of it: *and the border went about eaſtward unto Taanath-ſhiloh*; this ſeems to be the ſame *Jerom* [e] calls *Thenath* in the tribe of *Joſeph*; and who obſerves there was in his day a village of this name ten miles from *Neapolis* (or *Shechem*) to the eaſt, as you go down to *Jordan: and paſſed by it on the eaſt to Janohah*; which the above writer [f] wrongly calls *Janon*, and ſays, that in his time a village of this name was ſhewn in the country of *Acrabatena*, twelve miles to the eaſt from *Neapolis* or *Shechem*; the border paſſed by *Taanath* on the eaſt of it, and went on to this place.

℣. 7. *And it went down from Janohah to Ataroth, and to Naarath*, &c.] This is different from *Ataroth* before mentioned; there were ſeveral places of this name, as before obſerved; this ſeems to be that which *Jerom* places four miles from *Sebaſte* or *Samaria*, ſee the note on ℣. 2. the ſame writer [g] ſays, that *Naarath* was in his time called *Naorath*, a village of the *Jews*, five miles from *Jericho*; and is the village *Joſephus* [h] calls *Neara*, where was a water, half of which *Archelaus* turned, and led to the field planted with palm-trees, near *Jericho*; and, according to the *Jewiſh* writers [i], there was

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[a] ויצא & egreſſa eſt, Pagninus, Montanus; exivit, Piſcator.

[b] De loc. Heb. fol. 88. G.

[c] Ibid. fol. 92 A.

[d] Antiqu. l. 5. c. 1. §. 22.

[e] De loc. Heb. fol. 95. C.

[f] Ibid. fol. 92. I.

[g] Ibid. fol. 93. I.

[h] Antiqu. l. 17. c. 15. §. 1.

[i] Vajikra Rabba, §. 23. fol. 164. 3. Shirhaſhirim Rabba, fol. 9. 3. Echa Rabbati, fol 50. 4.

a place called *Noaran* near to *Jericho*, which ſeems to be this: *and came to Jericho*; where it ended this way, which was eaſtward.

℣. 8. *The border went out from Tappuah, weſtward*, &c.] Which was different from the *Tappuah* in the tribe of *Judah*; this was in the tribe of *Ephraim* on the border of *Manaſſeh*, ch. xvii. 8. *unto the river Kanah*; ſuppoſed by ſome to be the brook *Cherith*, by which *Elijah* hid himſelf, 1 *Kings* xvii. 3, 5. though objected to by others; it ſeems to have had its name from the reeds which grew in it, or on the banks of it: *and the goings out thereof were at the ſea*; if the river *Kanah* was the brook *Cherith*, this muſt be the dead or ſalt ſea; but that is never called *the ſea*, rather the *Mediterranean* ſea is meant, and conſequently *Kanah* could not be *Cherith*, which was at too great a diſtance from this ſea: *this is the inheritance of the tribe of the children of Ephraim by their families*; that is, this is the deſcription of the border of it; for the cities within are not mentioned, and the deſcriptions in general are very obſcure.

℣. 9. *And the ſeparate cities for the children of Ephraim*, &c.] The tribe of *Ephraim*, being much larger than the half tribe of *Manaſſeh*, beſides the lot that fell to it, deſcribed before by its boundaries, had ſeveral particular and diſtinct cities given to it: which were *among the inheritance of the children of Manaſſeh*; ſome that were upon the borders of *Ephraim*, and within the territory of *Manaſſeh*, and it may be where it jetted out in a nook or corner, ſee ch. xvii. 8, 9. *all the cities with their villages*; not the ſeparate cities only, but the little towns adjacent to them.

℣. 10. *And they drave not out the Canaanites which dwelt in Gezer*, &c.] Which was the border of their tribe length-way, and was near the ſea, ℣. 3. in this they did not obey the command of God, and either they did not drive them out, becauſe they could not, God not delivering them up into their hands, becauſe of their ſins; or thro' their ſlothfulneſs, or it may be through covetouſneſs, being willing to make ſome advantage to themſelves by them, being a trading people, which ſeems to be intended in the next clauſe: *but the Canaanites dwelt among the Ephraimites unto this day*; which *Joſhua*, the writer of this book, might truly ſay, and be no objection to it, ſince the ſame is obſerved after his death, *Judg*. i. 29. and indeed they continued to dwell there until the times of *Solomon*, when it was taken by *Pharaoh* king of *Egypt*, and given as a preſent to his daughter, the wife of *Solomon*, 1 *Kings* ix. 15—17. and though this clauſe does not furniſh out an argument againſt the writing of this book by *Joſhua*, yet from the inſtance given, it appears it muſt have been written before the times of *Solomon*, and ſo not by *Ezra*, as ſome: *and ſerve under tribute*; ſo that they were under their power, and therefore could have driven them out, or ſlain them, as by the command of God they ſhould; but they ſpared them for the ſake of the tribute they received from them, which ſeems to agree with the character of the *Ephraimites*, *Hoſ*. xii. 8.

CHAP. XVII.

THIS chapter gives an account of the lot that fell to the half tribe of *Manaſſeh*, to the male-children of *Manaſſeh*, and to the daughters of *Zelophehad*, ℣. 1—6. and deſcribes the coaſt of that lot, ℣. 7—13. and relates the requeſt of the ſons of *Joſeph*, to have their lot enlarged, which was granted, ℣. 14—18.

℣. 1. *There was alſo a lot for the tribe of Manaſſeh*, &c.] As well as for the tribe of *Ephraim*: *for he* was *the firſt-born of Joſeph*; and therefore ought to have his part and ſhare in the lot of the children of *Joſeph*, though *Ephraim* was preferred before him in the bleſſing of *Jacob*. Some think this is given as a reaſon why he had a double portion, one on the other ſide *Jordan*, and another in the land of *Canaan*: to wit, *for Machir the firſt-born of Manaſſeh the father of Gilead*; who was the only ſon of *Manaſſeh*, and ſo through him, and by his ſon *Gilead*, the whole tribe ſprung from that patriarch: *and becauſe he was a man of war, therefore he had Gilead and Baſhan*; which were given to his poſterity by *Moſes*, and lay on the other ſide *Jordan*, ſee *Deut*. iii. 13, 15. This *Machir* very likely had ſhewn his warlike diſpoſition and courage in *Egypt*, and had fought under the kings there againſt the common enemy of that country; for it is highly probable he was dead before the children of *Iſrael* came out from thence, but the ſame warlike ſpirit continued in his poſterity; they had their part aſſigned them on the other ſide *Jordan*, to defend that country, whilſt the tribes of *Reuben* and *Gad* attended to the care of their flocks and herds.

℣. 2. *There was alſo* a lot *for the reſt of the children of Manaſſeh by their families*, &c.] For ſuch that had no part in *Gilead* and *Baſhan* on the other ſide *Jordan*, even for the other half tribe, whoſe families are particularly mentioned, as follows: *for the children of Abiezer*; who is called *Jeezer* in *Numb*. xxvi. 30. and was a ſon of *Gilead*, the ſon of *Machir*, as the reſt that follow were: *and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida*; hence the families of the *Jeezerites*, *Helekites*, *Aſrielites*, *Shechemites*, *Hepherites*, and *Shemidaites*, mentioned in *Numb*. xxvi. 30—32. and for which families was the lot here ſpoken of: *theſe* were *the male-children of Manaſſeh the ſon of Joſeph by their families*; which is obſerved for the ſake of, and to lead unto what follows, otherwiſe in common none but males inherited; but the following is an excepted and remarkable caſe.

℣. 3. *But Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of Machir, the ſon of Manaſſeh, had no ſons, but daughters*, &c.] The deſcent of this man is particularly given, to ſhew the truth and reality of it, upon which his daughters made their requeſt, and that granted and now claimed: *and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah*; by the ſame names, and in the ſame order they are called in *Numb*. xxvi. 33. and xxvii. 1. the order is a little different in ch. xxxvi. 11.

℣. 4. *And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes*, &c.] The ten princes, who with *Eleazar* and *Joſhua*, were appointed to divide the land, *Numb*. xxxiv. 17—29. and were now met together for that purpoſe, ch. xiv. 1. *ſaying, the Lord commanded Moſes to give us an inheritance* *among our brethren*; thoſe of the ſame tribe with them; for upon their application to *Moſes* he enquired of the Lord, who ordered him to grant their requeſt, *Numb.* xxvii. 1—7. *therefore according to the commandment of the Lord he gave them an inheritance among the brethren of their fathers*; that is, to the half tribe of *Manaſſeh*, the lot which fell to it was divided into ten parts: according to the *Jewiſh* writers, the ſix families before mentioned, had ſix parts, and the daughters of *Zelophehad* had four parts; one on the account of *Zelophehad* their father, two on the account of their grandfather *Hepher*, who they ſay was the firſt-born, and one on account of their uncle, their father's brother, who died in the wilderneſs without children; ſo *Jarchi* and *Kimchi* relate from the *Talmud*[k]; but the true caſe ſeems to be this, there were ſix portions for the ſix families, but there being no ſons in *Hepher*'s family, his part was divided into five, and given to the five daughters of *Zelophehad: beſide the land of Gilead and Baſhan, which* were *on the other ſide Jordan*; which were given to the other half tribe, as before obſerved.

ỳ. 6. *Becauſe the daughters of Manaſſeh had an inheritance among his ſons*, &c.] Which occaſioned ſuch a number of portions; the daughters of *Zelophehad* are meant, who deſcended from *Manaſſeh: and the reſt of Manaſſeh, ſome had the land of Gilead*; that is, thoſe beſides the ſix families before expreſſed, namely, the two families of the *Machirites* and *Gileadites*, *Numb.* xxvi. 29.

ỳ. 7. *And the coaſt of Manaſſeh was from Aſher*, &c.] Not from the border of the tribe of *Aſher*, as *Kimchi*, in which he is followed by *Vatablus*; for that was at too great a diſtance; but a city of the tribe of *Manaſſeh*; and in *Jerom*'s[l] time, a village of this name was ſhewn 15 miles from *Neapolis* or *Shechem*, as you go from thence to *Scythopolis*, near the public road: *to Michmethah that* lieth *before Shechem*; the ſame place mentioned in the deſcription of the border of *Ephraim*, ch. xvi 6. ſee the note there: *and the border went along on the right-hand, unto the inhabitants of En-tappuah*; that is, leaving this place, and its inhabitants to the right, which was a place in the land of that name, next mentioned; and ſeems to be ſo called from a fountain in it, or near it, as well as from a multitude of apples growing there, and with which perhaps the country abounded, of which in the following verſe.

ỳ. 8. Now *Manaſſeh had the land of Tappuah*, &c.] The whole territory that went by that name, from a city of note in it, next mentioned; all the fields and villages in it belonged to the tribe of *Manaſſeh: but Tappuah on the border of Manaſſeh* belonged *to the children of Ephraim*; and was one of thoſe ſeparate cities they had among the inheritance of the children of *Manaſſeh*; though it ſeems they had only the city, not the territory adjacent to it, and which was named from it.

ỳ. 9. *And the coaſt deſcended unto the river Kanah, ſouthward of the river*, &c.] The ſame mentioned in the account of the coaſt of *Ephraim*, ch. xvi. 8. which was north of that river, as *Manaſſeh* was to the ſouth of it: *theſe cities of Ephraim* are *among the cities of Manaſſeh*; that is, the cities before mentioned, *Aſher*, *Michmethah*, *En-tappuah*, and *Tappuah*; though they were in the tribe of *Manaſſeh*, yet they were inhabited by the *Ephraimites: the coaſt of Manaſſeh alſo was on the north ſide of the river*; of the river *Kanah*, as well as on the ſouth of it; it had cities there, though poſſeſſed by the tribe of *Ephraim: and the out-goings of it were at the ſea*; the *Mediterranean* ſea.

ỳ. 10. *Southward it* was *Ephraim's, and northward it* was *Manaſſeh's*, &c.] As *Ephraim* lay to the ſouth of *Manaſſeh*, *Manaſſeh* lay to the north of *Ephraim: and the ſea is his border*; the *Mediterranean* ſea was their boundary on the weſt: *and they met together in Aſher on the north*; that is, on the north-weſt towards the *Mediterranean* ſea, as at mount *Carmel: and in Iſſachar on the eaſt*; towards *Jordan*.

ỳ. 11. *And Manaſſeh had in Iſſachar, and in Aſher, Beth-ſhean and her towns*, &c.] As *Ephraim* had cities in *Manaſſeh*, ſo had *Manaſſeh* cities in theſe two tribes, which in ſome parts bordered on it, before deſcribed, even the cities following, and the firſt that is named is *Beth-ſhean:* this lay in the tribe of *Iſſachar*, and was the uttermoſt border of *Manaſſeh* that way; it was, as *Joſephus*[m] ſays, called *Scythopolis*; but not from the *Scythians*, as *Pliny*[n] ſuggeſts, but from *Succoth*, a place where *Jacob* reſided, and which was not far from it, *Gen.* xxxiii. 17. 1 *Kings* iv. 12. and vii. 46. it lay before the great plain of *Jezreel*, and was at the entrance into it, 1 *Maccab.* v. 52. and was 600 furlongs, or 75 miles from *Jeruſalem*, according to 2 *Maccab.* xii. 29. and was one of the cities of *Decapolis*, from whence our Lord had hearers, *Matt.* iv. 25. It was ſuch a pleaſant place, that it is ſaid in the *Talmud*[o], that if the garden of *Eden* was in the land of *Iſrael*, *Beth-ſhean* was the gate of it; on which the gloſs ſays, that its fruits were the ſweeteſt in the land of *Iſrael: and Ibleam and her towns*; it ſeems to be the ſame with *Bileam*, by a tranſpoſition of the two firſt letters, 1 *Chron.* vi. 70. and was a place not far from *Megiddo*, after mentioned, as appears from 2 *Kings* ix. 27: *and the inhabitants of Dor and her towns*; this had been a royal city, ch. xi. 2. and xii. 23. ſee the notes there: *and the inhabitants of Endor and her towns*; this place became famous for a witch there in the times of *Saul*, 1 *Sam.* xxviii. 7. in the times of *Jerom*[p] it was a large village near mount *Tabor*, four miles to the ſouth, which he calls *Aendor*, of or in *Jezreel*; and elſewhere[q] he ſpeaks of *Endor*, as near the town of *Naim*, where our Lord raiſed the widow's ſon from the dead, and is about *Scythopolis: and the inhabitants of Taanach and her towns*; this had been a royal city, ſee the note on ch. xii. 22: *and the inhabitants of Megiddo and her towns*; this was another royal city mentioned with the former, ch. xii. 21. ſee the note there: even *three countries*; the three laſt cities, with their towns, that are mentioned, *Endor*, *Taanach* and *Megiddo*; all which perhaps belonged to *Dor*, and may be the *Naphoth-dor* ſpoken of ch. xi. 2. and xii. 23. where the ſame word is uſed as here; ſo *Jarchi* interprets it.

ỳ. 12. *Yet the children of Manaſſeh could not drive out* the inhabitants of *theſe cities*, &c.] Mentioned in the preceding verſe; they had not ſtrength at firſt to do it, or either were negligent and ſlothful, and ſuffered them to dwell among them, and did not take the advantage they might have done; and afterwards it was too late, they became too ſtrong and numerous for them, at leaſt for a time: *but the Canaanites would dwell in the land*; whether they would or no.

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[k] T. Bab. Bava Bathra, fol. 118. 2. & 119. 1.

[l] De loc. Heb. fol. 88. G.

[m] Antiq. l. 12. c. 8. §. 5.

[n] Nat. Hiſt. l. 5. c. 18.

[o] T. Bab. Eruvin, fol. 19. 1.

[p] De loc. Heb. fol. 88. L.

[q] Ibid. fol. 91. E.

℣. 3. *Yet it came to paſs when the children of Iſrael were waxed ſtrong*, &c.] Increaſed in numbers, and became ſuperior to the *Canaanites*, not only thoſe of the tribe of *Manaſſeh*, but of the other tribes alſo: *that they put the Canaanites to tribute*; they did not take away their lives, as they were commanded to do, but made them tributaries to them, which ſeems to ariſe from a covetous diſpoſition, and done for the ſake of gain: *but did not utterly deſtroy them out*; which they were ordered to do, and could now have done; for if they were able to make them pay tribute to them, they had power ſufficient to drive them out, or deſtroy them, and therefore broke the commandment of God, *Deut.* vii. 1, 2. and xx. 16, 17.

℣. 14. *And the children of Joſeph ſpake unto Joſhua*, &c.] Which ſome underſtand of the children of *Manaſſeh* only; and indeed the complaint and arguments uſed, as well as ſome circumſtances in the account, beſt agree with them; yet certain it is, that the children of *Ephraim* accompanied the children of *Manaſſeh*, and were preſent at this interview, as appears from ℣. 17. and if they did not join with them in the requeſt and complaint expreſsly, they countenanced and encouraged the ſame by their preſence: *why haſt thou given me* but *one lot and one portion to inherit*; this ſeems to ſuit better with one than both; for there was a lot for the tribe of *Manaſſeh* alſo, as well as for *Ephraim*, ℣. 1. by which it ſhould ſeem that there were two, and if both made this expoſtulation, it was not fact; but it may be, that the inheritance which came to them by lot, was not as yet divided, and ſo they called it one lot and one portion, and then it might with propriety be ſaid by them both; and their ſenſe be, that the lot or portion aſſigned them was only ſufficient for one of them, and not for both: *ſeeing I* am *a great people*; as eſpecially both tribes put together were: *foraſmuch as the Lord hath bleſſed me hitherto?* this beſt agrees with the tribe of *Manaſſeh*, which ſince their coming out of *Egypt*, was increaſed 20,500, whereas the tribe of *Ephraim* was decreaſed; compare *Numb.* i. 33, 35. with ch. xxvi. 34, 37. Now it might have been expected by them, that as *Joſhua* was of the tribe of *Ephraim*, that he would have favoured their cauſe on that account, and that they ſhould have obtained the grant of an addition by that means; but *Joſhua* was impartial in his adminiſtration, and ſhowed no favour and affection on that ſcore, as appears by what follows.

℣. 15. *And Joſhua anſwered them*, &c.] By retorting their own argument upon them: *if thou be a great people*; which he does not deny, as they were for numbers and power: then *get thee up to the wood*-country; which was near them, and within their borders, and lay on hills and mountains, perhaps the mountains of *Gilboa*, and therefore are bid to go up: *and cut down for thyſelf there*; cut down the trees of the wood, clear the ground of them, and ſo make it habitable, and by that means enlarge the places of their habitation: *in the land of the Perizzites, and of the giants*; or *Rephaim*; the former of theſe were one of the ſeven nations of the *Canaanites*, who from their name ſeem to have dwelt not in the cities, and walled towns, but in villages, and ſcattered houſes, in deſart places, and among the woods, where alſo the giants had retired and dwelt after *Joſhua* had driven them out of the cities; and by driving theſe out of their preſent habitations, they would gain more room to dwell in, and would find their lot ſufficient for them: *if mount Ephraim be too narrow for thee*; either meaning all *Ephraim*, and even the whole lot of the ſons of *Joſeph*, or rather the mount particularly ſo called; for the words may be rendered, *for mount Ephraim haſtens for thee*[q]; was clear or open for thee; ready to be delivered to thee, and thou mayeſt poſſeſs it at once.

℣. 16. *And the children of Joſeph ſaid, the hill is not enough for us*, &c.] Meaning either mount *Ephraim*, and all included in it; or it may be rather the wood-country on the hills and mountains they were bid to go up to; ſignifying, that if they could gain that out of the hands of the *Perizzites* and giants, and clear it of the wood, and make it habitable, even that would not be ſufficient for them; or that hill and mountain cannot be *found by us*[r], or obtained and poſſeſſed by us; we are not able to get it into our hands, there being a valley between us and that: *and the Canaanites that dwell in the land of the valley have chariots of iron*; not chariots made of iron, but chariots with iron ſcythes faſtened to the ſides, or axle trees of them, which when driven with great force and fury, would cut down the infantry in battle, as graſs is cut down with ſcythes, ſee *Judg.* iv. 2, 3: both they *who are of Beth-ſhean and her towns, and* they *who are of the valley of Jezreel*; both which belonged to the tribe of *Manaſſeh*, or were on the borders of it, though as yet they had not got poſſeſſion, ſee ℣. 11. and this circumſtance ſeems to favour the notion, that the tribe of *Manaſſeh* were at leaſt chiefly concerned in this addreſs.

℣. 17. *And Joſhua ſpake unto the houſe of Joſeph*, even *to Ephraim and to Manaſſeh*, &c.] From whence it is clear that ſome of both were preſent; and they being brethren, and their intereſts united, and their cities intermixed, it would be to their mutual advantage to have an enlargement; which the tribe of *Manaſſeh* wanted more eſpecially, more of their cities that fell to their lot being in the hands of the *Canaanites*, than of any other: *ſaying, thou art a great people, and haſt great power*; were very numerous, and ſo able to contend with the *Canaanites*, and make themſelves more room: *thou ſhalt not have one lot* only; or only have what they were poſſeſſed of, but ſhould have more; and as they wanted more, they were able enough to get more; and if they exerted their power, relying on the providence of God, through his bleſſing on their endeavours, they would certainly have an increaſe of their portion.

℣. 18. *But the mountain ſhall be thine*, &c.] Or *for*[s] it ſhall be thine; thou ſhall get the poſſeſſion of it, though attended with difficulties that ſeem inſuperable: *for* or *if, though*[t] *it is a wood*; the habitation of the *Perizzites*, and giants, and ſo dangerous to go up to it, and full of trees, and ſo ſeems unprofitable and uſeleſs: *and thou ſhalt cut it down*; both the inhabitants of it, and the trees of it, and clear it of both, and make it both ſafe and commodious to dwell in, which would be a fine enlargement for them: *and the out-goings of it ſhall be thine*; all it produces when cultivated, and all the parts adjacent to it: *for thou ſhalt drive out the Canaanites*; this *Joſhua* aſſures them of, to encourage them to attempt it: *though they have iron chariots*, and *though they* be *ſtrong*; be not afraid of their chariots, though terrible, nor of their giants and mighty men, God will be on your ſide, and you have nothing to fear from them, ſee *Joſh.* xi. 4, 6. whether the tribes of *Ephraim* and *Manaſſeh* took this advice of *Joſhua*, is not ſaid.

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[q] Vid. Guſſet. Ebr. Comment. p. 21.

[r] לא ימצא לנו non invenietur nobis, Montanus; non poſſumus montem illum aſſequi, Tigurine verſion; non obtinebitur a nobis, Maſius.

[s] כי quia, Pagninus, Montanus, Junius & Tremellius, Guſſetius, p. 378.

[t] כי ſi, Junius & Tremellius; licet, Ar. verſ. Lat.

CHAP. XVIII.

THIS chapter informs us of the ſetting up of the tabernacle at *Shiloh*, ℣. 1. of the notice *Joſhua* took, that ſeven tribes had not received their inheritance, ℣. 2. of the inſtructions he gave them to ſend three men out of each tribe, and deſcribe the land not yet diſpoſed of, and bring the account to him, which was accordingly done, ℣. 3—9. and then he caſt lots for them, and the firſt lot came up for *Benjamin*, ℣. 10, 11. the borders of whoſe lots are deſcribed, ℣. 12—20. and the ſeveral cities in it enumerated, ℣. 21—28.

℣. 1. *And the whole congregation of the children of Iſrael aſſembled together at Shiloh*, &c.] The whole body of the people, men, women and children, as well as the camp, ℣. 9. at leaſt all that had not received their inheritances in the land. Hither they came from *Gilgal*, where the camp and tabernacle had been ever ſince their paſſage over *Jordan*; but now the land being in the main ſubdued, that was too far off both for the camp and tabernacle, and therefore they moved farther into the land, and nearer *Jeruſalem*, where in time the tabernacle was to be placed. The place they aſſembled at, *Shiloh*, was in the tribe of *Ephraim*, of which tribe *Joſhua* was, and whoſe lot and inheritance was now fixed, and it was not far from *Jeruſalem*, about two leagues. *Jerom* ſays [u], it was ten miles from *Neapolis* or *Shechem*, in the country of *Acrabatena*; and that there were ſcarce any ruins of it to be ſeen in his day, only an altar demoliſhed was ſhown [w]. It ſeems to have its name from the peaceable condition the land was now in, and very likely was now given it on that account: *and ſet up the tabernacle of the congregation there*; no doubt by the appointment and direction of God, ſignified to *Eleazar* the high-prieſt, either by a voice, or by *Urim* and *Thummim*; and the removal of it ſeemed neceſſary, partly that becauſe ſeveral camps which ſurrounded it, were now broken up and ſettled in their cities, as *Reuben*, *Judah* and *Ephraim*; and partly that it might be near where *Joſhua*, the governor of *Iſrael*, reſided, *Ephraim* being his tribe; and alſo ſince *Gilgal*, on the borders of the land, was too far off for the people to reſort to the tabernacle, and therefore it was proper it ſhould be more in the heart of the country: when this was done, cannot certainly be determined; *Kimchi* ſays it was 14 years after the *Iſraelites* came into the land of *Canaan*; and ſo ſays [x] their chronology; but it is highly probably it was before that time, and not longer than ſeven or eight years at moſt; here the tabernacle continued, according to the *Jewiſh* writers [y], 369 years, even unto the times of *Samuel*, when for the ſins of the ſons of *Eli* it was removed. *Eupolemus* [z], an heathen writer, ſpeaks of the holy temple being fixed at *Shiloh* by *Joſhua*: *and the land was ſubdued before them*; the far greater part of it, and all ſo as to have no diſturbance from, or war with the inhabitants.

℣. 2. *And there remained among the children of Iſrael ſeven tribes*, &c.] Which were thoſe of *Benjamin*, *Simeon*, *Zebulun*, *Iſſachar*, *Aſher*, *Napthali*, and *Dan*: *which had not yet received their inheritance*; and for which the lots were not caſt.

℣. 3. *And Joſhua ſaid unto the children of Iſrael*, &c.] To thoſe of the ſeven tribes: *how long are you ſlack to go to poſſeſs the land which the Lord God of your fathers hath given you?* not that they might have taken poſſeſſion of it of themſelves, without having it aſſigned to them by lot; that they did not do this, is not what is complained of, and they ſtand reproved for; but that when two tribes and a half had received their inheritance, theſe ſeemed indifferent to it, ſhewed no inclination and diſpoſition towards it, and much leſs eagerneſs to have a ſettlement, and did not apply to the court for it; which dilatorineſs might ariſe from the preſent affluence of all good things they enjoyed through the ſpoils of the enemy; and partly through ſlothfulneſs, being tired of the war, and perceiving that they muſt be involved in it again to diſpoſſeſs the *Canaanites* of ſome of the cities that would fall to their lot; and perhaps their ſlackneſs might be the more increaſed, by obſerving the diſſatisfaction of the tribes with the lot they had received, and therefore waited till things were adjuſted to greater ſatisfaction.

℣. 4. *Give out from among you three men for* each *tribe*, &c.] That is, for each of the ſeven tribes, in all 21; though ſome think they were to be taken out of all the nine tribes and a half, and were 36; and ſo *Joſephus* [a] ſeems to underſtand it; but then he makes but one out of each tribe to be ſent, and but ten in all, which is a great overſight in that hiſtorian: *and I will ſend them*; *Joſhua* would not take upon him to name the perſons, but left it to their own choice for their greater ſatiſfaction; but when choſen and preſented to him, he would give them a commiſſion and directions what to do: *and they ſhall riſe*; gird themſelves, and prepare for their journey, and ſet out: *and go through* the land of *Canaan*; not the whole of it, but that part which as yet was not diſpoſed of; though ſome think they were to go through and deſcribe the whole land; but I ſee no reaſon for that, for what was deſcribed was to be divided into ſeven parts only, and what belonged already to *Judah* and *Joſeph*, ſeem plainly to be excepted in the following verſe: *and deſcribe it according to the inheritance of them*; take the dimenſions of it, and divide it into ſeven parts, according to the number of the tribes that had not received their inheritance. *Jarchi* thinks this deſcription and diviſion were not to be made equally, but according to the largeneſs and ſmalneſs of the tribes;

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[u] De loc. Heb. fol. 94. I.

[w] Comment. in Soph. c. 1. fol. 94. I. Epitaph. Paul. fol. 59. L.

[x] Seder Olam Rabba, c. 11. p. 32.

[y] Maimon. in Miſn. Zebachim, c. 14. §. 6. Bartenora in ib. §. 7. Seder Olam Rabba, ut ſupra.

[z] Apud Euſeb. Præpar. Evangel. l. 9. c. 30. p. 447.

[a] Antiq. l. 5. c. 1. §. 21.

but this could not be done by the meaſurers, ſince the inheritance of each depended on the lot that was afterward to be caſt, which by this means would have been rendered needleſs: *and they ſhall come* again *to me*; which ſeems to be not only a precept or inſtruction to them, that when they had done their buſineſs, they ſhould come to *Joſhua* and give him an account of it; but an aſſurance alſo of their ſafety, that they ſhould receive no diſturbance nor hurt from the remaining *Canaanites*, but ſhould return ſafe and well.

℣. 5. *And they ſhall divide it into ſeven parts*, &c.] According to the number of the ſeven tribes not yet ſettled; and this they were to deſcribe and divide, was all the land ſubdued, or not ſubdued, only the following excepted: *Judah ſhall abide in their coaſt on the ſouth*; on the ſouth of the land of *Canaan*, where their lot fell, ſo that needed not to be meaſured and deſcribed; and this tribe was to retain what they were poſſeſſed of, unleſs it ſhould appear they had too much, and others wanted, and they willing to part with ſome of it to their brethren, as they afterwards did to the tribes of *Simeon* and *Dan*: *and the houſe of Joſeph ſhall abide in their coaſt on the north*; on the north of the tribe of *Judah*; not of the land of *Canaan*, for ſome other tribes lay more northerly.

℣. 6. *Ye ſhall therefore deſcribe the land* into *ſeven parts*, &c.] Or ye ſhall deſcribe the land, even the ſeven parts of it when divided; it ſeems as if they were firſt to deſcribe in general all the land not diſpoſed of, and then divide it into ſeven parts, and make a particular deſcription of each part, or form a plan, or draw a map of every part: *and bring* the deſcription *hither to me*; not by word of mouth, but as written in a book, or marked out in a map, and laid before him, ſee ℣. 9. *that I may caſt lots for you here before the Lord your God*; in *Shiloh*, at the door of the tabernacle, and ſo before the Lord who dwelt in it, at whoſe diſpoſal the lot was, and by which every one of the ſeven tribes would have their part and portion aſſigned them, moſt fitting and convenient for them, according to the will and counſel of God, in which it became them to acquieſce.

℣. 7. *But the Levites have no part among you*, &c.] And ſo needed not to ſend any men out of their tribe to meaſure the land on their account, and is a reaſon why the remaining part of the land was to be divided into ſeven parts only: *for the prieſthood of the Lord* is *his inheritance*; not only the office, but what appertained to it, all the perquiſites of it, the tithes, firſt-fruits, parts of the ſacrifices, *&c.* ſee ch. xiii. 14: *and Gad, and Reuben, and half the tribe of Manaſſeh, have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the Lord gave them*; and ſo had no ſhare in the diviſion of the land of *Canaan*, being ſufficiently provided for.

℣. 8. *And the men aroſe, and went away*, &c.] The ſeven tribes took the advice of *Joſhua*, choſe three men out of each tribe, and preſented them to him, who gave them their commiſſion and inſtruction to go and deſcribe the land of *Canaan*, not yet diſpoſed of, and whether ſubdued, or not ſubdued; upon which they prepared for their journey, and took it, after he had given them the following charge: *and Joſhua charged them that went to deſcribe the land*; before they departed from him: *ſaying, go and walk through the land*; and take particular notice, and an exact ſurvey of it, both of the quality and the quantity of it: *and deſcribe it*; its cities and towns, hills and dales, the goodneſs and badneſs of the ſoil, and put it down in a book, or lay it out in a map, that it may be diſcerned by the eye what number of cities, and what ſpace of ground it contains, and what parts are hilly and woody, and what otherwiſe: *and come again to me*; to make a report of it: *that I may caſt lots for you before the Lord in Shiloh*; that is, for the ſeveral tribes which they belonged to, and by whom they were choſen for this purpoſe.

℣. 9. *And the men went and paſſed through the land*, &c.] Undiſturbed by the inhabitants that remained; the fear of the *Iſraelites* being ſtill upon them, and the providence of God reſtraining them, ſo that the men paſſed through the whole country, and took a ſurvey of it without any moleſtation: *and deſcribed it by cities, into ſeven parts, in a book*; or map, or rather made ſeven maps of it, and ſet down the ſeveral cities in each diviſion, with the places adjacent, hills and vales, and marked out a plain and exact chorography of the whole, by which it appears they muſt be men well ſkilled in geometry. *Joſephus* [b] ſays, that *Joſhua* added to them ſome that underſtood *geometry*: but doubtleſs the perſons each tribe choſe and ſent, were ſuch whom they knew were well verſed in that art, and ſo fit for the buſineſs; and which they had, no doubt, learnt in *Egypt*, this being one part of the wiſdom and learning of the *Egyptians*, who boaſted of it as an invention of theirs, as *Diodorus Siculus* [c] relates; and indeed they were obliged to ſtudy it, their country being divided into ſeveral nomes, and theſe into leſſer diſtricts, and which alſo were ſubdivided, and according thereunto were the king's taxes levied upon them; and what with the confuſion frequently made by the overflowings of the *Nile*, they were frequently obliged to meaſure their land over again; and hence they became expert in this ſcience, which is commonly believed took its riſe from them, and paſſed into *Greece*, as *Herodotus* [d], and *Strabo* [e], and other authors relate; however, it is certain from this inſtance in the time of *Joſhua*, that *geometry* was not the invention of *Anaximander*, about 500 years before Chriſt, as ſome have aſſerted [f]: *and came* again *to Joſhua to the hoſt at Shiloh*; where the camp, as well as the people in common, and the tabernacle, were; they returned, as *Joſephus* [g] ſays, at the end of ſeven months; and to meaſure ſo much land, and make ſuch diviſions of it, and give the plans and maps of each diviſion, muſt take up a conſiderable time.

℣. 10. *And Joſhua caſt lots for them in Shiloh before the Lord*, &c.] For the ſeven tribes, as he had for the two tribes and a half at *Gilgal*; of the manner of caſting lots, ſee the note on *Numb.* xxvi. 55: *and there Joſhua divided the land unto the children of Iſrael according to their diviſion*; the land that was divided into ſeven parts, he diſtributed to the ſeven tribes, as the lot came up for them, and then divided theſe ſeveral parts according to the families and houſholds in each tribe.

℣. 11. *And the lot of the tribe of the children of Benjamin came up according to* their *families*, &c.] This was the firſt lot of the ſeven that came up; it was but a ſmall lot, and therefore called *little Benjamin*, *Pſ.* lxviii. 27. but the land was very pleaſant and fruitful. *Joſephus* [h] ſays, this lot was very ſtrait, becauſe of the goodneſs of the ſoil, for it took in *Jericho*, and the city of *Jeruſalem*: *the coaſt of their lot came forth between the children of Judah, and the children of Joſeph*; having *Judah* on the ſouth, and *Joſeph* on the north; this was ſo ordered by the providence of God, that *Benjamin* ſhould lie cloſe to *Joſeph*, being own brothers, and the only children of *Rachel*, *Jacob*'s beloved wife; and that it ſhould be next to *Judah*, with whom it was to unite, both in religious and civil affairs, and both met in and had a part of *Jeruſalem*, the metropolis of *Iſrael*; and this lot fell exactly according to the prediction of *Moſes*, and the order of it, who places *Benjamin* between *Judah* and *Joſeph*, the tribe of *Levi* having no ſhare in the diviſion of the land, *Deut*. xxxiii. 7, 12, 13.

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[b] Antiq. l. 5. c. 1. §. 21.

[c] Bibliothec. l. 1. p. 63.

[d] Euterpe, ſive, l. 2. c. 109.

[e] Geograph. l. 17. p. 541, 542. Vid. Suidam in voce Γεωμετρία.

[f] Vid. Strabo. Geograph. l. 1. p. 5. Laert. l. 2. vit. Anaximand.

[g] Ut ſupra.

[h] Antiq. l. 5. c. 1. §. 22.

℣. 12. *And their border on the north-ſide was from Jordan*, &c.] Which was the eaſtern boundary of the tribe, and hence proceeded from eaſt to weſt, and formed its northern border, which is deſcribed in like manner as the lot of the children of *Joſeph*, ch. xvi. 1, 2: *and the border went up to the ſide of Jericho on the north-ſide*; from *Jordan* it went to the north of *Jericho*, and ſo took in that place, which was within the tribe of *Benjamin*, ℣. 21: *and went up through the mountains weſtward*; the mountains that were on the north of *Jericho*; for, as *Strabo* ſays [i], *Jericho* was ſurrounded with mountains, ſee ch. ii. 16, 22. thro' theſe mountains the coaſt went on towards the weſtern border of the tribe: *and the goings out thereof were at the wilderneſs of Beth-aven*; a place near *Bethel* and *Ai*, to which there was a wilderneſs adjoining, ſee ch. vii. 2. and viii. 20. here ended the northern border.

℣. 13. *And the border went over from thence towards Luz*, &c.] From *Beth-aven*, where the northern border ended, the weſtern began, and went on to *Luz*: *to the ſide of Luz, which* is *Bethel, ſouthward*; that is, paſſed along, leaving that city to the ſouth, which formerly was called *Luz*, but now *Bethel*, which though diſtinct places formerly, yet being very near, might in proceſs of time be joined; ſee the note on ch. xvi. 2. and the border deſcended to *Ataroth-adar*, the ſame with *Archi-ataroth*, ch. xvi. 2, 5. ſee the note there: *near the hill that* lieth *on the ſouth ſide of the nether Beth-horon*; ſo called to diſtinguiſh it from *Beth-horon* the *upper*, ſituated on an hill or mountain, ch. xvi. 5. this was rebuilt by *Solomon*, 1 *Kings* iv. 17.

℣. 14. *And the border was drawn* thence, &c.] From *Beth-horon*: *and compaſſed the corner of the ſea ſouthward*; it is hard to ſay what ſea is meant, or what by it. *Fuller* [k] conjectures, that as the *Hebrews* call any confluence of water a ſea, as we call ſuch a *mere*, the great waters in *Gibeon* may be meant, *Jer*. xli. 12. for it cannot mean the *Mediterranean* ſea, for *Dan* lay between *Benjamin* and that; and yet if a ſea is meant, no other can be; wherefore it is beſt to render it the *weſt quarter*, as it is in the latter part of this verſe; and ſo the ſame word is tranſlated, ℣. 12. the *weſt*, and not the *ſea*, as it ſometimes is; for the border of *Benjamin* did not reach the ſea any where; though *Joſephus* [l] makes it to extend to it, and ſays, that the length of it was from the river *Jordan* to the ſea: *from the hill that* lieth *before Beth-horon ſouthward*; the hill that lay to the ſouth of nether *Bethoron*, as in the preceding verſe: *and the goings out thereof*, the end of the weſtern coaſt, were at *Kirjath-baal, which* is *Kirjath-jearim, a city of the children of Judah*; of which ſee ch. xv. 9, 60; *this* was *the weſt-quarter*; as thus deſcribed.

℣. 15. *And the ſouth-quarter* was *from the end of Kirjath-jearim*, &c.] Where the weſtern quarter ended: *and the border went out on the weſt*; not directly ſouth, but ſomewhat weſterly. It is in the original, *the ſea*, and ſhould be rendered, *from the ſea*, or *from the weſt* [m]; and *Jarchi* confeſſes his ignorance, and ſays, I know not what ſea it is; and well he might, for there was no ſea here; but the *Mediterranean* ſea, being to the weſt of the land of *Iſrael*, it is often uſed for the weſt in the *Hebrew* language, and ſo here: *and went out to the well of waters of Nephtoah*; ſee the note on ch. xv. 9.

℣. 16. *And the border came down*, &c.] In the deſcription of the border of *Judah*, hereabout, it is ſaid to go up, ch. xv. 5. becauſe there, as *Jarchi* obſerves, the meaſure was from eaſt to weſt, but here from weſt to eaſt: *to the end of the mountain that* lieth *before the valley of the ſon of Hinnom*; this ſouth-border of *Benjamin* is the ſame with the north-border of *Judah*; and the ſame places are mentioned in the deſcription of the one, as of the other, ſee ch. xv. 8. The mountain is mount *Moriah*, and *which* is *in the valley of the giants on the north*; on the north of the valley of *Rephaim*: *and deſcended to the valley of Hinnom*; the border from the end of mount *Moriah* to that valley: *to the ſide of Jebuſi on the ſouth*; to the ſouth-ſide of *Jeruſalem*, having that city on the ſouth: *and deſcended to En-rogel*; of which ſee the note on ch. xv. 7.

℣. 17. *And was drawn from the north*, &c.] Turning northward, and looking that way from the weſt to the eaſt; *and went forth to En-ſhemeſh*; or the fountain of the ſun, ſee ch. xv. 7: *and went forth toward Geliloth*; called *Gilgal*, ch. xv. 7: *which* is *over-againſt the going up to Adummim*; a place between *Jeruſalem* and *Jericho*, ſee ch. xv. 7: *and deſcended to the ſtone of Bohan the ſon of Reuben*; ſee ch. xv. 6.

℣. 18. *And paſſed along toward the ſide over-againſt Arabah northward*, &c.] The ſame with *Beth-arabah*, ch. xv. 6. and ſo it is called here in the *Greek* verſion: *and went down unto Arabah*; the ſame as before, and included it, for it is mentioned among the cities of this tribe, ℣. 22.

℣. 19. *And the border paſſed along to the ſide of Beth-boglah northward*, &c.] Inclining ſomewhat toward the north, but not leaving the city to the north, for it is included in the lot of *Benjamin*, ℣. 21. of which place ſee ch. xv. 6: *and the outgoings of the border were at the north-bay of the ſalt ſea*; here ended the ſouthern border of *Benjamin*, even at the bay or creek of the ſalt ſea, which looked northward, as the ſouthern border of *Judah* began at that bay of it, which looked ſouthward, ch. xv. 2: *at the ſouth-end of Jordan*; where it fell into the ſalt ſea: *this* was *the ſouth-coaſt*; as before deſcribed.

℣. 20. *And Jordan was the border of it on the eaſt-ſide*, &c.] It had *Jordan* on the eaſt, *Dan* on the weſt, *Judah* on the ſouth, and *Joſeph* or *Ephraim* on the north: *this* was *the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families*; this is the general deſcription of the limits of this tribe, the particular cities in it follow.

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[i] Geograph. l. 16. p. 525.

[k] Piſgah-ſight, b. 2. c. 12. p. 251.

[l] Ut ſupra.

[m] ימה a mari, Maſius; ab occidente, Noldius, N°. 1083. p. 239.

℣. 21. *Now the cities of the tribe of the children of Benjamin, according to their families, were Jericho*, &c.] Which though deſtroyed, and not to be rebuilt as a city, was yet a place inhabited, and in future times was rebuilt, and in great ſplendor, and continued to the time of Chriſt; of which ſee ch. ii. 1. *Beth-hoglah*, where or near to which was the threſhing-floor of *Atad*, at which lamentation was made for *Jacob*, *Gen.* l. 10. ſee the note there, and on *Joſh.* xv. 6: *and the valley of Keziz*; or *Emek-keziz*; ſo the *Greek* verſion calls it *Amecaſis*: it is highly probable it was in the valley or plain of *Jericho*, and perhaps might have its name from the inciſion of the balſam-tree there; which, as *Pliny*[n] ſays, was cut with glaſs or a ſtone, or with knives made of bone; if cut with iron, it kills it.

℣. 22. *And Beth-arabah, and Zemaraim, and Beth-el.*] Of the firſt and laſt of theſe, ſee the notes on ch. vii. 2. and xv. 6. One of the ſons of *Canaan* was named *Zemari*, *Gen.* x. 18. by whom this city *Zemaraim* might be built, or however have its name given it, in memory of him; there was a mountain of this name in the tribe of *Ephraim*, near to which this city might be, 2 *Chron.* xiii. 4.

℣. 23. *And Avim, and Parah, and Ophrah.*] Of the two firſt of theſe we read no where elſe. *Ophrah* is not the ſame with *Ophra* in *Judg.* vi. 11. that belonged to the tribe of *Manaſſeh*, but rather that which was in the land of *Shuah*, 1 *Sam.* xiii. 17. *Jerom* calls this place *Aphra*, in the tribe of *Benjamin*, and ſays[o], in his time there was a village called *Effrem*, five miles from *Bethel* to the eaſt, which very probably is the ſame with this.

℣. 24. *And Chephar-haammonai, and Ophni, and Gaba*, &c.] Of the two firſt of theſe no mention is made elſewhere. *Gaba* is the ſame with *Gibeah*, a well-known place, becauſe of the foul fact committed there, which had like to have been the ruin of this tribe, *Judg.* xix. and for being the native place of king *Saul*, hence called *Gibeah* of *Saul*; it was about ſix or ſeven miles from *Jeruſalem*, ſee the note on *Hoſ.* v. 8: *twelve cities with their villages*; which agrees with the account of them.

℣. 25. *Gibeon, and Ramah, and Beeroth.*] *Gibeon* is the place from whence the *Gibeonites* came, who deceived *Joſhua*, ch. ix. *Jerom* ſays[p], in his time there was a village ſhewn of this name, four miles from *Bethel* to the eaſt, near *Ramah*, next mentioned; and which the ſame writer relates[q] was ſix miles from *Ælia* or *Jeruſalem* to the north, againſt *Bethel*. *Rauwolff*, a traveller in thoſe parts, ſays[r], that the town of *Rama* is ſituated on an aſcent, in plain fields, which extend themſelves for two leagues to the hill of the city of *Jeruſalem*; theſe fields are very fruitful, and well tilled and ſown with corn, cotton, and *Indian* millet; the town is pretty large, but very open, like unto a village, very pitifully built, where one may ſtill ſee here and there ſome ſigns of old buildings. *Beeroth* was a city that belonged to the *Gibeonites*, ch. ix. 17. and *Jerom* ſays[s], in his time was ſhewn the village, ſeven miles from *Ælia* or *Jeruſalem*, as you go to *Neapolis* or *Shechem*.

℣. 26. *And Mizpeh, and Chephirah, and Mozah.*] Frequent mention is made of *Mizpeh* in ſcripture; according to *Fuller*[t], it was about eight miles from *Gibeah*; it was near *Ramathon*, which *Joſephus* ſays[u] was 40 furlongs from *Jeruſalem*. *Chephirah* was one of the cities ſubject to *Gibeon*, ch. ix. 17. There was a place called *Motza*, near to *Jeruſalem*, where they uſed to go to get willows at the feaſt of tabernacles[w].

℣. 27. *And Rekem, and Irpeel, and Taralah.*] Of theſe cities, there is no mention made elſewhere.

℣. 28. *And Zelah, Eleph, and Jebuſi, which is Jeruſalem, Gibeath, and Kirjath*, &c.] *Zelah* was the burying-place of *Saul* and his family, 2 *Sam.* xxi. 14. *Eleph* is no where elſe mentioned; ſome join it with *Zelah*, and make one city of it, but then the number of cities given could not be compleated; both *Jarchi* and *Kimchi* ſay, they were two cities, as doubtleſs they were; of *Jeruſalem* being called *Jebuſi*, ſee ch. xv. 63. it belonged partly to the tribe of *Judah*, and partly to the tribe of *Benjamin*; mount *Zion* belonged to *Judah*, and *Moriah* to *Benjamin*; *Gibeath* was a diſtinct city both from *Gaba* and *Gibeon*; by its being mentioned with *Jeruſalem*, it ſhould ſeem to be near it. *Jerom*[y] ſpeaks of *Gabaatha* in the tribe of *Benjamin*, 12 miles from *Eleutheropolis*, where the grave of the prophet *Habakkuk* was ſhown; *Kirjath* ſignifies a city, but what city is meant is not known: *fourteen cities with their villages*; and juſt ſo many are mentioned by name: *this is the inheritance of the children of Benjamin according to their families*; theſe cities, with others perhaps not mentioned, were allotted to the tribe of *Benjamin* for their families to dwell in.

CHAP. XIX.

IN this chapter an account is given of the lots of the ſix remaining tribes, and the cities in them, as of *Simeon*, whoſe cities were chiefly within the tribe of *Judah*, ℣. 1—9. of *Zebulun*, its border, and cities, ℣. 10—16. of *Iſſachar*, its border, and cities, ℣. 17—23. of *Aſher*, its border and cities, ℣. 24—31. of *Naphtali*, its border and cities, ℣. 32—39. of *Dan*, its border and cities, ℣. 40—48. and laſtly of a gift of inheritance to *Joſhua*, ℣. 49, 50, 51.

℣. 1. *And the ſecond lot came forth to Simeon*, &c.] That is, the ſecond of the ſeven lots, of which *Benjamin*'s was the firſt; otherwiſe there were the two lots of *Judah* and *Joſeph*, which preceded both theſe: even *for the tribe of the children of Simeon, according to their families*; for though many of their cities had been given by lot to the tribe of *Judah*, yet it ſeems as if there were others they had by a ſpecial lot caſt for them, as many as were ſufficient for their families: *and their inheritance was within the inheritance of the children of Judah*; which was done partly becauſe this was but a ſmall tribe, and particularly becauſe the lot put up, which fell to the tribe of *Judah*, was too large for it, more than they could occupy, too much being put to this lot by the firſt meaſurers of the land; and partly to fulfil the prophecy of *Jacob*, that the *Simeonites* ſhould be ſcattered in *Jacob*, and divided in *Iſrael*, *Gen.* xlix. 7. and hence it is that the lots of theſe two tribes lying together, and being ſo intermixed, that the tribe of *Judah* called upon that of *Simeon* to join them in fighting againſt the *Canaanites*, and taking out of their hands the cities that belonged to them, *Judg.* i. 3.

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[n] Nat. Hiſt. l. 12. c. 25.

[o] De loc. Heb. fol. 88. H.

[p] Ibid. fol. 92. A.

[q] Ibid. fol. 94. B.

[r] Travels, part. 3. c. 1. p. 215. ed. Ray.

[s] Vid. Reland. Paleſtin. Illuſtrat. Tom. 2. p. 618.

[t] Piſgah-ſight, B. 2. c. 12.

[u] Antiqu. l. 8. c. 12. § 3.

[w] Miſn. Succah, c. 4. § 5.

[y] De loc. Heb. fol. 90. C.

ẏ. 2. *And they had in their inheritance Beerſheba and Sheba*, &c.] Or, *Beerſheba*, that is, *Sheba*; for ſo the particle *Vau* is ſometimes uſed [z], and muſt be ſo uſed here; or otherwiſe inſtead of 13, it will appear that there are 14 cities, contrary to the account of them, ẏ. 6. ſo *Kimchi* and *Ben Melech* make them one city. And it may be obſerved, that in the enumeration of the cities of *Simeon*, 1 *Chron.* iv. 28. *Sheba* is left out, and only *Beerſheba* is mentioned; which was a well known place in the fartheſt border of the land of *Iſrael* ſouthward, and the reaſon of its name is manifeſt, *Gen.* xxi. 31. ſee the note on ch. xv. 28. *and Moladah*; another of the cities of *Judah*, ch. xv. 26.

ẏ. 3. *And Hazor-ſhual, and Balah, and Azem*;] Of theſe places ſee the notes on ch. xv. 28, 29. for *Balah* is the ſame with *Baalah* there, and with *Bilha*, 1 *Chron.* iv. 29. and *Azem* with *Ezem* there.

ẏ. 4. *And Eltolad, and Bethul, and Hormah*;] Theſe were all cities of *Judah*, ch. xv. 30. *Eltolad* is the ſame with *Tolad*, and *Bethul* with *Bethuel*, 1 *Chron.* iv. 29, 30. and with *Cheſil*, ch. xv. 30. mentioned there along with *Hormah*; ſee the note there.

ẏ. 5. *And Ziklag*, &c.] Another of the cities of *Judah*, ch. xv. 31. *and Beth-marcaboth, and Hazar-ſuſah*; or *Suſim*, as in 1 *Chron.* iv. 31. the one ſignifies a chariot-houſe, and the other a court or ſtable for horſes, which made *Bochart* conjecture [a], that they were places where *Solomon* kept his chariots and horſes; but it ſhould be obſerved that theſe were the names by which theſe places went in the times of the old *Canaanites*; and ſeem to me rather where ſome of their kings had their horſes and chariots; or rather where there were temples dedicated to the horſes and chariots of the ſun; ſee 2 *Kings* xxiii. 11.

ẏ. 6. *And Beth-lebaoth, and Sharuhen*, &c.] Whether the firſt is the ſame with *Lebaoth*, a city of *Judah*, ch. xv. 32. and with the *Bethleptepha*, of *Joſephus* [b], and the *Betholene* of *Pliny* [c], is not certain: in this place ſeems to have been an idol-temple of the *Canaanites*, dedicated to lions, as in *Egypt* there was a city called *Leontopolis*, from whence was the *Leontopolitan* nome, the inhabitants of which worſhipped lions [d]; and the *Egyptians* had temples dedicated to them, as *Ælianus* [e] relates. Both theſe places are thought to be the ſame with *Bethbieri* and *Shaaraim* in 1 *Chron.* iv. 31. of the latter of which ſee ch. xv. 36. Thoſe who take *Sheba*, ẏ. 2. to be the ſame with *Shema*, ch. xv. 26. make but one city here, and take away the laſt, as the *Greek* verſion does, and render the word *and their fields*, and ſo the number ſtill is as follows: *thirteen cities and their villages*; the ſum total of thoſe enumerated above.

ẏ. 7. *Ain, Remmon, and Ether, and Aſhan*, &c.] Of the two firſt, which were cities of *Judah*, ſee the note on ch. xv. 32. and of the two laſt, ſee the note on ẏ. 42. *four cities and their villages*; *Ain*, *Remmon*, therefore, could not be one city, at this time, as it ſeems to have been in the times of *Nehemiah*, ch. xi. 29. or otherwiſe there would have been but three cities.

ẏ. 8. *And all the villages that were round about theſe cities*, &c.] Not only the ſuburbs adjoining to thoſe cities which are mentioned before, but the ſeveral ſmall diſtinct towns and villages, ſcattered up and down in the country: *to Baalath-beer, Ramath of the ſouth*; this is the ſame with *Baal* in 1 *Chron.* iv. 33. and with *Ramath* of the ſouth, or ſouth *Ramoth*, as it is called 1 *Sam.* xxx. 27. all theſe are the names of one and the ſame city: *this is the inheritance of the tribe of the children of Simeon, according to their families*; that is, the above named cities fell to the lot of the inheritance of the *Simeonites*, and were divided among them according to the number of their reſpective families; at leaſt, theſe were the chief and principal of them; for all that they poſſeſſed are not mentioned, particularly one called *Tochen*, 1 *Chron.* iv. 32. and another the name of which is *Etam* there, unleſs that is thought to be the ſame with *Ether* here in the preceding verſe. *Joſephus* ſays [f], this tribe took by lot that part of *Idumea* which lay near to *Egypt* and *Arabia*.

ẏ. 9. *Out of the portion of the children of Judah was the inheritance of the children of Simeon*, &c.] Which is the reaſon why no deſcription is given of the border of their inheritance, becauſe that is before given in the account of the lot of *Judah*: *for the part of the children of Judah was too much for them*; they had more cities than they could fill with people, and more land than they could cultivate; they had 114 cities with their villages: *therefore the children of Simeon had their inheritance within the inheritance of them*; the one being a ſmall tribe, and the other large, and for the reaſons given on ẏ. 1. ſee the note there.

ẏ. 10. *And the third lot came up for the children of Zebulun, according to their families*, &c.] Who though younger than *Iſſachar*, has his lot before him, agreeable to the order, in which his bleſſing is predicted, both by *Jacob* and *Moſes*, *Gen.* xlix. 13. *Deut.* xxxiii. 18. *and the border of their inheritance was unto Sarid*; or *by Sarid*, as *Maſius*, who takes this to be the ſouth-weſt border of *Zebulun*, being near *Carmel*; in which he ſeems to be right.

ẏ. 11. *And their border went up toward the ſea*, &c.] Weſtward towards the *Mediterranean* ſea, which fulfilled the prophecies of *Jacob* and *Moſes*, that *Zebulun* ſhould dwell by the ſea, be an haven of ſhips, and ſuck of the abundance of the ſeas, as in the places before referred to; and ſo *Joſephus* ſays, the *Zebulonites* took the land unto the lake of *Geneſaret*, by or about *Carmel* and the ſea: *and Maralah*; which *Jerom* calls [g] the aſcent of *Zebulun*; for from hence it went up from the ſea, and reached to *Dabbaſheth*; which *Jerom* calls *Daſbath*; the word ſignifies a bunch that is on a camel's back, *Iſ.* xxx. 6. ſo called becauſe when that is hurt by burdens it is cured with honey [h]: it ſeems to denote ſome place or city at a point of land or promontory, that ſtood out towards the ſea, as that of *Carmel*; or ſome city on the back of *Carmel*, reſembling a camel's bunch: *and reached to the river that is before Jokneam*; of *Jokneam*, ſee the note on ch. xii. 22. and this river was either the river

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[z] Vid. Noldium, p. 280. N°. 1200.
[a] Hierozoic. l. 2. c. 9. col. 158.
[b] De Jud. Bell. l. 4. c. 8. §. 1.
[c] Nat. Hiſt. l. 5. c. 14.
[d] Strabo. Geograph. l. 17. p. 559.
[e] De Animal. l. 12. c. 7.
[f] Antiqu. l. 5. c. 1. §. 22.
[g] De loc. Heb. fol. 90. E.
[h] T. Bab. Sabbat, fol. 154. 2.

ver *Kiſhon*, or *Belus*, ſometimes called *Pagida*; from whence ſand was taken to make glaſs of[k], and was near *Carmel*, as *Jokneam* was.

℣. 11. *And turned from Sarid eaſtward*, &c.] This deſcribes the ſouthern border, going on from weſt to eaſt: *towards the ſun-riſing, unto the border of Chiſloth-tabor*; this *Jerom* places in the tribe of *Iſſachar*, it bordered on both tribes; and he ſays[l], that in his time there was a little village called *Chaſelus*, eight miles from *Diocæſaræa*, at the foot of mount *Tabor* in the plains: *and then goeth out to Daberath*; which alſo was a city in the tribe of *Iſſachar*, given to the *Levites*, ch. xxi. 28. *Jerom* ſpeaks of a little village of the *Jews* by mount *Tabor*, of the country belonging to *Diocæſarea*, called *Dabira*; this place is ſtill in being. Mr. *Maundrell* ſays[n], at the bottom of *Tabor* weſtward ſtands *Debarah*, ſuppoſed by ſome to take its name from *Deborah*, the famous judge and deliverer of *Iſrael*: *and goeth up to Japhia*; this *Jerom*[o] ſays is the town called *Sycamine*, as you go from *Cæſarea* to *Ptolemais*, above the ſea, becauſe of mount *Carmel*, called *Epha*, thought by ſome to be the *Jebba* of *Pliny*[p]. It ſeems, however, to be the *Japha* of *Joſephus*[q], which he ſpeaks of as being a ſtrong fortified place both by nature and art.

℣. 13. *And from thence paſſeth on along on the eaſt to Gittah hepher*, &c.] Which was the native place of *Jonah* the prophet, 2 *Kings* xiv. 25. and where *Jerom* ſays[r] his grave was ſhown, and was a ſmall village in his time two miles from *Sippore*, then called *Diocæſarea*, to *Ittah-kazin*; of this place we have no account elſe-where, but it was not far from the former: *and goeth out to Remmon-methoar to Neah*; where the eaſtern border ended. Some verſions make *Remmon-Methoar*, diſtinct places; but where either of them were exactly is not known: ſome, as the *Targum*, *Jarchi*, and *Kimchi*, render the word *Methoar which goes about*; that is, the border went about from *Remmon* to *Neah*, which by *Jerom* is called *Anna*, and who obſerves[s], that there is another village called *Anna*, 10 miles from *Neapolis*, as you go to *Ælia*; and by whom alſo *Methoar* is reckoned a diſtinct place, and called *Amathar*.

℣. 14. *And the border compaſſeth it from the north ſide to Hannathon*, &c.] This is the northern border of the tribe, which took a circuit from the laſt place to this; of which and the following place we have no account; *Jerom* only makes mention of them as in the tribe of *Zebulun*: *and the outgoings thereof are in the valley of Jiphthah-el*; here the northern border ended, which *Maſius* conjectures was part of the valley of *Carmel*.

℣. 15. *And Kattah, and Nahallal, and Shimron, and Idalah, and Bethlehem*, &c.] Of the two firſt of theſe we read no where elſe, but in ch. xxi. 34, 35. and in *Judg*. i. 30. *Shimron* was a royal city, the king of which *Joſhua* took and hanged, *Joſh*. xi. 1. and xii. 20. *Idalah* is a place *Bochart* conjectures[t] where the goddeſs *Venus* was worſhipped, *Idalia* being one of her names; and *Bethlehem* is a different place from that which was the birth-place of our Lord, called *Bethlehem of Judah*, to diſtinguiſh it from this: *twelve cities with their villages*; more are named, but ſome of them belonged to other tribes, and only lay on the borders of this; and others might not be properly cities, but ſmall towns.

℣. 16. *This is the inheritance of the children of Zebulun, according to their families*, &c.] Which was allotted to it and divided, according to the number of its families: *theſe cities with their villages*; before enumerated, excepting ſuch as only bordered on them; though indeed there were other cities which belonged to them, or might be after given them, not here mentioned, as *Kartah* and *Dimnah*, ch. xxi. 34, 35.

℣. 17. *And the fourth lot came out to Iſſachar*, &c.] The fourth of the ſeven drawn at *Shiloh*: *for the children of Iſſachar, according to their families*; among whom the inheritance that came to them by the lot was divided, according to the number of them.

℣. 18. *And their border was towards Jezreel*, &c.] Which was a royal ſeat in the time of *Ahab*, 1 *Kings* xxi. 1. and according to *Jerom* was near to *Maximianopolis*; ſee the note on *Hoſ*. i. 5. and the ſame writer[u] ſays in his day a large village of this name was ſhewn in the great plain between *Scythopolis* and *Legion* (he means the plain of *Jezreel*) and it was the border of *Iſſachar*: *and Cheſulloth and Shunem*; the firſt of theſe was different from the *Chiſloth-tabor*, ℣. 12. that, as *Maſius* obſerves, was to the north, this to the ſouth of mount *Tabor*. *Shunem* is a place well known for being the dwelling-place of a certain woman in the times of *Eliſha*, whoſe ſon the prophet raiſed from the dead, 2 *Kings* iv. 8. *Jerom* calls it *Sonam*, where was the *Shunamite* woman; but this city here ſeems to be what he calls *Sulem*, in the tribe of *Iſſachar*; and he adds, that there was ſhewn in his day a village by this name, 5 miles from mount *Tabor* to the ſouth[w]: according to *Bunting*[x], it was 48 miles from *Jeruſalem* to the north, not far from *Naim*.

℣. 19. *And Hapharaim, and Shion, and Anaharath*;] The firſt of theſe is by *Jerom*[y] called *Aphraim*, a city of the tribe of *Iſſachar*; and adds, there is at this day a village called *Affarea*, 6 miles from *Legion* to the north; and of *Seon* or *Soen*, the ſame with *Shion* here, he ſays[z] there was a village of this name ſhewn in his time near mount *Tabor*; of the latter we have no account elſewhere.

℣. 20. *And Rabbith, and Kiſhion, and Abez*;] The firſt of theſe *Jerom* calls[a] *Rabboth* in the tribe of *Iſſachar*; and *Kiſhion*, as *Maſius* notes, ſeems to have given name to the river *Kiſhon* near it; ſome take it to be the ſame with *Kedeſh*, 1 *Chron*. vi. 72. of *Abez* no mention is made elſewhere.

℣. 21. *And Remeth and En-gannim, and En-haddah, and Beth-pazzez*;] *Remeth* ſeems to be the ſame with *Jarmuth*, ch. xxi. 29. and with *Ramoth*, 1 *Chron*. vi. 73. and *En-gannim* the ſame with *Anem* in the ſame place: there were ſeveral of this name, which ſeem to have been places full of gardens, and well watered; for the word ſignifies a fountain of gardens. *En-gannim* is now called *Jenine*, diſtant from *Tabor* 22 miles, a place of gardens, of water and of pleaſure, as a traveller[b] of ours tells us; who alſo declares[c], that in his whole journey from *Damaſcus* to *Jeruſalem*, he ſaw not more fruitful ground, and ſo much to-

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[k] Nat. Hiſt. l. 5. c. 19. & l. 36. c. 26.

[l] De loc. Heb. fol. 88. D. H.

[m] Ibid. fol. 90. I.

[n] Journey from Aleppo, &c. p. 115.

[o] De loc. Heb. fol. 92. K.

[p] Nat. Hiſt. l. 5. c. 19.

[q] De bello Jud. l. 3. c. 6. §. 31.

[r] Præfat. in Jonam.

[s] De loc. Heb. fol. 88. H.

[t] Canaan, l. [illegible] col. 356.

[u] De loc. Heb. fol. 92. I.

[w] De loc. Heb. fol. 94. K. L.

[x] Travels, p. [illegible]

[y] Ut ſupra, fol. 88. I.

[z] Ibid. fol. 94. K.

[a] Ib. B.

[b] Biddulph apud Lightfoot. Talmud. Exercitat. in John iv. 1.

[c] Ib. apud Fuller's Piſgah-Sight, p. 161.

gether, than he did in 22 miles riding between mount *Tabor* and *En-gannim*. This ſeems to be the ſame place Mr. *Maundrell*[d] calls *Jeneen*, a large old town on the ſkirts of *Eſdraelon*. Dr. *Lightfoot*[e] is inclined to believe, that *Nain*, where the widow's ſon was raiſed to life, *Luke* vii. 11. is the ſame with *En-gannim*, for which he gives divers reaſons. *Jerom* ſays, in his time[f] there was a village called *Enadda*, 10 miles from *Eleutheropolis*, as you go from thence to *Ælia*; but ſeems not to be the ſame with *En-haddah* here; but of *Beth-pazzez* no mention is made elſewhere. *Beth* ſignifies a houſe, and *Pazzez* in the *Arabic* tongue ſignifies ſilver; ſo this with the old *Canaanites* might be a treaſure-city, like thoſe in *Egypt*, *Exod.* i. 11. But where a word begins with *Beth*, as the name of a place, I always ſuſpect there was an idol-temple there; now as the word in *Hebrew* ſignifies the ſame as *Peor*, opening, here might be a temple to that deity, or to one that was ſimilar to the God of the *Moabites*, and deſign a *Priapus*, among the *Canaanites* like that; or as the word in the *Syriac* and *Chaldee* languages ſignifies to redeem, deliver, and ſave, this temple might be dedicated to ſome idol as their deliverer and ſaviour.

℣. 22. *And the coaſt reacheth to Tabor, and Shahazimah, and Beth-ſhemeſh*, &c.] *Tabor* was the name of a mountain in thoſe parts; it is generally ſuppoſed to be the mountain on which our Lord was transfigured, though it is not ſufficiently evident; ſee the note on *Jer.* xlvi. 18. There was a city of this name near it, 1 *Chron.* vi. 77. and which is meant here, and which either gave unto, or received name from the mount. The *Greeks* call it *Itabyrium*, and it is deſcribed by *Polybius*[g] as ſituated on a hill riſing in the form of a pap or breaſt, and has an aſcent of more than fifteen furlongs, and he calls it a city. *Shahazimah* is not mentioned any where elſe; and there ſeem to have been ſeveral cities, at leaſt more than one, of the name of *Beth-ſhemeſh*; one in the tribe of *Judah*, ch. xxi. 16. and another in the tribe of *Napthali*, ℣. 38. which perhaps may be the ſame with this, it lying on the borders of both tribes. In this and ſo in others of the ſame name, was a temple dedicated to the ſun by the heathens, as there was one of the ſame name in *Egypt* for the ſame reaſon, *Jer.* xliii. 13. *and the outgoings of their border were at Jordan*; here it ended: ſo *Joſephus* ſays, that the border of this tribe in the length of it were mount *Carmel* (at one end) and the river (i. e. *Jordan* at the other) and at the breadth of it the mountain *Itabyrium*, or mount *Tabor*: it had *Jordan* on the eaſt, the ſea on the weſt, *Zebulun* on the north, and *Manaſſeh* on the ſouth: *ſixteen cities with their villages*; which was the ſum total of them.

℣. 23. *This* is *the inheritance of the tribe of the children of Iſſachar*, &c.] Which fell to them by lot, as before deſcribed: *according to their families*; was divided among them, according to the number of them: *the cities and their villages*; the cities before enumerated, and the villages adjacent to them.

℣. 24. *And the fifth lot came out for the tribe of the children of Aſher*, &c.] Which entitled them to an inheritance next deſcribed: *according to their families*; which was ſufficient for them, and divided to them, according to their number.

℣. 25. *And their border was Helkath, and Hali, and Beten, and Achſhaph*;] *Halkath* ſeems to be the ſame with *Hukok*, 1 *Chron.* vi. 75. and according to *Maſius* it lay 10 or 12 miles above *Ptolemais*; of *Hali* we read no where elſe. *Beten* is by *Jerom*[h] called *Bathne*, and was in his time a village by the name of *Bethebem*, 8 miles from *Ptolemais* to the eaſt. *Reland*[i] ſeems to think it might be the *Ecbatana* of *Pliny*[k], which he ſpeaks of as near mount *Carmel*, and not far from *Ptolemais*. *Achſhaph* was a royal city, whoſe king was taken by *Joſhua*, ch. xi. 1. ſee the note there.

℣. 26. *And Alammelech, and Amad, and Miſheal*, &c.] Of the two firſt of theſe there is no mention elſewhere. *Miſheal* is the ſame with *Maſhal*, 1 *Chron.* vi. 74. and is by *Jerom*[l] called *Maſan*, and ſaid to be near *Carmel* to the ſea: *and reacheth to Carmel weſtward*; or, *to the ſea*, as *Carmel* is called *Carmel* by the ſea, *Jer.* xlvi. 18. ſee the note there: it is hereby diſtinguiſhed from *Carmel* in the tribe of *Judah*, ch. xv. 55. (*Pliny*[m] calls it a promontory): *and to Sihor-libnath*; the *Vulgate Latin* and *Septuagint* verſions make two places of it; but the ſum of the cities after given will not admit of it: more rightly *Junius* renders it *Sihor* by *Libnath*, and takes *Sihor* to be the river *Belus*, or *Pagidus*; ſo called either becauſe of its likeneſs to the *Nile*, one of whoſe names is *Sihor*, *Jer.* ii. 18. or becauſe its waters might be black and muddy; it was the river out of which ſand was fetched to make glaſs of: and *Libnath*, which has its name from whiteneſs, the ſame writer thinks may be the *Album Promontorium*, or white promontory of *Pliny*[n], which he places near *Ptolemais*, between *Ecdippa* and *Tyre*, and is very probable.

℣. 27. *And turneth towards the ſun-riſing*, &c.] Or eaſtward, to *Beth-dagon*; there was a city of this name in the tribe of *Judah*, ch. xv. 41. ſee the note there. *Dagon* being a God of the *Phœnicians*, had temples built for him in various places in *Canaan*: *and reacheth to Zebulun*; not the tribe of *Zebulun*, but a city ſo called, the ſame *Joſephus*[o] calls a ſtrong city of *Galilee*, which had the name of *Men*, perhaps from the populouſneſs of it, and ſeparated *Ptolemais* from *Judea*: *and to the valley of Jipthah-el*; ſee ℣. 14. *toward the north-ſide of Beth emek, and Neiel*; of *Beth-emek* no mention is made elſewhere: perhaps here was an idol-temple before dedicated to the God of the vallies; ſee 1 *Kings* xx. 28. the latter the *Greek* verſion calls *Inael*, of which *Jerom* ſays[p], it is a certain village called *Betoaenea*, 15 miles from *Cæſarea*, ſituated on a mountain to the eaſt, on which are ſaid to be wholeſome baths: *and goeth out to Cabul on the left hand*; not the land of *Cabul*, 1 *Kings* ix. 13. but a city, which *Joſephus*[q] calls a village on the borders of *Ptolemais*. The *Jews*[r] ſpeak of a city of this name, deſtroyed becauſe of contentions in it.

℣. 28. *And Hebron, and Rehob, and Hammon*, &c.] *Hebron* ſeems to be the ſame with *Abdon*, ch. xxi. 30. 1 *Chron.* vi. 74. ר and ד being changed, of which there are other inſtances; and hereby this is diſtinguiſhed from another *Hebron* in the tribe of *Judah*, more commonly known, ch. xv. 54. In the time of *Jerom*[s], there was a village called *Rooba*, 4 miles from *Scythopolis*, and which he ſays was a city ſeparated to the *Levites*, as this was, or one of the ſame name in this tribe; for there was another ℣. 30. ſee ch. xxi. 31. but whether either

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[d] Journey from Aleppo, &c. p. 111.
[e] Chorograph. notes in Luke, p. 370.
[f] Ut ſupra.
[g] Hiſt. l. 5. p. 413.
[h] De loc. Heb. fol. 89. H.
[i] Paleſtin. Illuſtrat. tom. 2. p. 617.
[k] Nat. Hiſt. l. 5. c. 19.
[l] De loc. Heb. fol. 93. E.
[m] Ut ſupra.
[n] Ibid.
[o] De bello Jud. l. 2. c. 18. §. 9.
[p] De loc. Heb. fol. 88. I.
[q] Vita ejus, §. 43.
[r] Echa Rabbati, fol. 75. 4.
[s] De loc. Heb. fol. 94. A.

of them is the ſame with this is not certain; of *Hammon* we read no where elſe: *and Kanah, even unto great Zidon*; this *Kanah* is generally thought to be the ſame where *Chriſt* wrought his firſt miracle, *Joh.* ii. 1, 11. *Jerom* expreſly ſays [u], there was a *Cana* in the tribe of *Aſher*, where our lord and ſaviour turned water into wine, and from whence was *Nathanael*; and it is at this day, adds he, a town in *Galilee* of the *Gentiles*. *Phocas* [w] places *Cana* between *Sippori* and *Nazareth*, which is now ſhewn 6 *Roman* miles from *Sippori* to the weſt, a little inclining to the north; and there is alſo in the ſame tract *Cephar Cana*, 4 miles from *Nazareth* to the north, inclining to the eaſt; and it is diſputed which of theſe two is *Cana* of *Galilee* in the new teſtament: with this account agrees pretty much what our countryman Mr. *Maundrell* [x] gives of his travels in thoſe parts: "taking leave of *Nazareth*, he ſays, and going at firſt northward, we croſſed the hills that encompaſſed the vale of *Nazareth* at that ſide; after which we turned to the weſtward, and paſſed in view of *Cana* of *Galilee*, the place ſignalized with the beginning of *Chriſt*'s miracles, *Joh.* ii. 11. in an hour and a half more we came to *Sepharia*;" or *Sippori*: of great *Zidon*, and why ſo called, ſee the note on ch. xi. 8.

℣. 29. *And then the coaſt turneth to Ramah*, &c.] Which was a city in the tribe of *Naphtali*, ℣. 36. and on the borders of *Aſher*; though *Jerom* [y] diſtinguiſhes them, and ſpeaks of a *Ramah* in *Aſher*, and another in *Naphtali*, as different cities of the ſame name; as there were ſeveral of this name, ſo called from their being built on an eminence. *Maſius* conjectures it is the ſame with *Sarepta*, *Luke* iv. 26. famous for its wine; and *Bacchus*, as the poet ſays, loves the hills: *and to the ſtrong city Tyre*; it is thought this is not to be underſtood of the famous city, ſo much ſpoken of in other parts of ſcripture, and in prophane hiſtory; ſince, as it is obſerved, that is not mentioned in ſcripture until the times of *David*; and though *Homer* makes frequent mention of *Sidon*, yet never of *Tyre*. The words ſignify the ſtrong fortreſs of a rock, or a fortreſs on a high rock; ſo *Kimchi* and *Ben Melech*; and it might be a fortified city, which being built on a rock, might have the name of *Zor* or *Tyre*, and not be the famous city of that name. *Jerom* [z] renders it the fortified city of the *Aſſyrians*: *and the coaſt turneth to Hoſah*; of which we no where elſe read: *and the outgoings thereof are at the ſea*; the *Mediterranean* ſea; where the coaſt ended this way: *from the coaſt to Achzib*; this *Jerom* [a] ſays is *Ecdippa*, 9 miles from *Ptolemais*, as you go to *Tyre*; and this is confirmed by a learned traveller of our own nation [b]; it is now called *Zib*; ſee the note on *Mic.* i. 14.

℣. 30. *Ummah alſo, and Aphek, and Rehob*, &c.] *Ummah* is not mentioned any where elſe; of *Aphek* ſee the notes on ch. xii. 18. and xiii. 4. and of *Rehob*, ℣. 28. *twenty and two cities with their villages*; there are more ſet down in the account, but ſome of them did not belong to the tribe, only were on the border of it.

℣. 31. *This is the inheritance of the tribe of the children of Aſher*, &c.] As before deſcribed, a goodly heritage; it was according to the prediction of *Jacob* and *Moſes*, *Gen.* xlix. 20. *Deut.* xxxiii. 24, 25. a very fruitful country. *Joſephus* [c] ſays, the country from *Carmel* called the valley, becauſe it was ſuch, even all over againſt *Sidon*, fell to the *Aſherites*. *Aſher* had mount *Libanus* on the north, *Naphtali* on the eaſt, *Zebulun* on the ſouth and ſouth-eaſt, the ſea on the weſt: *according to their families*; the number of them, ſo their lot was divided to them: *theſe cities with their villages*; before named.

℣. 32. *The ſixth lot came out to the children of Naphtali*, &c.] The tribe of *Naphtali*, and directed what ſhould be the inheritance of this tribe: even *for the children of Naphtali, according to their families*; which was to be divided among them, according to the number of their families.

℣. 33. *And their coaſt was from Heleph*, &c.] That is, their northern coaſt, reaching from weſt to eaſt, as appears by the ending of it at *Jordan*; the *Alexandrian* copy of the *Greek* verſion calls it *Mlepeh*, the *Targum Mebeleph*, and *Jerom Mealeb*, which he calls the border of *Naphtali*; which tho' to the north, cannot be expreſly ſaid what and where it was: *from Allon to Zaanannim*; or rather from the oak, or from the plain in *Zaanannim* [d]; for it ſeems to be the ſame with the plain of *Zanaaim*, *Judg.* iv. 11. and *Adami*, *Nekeb*; ſome make theſe to be but one city, and the latter only an epithet of the former; but the *Talmudiſts* [e] make them two, as we do, and call the firſt *Damin*, and the latter *Ziadetha*; but what and where either of them were exactly is not known; for *Adami* cannot be the ſame with *Adam*, ch. iii. 16. as ſome think; for that was in *Peræa*, on the other ſide *Jordan*; ſee the note there: *and Jabneel, unto Lakum*; *Jabneel* is different from that which was on the borders of *Judah*, ch. xv. 11. and is called by the *Jews* [f] ſince *Cepher-jamah*; and of *Lakum* we no where elſe read: *and the outgoings thereof were at Jordan*; here the coaſt ended this way.

℣. 34. *And then the coaſt turneth weſtward to Aznoth-tabor*, &c.] This was the ſouthern border, reaching from eaſt to weſt; it began at *Aznoth-tabor*, which *Jerom* [g] ſays was a village in his time belonging to the country of *Diocæſarea*, in the plains; there is another place called *Chiſloth-tabor*, on the borders of *Zebulun*, ℣. 12. *and goeth out from thence to Hukkok*; there the ſouthern border ended, which was in the border of *Aſher*, and is the ſame with *Helkath*, ℣. 25. with which compare 1 *Chron.* vi. 75. *and reacheth to Zebulun on the ſouth-ſide, and reacheth to Aſher on the weſt-ſide, and to Judah upon Jordan towards the ſun-riſing*; ſo that as it was bounded by *Lebanon* on the north, near to which ſome of the cities were, mentioned in the preceding verſe, it had *Zebulun* on the ſouth, *Aſher* on the weſt, and *Jordan* to the eaſt; for by *Judah* is not meant the tribe of *Judah*, from which *Naphtali* was at a great diſtance, but a city ſo called, as *Fuller* [h] ſeems rightly to conjecture.

℣. 35. *And the fenced cities* are *Ziddim, Zer, and Hammath, Rakkath, and Cinnereth*;] The later name of *Ziddim*, according to the *Talmud* [i], was *Cephar-chitiya*, or the village of wheat, perhaps from the large quantity or goodneſs of wheat there. *Zer* is called by *Jerom* [k] *Sor*, and interpreted *Tyre*, the metropolis of *Phœnicia* very wrongly, and in the tribe of *Naphtali*. *Hammath* probably was built by the youngeſt ſon of *Canaan*, *Gen.* vi. 18. or had its name in memory of him; it lay to the north of the land of *Iſrael*; ſee *Numb.* xxxiv. 8. *Rakkath*, according to the *Jewiſh* writers[k], is the ſame with *Tiberias*, as *Cinnereth* with *Geneſareth*, from whence the lake or ſea of *Tiberias*, and the country and lake of *Geneſareth* had their names, often mentioned in the new teſtament. *Geneſareth* was a moſt delicious and fruitful ſpot, and fulfilled the prophecy of *Moſes*, *Deut.* xxxiii. 23. concerning *Naphtali*.

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[u] Ibid. fol 90. B.

[w] Apud Reland. Paleſtin. Illuſtrat. tom. 2. p. 680.

[x] Journey from Aleppo, &c. p. 117.

[y] De loc. Heb. fol. 94. B.

[z] Ibid.

[a] Ibid. fol. 88. I.

[b] Maundrell's Journey from Aleppo, &c. p. 53.

[c] Antiqu. l. 5. c. 1. §. 22.

[d] Ab querceto in Tzahanannimis, Junius & Tremellius; ſo Piſcator.

[e] T. Hieroſ. Megillah, fol. 70. 1.

[f] Ibid.

[g] De loc. Heb. fol. 88. I.

[h] Piſgah-ſight, B. 2. c. 4. p. 104.

[i] Ut ſupra.

[k] De loc. Heb. fol. 95, A.

℣. 36. *And Adamah, and Ramah, and Hazor*;] *Adamah* is different from *Adami*, ℣. 33. and may ſeem to confirm the notion of ſome, that *Nekeb* there is an epithet of it, and ſo diſtinguiſhes it from *Adamah* here; of *Ramah*, as there were ſeveral places of this name, ſee the note on ℣. 29. and on ch. xviii. 25. *Hazor* was a royal city, of which ſee ch. xi. 1.

℣. 37. *And Kedeſh, and Edrei, and En-hazor*;] This is *Kedeſh* in *Galilee*, in mount *Naphtali*, to diſtinguiſh it from others of the ſame name; it was one of the cities of refuge, ch. xx. 7. *Jerom* ſays[l] in his day it was called *Cidiſſus*, and was 20 miles from *Tyre* by *Paneas*; ſee the note on ch. xii. 22. *Edrei* is a different place from one of that name in the kingdom of *Og*, *Numb.* xxi. 23. and of *En-hazor* we read no where elſe.

℣. 38. *And Iron, and Migdal el, Horem, and Beth anath, and Beth-ſhemeſh*, &c.] Of *Iron* no mention is made elſewhere; *Migdal-el*, which *Jerom* calls *Magdiel*, he ſays[m] was ſhewn a ſmall village, 5 miles from *Dara*, as you go to *Ptolemais*; and who alſo relates[n], that *Bathana*, in the tribe of *Naphtali*, was a village that went by the name of *Bethanea*, 15 miles from *Cæſarea*. *Beth-ſhemeſh* was another city, in which was a temple dedicated to the ſun, when inhabited by the *Canaanites*; ſee ℣. 22. and ſo in *Beth-anath*, there might be a temple dedicated to ſome deity, though now uncertain what: *nineteen cities with their villages*; there are more mentioned, but ſome of them might be only boundaries, and ſo belonged to another tribe:

℣. 39. *This is the inheritance of the tribe of the children of Naphtali*, &c.] Which *Joſephus*[o] thus deſcribes; "the country to the eaſt, as far as *Damaſcus* the city, and upper *Galilee*, the *Naphtalites* took, unto mount *Lebanon*, and the fountains of *Jordan*, which flow out of the mount, reaching the northern border of the city *Arce*:" *according to their families*; which was divided among them, according to the number of their families: *the cities and their villages*; before enumerated.

℣. 40. *And the ſeventh lot came out for the tribe of the children of Dan*, &c.] Which was the laſt lot drawn, and which appointed an inheritance to this tribe: *according to their families*; the number of them.

℣. 41. *And the coaſt of their inheritance was Zorah, and Eſh-taol, and Ir-ſhemeſh*;] The tribe of *Dan* is not deſcribed by places the boundaries of it, as other tribes, but by its cities, which were chiefly, at leaſt ſeveral of them, taken out of the tribe of *Judah*, as the two firſt of theſe moſt manifeſtly were; ſee ch. xv. 33. and the note there. *Ir-ſhemeſh* ſignifies the city of the ſun, as the *Targum* interprets it, and was ſo called very probably from a temple in it, dedicated to the idolatrous worſhip of the ſun, but a different place from *Beth-ſhemeſh* in other tribes; though thoſe of that name, as this, had it for the like reaſon; and ſo *Heliopolis*, in *Egypt*, which ſignifies the ſame, where was a temple of the ſame kind; as there was another city of this name, between the mountains of *Libanus* and *Antilibanus*, now called *Balbec*[p], where the ruins of the temple are yet to be ſeen: but this was a different place, the *Septuagint* verſion calls it *Sammaus*, and it was according to *Jerom*[q] the ſame with *Emmaus*, afterwards called *Nicopolis*; which if the ſame *Emmaus* with that in *Luke* xxiv. 13. though ſome doubt it, was ſixty furlongs from *Jeruſalem*, or ſeven miles and a half.

℣. 42. *And Shaalabbin, and Aijalon, and Jethlah*;] The firſt of theſe is the ſame with *Shaalbim*, *Judg.* i. 35. and which *Jerom*[r] calls *Selab*, in the tribe of *Dan*; and which he ſays was in his day ſhewn a large village on the borders of *Sebaſte*, by the name of *Selaba*. *Aijalon* is famous for the ſtanding ſtill of the moon in its valley whilſt *Joſhua* purſued his enemies, ch. x. 12. ſee the note there; of *Jethlah*, we read no where elſe.

℣. 43. *And Elon, and Thimnathah, and Ekron*;] Of *Elon* no mention is made elſewhere; *Thimnathah* is a different place from *Timnah* in the tribe of *Judah*, ch. xv. 10, 57. *Jerom*[s] ſpeaks of the *Thamnitic* country, ſo called from the village *Thamna*, which ſeems to be this. *Ekron* was one of the five principalities of the *Philiſtines*, and never poſſeſſed by the *Iſraelites*; it firſt fell by lot to the tribe of *Judah*, and afterwards given to the tribe of *Dan*, ch. xv. 45.

℣. 44. *And Eltekeh, and Gibbethon, and Baalath*;] *Eltekeh* was a city given to the *Levites*, ch. xxi. 23. and ſuppoſed by ſome to be the ſame with *Eltekon* in the tribe of *Judah* given to the *Danites*, ch. xv. 59. *Gibbethon* was in the hands of the *Philiſtines* in the reign of *Aſa*, 1 *Kings* xv. 21. and xvi. 15. and in the ſame place *Jerom*[t] calls *Gabatha* a city of the ſtrangers, or *Philiſtines*; and which he places near *Bethlehem* in the tribe of *Judah*. *Baalath* is not the ſame with *Baalah*, ch. xv. 29. but the *Baalath* rebuilt by *Solomon*, 1 *Kings* ix. 18. called by *Joſephus*[u] *Baleth*, and ſpoken of by him as near to *Gazara* in the land of the *Philiſtines*; of theſe two laſt cities, the *Talmudiſts*[w] ſay that their houſes belonged to *Judah*, and their fields to *Dan*.

℣. 45. *And Jehud, and Bene-berak, and Gath-rimmon*;] Of *Jehud* no mention is made elſewhere; *Bene-berak* ſignifies ſons of lightning; ſee *Mark* iii. 17. *Jerom*[x] ſpeaks of this as the name of two places, *Bane* in the tribe of *Dan*, and *Barach* in the ſame tribe, and which was in his day near *Azotus*. This place was famous in later times among the *Jews* for being a place where one of their noted *Rabbins*, *R. Akiba*, abode and taught for ſome time[y]: and *Gath-rimmon* was in *Jerom*'s[z] time a very large village, 12 miles from *Dioſpolis*, or *Lydda*, as you go from *Eleutheropolis* to it; it was a city given to the *Levites*, ch. xxi. 24.

℣. 46. *And Me-jarkon, and Rakkon, with the border before Japho*;] Of the two firſt of theſe we read no where elſe. *Japho* is the ſame with *Joppa*, now called at this day *Jaffa*, a port in the *Mediterranean* ſea, famous for being the place where *Jonah* took ſhipping, and where the apoſtle *Peter* reſided ſome time; ſee the notes on *Jonah* i. 3. *Acts* ix. 36, 38. It is not certain whether *Joppa* itſelf was in the tribe of *Dan*, or only on the borders of it; the coaſt of *Dan* reached *over-againſt it*, as it may be rendered, and included the villages and little cities that were near it; for ſuch there were, as *Joſephus* [b] teſtifies.

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[k] T. Hieroſ. ut ſupra.
[l] Ut ſupra, fol. 90. B
[m] Ibid. fol. 93. L.
[n] Ibid. fol. 89. H.
[o] Antiqu. l. 5. c. 1. §. 22.
[p] See Maundrell's Journey from Aleppo, &c p. 120, 138.
[q] Comment. in Ezek. xlviii. fol. 263. A.
[r] De loc. Heb. fol. 94. K.
[s] Ibid. fol. 88. E.
[t] Ibid. fol. 92. C.
[u] Antiq. l. 8. c. 6. §. 1.
[w] T. Hieroſ. Sanhedrin, fol. 18. 3.
[x] De loc. Heb. fol. 89. H.
[y] T. Bab. Sanhedrin, fol. 32. 2.
[z] De loc. Heb. fol. 92. C.

℣. 47. *And the coaſt of the children of Dan went out too little for them*, &c.] Being a very numerous tribe, the cities allotted them were not ſufficient for them; or rather, leaving out the ſupplement *too little*, the words will run, it *went out from them*; they loſt part of it, being driven out of the valley into the mountain by the *Amorites*, *Judg.* i. 34, 35. which obliged them to ſeek out elſewhere for habitations: *therefore the children of Dan went out to fight againſt Leſhem*; called *Laiſh*, *Judg.* xviii. where the whole ſtory is related of their fighting againſt this place and taking it; which though ſome time after the death of *Joſhua*, is here recorded to give at once an account of the inheritance of *Dan*; and which is no argument againſt *Joſhua*'s being the writer of this book, as is urged; ſince it might be inſerted by another hand, *Ezra*, or ſome other inſpired man, for the reaſon before given: *and took and ſmote it with the edge of the ſword, and poſſeſſed it, and dwelt therein*; being a *Canaanitiſh* city, they put all in it to the ſword, as the Lord had commanded, and took poſſeſſion of it for an habitation: *and called Leſhem Dan, after the name of Dan their father*; this is the place which is always meant, where the phraſe is uſed *from Dan to Beerſheba*, this being at the utmoſt northern border of the land of *Canaan*, as *Beerſheba* was at the farther part of the ſouthern coaſt of it. It was, according to *Jerom* [c], ſituated near *Paneas*, out of which the river *Jordan* flowed; and *Kimchi* on the text obſerves, their *Rabbins* [d] ſay, that *Leſhem* is *Pamias* (*i. e. Paneas*) and that *Jordan* flows from the cave of *Pamias*, and had its name שיורד מדן becauſe it deſcended from *Dan*; and ſo *Joſephus* [e] ſays, that *Panium* is a cave under a mountain, from whence riſe the ſprings of *Jordan*, and is the fountain of it; and *Pliny* alſo ſays [f], the river *Jordan* riſes out of the fountain *Paneas*. This city was enlarged and beautified by *Philip Herod*, and he called it by the name of *Cæſarea Philippi*, both in honour of *Tiberius Cæſar* [g], and after his own name, by which name it goes in *Matt.* xvi. 13. *Mark* viii. 27. and is called in the *Jeruſalem Targum* on *Gen.* xiv. 14. *Dan of Cæſarea.*

℣. 48. *This is the inheritance of the tribe of the children of Dan*, &c.] Before deſcribed by its cities, which were in it. This tribe was bounded by *Ephraim* on the north, by *Judah* on the eaſt, by *Simeon* on the ſouth, and by the *Mediterranean* ſea on the weſt. *Joſephus* [h] ſays, the *Danites* enjoyed the vale which lies to the ſetting ſun, bounded by *Azotus* and *Doris*, and all *Jamnia* and *Getta*, from *Accaron* (or *Ekron*) to the mountain from whence the tribe of *Judah* begins: *according to their families*; which inheritance was diſtributed, according to the number of their families: *their cities with their villages*; before named.

℣. 49. *And when they made an end of dividing the land for inheritance by their coaſts*, &c.] That is, *Eleazar*, *Joſhua*, and the ten men appointed for this purpoſe; when all the lots were drawn, and the ſeveral inheritances which came up to them, were divided among the families of the reſpective tribes, this work being finiſhed: *the children of Iſrael gave an inheritance to Joſhua the ſon of Nun among them*; moſt interpreters obſerve the modeſty of *Joſhua*, that though the oldeſt and the greateſt man in the nation, the chief governor, yet had his inheritance laſt of all; nor did he take any part to himſelf, it was given to him by the people, who had the whole land divided among them; in which he was a type of *Chriſt*; ſee 2 *Cor.* viii. 9. *Phil.* ii. 6, 7.

℣. 50. *According to the word of the Lord*, &c.] Or mouth of the Lord; either according to the oracle of *Urim* and *Thummim*, which *Eleazar* conſulted on this occaſion; or according to what the Lord had ſaid to *Moſes*, at the ſame time that *Hebron* was ordered to *Caleb*, ch. xiv. 6. *and they gave him the city which he aſked*, even *Timnath-ſerah in mount Ephraim*; he choſe a place in his own tribe, for he was of the tribe of *Ephraim*; and it ſeems that what he choſe was none of the beſt of places; for *Paula*, as *Jerom* [i] relates, when ſhe travelled into thoſe parts, wondered that the diſtributor of the poſſeſſions of the children of *Iſrael* ſhould chuſe ſuch a rough and mountainous place for himſelf; of its ſituation, ſee ch. xxiv. 30. *and he built the city, and dwelt therein*; he rebuilt it, and fitted it for his own habitation, and for thoſe that belonged to him.

℣. 51. *Theſe are the inheritances which Eleazar the prieſt, and Joſhua the ſon of Nun*, &c.] The one the high prieſt, and the other the chief governor of the nation: *and the heads of the fathers of the tribes of the children of Iſrael*; the princes appointed for this ſervice, whoſe names are given *Numb.* xxxiv. 18—28. the inheritances before deſcribed in the preceding chapters by their boundaries and cities, theſe the ſaid perſons *divided for an inheritance by lot in Shiloh*; and ſo has particular reference to the 7 lots drawn there for 7 of the tribes, by which their inheritances were aſſigned to them: and this was done *before the Lord, at the door of the tabernacle of the congregation*; ſee ch. xviii. 1, 10. *ſo they made an end of dividing the country*; though it was not as yet wholly ſubdued.

CHAP. XX.

THE contents of this chapter are the renewal of the order to appoint cities of refuge for ſuch that commit man-ſlaughter ignorantly, to flee unto, and have ſhelter in from the avenger of blood, ℣. 1—6. and the execution of this order, ℣. 7, 8, 9.

℣. 1. *The Lord alſo ſpake unto Joſhua*, &c.] Out of the tabernacle, at the door of which he with the high prieſt and princes were: the Lord had ſpoken to him before concerning dividing the land among the tribes, ch. xiii. 1—7. and this being done he ſpeaks to him again: *ſaying*; as follows.

℣. 2.

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[a] De bello Jud. l. 3. c. 8. § 4.

[b] Bava Bathra, fol. 74. 2.

[c] De loc. Heb. fol. 93. A.

[d] T. Bab. Megillah, fol. 6. 1.

[e] Antiqu. l. 15. c. 10. §. 3. De bello Jud. l. 1. c. 21. §. 3. & l. 3. c. 9. §. 7.

[f] Nat. Hiſt. l. 5. c. 15.

[g] Joſeph. Antiqu. l. 18. c. 2. §. 1.

[h] Antiqu. l. 5. c. 1. §. 22.

[i] Epitaph. Paulæ, fol. 59. L.

℣. 2. *Speak to the children of Iſrael, ſaying,* &c] Whom the affair concerned the Lord ſpake to *Joſhua* about, they having now the whole land divided among them: *appoint out for you cities of refuge*; of the name, nature, uſe, and number of theſe cities, ſee the note on *Numb.* xxxv. 6. *whereof I ſpake unto you by the hand of Moſes*; *Numb.* xxxv. *Deut.* xix.

℣. 3. *That the ſlayer that killeth any perſon unawares and unwittingly, may flee thither,* &c.] Who through mere accident, and without deſign, killed a perſon, friend or foe, one of his own kindred, or a ſtranger, without any malice againſt him, or intention to take away his life: *and they ſhall be your refuge from the avenger of blood*; from any of the relations of the deceaſed, who might be ſtirred up to avenge the blood of his kinſman on the ſlayer; ſee *Numb.* xxxv. 12.

℣. 4. *And when he that doth flee unto one of thoſe cities,* &c.] Any one of them, that was neareſt to him: *ſhall ſtand at the entering of the gate of the city*; for he might not ruſh in without leave: *and ſhall declare his cauſe in the ears of the elders of that city*; lay before them the whole matter, how that he had killed a perſon unawares, by what means it came about, and that it was merely through error, without any malicious deſign, and was a mere accident: *they ſhall take him into the city unto them*; directly, leſt the avenger of blood ſhould come and ſeize on him, and kill him; and they were to take him into the city, not only to prevent that, but to examine him ſtill more cloſely about the matter, and get farther ſatisfaction; and being ſatisfied, were to continue him in it: *and give him a place that he might dwell among them*; until his death, or the death of the high prieſt, if that was firſt. *Kimchi* obſerves from their *Rabbins*, that he was not to hire a houſe all the time of his dwelling there, but was to have one freely, becauſe it is ſaid, *and give him*, &c.

℣. 5. *And if the avenger of blood purſue after him,* &c.] To the city of refuge, whither he is fled, and demand him: *then they ſhall not deliver the ſlayer up into his hands*; to be ſlain by him, but ſhall protect him: *becauſe he ſmote his neighbour unwittingly, and hated him not before time*; ſee the notes on *Numb.* xxxv. 22, 23. and *Deut.* xix. 6.

℣. 6. *And he ſhall dwell in that city, until he ſhall ſtand before the congregation for judgment,* &c.] That is, until his cauſe was heard in the court of judicature in his own city, or in any other to which the avenger of blood ſhould appeal; ſee *Numb.* xxxv. 24, 25. who if they found him guilty of death, they put him to death; but if only guilty of accidental manſlaughter, then they delivered him up to his city of refuge for ſafety, where he was to abide *until the death of the high prieſt that ſhall be in thoſe days*; ſee *Numb.* xxxv. 25. *then ſhall the ſlayer return, and come unto his own city, and unto his own houſe, unto the city from whence he fled*; and live with his family in the enjoyment of his poſſeſſions and eſtates, honours, and privileges belonging to him as before; ſee *Numb.* xxxv. 28.

℣. 7. *And they appointed Kedeſh in Galilee in mount Naphtali,* &c.] Of which ſee ch. xix. 37. the appointment of this and the two cities following was made by the children of *Iſrael* at this time: *and Shechem in mount Ephraim*; called *Sichem*, *Gen.* xii. 6. and *Shechem* from a prince of that name that poſſeſſed it, *Gen.* xxxiv. it fell to the lot of the tribe of *Ephraim*; its name in the new teſtament is *Sychar*, *John* iv. 5. and it is now called *Neapolis*, or *Naplouſe*: *and Kirjath-arba, which is Hebron, in the mountain of Judah*; it ſtood in the hill-country of *Judea*, *Luke* i. 39, 65. of which ſee ch. xiv. 15. and xv. 54. There ſeems to be a difficulty here, ſince this city was before given to *Caleb*, ch. xiv. 13, 14. and yet afterwards given to the *Levites*, and appointed a city of refuge. The *Jews* reconcile this by obſerving, that the city and ſuburbs were given to the *Levites*, and fixed for a city of refuge; but the villages and fields, and country around it, and belonging to it, were given to *Caleb*, ch. xxi. 12. and *Abarbinel* makes no doubt, that the children of *Judah* gave ſomething elſe to *Caleb* in lieu of it. As theſe cities of refuge were typical of *Chriſt*, as has been obſerved on *Numb.* xxxv. 29. their names are applicable to him. *Kedeſh* ſignifies *holy* or *holineſs*; *Chriſt* is holy in both his natures, divine and human; and ſo abundantly qualified to be the mediator, ſaviour, and redeemer; and is the fountain of holineſs to his people, and is made ſanctification to them, *Pſ.* xvi. 10. *Heb.* vii. 26. 1 *Cor.* i. 30. and *Shechem* ſignifies the *ſhoulder*; and not only the government of the church and people of God is on the ſhoulder of *Chriſt*, but all their ſins have been laid upon him, and bore by him; and every particular ſoul in converſion, every loſt ſheep is looked up by him, and taken up and brought home on his ſhoulder, *Iſ.* ix. 6. and liii. 6. *Luke* xv. 4. *Hebron* ſignifies *fellowſhip*; in effectual vocation, the ſaints are called into fellowſhip with *Chriſt*, and their fellowſhip is with the Father, and his ſon *Jeſus Chriſt*; through him they have acceſs to God, and communion with him now, and ſhall have uninterrupted communion with him to all eternity, 1 *Cor.* i. 9. 1 *Joh.* i. 3. *Eph.* ii. 18. *Joh.* xvii. 24.

℣. 8. *And on the other ſide Jordan by Jericho eaſtward,* &c.] In the country poſſeſſed by the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*: *they aſſigned Bezer in the wilderneſs, upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Baſhan out of the tribe of Manaſſeh*; of theſe places, and the ſignification of their names, and of the application of them to *Chriſt*, the antitype of the cities of refuge, ſee the note on *Deut.* iv. 43. Theſe laſt cities were not appointed now, they were appointed in the times of *Moſes*, and ſevered by him, *Deut.* iv. 41. nor are they here ſaid to be appointed, but to be aſſigned or *given* [c]; they were now delivered up into the hands of the *Levites* for cities of refuge, for they were before ſevered for that uſe; they were not, according to the *Jews* [d], made uſe of as ſuch, until the other three were appointed.

℣. 9. *Theſe were the cities appointed for all the children of Iſrael,* &c.] For the common uſe of them all, and not for that tribe only in which they ſtood: *and for the ſtranger that ſojourneth among them*; not only for the proſelytes of righteouſneſs, but for the proſelytes of the gate alſo, as well as for the natives of *Iſrael*; *Chriſt* is a refuge for *Jews* and *Gentiles*, for all ſinners that flee to him: *that whoſoever killeth any perſon unawares might flee thither*; and find ſhelter and ſafety: *and not die by the hand of the avenger of blood*; getting thither before he could overtake him: *until he ſtood before the congregation*; either before the congregation, the elders of the city, or court of judicature in the city of refuge, or before the court of his own city from whence he fled, if ſummoned thither.

CHAP.

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[c] נתנו dederunt, Pagninus, Montanus, Junius & Tremellius, Piſcator.

[d] Miſn. Maccot, c. 2. §. 4. Maimon. Hilchot Rotzeach, c. 8. §. 2, 3.

CHAP. XXI.

THIS chapter contains the addreſs of the *Levites* to the court, to have the cities and ſuburbs given them according to the command of God by *Moſes*, ℣. 1, 2. the grant of them by lot out of the ſeveral tribes, ℣. 3—8. the particular cities out of the tribes of *Judah* and *Simeon* are mentioned by name, ℣. 9—16. then thoſe out of the tribe of *Benjamin*, ℣. 17, 18, 19. next thoſe out of the tribe of *Ephraim*, ℣. 20, 21, 22. afterwards thoſe out of the tribe of *Dan*, ℣. 23—26. then thoſe out of the half tribe of *Manaſſeh*, ℣. 27. and out of the tribe of *Iſſachar*, ℣. 28, 29. and out of the tribe of *Aſher*, ℣. 30, 31. and of *Napthali*, ℣. 32, 33. and of *Zebulun*, ℣. 34, 35. and of *Reuben*, ℣. 36, 37. and of *Gad*, ℣. 38, 39, 40. which in all made forty-eight, ℣. 41, 42. and the chapter is concluded with obſerving, that God gave *Iſrael* all the land of *Canaan*, and reſt in it, according to his promiſe, very faithfully and punctually, ℣. 43, 44, 45.

℣. 1. *Then came near the heads of the fathers of the Levites*, &c.] When the land was divided to the ſeveral tribes, and every one knew the cities that belonged to them, and what they could and ſhould part with to the *Levites*, and when the ſix cities of refuge were fixed; the *Levites* came to put in their claim for cities of habitation, they having no ſhare in the diviſion of the land; and yet it was neceſſary they ſhould have habitations; the perſons that undertook to put in a claim for them were the principal men among them; the fathers of them were *Kohath*, *Gerſhon*, and *Merari*; the heads of thoſe were the chief men that were then living; theſe came *unto Eleazar the prieſt, and unto Joſhua the ſon of Nun*; the high prieſt and chief magiſtrate: *and unto the heads of the fathers of the tribes of the children of Iſrael*; the princes appointed to divide the land with the two great perſonages before mentioned, *Numb.* xxxiv. 17—29.

℣. 2. *And they ſpake unto them at Shiloh in the land of Canaan*, &c.] Where the tabernacle was fixed, at or near which the above perſons met to caſt lots for the diviſion of the land to the ſeven tribes that had not received their inheritance: *ſaying, the Lord commanded by the hand of Moſes to give us cities to dwell in, with the ſuburbs thereof for our cattle*; this command is extant in *Numb.* xxxv. 2—8.

℣. 3. *And the children of Iſrael gave unto the Levites out of their inheritance*, &c.] Knowing full well there was ſuch a command, made no objection to their motion, but freely gave them cities out of the portion of inheritance allotted to them; this they did *at the commandment of the Lord*, and in obedience to it, even gave *theſe cities and ſuburbs*; after mentioned: this was done by the tribes themſelves; as there were a certain number fixed by the commandment of God, they agreed among themſelves how many and what cities ſhould be given out of each tribe; and then lots were caſt for them by *Joſhua*, what and which cities ſhould be appropriated to their ſeveral diviſions, as the *Kohathites* that ſprang from *Aaron*, and the reſt of them that did not, and the *Gerſhonites* and *Merarites*, as follows.

℣. 4. *And the lot came out for the family of the Kohathites*, &c.] The firſt lot that was drawn out of the pot or urn was for the deſcendants of *Kohath*, a ſon of *Levi*: *and the children of Aaron the prieſt* which were *of the Levites*; who deſcended from *Amram*, the eldeſt ſon of *Kohath*, and theſe were not only *Levites*, but prieſts: theſe *had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities*; which are after mentioned by name; and as theſe were prieſts, whoſe buſineſs was to ſerve in the temple, and at the altar, the cities aſſigned them by the lot, were by the wiſe diſpoſal of divine providence, ordered them out of thoſe tribes which lay neareſt to *Jeruſalem*; the place God had choſen to put his name in, where the temple would be built, and the altars erected for ſacrifices and incenſe.

℣. 5. *And the reſt of the children of Kohath*, &c.] Which did not deſcend from him in the line of *Amram* and *Aaron*, but of *Izhar*, *Hebron*, and *Uzziel*, who were not prieſts, but *Levites*: had *by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Manaſſeh, ten cities*; theſe other ſort of *Kohathites* had their cities in tribes next to the other three where the *Kohathites* that were prieſts had theirs.

℣. 6. *And the children of Gerſhon* had *by lot out of the families of the tribe of Iſſachar*, &c.] Theſe were *Levites* who deſcended from *Gerſhon*, the eldeſt ſon of *Levi*, and had their cities by lot aſſigned them in tribes at a greater diſtance, not only out of *Iſſachar*, but *out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the half tribe of Manaſſeh in Baſhan*; which was the other half of the tribe beyond *Jordan*: *thirteen cities*; as many as were given out of the tribes of *Judah*, *Simeon*, and *Benjamin*.

℣. 7. *The children of Merari by their families*, &c.] The deſcendants of *Merari*, the third ſon of *Levi*: *had out of the tribe of Reuben, and out of the tribe of Gad*; which were both on the other ſide *Jordan*: *and out of the tribe of Zebulun, twelve cities*; in all 48, as the Lord commanded, *Numb.* xxxv. 7.

℣. 8. *And the children of Iſrael gave by lot unto the Levites theſe cities with their ſuburbs*, &c.] Reaching 2000 cubits from the cities all around: theſe cities did not lye all together, and ſo could not be deſcribed by their coaſts; but in the ſeveral tribes, and intermixed with their cities; which fulfilled *Jacob*'s prophecy, that they ſhould be divided and ſcattered in *Iſrael*, *Gen.* xlix. 7. as well as it was ſo ordered for the benefit of the ſeveral tribes, that they might have the aſſiſtance of the prieſts and *Levites*, to inſtruct them in the knowledge of the laws and commandments of God, and all divine things: *as the Lord commanded by the hand of Moſes*; *Numb.* xxxv. 2.

℣. 9. *And they gave out of the tribe of the children of Judah*, &c.] Here follows a particular account of the ſeveral cities which were given out of each tribe, and firſt out of this: *and out of the tribe of the children of Simeon*; which is joined with that of *Judah*, becauſe the cities of it lay within it, ch. xix. 1. *theſe cities which are here mentioned by name*; ℣. 13, 14, 15, 16.

℣. 10. *Which the children of Aaron* being *of the families of the Kohathites*, &c.] Who deſcending from *Kohath*, in the line of *Aaron*, were prieſts:

who were *of the children of Levi, had*; they were *Levites*, as deſcending from *Levi*, but were prieſts alſo, as being of the ſtock of *Aaron*, and the cities hereafter mentioned in the ſaid tribe fell to their portion: *for theirs was the firſt lot*; for being of the line of *Aaron*, and prieſts, they had the honour and privilege to have the firſt lot drawn for them, and out of the tribe for which the firſt lot was alſo drawn, the tribe of *Judah*; here they had their cities allotted them, for a reaſon before given.

℣. 11. *And they gave them the city of Arbah, the father of Anak*, &c.] Which from him was called *Kirjath-Arbah*, ch. xiv. 15. and *Anak*, according to *Kimchi*, is not the name of a man, but a general name, comprehending the *Anakim*, a race of giants, among whom *Arbah* was the chief and principal man, a prince and ruler over them, as *Ben Melech*: *which* city is *Hebron in the hill-country of Judah*; as in ch. xiv. 15. ſee *Luke* i. 39, 65. *with the ſuburbs thereof round about it*; as far as 2000 cubits, which were to put their cattle in, and proviſion for them.

℣. 12. *But the fields of the city, and the villages thereof*, &c.] Which lay beyond the 2000 cubits: *gave they to Caleb the ſon of Jephunneh, for his poſſeſſion*; as *Moſes* had promiſed, and *Joſhua* had confirmed to him; and now the children of *Iſrael* gave them to him, and put him in the poſſeſſion of, ch. xiv. 6, 13. and xv. 13. and the ſame is to be obſerved of all the other cities given to the *Levites*, that they and their ſuburbs, extending to ſuch a diſtance only, were given to them; but the fields and villages, which belonged to them, continued the inheritance of the tribes in which they were.

℣. 13. *Thus they gave to the children of Aaron the prieſt*, &c.] The families of the *Kohathites*, that part of them which deſcended from him, and were prieſts: *Hebron with her ſuburbs, to be a city of refuge for the ſlayer*; that had ſlain a perſon unawares, and without deſign; ſee on ch. xx. 3, 7. *and Libnah with her ſuburbs*; a royal city, of which ſee ch. x. 29, 30.

℣. 14, 15, 16. *And Jattir with her ſuburbs, and Eſhtemoa with her ſuburbs, and Holon with her ſuburbs, and Debir with her ſuburbs, and Ain with her ſuburbs, and Juttah with her ſuburbs*, &c.] Of which ſix cities, ſee the notes on ch. xv. 32, 48, 49, 50, 51, 55. *and Beth-ſhemeſh with her ſuburbs*; which is not mentioned among the cities of *Judah*, ch. xv. only as in the borders of it, ℣. 10. and perhaps is the ſame *Beth-ſhemeſh* to which the ark was directed by the *Philiſtines* from *Aſhdod*, 1 *Sam*. vi. 9, 12. in it formerly was a temple dedicated to the ſun, from whence it had its name: *nine cities out of thoſe two tribes*; and they ſeem, all but one, which is *Ain*, to be of the tribe of *Judah*, and that originally belonged to it; and as that tribe had the largeſt number of cities in its lot, the more were given out of it to the *Levites*, according to a rule preſcribed, *Numb*. xxxv. 8.

℣. 17. *And out of the tribe of Benjamin, Gibeon with her ſuburbs, Geba with her ſuburbs*;] Of which ſee the notes on ch. xviii. 24, 25. from the former came the *Gibeonites*.

℣. 18. *Anathoth with her ſuburbs*, &c.] This is not mentioned among the cities of *Benjamin*, ch. xviii. it was the native place of the prophet *Jeremiah*, *Jer*. i. 1. ſee the note there; it lay about two or three miles north of *Jeruſalem*; three, ſays *Jerom* [k]. *Rauwolf* [l] ſpeaks of it as a ſmall village, when he travelled into thoſe parts, and as lying on a height or eminence, and which was within 20 furlongs of *Jeruſalem*, as *Joſephus* writes [m]: *and Almon with her ſuburbs*; this alſo is not mentioned among the cities of *Benjamin*, ch. xviii. it is called *Alemeth*, 1 *Chron*. vi. 60. *Jarchi* and *Kimchi* ſay it is the ſame with *Bahurim*, 2 *Sam*. iii. 16. where the *Targum* renders it by *Almeth*, and both words ſignify the ſame thing, *youth*: *four cities*; which were a large number for ſo ſmall a tribe as little *Benjamin* to give.

℣. 19. *All the cities of the children of Aaron, the prieſts*, &c.] Thoſe of the *Kohathites* that came from him: *were thirteen cities with their ſuburbs*; and juſt ſo many are mentioned by name in the preceding verſes.

℣. 20. *And the families of the children of Kohath, the Levites*, &c.] Who were not prieſts: *which remained of the children of Kohath*; theſe are the children of *Moſes*, as *Jarchi* ſays, and thoſe that deſcended from *Kohath* in the lines of *Izhar, Hebron, and Uzziel*: *even they had the cities of their lot out of the tribe of Ephraim*; and were as follow.

℣. 21. *For they gave them Shechem, with her ſuburbs, in mount Ephraim*, &c.] Of which ſee ch. xx. 7. *to be a city of refuge for the ſlayer*; which being on a mountain, was the more conſpicuous, and the fitter for this purpoſe, as was *Hebron* in the hill-country of *Judea*, ℣. 11, 13. this is the ſecond city of refuge mentioned: *and Gezer with her ſuburbs*; a place from whence the *Canaanites* were not expelled; ſee the note on ch. xvi. 10.

℣. 22. *And Kibzaim with her ſuburbs*, &c.] Which ſeems to be the ſame with *Jokneam*, 1 *Chron*. vi. 68. of it we read no where elſe: *and Beth-horon with her ſuburbs*; upper *Bethoron*, for there were two, an upper and a nether; ſee ch. xvi. 3, 5. *four cities*; as mentioned by name.

℣. 23, 24. *And out of the tribe of Dan, Eltekeh with her ſuburbs, Gibbethon with her ſuburbs, Aijalon with her ſuburbs, Gath-rimmon with her ſuburbs, four cities*;] Of theſe four cities, ſee the notes on ch. xix. 42, 44, 45.

℣. 25. *And out of the half-tribe of Manaſſeh, Taanach with her ſuburbs*, &c.] Of which ſee ch. xvii. 10. *and Gath-rimmon with her ſuburbs*; there was a city of this name in *Dan*, as in the preceding verſe; nor was it unuſual for cities to be called by the ſame name in different tribes: *two cities*; theſe are called *Aner* and *Bilean* in 1 *Chron*. vi. 70. in proceſs of time cities changed their names; two cities were a proper proportion for this half tribe; two more were given out of the other half tribe on the other ſide *Jordan*, as appears by what follows.

℣. 26. *All the cities were ten with her ſuburbs*, &c.] Four out of *Ephraim*, four out of *Dan*, and two out of the half tribe of *Manaſſeh*: which were *for the families of the children of Kohath that remained*; who were of the other branch of the *Kohathites*, and who did not deſcend from *Aaron*, and were only *Levites*, and not prieſts; ſee the note on ℣. 20.

℣. 27. *And unto the children of Gerſhon, of the families of the Levites*, &c.] The deſcendants of the ſecond ſon of *Levi*: *out of the other half tribe of Manaſſeh*; that which was ſettled beyond *Jordan*: they gave *Golan in Baſhan, with her ſuburbs, to be a city of refuge for the ſlayer*; ſee ch. xx. 8. this is the third city of refuge mentioned: *and Beeſhterah with her ſuburbs*; called *Aſhtaroth*, 1 *Chron.* vi. 71. which had been the royal city of *Og*, king of *Baſhan*, where he had his palace, *Deut* i. 4 Here ſeems to have been formerly a temple dedicated to the goddeſs *Aſtarte*; for *Beeſhterah* is a compound of *Beth* and *Aſhterah*, or *Aſtarte*; that is, the houſe or temple of *Aſtarte*, but now become a city of the *Levites*: *two cities*; two more having been before given out of the other half tribe.

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[k] De loc. Heb. fol. 88. H.

[l] Travels, par. 3. c. 2. p. 216.

[m] Antiqu. l. 10. c. 7. §. 3.

℣. 28. *And out of the tribe of Iſſachar, Kiſhon with her ſuburbs*, &c.] From whence the river *Kiſhon* probably had its name, or the city from that; it is the ſame with *Kiſhion*, ch. xix. 20. and called *Kedeſh*, 1 *Chron.* vi. 72. *Dabareh with her ſuburbs*; the ſame with *Daberath* on the border of *Zebulun*, ch. xix. 12. ſee the note there.

℣. 29. *Jarmuth with her ſuburbs*, &c.] Called *Ramoth*, 1 *Chron.* vi. 73. very probably the ſame with *Remeth*, ch. xix. 21. *Engannim with her ſuburbs*; called *Anen*, 1 *Chron.* vi. 73. *four cities*; ſo many are mentioned by name.

℣. 30. *And out of the tribe of Aſher, Miſhal with her ſuburbs*, &c.] The ſame with *Miſheal*, ch. xix. 26. called *Maſhal*, 1 *Chron.* vi. 74. *Abdon with her ſuburbs*; not mentioned among the cities of *Aſher*, unleſs the ſame with *Hebron*, ch. xix. 28.

℣. 31. *Helkath with her ſuburbs*, &c.] The ſame with *Hukok* in 1 *Chron.* vi. 75. *and Rehob with her ſuburbs*, *four cities*; of which ſee the notes on ch. xix. 25, 26, 28.

℣. 32. *And out of the tribe of Naphtali Kedeſh in Galilee, with her ſuburbs*, &c.] Of which ſee ch. xx. 7. to be *a city of refuge for the ſlayer*; this is the fourth city of refuge mentioned: *and Hammoth-dor with her ſuburbs*; the ſame with *Hammon*, 1 *Chron.* vi. 76. and with *Hammath*, ch. xix. 35. and is thought by ſome to be *Tiberias*, ſo called from the hot baths in or near it: *and Kartan with her ſuburbs*; called *Kirjathaim*, 1 *Chron.* vi. 76. but cannot be the *Kirjathaim* in *Numb.* xxxii. 37. for that belonged to the tribe of *Reuben*, and was on the other ſide *Jordan*: *three cities*; this being a leſſer tribe than ſome others gave fewer cities, according to the rule in *Numb.* xxxv. 8.

℣. 33. *All the cities of the Gerſhonites, according to their families*, &c.] Which were divided among them, according to the number of their families: were 13 *cities with their ſuburbs*; two out of the half tribe of *Manaſſeh* beyond *Jordan*, four out of *Iſſachar*, four out of *Aſher*, and three out of *Naphtali*.

℣. 34. *And unto the families of the children of Merari, the reſt of the Levites*, &c.] The deſcendants of the youngeſt ſon of *Levi*, who were all that remained of the *Levites* unprovided of cities: *out of the tribe of Zebulun, Jokneam with her ſuburbs*; which lay near *Carmel*, and was a royal city; ſee the note on ch. xii. 22. *and Kartah with her ſuburbs*; perhaps the ſame with *Kattath*, ch. xix. 15.

℣. 35. *Dimnah with her ſuburbs*, &c.] No where mentioned, unleſs the ſame with *Rimmon*, 1 *Chron.* vi. 77. *Nahalal with her ſuburbs*; ſee ch. xix. 15. *four cities*; only two are mentioned, 1 *Chron.* vi. 77. and they by different names; the one is *Rimmon*, before obſerved, and the other *Tabor*; perhaps the ſame with *Chiſloth-tabor*, ch. xix. 12.

℣. 36. *And out of the tribe of Reuben Bezer with her ſuburbs*, &c.] Which was a city of refuge, and the fifth of them in this account, though not obſerved as ſuch here, but is in the *Greek* verſion; ſee ch. xx. 8. *and Jahazah with her ſuburbs*; called *Jahaz*, *Numb.* xxi. 23. ſee the note there.

℣. 37. *Kedemoth with her ſuburbs*, &c.] Near to which was a wilderneſs of that name; ſee *Deut.* ii. 26. *and Mephaath with her ſuburbs*; of which ſee the note on ch. xiii. 18. where the two preceding cities are mentioned along with it; *four cities*. This and the preceding verſe are not in ſome antient copies of the *Hebrew* bible, as is noted by the *Maſorites*; but are in ſome others, as *Kimchi* owns, and ſtand in the *Targum*, in the *Septuagint*, *Syriac*, and *Arabic* verſions, and in a manuſcript referred to by *Hottinger*[e]; and the ſame words are to be found in 1 *Chron.* vi. 78, 79. and are abſolutely neceſſary to be retained, ſince without them there would be but eight cities for the *Merarites*, whereas they are expreſly ſaid to be twelve, ℣. 40.

℣. 38. *And out of the tribe of Gad*, &c.] Which alſo, as that of *Reuben*, lay on the other ſide *Jordan*: *Ramoth in Gilead with her ſuburbs*; of which ſee ch. xx. 8. to be *a city of refuge for the ſlayer*; and is the ſixth and laſt city of refuge in this account: *and Mahanaim with her ſuburbs*; here it was the angels met *Jacob*, which gave riſe to the name of the place, *Gen.* xxxii. 1, 2. afterwards a city was built here, and was on the borders of the tribe of *Gad*, and belonged to it, ch. xiii. 26. mention is made of it in other places, 2 *Sam.* ii. 8. 1 *Kings* ii. 8.

℣. 39. *Heſhbon with her ſuburbs*, &c.] Which was formerly the royal city of *Sihon* king of the *Amorites*, and was firſt given to and rebuilt by the *Reubenites*, but was upon the border of the tribe of *Gad*; and appears from hence to have been one of their cities, *Numb.* xxi. 26. and xxxii. 37. *Joſh.* xiii. 17, 21, 26. *Jazer with her ſuburbs*; ſometimes called *Jaazer*, another city in the ſame country, and near *Heſhbon*; ſee *Numb.* xxi. 32. *four cities in all*; which were *Ramoth-Gilead*, *Mahanaim*, *Heſhbon*, and *Jazer*.

℣. 40. *So all the cities for the children of Merari by their families*, &c.] Which were diſtributed by lot to them, according to the number of their families, and were ſufficient for them: *which were remaining of the families of the Levites*; the laſt diviſion of them, beſides thoſe of the *Kohathites*, *Levites*, and the *Gerſhonites*: were *by their lot twelve cities*; four out of the tribe of *Zebulun*, four out of the tribe of *Reuben*, and four out of the tribe of *Gad*, whoſe names are before given.

℣. 41. *All the cities of the Levites, within the poſſeſſion of the children of Iſrael*, &c.] As comprized in one ſum total: were *forty-eight cities with their ſuburbs*; which is juſt the number that *Moſes* from the mouth of God ordered to be given unto them, before they entered into the land, and before they were in poſſeſſion of one city in it, *Numb.* xxxv. 7. which as it is a proof of the omniſcience, preſcience, and predetermination of God; ſo of the ſure and true prediction of *Moſes*, who could not be otherwiſe certain than from the Lord, of the *Iſraelites* being able to give ſo many cities to them, out of their ſeveral tribes: and it is to be obſerved, that this tribe of *Levi*, though it had no ſhare in the diviſion of the land, yet had more cities by lot given to it than any other, excepting the tribe of *Judah*; though indeed in the account of ſome of the tribes, all the cities in them are not mentioned;

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[e] Theſaur. Philolog. l. 1. c. 2. p. 181, &c.

and beſides, they had only the cities they had with their ſuburbs round about them, but not the lands belonging to them, nor the villages; however, this ſhews that a large and liberal maintenance of the miniſters of the Lord, that ſerve in his ſanctuary, ſhould be allowed and made for them, as in the legal, ſo under the goſpel-diſpenſation.

℣. 42. *Theſe cities were every one with their ſuburbs round about them*, &c.] Which reached to the ſpace of 2000 cubits on every ſide; and ſuch a ſpace was aſſigned to every one of the above cities for their cattle, to keep them in and lay up proviſion for them: *thus* were *all their cities*; ſix of them cities of refuge, and forty-two for the prieſts and *Levites* to dwell in, and for the commodious uſe of their herds and flocks.

℣. 43. *And the Lord gave unto Iſrael all the land which he ſware to give unto their fathers*, &c.] It was all given them by lot, whether ſubdued or not ſubdued, and the far greater part was actually put into their hands, and they had as much as they could for the preſent occupy and cultivate; and ſuch as were in the hands of the *Canaanites*, were ſubject to pay tribute to them; and it was owing to their own ſlothfulneſs and ſluggiſhneſs, that they did not poſſeſs more hereafter; though it was the will of God that their enemies ſhould be driven out by little and little, until the *Iſraelites* were ſo increaſed as to occupy the whole, leſt any part of the land ſhould lie waſte and become barren, and leſt the wild beaſts of the field ſhould multiply upon them: *and they poſſeſſed it and dwelt therein*; each according to their lot in the ſeveral places aſſigned them, as many cities as they could at preſent people, and as much land as they could now manage.

℣. 44. *And the Lord gave them reſt round about*, &c.] Not only from their travels, with which they had been fatigued forty years in the wilderneſs, but from wars with the *Canaanites* they had been engaged in for ſome years paſt: *according to all that he ſware unto their fathers*; not only to give them the land, but peace, reſt, and ſafety in it: *and there ſtood not a man of all their enemies before them*; for whenever any roſe up to oppoſe them, they were immediately cut off: this is to be underſtood whilſt *Joſhua* was living; for afterwards, ſinning againſt God, they were again and again delivered up into the hands of their enemies: *the Lord delivered all their enemies into their hands*; that is, that made war with them.

℣. 45. *There failed not ought of any good thing*, &c.] Not only every good thing in general, but every part and particular of that good thing; that, with all that was included in it, or were appendages to it, or circumſtances of it: *which the Lord had ſpoken to the houſe of Iſrael*; as of their deliverance out of *Egypt*, and paſſage thro' the *Red-ſea* and wilderneſs, with all conveniences for them therein; ſo of their paſſage through *Jordan*, ſucceſs of their arms, the conqueſt of their enemies, poſſeſſion of their land, a land flowing with milk and honey: *all came to paſs*; exactly, preciſely, and punctually, even every thing relative to their temporal and ſpiritual good: ſo all that God promiſes to his ſpiritual *Iſrael*, with reſpect to their preſent comfort or everlaſting happineſs; all is exactly fulfilled, all his promiſes in *Chriſt* are yea and amen.

CHAP. XXII.

THE war with the *Canaanites* being ended, *Joſhua* called to him the two tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*, who came over *Jordan* with him to aſſiſt in it, and commended them for their obedience to *Moſes* and to himſelf, and to God by them; and then diſmiſſed them, with ſome inſtructions to keep the ways and worſhip of God, and with his bleſſing upon them, ℣. 1—8. upon which they returned to their country, and when they came to the borders of it ſet up an altar by *Jordan*, ℣. 9—10. which when the children of *Iſrael* heard of, it gave them great offence, they fearing they were going to make a revolt from the pure worſhip of God, and therefore ſent a deputation of princes to them, with the ſon of the high prieſt, to enquire into the matter, and expoſtulate with them about it, who did ℣. 11—20. and who received from them a very ſatisfactory anſwer, ℣. 21—31. with which they returned and reported to the children of *Iſrael*, and which gave them pleaſure, ℣. 32, 33, 34.

℣. 1. *Then Joſhua called the Reubenites, and the Gadites, and the half tribe of Manaſſeh*;] The promiſe of God to *Iſrael* being fulfilled, the land of *Canaan* being for the moſt part ſubdued, the war at an end, and reſt had on all ſides from their enemies, and the land divided among the nine tribes and a half, and they ſettled in the quiet poſſeſſion of their lots; *Joſhua* ſent for the two tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*, who had at their own requeſt their portion allotted them on the other ſide *Jordan*, and who came over that river with him to aſſiſt their brethren in their wars with the *Canaanites*, and addreſſed them in the following reſpectable manner.

℣. 2. *And ſaid unto them, ye have kept all that Moſes the ſervant of the Lord commanded you*, &c.] Which was, that they ſhould leave their wives and children, and flocks and herds, behind them in the land of *Gilead*, and paſs over *Jordan*, with their brethren the children of *Iſrael* armed, and fight with them, and for them, until the *Canaanites* were ſubdued, and not return until their brethren were peaceably ſettled in the poſſeſſion of their inheritances; all which they had punctually obſerved, and inviolably kept, as they agreed to, *Numb.* xxxii. *and have obeyed my voice in all that I commanded you*; as the generaliſſimo and commander in chief of the *Iſraelitiſh* forces; as what rank and poſition to be in, what part to take in an engagement, what attack to make, when and where, or on what expedition to go; whereever he ordered them to go, they went; and upon whatſoever and whereſoever he ſent them, they readily and chearfully obeyed, as they promiſed, ch. i. 16, 17. and approved themſelves as good ſoldiers under him; for all which he commends them, and gives them military honour.

℣. 3. *Ye have not left your brethren theſe many days unto this day*, &c.] For the ſpace of 14 years, which is the commonly received notion of the *Jews*[r]; ſeven years according to them the land was ſubduing, and ſeven more ſpent in dividing it, and then theſe tribes were ſent for and diſmiſſed; all this time they ſtuck cloſe by their brethren, and aſſiſted them in their wars, and never offered to return to their wives and children, until they had an order from their general: *but have kept the charge of the commandment of the Lord your God*; for what both *Moſes* and *Joſhua* commanded them, was from the mouth of the Lord; ſo that in obeying them, they obeyed him.

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[r] Seder Olam Rabba, c. 11. p. 32.

℣. 4. *And now the Lord your God hath given reſt unto your brethren, as he promiſed them*, &c.] As in ch. xxi. 44. ſee *Deut*. xii. 9, 10. *therefore now return ye, and get ye unto your tents*; not their military tents in the army, from which they now came to *Joſhua*, but their houſes, as the *Greek* verſion, and their cities, as the *Targum*; they having been ſo long uſed to tents in the wilderneſs, and during the wars in *Canaan*, this was a familiar word for their dwellings: *and unto the land of your poſſeſſion, which Moſes the ſervant of the Lord gave you, on the other ſide Jordan*; before his death, on condition of doing what they now had done; even the land of *Gilead* and *Baſhan* beyond *Jordan*.

℣. 5. *But take diligent heed to do the commandment and the law*, &c.] The ten commandments, and all other laws, both ceremonial and civil: *which Moſes the ſervant of the Lord charged you*; in the name of the Lord, to keep and obſerve: *to love the Lord your God*; of which keeping the commands of God is an evidence, and which is the true principle and motive of hearty, ſincere, and chearful obedience to them: *and to walk in all his ways*; which he has preſcribed, all his ways of worſhip, paths of duty, faith, truth, holineſs and righteouſneſs: *and to keep his commandments*; whether moral, ceremonial or judicial; whether of natural and moral obligation, or of poſitive inſtitution: *and to cleave unto him*; and not depart from his ways, worſhip, word and ordinances: *and to ſerve him with all your heart, and with all your ſoul*; in the moſt ſtrict and affectionate manner. This advice *Joſhua* thought proper to give them, and inculcate into them, now they were about to leave their brethren, and go on the other ſide *Jordan*; where they would be at a diſtance from the tabernacle, altar and ſervice of God, and might be under temptation to relinquiſh it, and ſet up another form of worſhip elſewhere.

℣. 6. *So Joſhua bleſſed them, and ſent them away*, &c.] Diſmiſſed them from his preſence with a bleſſing, in order to go to their own country; this he did by wiſhing them well, praying to God for a bleſſing on them, their perſons and families, who had been ſo uſeful in aſſiſting their brethren to get poſſeſſion of the land of *Canaan*. Some think this bleſſing includes gifts and preſents he beſtowed on them: *and they went unto their tents*; here the word means their military tents in the camp of *Iſrael*, to which they returned, in order to take with them their goods, their ſubſtance and riches, their part of the ſpoil of the enemy, which of right belonged to them.

℣. 7. *Now to the* one *half of the tribe of Manaſſeh, Moſes had given* poſſeſſion *in Baſhan*, &c.] The kingdom of *Og*, ſee *Deut*. iii. 13. *but unto the* other *half thereof gave Joſhua among their brethren on this ſide Jordan weſtward*; of which an account is given, and the border of their lot deſcribed, ch. xvii. *and when Joſhua ſent them alſo unto their tents*, *then he bleſſed them*; it ſeems as if this half tribe was ſeparately diſmiſſed and bleſſed, they being more nearly related to *Joſhua*, who was of the tribe of *Ephraim*, and ſo had a more particular diſmiſſion and bleſſing; and he took his leave of them in a different and affectionate manner. *Kimchi* makes mention of a *Deraſh*, or expoſition of theirs, which ſays, that after they had taken leave they ſtayed two days, and returned and took leave a ſecond time, and which he underſtands of them all, and not of the half tribe only; but it is plainly the half tribe, that is only ſpoken of.

℣. 8. *And he ſpake unto them*, &c.] To the half tribe of *Manaſſeh* only, though ſome think alſo to the other ten tribes: *ſaying, return with much riches unto your tents*; that is, return to their own land and habitations there, with whatſoever riches they had got from the ſpoil of the enemy: *and with very much cattle*; they had taken from them, and fell to their ſhare, and for which they had good paſturage in *Gilead* and *Baſhan*, and therefore very proper to take with them: *with ſilver and with gold, and with braſs, and with iron*; whether in maſſy pieces, or wrought up into veſſels, which they found in the houſes of the *Canaanites* when they plundered them: *and with very much raiment*; ſome no doubt very rich and coſtly, ſuch as their kings, princes, nobles and great perſonages among them wore: *divide the ſpoil of your enemies with your brethren*; according to *Jarchi* and *Kimchi* this is ſpoken to the half tribe of *Manaſſeh*, to divide their ſpoil with the tribes of *Reuben* and *Gad*; but it rather means the dividing the above ſpoil, when they came to their own country with their brethren they left behind; who as they were employed in guarding and defending their cities, their wives and children, herds and flocks in their abſence, they had a right to part of the ſpoil; and as in other inſtances it appears to be a common caſe, for thoſe that ſtaid at home to ſhare in the ſpoil with them that went to war, ſee *Numb*. xxxi. 27. 1 *Sam*. xxx. 24, 25. *Pſ*. lxviii. 12. though the notion of *Abarbinel* pleaſes me beſt, that by *their brethren* are meant the other half tribe of *Manaſſeh* that remained in *Canaan*, and were ſettled there: when the ſpoil of the *Canaanites* was divided among all the tribes, the whole tribe of *Manaſſeh* had its ſhare; and whereas now half of it were going to their own country on the other ſide *Jordan*, it was but reaſonable they ſhould have their part of the ſpoil to carry with them; and this ſeems to be the true reaſon of their being ſeparately addreſſed, and diſmiſſed and bleſſed.

℣. 9. *And the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh returned*, &c.] Firſt to the camp to take their ſubſtance, and then ſet forward to their own land: *and departed from the children of Iſrael*; from the reſt of them, for otherwiſe they were children of *Iſrael* alſo: *out of Shiloh, which* is *in the land of Canaan*; for here the camp of *Iſrael* was, as well as the tabernacle: *to go unto the country of Gilead, to the land of their poſſeſſion, whereof they were poſſeſſed*; *Gilead* is put for the whole country on the other ſide *Jordan*, as the land of *Jazer*, and the kingdom of *Baſhan*, which the two tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh* were poſſeſſed of: *according to the word of the Lord by the hand of Moſes*; for when they moved to have that country, *Moſes*, it ſeems, conſulted the Lord about it, who declared it to be his will they ſhould have it, on performing what they promiſed, ſee *Numb*. xxxii. 31.

℣. 10. *And when they came unto the borders of Jordan, that* are *in the land of Canaan*, &c.] To the banks of it, or the ſand-heaps, ſome take the word to ſignify, which were thrown up to reſtrain the waters from overflowing; ſome by *Geliloth* underſtand a place ſo called; and *Jerom*[g] ſays it was near *Jordan*, in the tribe of *Benjamin:* but rather the word ſignifies the meanders, windings and turnings of the river[h]; and ſuch circuits and compaſſes it fetched near *Jericho*, as the ſame writer[i] obſerves, where we may ſuppoſe theſe tribes went over, and at a place where the river jetted out into the land of *Canaan: the children of Reuben, and the children of Gad, built there an altar*; or *then*; that is, when they had paſſed over the river into their own country, for which *Joſephus* is expreſs[k]; and certain it is, that the altar was built not on the *Canaan*-ſide of *Jordan*, but on the oppoſite ſide, as is clear from the following verſe: and indeed they had no right to build on any other ground than their own; and they pitched upon a ſpot where the river jetted out into the land of *Canaan*, as moſt proper to erect it on, to be a witneſs, that though ſeparated from the reſt of the *Iſraelites* by the river *Jordan*, yet were a part of them, and had a right to join them in the ſervice of God, and bring their ſacrifices to the altar of God in the tabernacle, as more fully appears in ſome after verſes: *a great altar to ſee to*; built up very high, ſo that it might be ſeen at a great diſtance.

℣. 11. *And the children of Iſrael heard ſay*, &c.] Thoſe that dwelt in the land of *Canaan*, for otherwiſe, as before obſerved, the two tribes and a half on the other ſide *Jordan* were *Iſraelites* alſo; and this is a farther proof, that the altar was built on their ſide, or thoſe in the land of *Canaan* would have known of the building of it, and have ſeen them at it, and not come at the knowledge of it by hearſay only, as it ſeems they did, it being reported to them by ſome who had been in thoſe parts, and had ſeen the ſtructure: *behold, the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, have built an altar overagainſt the land of Canaan*; which clearly ſhews it was on the other ſide *Jordan*, tho' *Noldius*, who places it in the land of *Canaan*, renders the words, *in the neighbourhood of* it;[l] which will not much help him, ſince it might be in the neighbourhood of it, and yet not in it: *in the borders of Jordan*; on the banks of it, or in one of the meanders and windings of it, at a place where it ran out and fetched a compaſs in the land of *Canaan: at the paſſage of the children of Iſrael*; where they paſſed over when they firſt came into *Canaan*, and where thoſe tribes alſo paſſed over at their return; ſuppoſed to be the *Bethabara* beyond *Jordan*, where *John* was baptizing, *John* i. 28.

℣. 12. *And when the children of Iſrael heard* of it, &c.] Of the building the altar in the above place, namely the nine tribes and a half ſettled in the land of *Canaan: the whole congregation of the children of Iſrael gathered themſelves together at Shiloh*; where the tabernacle and altar of the Lord were, whoſe cauſe they undertook to avenge, being injured as they imagined by the altar the other tribes had built, and where they could conſult the Lord by *Urim* and *Thummim*, if needful; hither they repaired from the ſeveral places around, where their tribes were ſettled; not the whole body of the people, but their heads and repreſentatives: *to go up to war againſt them*; to conſult about it, and to prepare for it, which they were obliged to do by the law of God, as in the caſe of a city, ſo of a tribe drawn aſide to idolatry; and which they imagined was the caſe of theſe tribes, or at leaſt what they had done had a tendency to apoſtaſy from the true worſhip of God, which they were zealous to defend at the hazard of their lives, and though it ſhould iſſue in an extirpation of one or more of their tribes; ſee *Deut*. xiii. 12—16.

℣. 13. *And the children of Iſrael*, &c.] In the land of *Canaan: ſent unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, unto the land of Gilead*; they were poſſeſſed of, and had now returned unto and dwelt in; hither they ſent an embaſſy to them, to enquire into the truth of what they had heard, and the reaſon of it, before they went to war with them, or proclaimed it, or took any farther ſteps towards it; and which they were obliged to do by the above law, when there was any ſuſpicion of idolatry, and any good ground and reaſon for it, *Deut*. xiii. 14. and at the head of this deputation was *Phinehas the ſon of Eleazar the prieſt*; a man zealous for the Lord of hoſts, and his glory, of which there is an inſtance in *Numb*. xxv. 7, 11, 13. and ſo a fit perſon to be employed in this affair, who would be faithful, bold and zealous, as well as capable of giving advice and counſel to both parties, if needful.

℣. 14. *And with him ten princes, of each chief houſe a prince, throughout all the tribes of Iſrael*, &c.] The nine tribes and a half, ſo that the half tribe of *Manaſſeh* ſent a prince, as well as the whole tribes: *and each one* was *an head of the houſe of* their *fathers among the thouſands of Iſrael*; that is, among the rulers of the thouſands of *Iſrael*; and ſo the *Greek* verſion calls them *Chiliarchs*, rulers of thouſands; for the people were divided into tens, fifties, hundreds, and thouſands, over whom there were diſtinct rulers, *Exod*. xviii. 25. Now theſe were the chief among them, of the higheſt rank and authority; they were the chief princes, heads of ſeveral tribes, a very honourable deputation this! the ſon of the high-prieſt, and ten princes, the heads of the tribes; theſe were choſen and ſent, partly in honour to their brethren beyond *Jordan*, and partly that they might carry the greater authority with them, and prevail upon them to hearken to them.

℣. 15. *And they came unto the children of Reuben, and to the children of Gad, and to the half tribe of Manaſſeh, unto the land of Gilead*, &c.] The deputation came thither; they either ſent for the chiefs among the two tribes and a half, to meet them at ſome place, or they having a notion of their coming, aſſembled together to receive them, and hear what they had to ſay to them: *and they ſpake with them, ſaying*; as follows; very probably *Phinehas* was the mouth of the whole, for there could be but one ſpeaker.

℣. 16. *Thus ſaith the whole congregation of the Lord*, &c.] By whom they were ſent, and whom they repreſented; and they don't call them the congregation of *Iſrael*, but of the Lord, becauſe it was not on a civil but religious account they were come, and not to plead their own cauſe, but the cauſe of God; and not ſo much to ſhew a concern for their own honour and intereſt, as for the glory of God: *what treſpaſs is this that ye have committed againſt the God of Iſrael*; they took it for granted, that they had committed a ſin, and that ſo great, they were not able to expreſs the greatneſs of it in all its aggravated circumſtances, and plainly ſuggeſt it was idolatry; which was too premature, when as yet they had not enquired into it; but their zeal for God, and his honour, hurried them into this haſty ſtep: *to turn away this day from following the Lord*; they intimate, that they had begun a revolt from the worſhip of God, which is aggravated by their falling into it ſo ſoon, having received ſo many favours from God, and had ſo lately ſeen ſuch wonderful appearances of his power and goodneſs, and had juſt had ſuch excellent inſtructions, exhortations and cautions given them by *Joſhua*, when he diſmiſſed them: *in that ye have built you an altar*; which they ſuppoſed was to offer ſacrifices upon; whereas there was to be but one altar, and that in the place which the Lord ſhould chuſe to put his name in, and which he had now choſen, where all ſacrifices were to be brought and offered up; ſee *Exod.* xx. 24. *Lev.* xvii. 3, 4. *Deut.* xii. 5, 6: *that ye might rebel this day againſt the Lord?* againſt the commandment of the Lord expreſſed in the places referred to, which they charge with rebellion againſt himſelf, a very high and heavy charge indeed! but they ſhould firſt have enquired whether they were guilty of the treſpaſs, or with what view they had built the altar, whether for ſacrifice, or for ſome other uſe; but they took it for granted it was for ſacrifice.

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[g] De loc. Heb. fol. 92. C.

[h] Vid. Guſſet. Ebr. Comment. p. 170, 573. Reland. Paleſtin. illuſtrat. tom. 1. l. 1. c. 43. p. 274, 279.

[i] Ut ſupra, G.

[k] Antiq. l. 5. c. 1. §. 26.

[l] אל מול in vicinia, Noldius, № 369. p. 80.

℣. 17. Is *the iniquity of Peor too little for us*, &c.] The worſhipping of that idol, when in the plains of *Moab*; the hiſtory of which, ſee in *Numb.* xxv. 2, 3. was, that ſo ſmall a ſin, that another muſt be added to it, or a greater committed? ſince building an altar ſeemed deſigned not for a ſingle action of idolatrous worſhip, but for the continuance of it, whereas the ſin of *Peor* was only committed at one time, and not continued in: *from which we are not cleanſed until this day*; not cleared from the ſhame and diſgrace of it, or the guilt of it expiated or removed; but it might be expected, as in the caſe of the golden calf, that God would ſtill at times puniſh for it, when provoked by new crimes; or the ſenſe is, that there were thoſe among them that were infected with the ſame contagion, and whoſe inclinations were to commit the ſame, or like ſin of idolatry: *although there was a plague in the congregation of the Lord*; of which 24,000 died, *Numb.* xxv. 9.

℣. 18. *But that you muſt turn away this day from following the Lord?* &c.] From the worſhip of the Lord, as the *Targum*, and ſo on ℣. 16. not content with the former tranſgreſſion, but muſt add this revolt unto it, and at a time which ſadly aggravates it: *and it will be, that* ſeeing *ye rebel to-day againſt the Lord*; againſt the Word of the Lord, as the *Targum*, and ſo on ℣. 16. *that tomorrow he will be wroth with the whole congregation*; or in a little time, if a ſtop is not put to this revolt, the whole body of the people will ſuffer for it: here they expreſs a concern for the whole nation of *Iſrael*, as well as for the glory of God; for ſometimes the whole congregation has been charged with the ſins of individuals, and puniſhed for it, as a caſe after-mentioned ſhews; ſee ch. vii. 1, 5.

℣. 19. *Notwithſtanding, if the land of your poſſeſſion be unclean*, &c.] That is, if it was judged to be ſo by them, becauſe not cleanſed from the ſins of the former inhabitants of it by ſacrifice, or becauſe there was no altar in it to offer up ſacrifice for the expiation of ſin: *then paſs ye over unto the land of the poſſeſſion of the Lord, wherein the Lord's tabernacle dwelleth*; if you repent of the choice you have made of a country to dwell in, quit it, and come over into the land of *Canaan*, which the Lord has taken poſſeſſion of, and reſidence in, and where his tabernacle is fixed, the place of his preſence and worſhip, and where an altar is erected to ſacrifice upon: *and take poſſeſſion among us*; they were willing to quit poſſeſſion of their own, and make room for them in their ſeveral tribes, and even though they ſtraitened themſelves, and parted with much of their eſtates, rather than they ſhould make a ſchiſm, or go into idolatrous practices; which was a brave, noble ſpirit indeed, and ſhewed their great concern for the honour and glory of God, and his worſhip, and their love to their brethren, and affectionate regard for their ſpiritual welfare, above their own private, perſonal and temporal good: *but rebel not againſt the Lord*; the Word of the Lord, as the *Targum*, either Chriſt the eſſential Word, the angel of Jehovah's preſence, or his word of command: *nor rebel againſt us*; by breaking off from us, and ſetting up another religion or form of worſhip: *in building you an alar beſide the altar of the Lord our God*; which ought to be common to both, and no other to be ſet up againſt it, or uſed beſide it.

℣. 20. *Did not Achan the ſon of Zerah*, &c.] One that deſcended from *Zerah* the ſon of *Judah*, ch. vii. 18. *commit a treſpaſs in the accurſed thing*; in taking what was devoted to ſacred uſes: *and wrath fell on all the congregation?* and which was what was feared now; and this inſtance is brought to ſhew, that ſuch fears were not groundleſs: *and that man periſhed not alone in his iniquity*; which ſeems to confirm the notion of thoſe who think that his children ſuffered with him; though it may be obſerved, that it was through his ſin that 36 men were ſlain by the men of *Ai*, ch. vii. 5.

℣. 21. *Then the children of Reuben, and the children of Gad, and the half tribe of Manaſſeh, anſwered*, &c.] By ſome perſon whom they appointed to deliver the anſwer in their name: *and ſaid unto the heads of the thouſands of Iſrael*; who were over thoſe that were rulers of the thouſands of *Iſrael*, perſons of greater authority than they, being princes of the reſpective tribes to which they belonged.

℣. 22. *The Lord God of gods, the Lord God of gods*, &c.] They firſt ſet out in their anſwer with aſſerting their firm belief of Jehovah, the God of *Iſrael*, being the ſupreme God, God over all; over all that are called gods, whether angels, of whom *Kimchi* and *Ben Melech* interpret it; or civil magiſtrates and judges of the earth, who bare the ſame name; nor are the gods of the *Gentiles* to be ſpoken of with *Jehovah*, the God of *Iſrael*, who is the ſupreme Being, ſelf-exiſtent, the Being of beings, eternal and immutable, all which is contained in his name Jehovah; now this is repeated by them for the confirmation of their faith in this great article of it, and ſhews the ſteadineſs of it, and to expreſs their earneſt and vehement affection for this truth, and to clear themſelves from any imputation of idolatry, or thought of it, or doing any thing that might have a tendency to it: *he knoweth*; he is the omniſcient God, the ſearcher of the hearts, and the trier of the reins of the children of men; he knows our cordial belief of this truth, the integrity of our hearts, the intention of our minds, that we never had a thought in us of departing from his worſhip, and of ſetting up an altar beſide his in oppoſition to it: *and Iſrael he ſhall know*; our brethren the *Iſraelites* that dwell in the land of *Canaan*, whoſe repreſentatives you are, ſhall know, not only by our preſent declaration, but by our future conduct, and ſtrict adherence to the pure worſhip of God in time to come, that it was never our view by what we have done to depart from it: *if it be in rebellion, or if in tranſgreſſion againſt the Lord*; with a deſign to rebel againſt his word, and tranſgreſs his command: *ſave us not this day*; this is ſaid with reſpect to God, and as an apoſtrophe to him, as *Jarchi*, *Kimchi* and *Abarbinel* obſerve; as expreſſing their deſire to have no mercy ſhewn them by him, but that vengeance might be taken on them by him, to whom all things were naked and open, and who full well knew whether they were guilty or not; or elſe the addreſs is to *Phinehas*, and the princes, that they would riſe up and put them to death by ſword, if this appeared to be the caſe; or that all the other tribes would riſe up, and make war againſt them, and cut them off with the edge of the ſword, and not ſpare them.

℣. 23. *That we have built us an altar, to turn from following the Lord*, &c.] That is, we deſire, as we deſerve, to be cut to pieces, and not ſaved, if it ſhould appear to be our view in building this altar, to revolt from the pure worſhip of God: *or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings*; even to the Lord himſelf: they declare that as they had no deſign to apoſtatize from God, and worſhip idols, ſo it was not their intention to offer any kind of ſacrifice on the altar they had built, even to the Lord himſelf; and they take notice of every kind of offering, to remove every charge of this ſort from them, and to purge themſelves of every imputation of this nature: *then the Lord himſelf require it*; ſeek it out, who is the omniſcient God, and revenge it, who is the Lord God almighty, juſt and true.

℣. 24. *And if we have not* rather *done it for fear of this thing*, &c.] So far they ſuggeſt were they from doing this, in order to turn from the pure worſhip of God, and introduce idolatrous worſhip, that it was to guard againſt every thing of that kind for the future; and through fear of it, and anxiety and diſtreſs of mind, leſt ſome time or another there ſhould be any temptation to it in their poſterity, had they built this altar: *ſaying, in time to come your children might ſpeak unto our children*; or *to-morrow* [m], in a ſhort time after your heads, and ours, are laid in the grave, your poſterity will accoſt us: *ſaying, what have you to do with the Lord God of Iſrael?* you are aliens and ſtrangers from the commonwealth of *Iſrael*, live in a foreign land, and not in the land of *Canaan*; are ſeparated from us by the river *Jordan*, are a different people from us, and have nothing to do with the tabernacle of the Lord, and the ſervice of it, or with the altar of the Lord, to offer ſacrifice on it. Now as they returned to their own country, or when got there, ſuch anxious thoughts and fears roſe up in their minds, which they communicated to one another, and thought of this expedient to prevent what would be ſo fatal to their poſterity. The *Targum* is, "you have no part in the Word of the Lord God of *Iſrael*;" ſee *John* xiii. 8.

℣. 25. *For the Lord hath made Jordan a border between us and you*, &c.] And by it ſeparated them from them, as if they were a diſtinct people; not that this was really the caſe, but ſo they feared it would be repreſented in time to come; for though *Jordan* was the border of the land of *Canaan*, ſtrictly ſo called, eaſtward, *Numb.* xxxiv. 12. yet it did not exclude the land of the two tribes and a half from being part of the land of promiſe; for the *Amorites*, which before inhabited it, and were driven out of it, were *Canaanites*, and were one part of the people, whoſe land the Lord promiſed to *Abraham*, *Gen.* xv. 18—21. *ye children of Reuben, and children of Gad, have no part in the Lord*; in his covenant and promiſes, in his worſhip, word and ordinances; theſe are things you have nothing to do with, being ſeparated from us his peculiar people; or *have no part in the Word of the Lord*, as the *Targum*, the promiſed Meſſiah, being without, or ſeparated from him, as the *Gentiles* are ſaid to be, *Eph.* ii. 12. *ſo ſhall your children make our children ceaſe from fearing the Lord*; from worſhipping the Lord, the fear of the Lord being often put for the whole worſhip of God, external and internal, *Eccl.* xii. 13. by behaving in the above manner towards them, they would be the cauſe and occaſion of their apoſtacy from the true God, and it would be in effect to ſay to them, *go ſerve other gods*, 1 *Sam.* xxvi. 19.

℣. 26. *Therefore we ſaid*, &c.] One to another, in order to prevent the apoſtacy of our children from God, their departure from his worſhip, and going into idolatry: *let us now prepare to build us an altar*; get materials ready, and ſet about it inſtantly, without any delay, whilſt the thing dwells upon our minds: *not for burnt-offering, nor for ſacrifice*; not for offerings of any kind required by the law, neither for ſin-offerings nor treſpaſs-offerings, nor any other not named.

℣. 27. *But* that it may be *a witneſs between us and you, and our generations after us*, &c.] That we are one people, worſhip one God, and ſerve at one altar, of which this built was a reſemblance, and would put them in mind of it: *that we might do the ſervice of the Lord before him*; in the tabernacle, and at the altar, in the place where he had choſen to put his name and dwell: *with our burnt-offerings, and with our ſacrifices, and with our peace-offerings*; to be brought at ſtated times, or as occaſion required: *that your children may not ſay to our children in time to come, ye have no part in the Lord*; nor right to his altar, and ſo forbid them offering their ſacrifices on it; or "have no part in the Word of the Lord," as the *Targum*; the Meſſiah, whoſe ſacrifice was typified by the ſacrifices of the legal diſpenſation, and all ſuch who offered theirs in the faith of that, had a part in it, and their ſins were expiated by it.

℣. 28. *Therefore ſaid we*, &c.] To prevent any ſuch uſage of our children, and that they might have a ready anſwer to give: *that it ſhall be when they ſhould ſo ſay unto us, or to our generations in time to come*; as above ſuggeſted, that they were a ſeparate people from them, and had no intereſt in the Lord, nor right to his altar, nor concern in his worſhip: *that we may ſay* again; in reply, that is, our poſterity: *behold, the pattern of the altar of the Lord, which our fathers made*; which exactly agrees with the *Moſaic* altar, and which they could never have framed in ſo exact a manner, if they had not ſeen it, and ſerved at it; wherefore this was a plain proof of their being originally worſhippers of the ſame God, partakers of the ſame altar, and were in the faith, fellowſhip aud communion of *Iſrael*. According to *Guſſetius* [n], this was not the altar the *Reubenites*, &c. built, which the children of *Iſrael* would be bid to behold, but the *Moſaic* altar at the tabernacle or temple, which was the archetype and exemplar, according to which, that of the *Reubenites* was formed; and therefore ſay not, come and behold, but behold the altar preſent before them, that of *Moſes*, and acknowledge that to be a type and exemplar, which they had related, and ſo confeſs it to be a teſtimony of their mutual fellowſhip: and what they had made in imitation of it, which exactly anſwered to it, was *not for burnt-offerings, nor for ſacrifices*; of any ſort, that was not the intention of erecting it: *but it is a witneſs between us and you*; that we worſhip the ſame God, and are of the ſame faith and fellowſhip.

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[m] מחר cras, Pagninus, Montanus, &c.

[n] Ebr. Comment. p. 135.

℣. 29. *God forbid that we ſhould rebel againſt the Lord*, &c.] Againſt the command of the Lord, who ordered one altar to be made, to which all ſacrifices were to be brought from the ſeveral parts of the land of *Iſrael*, and there to be offered on it; or "againſt the Word of the Lord," as the *Targum*, Chriſt typified both by the altar and the ſacrifices on it; and who is but one, one prieſt, one ſacrifice, one altar, one mediator and ſaviour: *and turn this day from following the Lord*; apoſtatize from him, and from his worſhip: *to build an altar for burnt-offerings, for meat-offerings, or for ſacrifices*; which was never our intention, or ever entered into our hearts to erect one for ſuch a purpoſe: *beſides the altar of the Lord our God, that* is *before his tabernacle*; it ſtanding in the court of the tabernacle before the holy place.

℣. 30. *And when Phinehas the prieſt*, &c.] For ſo he was, being the ſon of *Eleazar* the high-prieſt, and ſo the word *prieſt*, ℣. 13. is to be joined, not to *Eleazar* but to *Phinehas*: *and the princes of the congregation*; the ten princes, who were ſent by the congregation of *Iſrael*, one out of each tribe: *and heads out of the thouſands of Iſrael*; theſe are the ſame with the princes, and this belongs to their title, who were heads of the *Chiliarchs*, or thoſe who were rulers of thouſands in *Iſrael*: *which* were *with him*; with *Phinehas*, who were joined with him in the embaſſy, and now preſent with him: *heard the words that the children of Reuben, and the children of Gad, and the children of Manaſſeh ſpake*; in defence of themſelves, explaining the meaning and deſign of the altar they had built: *it pleaſed them*; they were not only ſatisfied with their anſwer, but highly delighted with what they had done, as tending to preſerve the common faith and fellowſhip of *Iſrael*.

℣. 31. *And Phinehas the ſon of Eleazar the prieſt*, &c.] As the mouth of the deputation, and in their name: *ſaid unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh*; the repreſentatives of them aſſembled together on this occaſion: *this day we perceive that the Lord is among us*; his *Shekinah*, as the *Targum*; his powerful preſence in preſerving their brethren from committing a treſpaſs, as they feared; his gracious preſence ſmiling upon them; and as the God of peace and order, and not of confuſion, uniting and cementing their hearts in love to one another: *becauſe ye have not committed this treſpaſs againſt the Lord*; which they were fearful and jealous of they had, but they found that the Lord had been good and gracious in preſerving them from it: *now ye have delivered the children of Iſrael out of the hand of the Lord*; into which they would have fallen, had that been the caſe, and would have felt the effects of the divine reſentment, but now they were ſecure from them.

℣. 32. *And Phinehas the ſon of Eleazar the prieſt, and the princes*, &c.] Being fully ſatisfied with the relation of things that had been given them, and having taken their leave of the aſſembly: *returned from the children of Reuben, and from the children of Gad*; the *Greek* verſion adds, *and from the half tribe of Manaſſeh*; which though not in the *Hebrew* text, is undoubtedly meant: *out of the land of Gilead*; which though only a part of the country theſe tribes inhabited, is put for the whole, and it is not improbable that the aſſembly might be held in it: *unto the land of Canaan, to the children of Iſrael*; the reſt of the children of *Iſrael* who dwelt in the land of *Canaan*, properly ſo called: *and brought them word again*; reported the whole affair, related all that had paſſed, and acquainted them with the intention and deſign of their brethren erecting the altar, and what had been the iſſue of their embaſſy to them.

℣. 33. *And the thing pleaſed the children of Iſrael*, &c.] They were quite ſatisfied with the account of things, and were pleaſed and delighted with what their brethren, the other two tribes, had done: *and the children of Iſrael bleſſed God*; returned thanks to him, that there was no treſpaſs committed againſt him, and no ſchiſm like to be made among them, nor any wrath to come upon them: *and did not intend to go up againſt them in battle*; for though upon firſt hearing of their building an altar, which they ſuppoſed was for idolatry, they had intended to make war againſt them, but now underſtanding the deſign of that building, they laid aſide all thoughts of that kind: *to deſtroy the land wherein the children of Reuben and Gad dwelt*; which they judged by the law in *Deut.* xiii. 12. they were obliged to do. The *Greek* verſion here adds alſo, *and the half tribe of Manaſſeh*, and renders the laſt clauſe, *and they dwelt in it*; continued to dwell in it undiſturbed by their brethren.

℣. 34. *And the children of Reuben, and the children of Gad, called the altar Ed*, &c.] Which ſignifies *a witneſs*; they cauſed ſuch an inſcription to be put upon it, or this word to be engraved on it, that ſo the intention of erecting it might be known in future time; that it was not for ſacrifice, but to be a teſtimony of their being one with their brethren on the other ſide *Jordan*, in worſhip, faith and fellowſhip: *for* it ſhall be *a witneſs between us, that the Lord is God*; is the one God, the God of them both, of all *Iſrael*, whether on the one or the other ſide of *Jordan*; to be worſhipped by them in one and the ſame manner, and their ſacrifices to be offered to him on his altar before the tabernacle.

CHAP. XXIII.

JOSHUA being old, convenes the ſtates of *Iſrael* a little before his death, ℣. 1, 2. and in his addreſs to them obſerves what God had done for them, and would do, ℣. 3, 4, 5. and exhorts them to keep the commandments of God, and cleave to him, and not to mix with the *Gentiles*, and join with them in idolatrous practices, and then it would be well with them, ℣. 6—11. but otherwiſe ſhould they join with them, and depart from the Lord, who had ſo faithfully and punctually performed every good thing he had promiſed them, they might expect all evils and calamities, utter ruin and deſtruction to befal them, ℣. 12—16.

℣. 1. *And it came to paſs a long time after*, &c.] Or *after many days* [*], that is, years: *that the Lord had given reſt unto Iſrael from all their enemies round about*; the greateſt part of the land of *Canaan* was ſubdued, the whole divided by lot to the tribes of *Iſrael*, and they quietly ſettled in the reſpective portions aſſigned them, the *Canaanites* that remained giving them no diſturbance, in which ſtate of reſt and peace they had now been for ſome years; and this may be reaſonably ſuppoſed to be the laſt year of the life of *Joſhua*, ſee ℣. 14. *that Joſhua waxed old* and *ſtricken in age*; and became feeble and decrepit, and greatly declined; for though he was ten years younger than *Moſes* when he died, yet not ſo vigorous, ſtrong and robuſt as he, but was preſſed and bore down with the infirmities of age.

℣. 2. *And Joſhua called for all Iſrael*, &c.] Summoned them together, whether at *Timnath-ſerah*, his own city, he being old and infirm, and not able to go elſewhere; or whether at *Shechem*, where it is plain they were afterwards convened, ch. xxiv. 1. or whether rather at *Shiloh*, where the tabernacle was, is not certain; and by *all Iſrael* cannot be meant the whole body of the people, unleſs it can be thought to be at one of the feaſts, when all the males in *Iſrael* appeared before the Lord; though this ſeems to be not a ſtated convocation, but occaſionally made, and to be underſtood of the repreſentatives of the people called together, as explained in the following clauſe: and *for their elders, and for their heads, and for their judges, and for their officers*; the firſt *and* is ſupplied, and another word or words may be ſupplied, as *even*, or *that is*, or the like, and ſo explanative of all *Iſrael*, namely *their elders*, both in age and office, eſpecially the latter, the ſeventy elders, or who compoſed what in after-times was called the great *Sanhedrim*; and the *heads* of their tribes, the chief princes of every tribe; and their *judges* in their ſeveral cities, who heard and tried cauſes, and adminiſtred juſtice and judgment to the people; and their *officers*, who attended on them to execute the judgment they pronounced: *and ſaid unto them, I am old* and *ſtricken in age*; which he obſerves as a reaſon of his calling them together to give them ſome advice and inſtructions before his death, and in order to command greater reverence of him, and reſpect to him, and to excite attention to what he had to ſay to them.

℣. 3. *And ye have ſeen all that the Lord your God hath done unto all thoſe nations becauſe of you*, &c.] How he had deſtroyed them, and driven them out of their habitations to make room for them, meaning the ſeven nations of the *Canaanites*: *for the Lord your God is he that hath fought for you*; *Joſhua* does not attribute any of the things that were done to his own valour, nor theirs, nor ſo much as mentions himſelf or them as inſtruments, but wholly aſcribes all to the Lord, who fought their battles for them, and conquered their enemies, and ſubdued them under them; the *Targum* is, "the Word of the Lord fought for you;" the captain of the hoſt of the Lord, ch. v. 14, 15.

℣. 4. *Behold, I have divided to you by lot theſe nations that remain*, &c.] Who are unſubdued, not yet conquered, as well as thoſe that are *to be an inheritance for your tribes*; to be poſſeſſed by them and their children for ever: *from Jordan, with all the nations I have cut off, even unto the great ſea weſtward*; the phraſe *with all the nations I have cut off*, is to be read in connexion with *thoſe nations that remain*; both thoſe that were cut off by the ſword of *Joſhua*, and thoſe that remained unconquered, being divided by lot to the tribes of *Iſrael*; and which reached from *Jordan* eaſtward, where *Joſhua* and *Iſrael* entered into the land, to the *Mediterranean* ſea, called the great ſea in compariſon of little ones in *Canaan*, as the dead ſea, and the ſea of *Tiberias*; and which great ſea lay weſt to the land of *Iſrael*, or where the ſun ſets, as the phraſe in the *Hebrew* text is.

℣. 5. *And the Lord your God he ſhall expel them from before you*, &c.] That is, ſuch of them as yet remained among them: *and drive them from out of your ſight*; the ſame thing expreſſed by different words, for the confirmation of it: *and ye ſhall poſſeſs their land, as the Lord your God hath promiſed unto you*; all which is to be underſtood on condition of their good behaviour towards the Lord, and obedience to his commands; by which tenure they held the poſſeſſion of the land when put into it, and for their diſobedience did not poſſeſs the whole.

℣. 6. *Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moſes*, &c.] To obſerve which required ſpiritual ſtrength, fortitude of mind, a holy courage, a firm and fixed reſolution, and particularly to deſtroy the *Canaanites* required in that book, and to abſtain from all communion and fellowſhip with them: *that ye turn not aſide therefrom, to the right hand or the left*; ſee the note on ch. i. 7.

℣. 7. *That ye come not among theſe nations, thoſe that remain among you*, &c.] That remained unſubdued, or that were ſuffered to dwell among them, being tributaries to them; with theſe they were not to converſe freely and familiarly, nor to carry on trade and commerce with them, nor enter into any alliances or marriages with them, and not even attend any of their feaſts, and eſpecially their idolatrous ones: *neither make mention of the name of their gods*; not in common converſation, and ſtill leſs in any religious matters; never with any reverence of them, or in any reſpectable manner; but always with indignation and contempt,

[*] מימים רבים poſt dies multos, Pagninus, Maſius, Tigurine verſion; exactis multis diebus, Junius & Tremellius, Piſcator.

calling them dunghil-gods and the like, as they often are in ſcripture: *nor cauſe to ſwear* by them; neither ſwear by them themſelves, nor cauſe others to ſwear by them, as *Abarbinel*; or a man his neighbour, as *Kimchi*; no, not a *Gentile*, as *Ben Melech*; ſo it is ſaid in the *Miſnah* [p], "he that vows in the name of an idol, and confirms in his name, (which *Bartenora* interprets, ſwears by his name) tranſgreſſes a negative precept." *Maimonides* [q] alſo ſays, "he that vows in the name of an idol, and ſwears by it, is to be beaten—he that ſwears by it himſelf, or cauſes a *Gentile* to ſwear by it; for it is forbidden to cauſe a *Gentile* to ſwear by his fear (or idol) and even to cauſe him to make mention of it, though not in the way of an oath, it is forbidden:" *neither ſerve them*; by offering any ſacrifice or incenſe to them, or by praying to them, or offering them praiſes on any account, or by performing any religious ſervice in any inſtance or form whatever: *nor bow yourſelves unto them*; give them any adoration or worſhip, external or internal.

℣. 8. *But cleave unto the Lord your God*, &c.] To his word, worſhip, and ordinances; externally, by cloſe adherence to them, and ſtrict obſervation of them; and internally, by ſtrong affection to him, hope, truſt, and confidence in him, expectation of all good things from him, and conſtant application to him for help in all times of need, and a fixed dependence on him: *as ye have done unto this day*; that is, ſince they came into the land of *Canaan*, and had been under the government of *Joſhua*; for otherwiſe, while in the wilderneſs, they frequently revolted from God, and murmured againſt him; and this is to be underſtood not of individuals, who doubtleſs were guilty of various failings and ſins: but of the whole body, and with reſpect to any notorious offence, particularly idolatry, which they had not fallen into ſince they came into the land of *Canaan*, and had very lately ſhewn great zeal againſt it; not only the tribes on this ſide, but thoſe on the other ſide *Jordan*, as the preceding chapter largely relates.

℣. 9. *For the Lord hath driven out before you great nations and ſtrong*, &c.] Eſpecially as they were reckoned in thoſe times, before any great monarchies had exiſted, as did afterwards; and indeed theſe were, conſidering the land they inhabited, very numerous and populous, and were very ſtout and able-bodied men, and ſome of a gigantic ſtature; and all dwelt in ſtrong fortified cities, and were able to bring out large armies into the field, with chariots of iron, ſo that they were very formidable; but notwithſtanding all this, the Lord drove them out of their ſtrong holds, and put *Iſrael* into the poſſeſſion of them, and of their land: *but as for you, no man hath been able to ſtand before you unto this day*; that is, of thoſe that came out againſt them, and fought with them; theſe were all to a man cut off by them, or fled before them, and became tributaries to them; otherwiſe there were many, who as yet were not expelled by them; this the Lord had promiſed, and now had fulfilled, *Deut.* xi. 25. *Joſh.* i. 5.

℣. 10. *One man of you ſhall chaſe a thouſand*, &c.] Here *Kimchi* and *Ben Melech* obſerve, that the future tenſe is put for the paſt, and that the ſenſe is, one of them had chaſed a thouſand in their war with the *Canaanites*; but *Abarbinel* diſapproves of this obſervation, and thinks it refers to time to come, what they ſhould be able to do if they cleaved unto the Lord; this was fulfilled in *Samſon*, *Judg.* xv. 15. ſuch a promiſe was made, *Lev.* xxvi. 8. *for the Lord your God he it is that fighteth for you*; and no wonder then that a thouſand ſhould be put to flight by one man; the *Targum* interprets it of the Word of the Lord, as in ℣. 3. *as he hath promiſed you*; ſee *Deut.* i. 30. and iii. 22.

℣. 11. *Take good heed therefore unto yourſelves*, &c.] To be upon their guard, and to be watchful, were very neceſſary to them, that they might not be enſnared by the *Canaanites*, and drawn aſide by them into idolatry, and ſo apoſtatize from the Lord and his worſhip, ſince their temptations would be many: *that ye love the Lord your God*; which would the moſt ſtrongly influence and engage them to ſerve and worſhip the Lord, and obey his commands, and be the beſt preſervative againſt idolatry and falſe worſhip.

℣. 12. *Elſe if ye do in any wiſe go back*, &c.] From the Lord and his worſhip, from his word and ordinances: *and cleave unto the remnant of theſe nations*, even *thoſe that remain among you*; in cities not taken, or in ſeveral which the *Philiſtines* were in poſſeſſion of, or lived among them as tributaries to them, if they ſhould take to them, and be free and familiar with them, which may lead on to nearer connexions in civil and religious matters: *and ſhall make marriages with them*; marry their daughters to the ſons of *Canaanites*, or admit the daughters of *Canaanites* to be married to their ſons: *and go in unto them, and they to you*; which is expreſſive of the conſummation of marriage, and of the performance of the conjugal duty.

℣. 13. *Know for a certainty, that the Lord your God will no more drive out any of theſe nations from before you*, &c.] Or, *knowing ye ſhall know* [r]; or *know ye*; this may be taken for granted, or the fulleſt proof, and cleareſt demonſtration, and ſtrongeſt aſſurance will be given of it, that in caſe of ſuch bad conduct and diſobedience to the will of God, no more of the nations of the *Canaanites* will be driven out of the cities in which they are; but *they ſhall be ſnares and traps unto you*; who by their bad examples would draw them both to idolatry and ſuperſtitious worſhip, and into all irreligion, profaneneſs, and immorality, as they did *Pſ.* cvi. 35—39. *and ſcourges in your ſides*; who either by enſnaring them, would get an advantage over them, and diſtreſs them in their perſons, families, and eſtates; or would be the means of the Lord's correcting and chaſtiſing them with the rod and ſtripes of men, for the iniquities theſe would draw them into; the alluſion is to ſcourges and laſhes laid on the ſides of men, or to goads with which beaſts are puſhed on their ſides and driven: *and thorns in your eyes*; very troubleſome and diſtreſſing; for even a mote in the eye is very afflicting, and much more a thorn; ſee the note on *Numb.* xxxiii. 55. *Jarchi* interprets this word by *camps* ſurrounding them, as ſhields do the bodies of men, and which is approved of by *Guſſetius* [s]: *until ye periſh from off this good land, which the Lord your God hath given you*; by ſword, famine, peſtilence, or captivity, which has been their caſe.

℣. 14. *And behold, this day I am going the way of all the earth*, &c.] That is, about to dye; not that preciſe day, but in a ſhort time, of which the daily increaſing infirmities of old age gave him notice.

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[p] Sanhedrin, c. 7. §. 6.

[q] Hilchot & Obedeth Cochabim, c, 5. §. 10.

[r] ידוע תדעו ſciendo ſcietis, Montanus; ſciendo ſcitote, Pagninus, Vatablus.

[s] Comment. Ebr. p. 717.

tice. Death is a journey from this world to another, a man's going to his long home, a path trodden by all men, and but once [t]; a way in which all men without exception muſt and do walk, and even the beſt as well as the greateſt of men, ſuch as *Joſhua*; no man is exempted from death, be he ever ſo great or good, ever ſo wiſe and knowing, ever ſo holy or ſo uſeful; ſee 1 *Kings* ii. 2. *and ye know in all your hearts, and in all your ſouls*; in their conſciences; it was a glaring truth which none could deny; it had a teſtimony in every man's breaſt: *that not one thing hath failed of all the good things, which the Lord your God hath ſpoken concerning you*; particularly concerning the good land, and the Lord's bringing them into it, removing the old inhabitants, and ſettling them in their room, and putting them in poſſeſſion of all temporal good things and ſpiritual privileges, as the word and ordinances: *all are come to paſs unto you, and not one thing hath failed thereof*; ſee ch. xxi. 45.

℣. 15. *Therefore it ſhall come to paſs, that as all the good things are come upon you, which the Lord hath promiſed you,* &c.] Of which there was full proof, and it could not be denied: *ſo ſhall the Lord bring upon you all evil things*; calamities and diſtreſſes, by his ſore judgments of famine, ſword, peſtilence, evil beaſts, and captivity in caſe of diſobedience to his commands: *until he have deſtroyed you from off this good land which the Lord your God hath given you*; for as he is faithful to his promiſes, ſo to his threatenings; and from his punctual performance of the one, may be argued and expected the ſure fulfilment of the other, and which has been abundantly verified in that people; ſee the notes on *Lev.* xxvi. and *Deut.* xxviii.

℣. 16. *When ye have tranſgreſſed the covenant of the Lord your God, which he commanded you,* &c.] The law ſo called, and the ſeveral precepts of it, particularly thoſe which relate to the faith and worſhip of the one only true God; ſee *Exod.* xxiv. 7, 8. *and have gone and ſerved other gods, and have bowed down yourſelves unto them*; been guilty of idolatry, of having and worſhipping other gods, which are no gods, with or beſides the God of *Iſrael*; ſee ℣. 7. *then ſhall the anger of the Lord be kindled againſt you*; nothing being more provoking to him than idolatry, he being a jealous God of his honour and worſhip: *and ye ſhall periſh quickly from off the good land which he hath given unto you*; as they did at the time of the *Babyloniſh* captivity, and at the laſt deſtruction of *Jeruſalem* by the *Romans*.

CHAP. XXIV.

THIS chapter gives us an account of another ſummons of the tribes of *Iſrael* by *Joſhua*, who obeyed it, and preſented themſelves before the Lord at *Shechem*, ℣. 1. when *Joſhua* in the name of the Lord rehearſed to them the many great and good things the Lord had done for them, from the time of their anceſtor *Abraham* to that day, ℣. 2—13. and then exhorted them to fear and ſerve the Lord, and reject idols, ℣. 14. and put them upon making their choice, whether they would ſerve the true God, or the gods of the *Canaanites*; and they, chuſing the former, he adviſed them to abide by their choice, ℣. 15—24. and made a covenant with them to that purpoſe, and then diſmiſſed them, ℣. 25—28. and the chapter is concluded with an account of the death and burial of *Joſhua* and *Eleazar*, and of the interment of the bones of *Joſeph*, ℣. 29—33.

℣. 1. *And Joſhua gathered all the tribes of Iſrael to Shechem,* &c.] The nine tribes and a half, not all the individuals of them, but the chief among them, their repreſentatives, as afterwards explained, whom he gathered together a ſecond time, being willing, as long as he was among them, to improve his time for their ſpiritual as well as civil good; to impreſs their minds with a ſenſe of religion, and to ſtrengthen, enlarge, and enforce the exhortations he had given them to ſerve the Lord; and *Abarbinel* thinks he gathered them together again, becauſe before they returned him no anſwer, and therefore he determined now to put ſuch queſtions to them, as would oblige them to give one, as they did, and which iſſued in making a covenant with them; the place where they aſſembled was *Shechem*, which ſome take to be *Shiloh*, becauſe of what is ſaid ℣. 26. that being as they ſay in the fields of *Shechem*; which is not likely, ſince *Shiloh*, as *Jerom* ſays [u], was ten miles from *Neapolis*, or *Shechem*. This place was choſen becauſe neareſt to *Joſhua*, who was now old and infirm, and unfit to travel; and the rather becauſe it was the place where the Lord firſt appeared to *Abraham*, when he brought him into the land of *Canaan*, and where he made a promiſe of giving the land to his ſeed, and where *Abraham* built an altar to him, *Gen.* xii. 6, 7. where alſo *Jacob* pitched his tent when he came from *Padan-aram*, bought a parcel of a field, and erected an altar to the Lord, *Gen.* xxxiii. 18, 19, 20. and where *Joſhua* alſo repeated the law to, and renewed the covenant with the children of *Iſrael*, quickly after their coming into the land of *Canaan*, for *Ebal* and *Gerizzim* were near to *Shechem*, ch. viii. 30—35. *and called for the elders of Iſrael, and for their heads, and for their judges, and for their officers*; ſee the note on ch. xxiii. 2. *and they preſented themſelves before God*; *Kimchi* and *Abarbinel* are of opinion, that the ark was fetched from the tabernacle at *Shiloh*, and brought hither on this occaſion, which was the ſymbol of the divine preſence; and therefore the place becoming ſacred thereby is called the ſanctuary of the Lord, and certain it is that here was the book of the law of *Moſes*, ℣. 26. which was put on the ſide of the ark, *Deut.* xxxi. 26.

℣. 2. *And Joſhua ſaid unto all the people,* &c.] Then preſent, or to all *Iſrael* by their repreſentatives: *thus ſaith the Lord God of Iſrael*; he ſpoke to them in the name of the Lord, as the prophet did, being himſelf a prophet, and at this time under a divine impulſe, and ſpirit of prophecy. According to an *Arabic* writer [w] the angel of God appeared in the form of a man, and with a loud voice delivered the following, though they are expreſſed

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[t] ———Sed omnes una manet nox,
Et calcanda ſemel via lethi. Horat. Carmin. l. 1. ode 28.

[u] De loc. Heb. fol. 94. I.

[w] Abulpharag. Hiſt. Dynaſt. p. 35.

by him in a different manner; perhaps he means the captain of the Lord's hoſt, ch. xv. 13, 14. and which is not unlikely: *your fathers dwelt on the other ſide of the flood in old time*; on the other ſide the river *Euphrates*; ſo the *Targum*, "beyond *Perat*;" i.e. *Euphrates*; in *Meſopotamia* and *Chaldea*; meaning not the remoteſt of their anceſtors, *Noah* and *Shem*, but the more near, and who are expreſsly named: even *Terah the father of Abraham, and the father of Nachor*; the *Iſraelites* ſprung from *Terah*, in the line of *Abraham*, on the father's ſide, and from him in the line of *Nachor* on the mother's ſide, *Rebekah*, *Leah*, and *Rachel* being of *Nachor*'s family: *and they ſerved other gods*; beſides the true God, ſtrange gods which were no gods: *idols*; the idols of the people, as the *Targum*; ſo did *Terah*, *Abraham*, and *Nachor*; ſee the notes on *Gen.* xi. 26, 28. and xii. 1.

℣. 3. *And I took your father Abraham from the other ſide of the flood*, &c.] The river *Euphrates*, as before: or *your father, to wit Abraham*, as *Noldius*[x]; he took him not only in a providential way, and brought him from the other ſide of the *Euphrates*, out of an idolatrous country and family; but he apprehended him by his grace, and called and converted him by it, and brought him to a ſpiritual knowledge of himſelf, and of the meſſiah that ſhould ſpring from his ſeed, and of the covenant of grace, and of the bleſſings of it, and of his intereſt therein; which was a peculiar and diſtinguiſhing favour: *and led him throughout all the land of Canaan*; from the northern to the ſouthern part of it; he led him as far as *Shechem*, where *Iſrael* was now aſſembled, and then to *Bethel*, and ſtill onward to the ſouth, *Gen.* xii. 6—9. that he might have a view of the land his poſterity was to inherit, and by treading on it and walking through it, take as it were a kind of poſſeſſion of it: *and multiplied his ſeed, and gave him Iſaac*; he multiplied his ſeed by *Hagar*, by whom he had *Iſhmael*, who begat twelve princes; and by *Keturah*, from whoſe ſons ſeveral nations ſprung; ſee *Gen.* xvii. 20. and xxv. 1—4. and by *Sarah*, who bore him *Iſaac* in old age, in whom his ſeed was called; and from whom, in the line of *Jacob*, ſprung the twelve tribes of *Iſrael*, and which ſeed may be chiefly meant; and the ſenſe is, that he multiplied his poſterity after he had given him *Iſaac*, and by him a numerous ſeed; ſo *Vatablus*: *Iſhmael* is not mentioned, becauſe, as *Kimchi* obſerves, he was born of an handmaid; but *Abarbinel* thinks only ſuch are mentioned, who were born in a miraculous manner, when their parents were barren, as in this and alſo in the next inſtance.

℣. 4. *And I gave unto Iſaac Jacob and Eſau*, &c.] When *Rebekah* was barren, ſo that the children appeared the more to be the gift of God; though *Eſau* perhaps is mentioned, for the ſake of what follows: *and I gave unto Eſau mount Seir to poſſeſs it*; that *Jacob* and his poſterity alone might inherit *Canaan*, and *Eſau* and his ſeed make no pretenſion to it: *but Jacob and his children went down into Egypt*; where they continued many years, and great part of the time in bondage and miſery, which is here taken no notice of; and this was in order to their being brought into the land of *Canaan*, and that the power and goodneſs of God might be the more conſpicuous in it.

℣. 5. *I ſent Moſes alſo and Aaron*, &c.] To demand *Iſrael*'s diſmiſſion of *Pharaoh*, king of *Egypt*, and to be the deliverers of them: *and I plagued Egypt according to that which I did amongſt them*; inflicting ten plagues upon them for refuſing to let *Iſrael* go: *and afterwards I brought you out*; that is, out of *Egypt*, with an high hand, and ſtretched-out arm.

℣. 6. *And I brought your fathers out of Egypt*, &c.] Which more fully expreſſes the ſenſe of the laſt clauſe of the preceding verſe: *and you came unto the ſea*; which reſpects ſome ſenior perſons then preſent; for beſides *Caleb* and *Joſhua*, there were many at this time alive who came to and paſſed through the *Red-ſea*, at their coming out of *Egypt*; for thoſe whoſe carcaſes fell in the wilderneſs, were ſuch as were more than twenty years of age, at their coming out from *Egypt*, and who were the murmurers in the wilderneſs; and it may be reaſonably ſuppoſed, that many of thoſe who were under twenty years of age at that time were now living: *and the Egyptians purſued after your fathers, with chariots and horſemen, into the Red-ſea*; of the number of their chariots and horſemen, ſee *Exod.* xiv. 7, 9. with theſe they purſued the *Iſraelites*, not only unto, but into the *Red-ſea*, following them into it; the reaſon of which ſtrange action is given in the next verſe.

℣. 7. *And when they cried unto the Lord*, &c.] That is, the *Iſraelites*, being in the utmoſt diſtreſs, the ſea before them, *Pharaoh*'s large hoſt behind them, and the rocks on each ſide of them; ſee *Exod.* xiv. 10. *he put darkneſs between you and the Egyptians*; the pillar of cloud, the dark ſide of which was turned to the *Egyptians*, and which was the reaſon of their following the *Iſraelites* into the ſea; for not being able to ſee their way, knew not where they were; ſee *Exod.* xiv. 20. *and brought the ſea upon them, and covered them*; or *upon him, and covered him*[y]; on *Pharaoh*, as *Kimchi*; or on *Egypt*; that is, the *Egyptians*; or on every one of them, as *Jarchi*, none eſcaped; ſee *Exod.* xiv. 26, 27, 28. *and your eyes have ſeen what I have done in Egypt*; what ſigns and wonders were wrought there, before they were brought out of it, and what he had done to and upon the *Egyptians* at the *Red-ſea*; ſome then preſent had been eye-witneſſes of them: *and ye dwelt in the wilderneſs a long ſeaſon*; forty years, where they had the law given them, were preſerved from many evils and enemies, were fed with manna, and ſupplied with the neceſſaries of life, were led about and inſtructed, and at length brought out of it.

℣. 8. *And I brought you into the land of the Amorites, which dwelt on the other ſide Jordan*, &c.] The kingdom of *Sihon* and *Og*: *and they fought with you*; the two kings of them, and their armies: *and I gave them into your hand, that ye might poſſeſs their land*; and which was now poſſeſſed by the two tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*: *and I deſtroyed them from before you*; the kings, their forces, and the inhabitants of their countries; the hiſtory of which ſee in *Numb.* xxi.

℣. 9. *Then Balak the ſon of Zippor, the king of Moab aroſe*, &c.] Being alarmed with what *Iſrael* had done to the two kings of the *Amorites*, and by their near approach to the borders of his kingdom: *and warred againſt Iſrael*; he fully deſigned it, and purpoſe is put for action, as *Kimchi* obſerves; he prepared for it, proclaimed war, and commenced it, though he did not come to a battle; he made uſe of ſtratagems and wiles, and magical arts, to hurt them, and ſent for *Balaam* to curſe them, that they both together might ſmite the *Iſraelites*, and drive them out of the land, *Numb.* xxii. 6. ſo his fighting is interpreted by the next clauſe: *and ſent and called Balaam the ſon of Beor to curſe you*; by which means he hoped to prevail in battle, and get the victory over them; but not being able to bring this about, durſt not engage in battle with them.

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[x] Concord. Ebr. Part. p. 119.

[y] עליו־ויכסהו ſuper eum, & operuit eum, Munſter, Vatablus, Pagnin. Montanus.

℣. 10. *But I would not hearken unto Balaam*, &c.] Who was very ſolicitous to get leave of the Lord to curſe *Iſrael*, which he knew he could not do without; he had a good-will to it, but could not accompliſh it: *therefore he bleſſed you ſtill*; went on bleſſing *Iſrael* to the laſt, when *Balak* hoped every time he would have curſed them; and *Balaam* himſelf was very deſirous of doing it, but could not, being over-ruled by the Lord, and under his reſtraint; which ſhews his power over evil ſpirits, and their agents: *ſo I delivered you out of his hands*; both out of the hand of *Balak*, who was intimidated from bringing his forces againſt them, and out of the hand of *Balaam*, who was not ſuffered to curſe them.

℣. 11. *And ye went over Jordan*, &c.] In a miraculous manner, the waters parting to make way for the hoſt of *Iſrael*: *and came unto Jericho*; the firſt city of any bigneſs and ſtrength in the land, which was about ſeven or eight miles from *Jordan*; ſee the note on *Numb.* xxii. 1. *and the men of Jericho fought againſt you*; by endeavouring to intercept their ſpies, and cut them off; by ſhutting up the gates of their city againſt *Iſrael*; and it may be throwing darts, arrows, and ſtones, from off the walls of it at them. *Kimchi* thinks that ſome of the great men of *Jericho* went out from thence, to give notice and warning to the kings of *Canaan* of the approach of the *Iſraelites*, and in the mean time the city was taken; and that theſe afterwards joined with the kings in fighting againſt *Joſhua* and the people of *Iſrael*: *the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites and the Jebuſites*; the ſeven nations of *Canaan*; this they did at different times, and in different places: *and I delivered them into your hand*; theſe nations and their kings.

℣. 12. *And I ſent the hornet before you*, &c.] Of which ſee the note on *Exod.* xxiii. 28. *which drave them out from before you*, even *the two kings of the Amorites*; who were *Sihon* and *Og*, and not only them, and the *Amorites* under them, but the other nations, *Hivites*, *Hittites*, &c. but *not with thy ſword, nor with thy bow*; but by inſects of the Lord's ſending to them, which, as *Kimchi* ſays, ſo blinded their eyes, that they could not ſee to fight, and ſo *Iſrael* came upon them, and ſlew them; in which the hand of the Lord was manifeſtly ſeen, and to whoſe power, and not their own, the deſtruction of their enemies was to be aſcribed.

℣. 13. *And I have given you a land for which ye did not labour*, &c.] Or, *in which*[a], by manuring and cultivating it, by dunging, and plowing, and ſowing: *and cities which ye built not, and ye dwell in them*; neither built the houſes in them, nor the walls and fortifications about them; in which now they dwelt ſafely, and at eaſe, and which had been promiſed them, as well as what follows; ſee *Deut.* vi. 10, 11. *of the vineyards and olive-yards which ye planted not, do ye eat*; thus far an account is given of the many mercies they had been and were favoured with, and thus far are the words of the Lord by *Joſhua*; next follow the uſe and improvement *Joſhua* made of them.

℣. 14. *Now therefore fear the Lord*, &c.] Since he has done ſuch great and good things, fear the Lord and his goodneſs, fear him for his goodneſs-ſake; nothing ſo influences fear, or a reverential affection for God, as a ſenſe of his goodneſs; this engages men ſenſible of it to fear the Lord, that is, to worſhip him both internally and externally in the exerciſe of every grace, and in the performance of every duty: *and ſerve him in ſincerity and in truth*; in the uprightneſs of their ſouls, without hypocriſy and deceit, and according to the truth of his word, and of his mind and will revealed in it, without any mixture of ſuperſtition and will-worſhip, or of the commands and inventions of men: *and put away the gods which your fathers ſerved on the other ſide of the flood, and in Egypt*; that is, expreſs an abhorrence of them, and keep at a diſtance from them, and ſhew that you are far from giving in to ſuch idolatries your anceſtors were guilty of, when they lived on the other ſide *Euphrates*, in *Chaldea*, or when they were ſojourners in *Egypt*; for it can't be thought that the *Iſraelites* were at this time guilty of ſuch groſs idolatry, at leaſt openly, ſince *Joſhua* had bore ſuch a teſtimony of them, that they had cleaved to the Lord unto that day, ch. xxiii. 8. and their zeal againſt the two tribes and a half, on ſuſpicion of idolatry, or of going into it, is a proof of it alſo: *and ſerve ye the Lord*; and him only.

℣. 15. *And if it ſeem evil to you to ſerve the Lord*, &c.] Irkſome and troubleſome, a burden, a wearineſs, and not a pleaſure and delight: *chuſe you this day whom you will ſerve*; ſay if you have found a better maſter, and whoſe ſervice will be more pleaſant and profitable: *whether the gods your fathers ſerved, that were on the other ſide of the flood*; the river *Euphrates*; theſe may bid faireſt for antiquity, but then they were ſuch their fathers had relinquiſhed, and for which undoubtedly they had good reaſon; and to take up with the worſhip of theſe again, was to impeach their wiſdom, judgment and good ſenſe: *or the gods of the Amorites, in whoſe land ye dwell*; but then theſe were ſuch as could not preſerve their worſhippers in the land, or the *Iſraelites* had not dwelt in it, and therefore no dependence could be had upon them for future ſecurity. The *Amorites* are only mentioned, becauſe they were a principal nation, ſome of which dwelt on one ſide *Jordan*, and ſome on the other, and indeed there were of them in the ſeveral parts of the land: *but as for me and my houſe, we will ſerve the Lord*; be your choice as it may be: this was the reſolution of *Joſhua*, and ſo far as he knew the ſenſe of his family, or had influence over it, could and did ſpeak for them; and which he obſerves as an example ſet for the *Iſraelites* to follow after; he full well knowing that the examples of great perſonages, ſuch as governors, ſupreme and ſubordinate, have great influence over thoſe that are under them.

℣. 16. *And the people anſwered and ſaid*, &c.] To *Joſhua*, upon his propoſal to them, the option he gave them to ſerve, the Lord or idols, and which was only done to try them: *God forbid that we ſhould forſake the Lord, to ſerve other gods*; they ſpeak with the utmoſt abhorrence of idolatry, as a thing far from their hearts and thoughts, as the moſt abominable and execrable, that could be thought or ſpoken of; to forſake the word, and worſhip, and ordinances of God, and ſerve the idols of the *Gentiles*, ſtrange gods, whether more ancient or more recent, ſuch as their fathers worſhipped in former times, or the inhabitants of the land they now dwelt in, for which they were ſpewed out of it.

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[a] בה in qua, V. L. Pagninus, Junius & Tremellius, Piſcator.

ỳ. 17. *For the Lord our God, he* it is *that brought us up, and our fathers out of the land of Egypt*, &c.] When *Pharaoh*, the king of it, refuſed to let them go, yet he wrought ſuch wonders in it, and inflicted ſuch plagues on it, as obliged *Pharaoh* and his people to diſmiſs them: *from the houſe of bondage*; where they were held in the greateſt thraldom and ſlavery, and their lives made bitter and miſerable: *and which did thoſe great ſigns in our ſight*; meaning the wonders and marvellous things wrought before *Pharaoh* and his people, and in the ſight of *Iſrael*, *Pſ.* lxxviii. 11, 12, 43. though *Abarbinel* is of opinion, it refers to what had been done in their ſight of late in the land of *Canaan*, as the dividing of the waters of *Jordan*, the fall of the walls of *Jericho*, the ſtanding ſtill of the ſun in *Gibeon*; but this ſeems not ſo well to agree with what follows: *and preſerved us in all the way wherein we went*: in the wilderneſs from ſerpents, and ſcorpions, and beaſts of prey, and from all dangers from every quarter: *and among all the people through whom we paſſed*; thro' whoſe borders they paſſed, as the *Edomites*, *Moabites*, and *Amorites*; though the above writer ſeems to underſtand it of preſervation from the dangers of their enemies in the land of *Canaan*.

ỳ. 18. *And the Lord drave out from before us all the people*, &c.] The ſeven nations of the land of *Canaan*: *even the Amorites which dwelt in the land*; the ſtrongſt and moſt populous of the nations, *Amos* ii. 9. or eſpecially the *Amorites*, ſo *Vatablus*; or *with the Amorites*, as others; thoſe that lived on the other ſide *Jordan*, over whom *Sihon* and *Og* reigned: therefore *will we alſo ſerve the Lord*; as well as *Joſhua* and his houſe, for the reaſons before given, becauſe he had done ſuch great and good things for them: *for he* is *our God*; that has made and preſerved us, and loaded us with his benefits, and is our Covenant-God, and therefore will we fear and ſerve him.

ỳ. 19. *And Joſhua ſaid unto the people*, &c.] To their heads and repreſentatives now aſſembled together, and who had returned to him the preceding anſwer: *ye cannot ſerve the Lord*; which he ſaid not to diſcourage or deter them from ſerving the Lord, ſince it was his principal veiw, thro' the whole of this converſation with them, to engage them in it, but to obſerve to them their own inability and inſufficiency of themſelves to perform ſervice acceptable to God; and therefore it became them to implore grace and ſtrength from the Lord to aſſiſt them in it, and to depend upon that, and not to lean to and truſt in their own ſtrength; as alſo to obſerve to them, that they could not ſerve him perfectly without any defect and failure in their ſervice, for there is no man that does good and ſins not; and therefore when a man has done all he can, he muſt not depend upon it for his juſtification before God; or conſider it as his juſtifying righteouſneſs, which was what this people were always prone to; ſome ſupplying it, you cannot ſerve the Lord with your images, or along with them, ſo *Vatablus*: *for he is an holy God*; perfectly holy, ſo that the beſt of men, and the beſt of their ſervices, are impure and unholy before him, and will not bear to be compared with him, and therefore by no means to be truſted in; and it requires much grace and ſpiritual ſtrength to perform any ſervice that may be acceptable to him thro' Chriſt. In the *Hebrew* text it is, *for the holy ones* are *he*, which may ſerve to illuſtrate and confirm the doctrine of the Trinity of perſons in the unity of the divine Eſſence, or of the three divine holy perſons, holy Father, holy Son, holy Spirit, as the one God, ſee *Iſ.* vi. 3. *he* is *a jealous God*; of his honour and glory, and of his worſhip, in which he will admit of no rival, of no graven images, or any idols to be worſhipped with him, or beſides him; nor will he ſuffer the idol of mens righteouſneſs to be ſet up in the room of, or in oppoſition to the righteouſneſs of God, even no ſervices and works of men, be they ever ſo good, ſince they cannot be perfect before him: *he will not forgive your tranſgreſſions, nor your ſins*; even the tranſgreſſions and ſins of ſuch that forſake the worſhip and ſervice of him, and fall into idolatry, or who ſeek for juſtification by their own ſervices, theſe are both abominable to him; otherwiſe he is a God pardoning the iniquity, tranſgreſſion and ſin of all thoſe who ſeek unto him and ſerve him, confeſs their ſins, and renounce their own righteouſneſs; ſee *Exod.* xxiii. 21.

ỳ. 20. *If you forſake the Lord, and ſerve ſtrange gods*, &c.] *Joſhua* knew the proneneſs of this people to idolatry, and therefore expreſſes his jealouſy of them, that they would not be able to continue in the ſervice of God, and would be apt to be carried away after idols; and therefore to make them the more cautious and watchful, he repreſents to them the danger they were in, and what would befal them ſhould they forſake the Lord they now promiſed to ſerve, and follow after other gods, which their fathers worſhipped before they were called out of their eſtate of heatheniſm, or which the *Canaanites* or *Egyptians* worſhipped, whoſe examples they were too ready to imitate: *then he will turn and do you hurt*; not that there is properly any change in God, either of his counſel or covenant, or of love and affection to his people, but of his providential dealings, or outward manner of acting towards men; or the ſenſe is, he will again do you hurt, bring evils and calamities upon you again and again, frequently as you revolt from him, ſuch as the ſword, peſtilence, famine and captivity, which theſe people after experienced when they fell into idolatry: *and conſume you*; by theſe his ſore judgments: *after that he hath done you good*; by bringing you into ſuch a good land, and beſtowing ſo many good things upon you, natural, civil and religious; and yet notwithſtanding being diſobedient to him, and eſpecially in the inſtances mentioned, they are made to expect his reſentment, and the effects of it.

ỳ. 21. *And the people ſaid unto Joſhua, nay*, &c.] We will not ſerve ſtrange gods: *but we will ſerve the Lord*; according to his revealed will, and him only.

ỳ. 22. *And Joſhua ſaid unto the people*, &c.] In reply to their anſwer and reſolution: *ye* are *witneſſes againſt yourſelves, that ye have choſen you the Lord God to ſerve him*; that is, ſhould they after this choice of him, which they had ſo publickly declared, deſert his ſervice, and go into idolatry, their teſtimony would riſe up againſt them, and they would be ſelf-condemned: *and they ſaid*, we are *witneſſes*; ſhould we ever apoſtatize from the Lord and his worſhip, we are content to have this our witneſs produced againſt us.

℣. 23. *Now therefore put away*, ſaid he, &c.] Which laſt words are rightly ſupplied, for they are the words of *Joſhua*: *the ſtrange gods which are among you*; not their private notions and ſecret ſentiments that ſome of them had imbibed in favour of idols, and the worſhip of them, as *Ben Gerſom* thinks; but, as the *Targum* expreſſes it, "the idols of the *Gentiles*;" either ſuch as they had brought out of *Egypt*, or had found among the plunder of the *Canaanites*, and had ſecretly retained; or, as others think, their *penates*, or houſhold gods, they had privately kept and worſhipped, ſuch as thoſe that were in *Jacob's* family, which he cauſed to be delivered to him, and which he hid under an oak in this place where *Iſrael* were now aſſembled, *Gen.* xxxv. 2, 4. and which *Joſhua* by a prophetic diſcerning ſpirit perceived was now among them: *and incline your heart unto the Lord God of Iſrael*; to love, fear and ſerve him; that is, pray that your hearts may be inclined thereunto, and make uſe of all means that may tend to direct your hearts to him and his ſervice; ſo the *Targum*, "to the worſhip of the Lord God of *Iſrael*."

℣. 24. *And the people ſaid unto Joſhua*, &c.] A third time, that as by the mouth of two or three witneſſes every thing is confirmed, ſo by three teſtimonies of the ſame perſons: *the Lord our God will we ſerve*: as they had before declared, and to which they add: *and his voice will we obey*; or his Word, as the *Targum*, not only his word of command, but his eſſential Word, the Son of God.

℣. 25. *So Joſhua made a covenant with the people that day*, &c.] Propoſing to them what was moſt eligible, and their duty to do, and they agreeing to it, this formally conſtituted a covenant, of which they themſelves were both parties and witneſſes: *and ſet them a ſtatute, and an ordinance in Shechem*; either made this covenant to have the nature of a ſtatute and ordinance binding upon them, or repeated and renewed the laws of *Moſes*, both moral and ceremonial, which had been delivered at mount *Sinai*, and now upon this repetition in *Schechem*, might be called a ſtatute and ordinance there.

℣. 26. *And Joſhua wrote theſe words*, &c.] Which had paſſed between him and the people: *in the book of the law of God*; written by *Moſes*, and which he ordered to be put in the ſide of the ark, and that being now preſent, the book could be eaſily taken out, and theſe words inſerted in it, *Deut.* xxxi. 26. *and took a great ſtone*; on which alſo might be inſcribed the ſame words: *and ſet it up there under an oak, that* was *by the ſanctuary of the Lord*; or *in it*[a]; that is, in the field or place where the ark was, which made it ſacred, and upon which account the place was called a ſanctuary, or an holy place; for there is no need to ſay that the tabernacle or ſanctuary itſelf was brought hither, only the ark; and much leſs can it be thought, that an oak ſhould be in it; though it was not improbable, that had it been thither brought, it might have been placed under, or by an oak, as we render it; and it is a tradition of the *Jews*, which both *Jarchi* and *Kimchi* make mention of, that this was the ſame oak under which *Jacob* hid the ſtrange gods of his family in *Shechem*, *Gen.* xxxv. 4. Mr. *Mede*[b] is of opinion that neither ark nor tabernacle were here, but that by *ſanctuary* is meant a *proſeucha*, or place for prayer; ſuch an one as in after-times was near *Shechem*, as *Epiphanius*[c] relates, built by the *Samaritans* in imitation of the *Jews*; but it is a queſtion, whether there were any ſuch places ſo early as the times of *Joſhua*, nor is it clear that ſuch are ever called ſanctuaries.

℣. 27. *And Joſhua ſaid unto all the people*, &c.] The chief of them now gathered together, and who repreſented the whole body: *behold, this ſtone ſhall be a witneſs unto us*; of the covenant now made, and the agreement entered into, as the heap of ſtones were between *Jacob* and *Laban*, *Gen.* xxxi. 45, 46, 47. *for it hath heard all the words of the Lord which he ſpake unto us*; this is ſaid by a figure called *Proſopopœia*, frequent in ſcripture, by which inanimate creatures are repreſented, as hearing, ſeeing and ſpeaking, and may ſignify, that ſhould the *Iſraelites* break this covenant, and diſobey the commands of the Lord they had promiſed to keep, they would be as ſtupid and ſenſeleſs as this ſtone, or more ſo, which would riſe in judgment againſt them. *Nachmanides*[d], a *Jewiſh* commentator, interprets this ſtone of the Meſſiah, the ſame as in *Gen.* xlix. 24. *Pſ.* cxviii. 22. *Zech.* iii. 8, 9: *it ſhall be therefore a witneſs unto you, leſt ye deny your God*; for a memorial and teſtimony to prevent them from going into atheiſm, a denying of the true God, or into apoſtacy from him, and into idolatry and falſe worſhip. The *Targum* of which is, "behold, this ſtone ſhall be to us as the two tables of ſtone of the covenant; for we made it for a teſtimony; for the words which are written upon it, are the ſum of all the words of the Lord which he ſpake unto us, and it ſhall be unto you for a memorial, and for a teſtimony, leſt ye lie before the Lord."

℣. 28. *So Joſhua let the people depart, every man unto his inheritance*.] Diſmiſſed them, and took his final leave and farewel of them, dying ſoon after; upon which they returned to the poſſeſſions and inheritances aſſigned by lot to the ſeveral tribes, of which they were the heads, and princes.

℣. 29. *And it came to paſs after theſe things*, &c.] Some little time after, very probably the ſame year: *that Joſhua the ſon of Nun, the ſervant of the Lord, died*, being *an hundred and ten years old*; he wanted ten years of *Moſes* his predeceſſor, and juſt the age of *Joſeph*, from whom he ſprung, being of the tribe of *Ephraim*.

℣. 30. *And they buried him in the border of his inheritance*, &c.] In a field belonging to his eſtate; for they buried not in towns and cities in thoſe times. The *Greek* verſion adds, "and they put into the tomb, in which he was buried, the ſtone-knives with which he circumciſed the children of *Iſrael* at *Gilgal*, when he brought them out of *Egypt*;" and an *Arabic* writer[e] affirms the ſame, but without any foundation: *in Timnath-ſerah, which is in mount Ephraim*; which was his city, and where he dwelt; and of which ſee the note on ch. xix. 50. and his grave was near the city; here, they ſay[f], his father *Nun*, and *Caleb* alſo, were buried: *on the north ſide of the hill of Gaaſh*; of the brooks or vallies of *Gaaſh*, mention is made in 2 *Sam.* xxiii. 30. which very probably were at the bottom of this hill.

℣. 31. *And the children of Iſrael ſerved the Lord all the days of Joſhua*, &c.] Without going into idolatrous practices: *and all the days of the elders that overlived Joſhua*; that lived a few years longer than he; ſome of them that came young out of *Egypt*, and were now elderly men; and ſome of them doubtleſs were of the court of the ſeventy elders; theſe could not overlive *Joſhua* a great many years, for in the times of *Cuſhan-riſhathaim*, *Iſrael* fell into idolatry, *Judg.* ii. 6, 7, 8. *and which had known all the works of the Lord, that he had done for Iſrael*; in *Egypt*, at the *Red Sea*, in the wilderneſs, as well as ſince their coming into the land of *Canaan*.

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[a] במקדש in ſanctuario, V. L. Pagninus, Montanus, Tigurine verſion, Vatablus, Junius & Tremellius.

[b] Diſcourſe 18. p. 66.

[c] Contr. Hæreſ. l. 3. tom. 2. Hæreſ. 80.

[d] Apud Maſium in loc.

[e] Patricides, p. 31. apud Hottinger. Smegma, p. 523.

[f] Cippi Hebr. p. 32.

℣. 32. *And the bones of Joſeph, which the children of Iſrael brought up out of Egypt*, &c.] At the requeſt, and by the order of *Joſeph*, *Gen.* l. 25. which were punctually obſerved by the children of *Iſrael* under the direction and command of *Moſes*, and therefore is aſcribed to him, as here to them, *Exod.* xiii. 19. *buried they in Shechem*; not in the city, but in a field near it, as the next clauſe ſhews. The *Jews* in their *Cippi Hebraici* ſay [g], that *Joſeph* was buried at a village called *Belata*, a ſabbath-day's journey from *Shechem*; but *Jerom* ſays [h], he was buried in *Shechem*, and his monument was to be ſeen there in his time. Not that they buried him at the ſame time *Joſhua* was buried, but very probably as ſoon as the tribe of *Ephraim* was in the quiet poſſeſſion of this place; though the hiſtorian inſerts the account of it here, taking an occaſion for it from the interment of *Joſhua*: *in a parcel of ground which Jacob bought of the ſons of Hamor the father of Shechem, for an hundred pieces of ſilver*; of which purchaſe ſee the note on *Gen.* xxxiii. 19. *and it became the inheritance of the children of Joſeph*; and particularly of the tribe of *Ephraim* by lot, agreeable to the gift and diſpoſal of it by *Jacob* to *Joſeph*, *Gen.* xlviii. 22. ſee the note there.

℣. 33. *And Eleazar the ſon of Aaron died*, &c.] Very probably in a ſhort time after *Joſhua*; and according to the *Samaritan* chronicle [i], he died as *Joſhua* did, gathered the chief men of the children of *Iſrael* a little before his death, and enjoined them ſtrict obedience to the commands of God, and took his leave of them, and then ſtript himſelf of his holy garments, and clothed *Phinehas* his ſon with them; what his age was, is not ſaid: *and they buried him in a hill* that pertaineth to *Phinehas his ſon*; or in the hill of *Phinehas*; which was ſo called from him, and might have the name given it by his father, who might poſſeſs it before him, and what adjoined to it. The *Jews* in the above treatiſe ſay [k], that at *Avarta* was a ſchool of *Phinehas* in a temple of the *Gentiles*; that *Eleazar* was buried upon the hill, and *Joſhua* below the village among the olives, and on this hill is ſaid [l] to be a ſchool or village of *Phinehas*: *which was given him in mount Ephraim*; either to *Eleazar*, that he might be near to *Shiloh*, where the tabernacle then was, as the cities given to the prieſts and *Levites* were chiefly in thoſe tribes that lay neareſt to *Jeruſalem*; though the *Jews* ſay, as *Jarchi* and *Kimchi* relate, that *Phinehas* might come into the poſſeſſion of that place thro' his wife, or it might fall to him as being a devoted field; but it is moſt likely it was given to his father by the children of *Ephraim*, for the reaſon before obſerved. The *Talmudiſts* ſay, that *Joſhua* wrote his own book, which is very probable; yet the laſt five verſes muſt be written by another hand, even as the laſt eight verſes in *Deuteronomy* were written by him, as they alſo ſay; and therefore this is no more an objection to his being the writer of this book, than the addition of eight verſes by him to *Deuteronomy*, is to *Moſes* being the writer of that; and the ſame *Talmudiſts* [m] alſo obſerve, that ℣. 29, 30, 31, 32. *Joſhua the ſon of Nun, the ſervant of the Lord, died*, &c. were written by *Eleazar*, and ℣. 33. *and Eleazar the ſon of Aaron, died*, &c. by *Phinehas*, which is not improbable.

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[g] Ut ſupra.

[h] Quæſt. Heb. in Geneſim, fol. 73. C.

[i] Apud Hottinger. p. 524.

[k] Cippi Hebraici, ut ſupra.

[l] See Weemſe's Chriſt. Synagog. l. 1. c. 6. §. 5. p. 157.

[m] T. Bab. Bava Bathra, fol. 14. 2. & 15. 1.

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The Book of JUDGES.

THE title of this book in the *Hebrew* copies is *Sepher Shophetim*, the book of *Judges*; but the *Syriac* and *Arabic* interpreters call it, "the book of the Judges of the children of *Iſrael*;" and the *Septuagint* only *Judges*; ſo called, not becauſe it was written by them, though ſome think it was compiled out of annals and diaries kept by them; but it ſeems to be the work of one perſon only: the true reaſon of its name is, becauſe it treats of the judges of *Iſrael*, gives an account of their lives and actions, and eſpecially ſuch as concerned their office; which office was different from that of kings, and ſeems only to have been occaſional, and chiefly lay in delivering the people out of the hands of their enemies, when oppreſſed, diſtreſſed, or carried captive by them, in protecting them in the enjoyment of their country, rights and liberties; in leading out their armies againſt their enemies when needful, and in compoſing differences, judging law-ſuits, and adminiſtring juſtice. The government of the nation, during their time, was a theocracy. It is not certain who was the penman of this book; ſome aſcribe it to king *Hezekiah*, others to *Ezra*; but the *Jewiſh* writers [a] are generally of opinion, that it was written by *Samuel*, which is moſt likely, who was the laſt of the judges; and it ſeems plainly to be written before the times of *David*, as appears from a ſpeech of *Joab*, 2 *Sam.* xi. 21. and from ſome paſſages in *Pſ.* lxviii. 8, 9. and xcvii. 5. which ſeem to refer or allude to *Judg.* v. 4, 5. and from *Jeruſalem* being called *Jebus*, which ſhews it to be inhabited by the *Jebuſites* in the time of the writer of this book, whereas it was taken out of their hands by *David*; beſides, *Samuel* himſelf refers to the annals of this book, 1 *Sam.* xii. 9, 10, 11. and from whoſe teſtimonies, as well as from others in the New Teſtament, there is no doubt to be made of its being genuine and authentic, and written by divine inſpiration; as is evident from the uſe the apoſtle *Paul*, and the author of the epiſtle to the *Hebrews* have made of it, *Acts* xiii. 20. *Heb.* xi. 32. it is uſeful as an hiſtory, and without which the hiſtory of the people of *Iſrael* would not be compleat; it containing an account of all their judges, excepting the two laſt, *Eli* and *Samuel*, of whom an account is given in the following books, and of ſome facts incidental to thoſe times, related in an appendix at the end of it concerning the idol of *Micah*, and the war of *Benjamin*; and furniſhes out many uſeful moral obſervations concerning God's diſpleaſure at ſin in his own people *Iſrael*, and his corrections for it; and about his providential care of them in raiſing up for them deliverers in their time of need, as well as points at various virtues and excellencies in great and good men worthy of imitation. It contains, according to *Piſcator*, Dr. *Lightfoot*, and others, an hiſtory of 299 years.

CHAP. I.

THE children of *Iſrael*, after *Joſhua*'s death, enquiring of the Lord which tribes ſhould firſt go up againſt the remaining *Canaanites*, *Judah* is ordered to go up, who with *Simeon* did, ℣. 1, 2, 3. and had ſucceſs againſt the *Canaanites* under *Adoni-bezek*, whom they brought to *Jeruſalem*, ℣. 4—8. and againſt the *Canaanites* in *Hebron*, *Debir*, *Zephath*, *Hormah*, *Gaza*, *Aſkelon* and *Ekron*, ℣. 9—20. the *Benjamites* had not ſuch good ſucceſs as *Judah* againſt the *Jebuſites* in *Jeruſalem*, ℣. 21. nor as the houſe of *Joſeph* had againſt *Bethel*, ℣. 22—26. nor could the tribes of *Manaſſeh*, *Ephraim*, *Zebulun*, *Aſher* and *Naphtali* drive out the *Canaanites* from ſeveral places which belonged unto them, though many of them became their tributaries, ℣. 27—33. and as for the *Amorites*, they were too powerful for the tribe of *Dan*, though ſome of them became tributaries to the houſe of *Joſeph*, ℣. 34, 35, 36.

℣. 1. *Now after the death of Joſhua*, &c.] With the account of which the preceding book is concluded, and therefore this very properly follows after that; though *Epiphanius* [b] places the book of *Job* between them: *it came to paſs that the children of Iſrael aſked the Lord*; that is, the heads of them who gathered together at *Shiloh*, where the tabernacle was; and ſtanding before the high-prieſt, either *Eleazar*, or rather *Phinehas* his ſon, *Eleazar* being in all probability dead, enquired by *Urim* and *Thummim*: *ſaying, who ſhall go up for us againſt the Canaanites firſt, to fight againſt them?* for they had no commander in chief, *Joſhua* leaving no ſucceſſor, though the *Samaritan* chronicle [c] pretends he did; one *Abel*, a ſon of *Caleb*'s brother, of the tribe of *Judah*, on whom the lot fell, out of 12 of the 9 tribes and a half, to whom *Joſhua* delivered the government of the nation, and crowned him: but this enquiry was not for any man to go before them all as their generaliſſimo, but to know what tribe ſhould firſt go up, and they were deſirous of having the mind of God in it, when they might expect to ſucceed; which to do at their firſt ſetting out, would not only be a great encouragement to them to go on, but ſtrike dread and terror into their enemies; and this is to be underſtood of the *Canaanites* who remained unſubdued, that dwelt among them, and in cities, which though divided to them by lot, they were not in the poſſeſſion of; and theſe being troubleſome neighbours to them, and beſides the *Iſraelites* daily increaſing, needed more room and more cities to occupy, and more land to cultivate.

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[a] T. Bab. Bava Bathra, fol. 14. 2.

[b] De Menſur. & Ponder. c. 13.

℣. 2. *And the Lord ſaid*, &c.] By an articulate voice, which 'tis probable was the uſual way of anſwering by *Urim* and *Thummim*: *Judah ſhall go up*; not *Judah* in perſon, who was long ago dead, but the tribe of *Judah*; it was the will of the Lord that that tribe ſhould engage firſt with the *Canaanites*, being the principal one, and the moſt numerous, powerful and valiant, and perhaps had the greateſt number of *Canaanites* among them; and who ſucceeding, would inſpire the other tribes with courage, and fill their enemies with a panic: *behold, I have delivered the land into his hands*; that part of it which belonged to that tribe as yet unſubdued, the conqueſt of which they are aſſured of for their encouragement.

℣. 3. *And Judah ſaid unto Simeon his brother*, &c.] The men of the tribe of *Judah* ſaid to thoſe of the tribe of *Simieon*, they being not only brethren by father's and mother's ſide, which was not the caſe of all the ſons of *Jacob*, but their poſſeſſions and inheritances lay near together; and indeed thoſe of *Simeon* were within the inheritance of the tribe of *Judah*, *Joſh.* xix. 1. ſo that as they lived in great nearneſs and familiarity with each other, their intereſts were cloſely united together: *come up with me into my lot, that we may fight againſt the Canaanites*; conjunctly; the meaning is, that the tribe of *Simeon*, as many of their warlike men as could would come and join their forces with thoſe of the tribe of *Judah*, in order to reduce ſuch cities in the lot of that tribe, the *Canaanites* as yet were in the poſſeſſion of: *and I likewiſe will go with thee into thy lot*; the cities being conquered which were in the lot of the tribe of *Judah*, that tribe propoſed to bring their united forces into the lot of the tribe of *Simeon*, and reduce ſuch cities as were in that lot: *ſo Simeon went with him*; the tribe of *Simeon* agreed to the propoſal, and went along with the tribe of *Judah* againſt their common enemy.

℣. 4. *And Judah went up*, &c.] *Simeon* being along with him, from the ſourthern parts of the land, where they dwelt, and went more northward towards *Jeruſalem*, and which therefore is called a going up: *and the Lord delivered the Canaanites and Perizzites into their hands*; into the hands of *Judah* and *Simeon*; the *Canaanites* here is not the common name of the ſeven nations, but the name of one of thoſe nations, diſtinguiſhed from the reſt as here from the *Perizzites*, who otherwiſe were alſo *Canaanites*; and both theſe, at leaſt many of them, dwelt in thoſe parts, and were ſubdued by the united forces of *Judah* and *Simeon*, whereby the Lord's promiſe was fulfilled, ℣. 2. *and they ſlew of them in Bezek* 10,000 *men*; that is, in and about *Bezek*, firſt and laſt, in the courſe of this war, as after related. *Jerom* ſays [d], there were two villages of this name in his time near one another, ſeven miles from *Neapolis*, as you go to *Scythopolis*; and our countryman Mr. *Sandys* [e] ſays, that when they departed from *Bethlehem*, bending their courſe from the mountains of *Judea* lying weſt from it, near to which, on the ſide of the oppoſite hill, they paſſed a little village called *Bezek*, as he took it, two miles from *Bethſur*, ſee 1 *Sam.* xi. 8.

℣. 5. *And they found Adoni-bezek in Bezek*, &c.] Who was king of the place, and whoſe name ſignifies lord of *Bezek*; not that they took him there, for he is afterwards ſaid to make his eſcape from thence, but here he was when they came againſt that city, and into which they ruſhed upon him, and fell upon him as follows: *and they fought againſt him*; entering the city with their forces: *and they ſlew the Canaanites and the Perizzites*; that were in it, or about it, even to the number of 10,000, as before related.

℣. 6. *But Adoni-bezek fled, and they purſued after him, and caught him*, &c.] It is very probable his view was to get to *Jebus* or *Jeruſalem*, a ſtrong and fortified city, and he made his way thither as faſt he could, but was purſued and overtaken by ſome of the forces of *Judah* and *Simeon*; and the rather it may ſeem he took this courſe, ſince when he was taken by them, they brought him thither, as follows: *and cut off his thumbs and his great toes*; whereby he was diſabled both for fighting and for fleeing. So the *Athenians* cut off the thumbs of the right-hand of the *Æginetæ*, the inhabitants of the iſland of *Ægina*, to diſable them from holding a ſpear, as various writers [f] relate. Whether the *Iſraelites* did this, as knowing this king had uſed others in like manner, and ſo according to their law of retaliation, *eye for eye*, &c. required it; or whether ignorant of it, were ſo moved and directed by the providence of God to do this, that the ſame meaſure might be meaſured to him which he had meaſured to others, is not certain; the latter ſeems moſt probable, ſince the *Iſraelites* did not uſually inflict ſuch ſort of puniſhments; and beſides, according to the command of God, they ſhould have put him to death, as they were to do to all *Canaanites*.

℣. 7. *And Adoni-bezek ſaid*, &c.] To the men of *Judah*, after his thumbs and toes were cut off, his conſcience accuſing him for what he had done to others, and being obliged to acknowledge he was righteouſly dealt with: 70 *kings having their thumbs and their great toes cut off*; that is by him, or by his orders, whom he had conquered and made captives; according to *Joſephus* [g], they were 72. the number may be accounted for, by obſerving, that in thoſe times, as appears by the preceding book, every city had a king over it; and beſides, theſe 70 kings might not be ſuch who had had the government of ſo many cities, but many of them ſuch who had reigned ſucceſſively in the ſame city, and had fallen into the hands of this cruel and tyrannical king, one after another, and their ſons alſo with them might be ſo called: and theſe he ſays *gathered* their meat *under my table*; were glad to eat of the crumbs and ſcraps which fell from thence, and might in their turns be put there at times for his ſport and pleaſure, and there be fed with the offal of his meat, as *Bajazet* the *Turk* was ſerved by *Tamerlane*, who put him into an iron cage, and carried him about in it, and uſed him as his footſtool to mount his horſe, and at times fed him like a dog with crumbs from his table[h]: *as I have done, ſo God hath requited me*; whether he had any knowledge of the true God, and of his juſtice in dealing with him according to his deſerts, and had a real ſenſe of his ſin, and true repentance for it, is not certain; ſince the word for God is in the plural number, and ſometimes uſed of heathen deities, as it may be here by him; however the righteous judgment of God clearly appears in this inſtance: *and they brought him to Jeruſalem*; to that part of *Jeruſalem* which belonged to the tribe of *Judah*; ſee *Joſh*. xv. 8, 63. here they brought him alive, and dying, buried him, as *Joſephus*[i] ſays; which might be their view in carrying him thither, perceiving he was a dying man; or they had him thither to expoſe him as a trophy of victory, and as an example of divine juſtice: *and there he died*; whether thro' grief and vexation, or of the wounds he had received, or by the immediate hand of God, or by the hands of the *Iſraelites*, is not ſaid; neither are improbable.

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[c] Hottinger. Smegma, p. 522.

[d] De loc. Heb. fol. 89. H.

[e] Travels, p. 142. Ed. 5th.

[f] Maximus, l. 9. c. 2. Ælian. Var. Hiſt. l. 2. c. 9. Cicero de Officiis, l. 3. c. 11.

[g] Antiq. ſ. 2.

℣. 8. *Now the children of Judah had fought againſt Jeruſalem, and had taken it*, &c.] Which accounted for their carrying *Adoni-bezek* thither. This they had done in the times of *Joſhua*; for when the king of that place was taken and ſlain by *Joſhua*, it ſeems that he and *Iſrael* went and fought againſt the city, and took that in which the tribe of *Judah* had a principal concern; ſo *Kimchi* and *Ben Gerſom* interpret it; but *Jarchi* and *Abarbinel* are of opinion, that now from *Bezek* they went up to *Jeruſalem*, and fought againſt it, and took it; and ſo others think, becauſe only the children of *Judah* are mentioned, and not all *Iſraël*, who fought together in *Joſhua*'s time; nor is there any mention made of its being taken in his time, and yet it ſeems plain that it was inhabited in part by the children of *Judah*, *Joſh*. xv. 63. ſome therefore have thought that it was twice taken, that after *Joſhua* had taken it, he and the children of *Iſrael* being employed in making conqueſts in other parts of the land, the *Jebuſites* repoſſeſſed it, from whence they were now again in part driven, not wholly; and *Joſephus* ſays[k], the lower part was taken, and all the inhabitants killed, but the upper part was hard to be taken, becauſe of the ſtrength of the walls, and the nature of the place: *and ſmitten it with the edge of the ſword*; the *inhabitants of it*, ſo far as they got poſſeſſion of it: *and ſet the city on fire*; ſome part of it only, for in ſome part of it dwelt the children of *Judah*, and in another part the *Jebuſites*.

℣. 9. *And afterwards the children of Judah*, &c.] After the taking of *Bezek*, and the king of it, and having him to *Jeruſalem*, where he died: they *went down* from *Jeruſalem*; which was on high ground: *to fight againſt the Canaanites that dwelt in the mountain, and in the ſouth, and in the valley*; into which ſeveral parts the lot of the tribe of *Judah* was divided; in each of which they had cities, and ſome, as it ſeems, yet unſubdued, and in the hands of the *Canaanites*; of theſe ſeveral parts, and the cities in them, ſee *Joſh*. xv. 21, 33, 48.

℣. 10. *And Judah went againſt the Canaanites that dwelt in Hebron*, &c.] *Hebron* was firſt taken by *Joſhua*, and the inhabitants of it put to the ſword, *Joſh*. x. 36, 37. but whilſt *Joſhua* was employed in making other conqueſts, the *Canaanites* found ways and means of getting into the poſſeſſion of it again; wherefore when a grant of it was made to *Caleb*, he with the aſſiſtance of the tribe of *Judah*, of which he was prince, regained it, *Joſh*. xv. 13, 14. wherefore what is recorded here, is only a repetition of what was then done; unleſs it can be thought that this fact was there inſerted by anticipation, or that there were two expeditions of the children of *Judah* againſt this place, *Hebron* which *before was Kirjath-arba*; ſee *Joſh*. xiv. 15. in the firſt of which *Caleb*, with the aſſiſtance of this tribe, drove out the three giants only, who afterwards got poſſeſſion again, and in this put them to death, as follows, *and they ſlew Sheſhai, and Ahiman, and Talmai*; ſee *Numb*. xiii. 22. *Joſh*. xv. 14. but what follows concerning their going from hence to *Debir*, and the offer of *Caleb* to give his daughter in marriage to whomſoever ſhould take it, does not ſeem ſo well to agree with times after the death of *Joſhua*; ſince it is highly probable that *Caleb*, who was cotemporary with him and *Eleazar*, was now dead, and at leaſt can't well be thought to have a young daughter at this time undiſpoſed of in marriage; wherefore theſe facts are only repeated upon obſerving *Judah*'s having taking *Jeruſalem*, to ſhew what exploits were performed by men of that tribe; wherefore for what is after ſaid, to the end of the 15th verſe, ſee the notes on *Joſh*. xv. 15—19. where the ſame things are related in expreſs words as here, containing the requeſt of *Caleb*'s daughter: ſuch an one as made to *Domitian* is related by *Martial*[l].

℣. 16. *And the children of the Kenite, Moſes' father-in-law*, &c.] The poſterity of *Jethro*, the father-in-law of *Moſes*; for though *Jethro* returned to his own country, after he had paid a viſit to *Moſes* in the wilderneſs, yet *Hobab* his ſon, at the perſuaſion of *Moſes*, travelled with him and *Iſrael* through the wilderneſs, and went with them into *Canaan*, at leaſt ſome of his deſcendants, and ſettled there, ſome in one part of the land, and ſome in another, of whom we read in ſeveral places of ſcripture; they continued to the days of *Jeremiah*, and then went by the name of *Rechabites*, ſo called from *Rechab*, a deſcendant of *Jethro*: theſe *went up out of the city of palm-trees*; from the city of *Jericho*, as the *Targum*, ſo called from the great number of palm-trees which grew near it, ſee *Deut*. xxxiv. 3. This is to be underſtood not of the city itſelf, that was utterly deſtroyed by *Joſhua*, and the rebuilding of it was forbidden under a curſe, but the country adjacent, the valley in which it ſtood, which was ſet with palm-trees; here was a grove of palm-trees[m], and the garden of balſam, which grew no where elſe, as *Strabo*[n] ſays; and who alſo obſerves, that here was a royal palace in his time; this belonged to *Herod* king of *Judea* in the times of *Auguſtus Cæſar*, to whoſe palm-tree groves there *Horace*[o] refers. Here the *Kenites* firſt ſettled when they came firſt over *Jordan*

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[h] Such dogs are called τραπεζῆες κύνες, in Homer. Iliad. 23. ℣. 173. & Odyſſ. 17. ℣. 227.

[i] Antiq. l. 5. c. 2. § 2.

[k] Ut ſupra.

[l] Eſt mihi ſitque precor, &c. l. 9. ep. 16.

[m] Juſtin. e Trogo, l. 36. c. 3.

[n] Geograph. l. 16. p. 525.

[o] Præferat Herodis Palmetis pinguibus — De Arte Poet. ℣. 184.

dan with *Joſhua*, being a moſt pleaſant and delightful place, and ſuitable to ſuch perſons who dwelt in tents, as they did, and anſwered to the promiſe of *Moſes* to *Hobab*, *Numb.* x. 29. and here it ſeems they had remained to this time: and now they left it, and came *with the children of Judah into the wilderneſs*; which was alſo a convenient place for the habitation of ſuch perſons, who loved a ſolitary life. Perhaps the *Canaanites* about *Jericho* might be troubleſome to them, and therefore choſe to ſtay no longer there, or having a peculiar affection for the tribe of *Judah*, they choſe to be within their lot; and the rather, as they were a warlike and valiant tribe, they might expect the greater ſafety and protection among them: *which* lieth *in the ſouth of Arad*; that is, which wilderneſs of *Judah* lay there, of which name there was a country or city, ſee *Numb.* xxi. 1. and *Joſh.* xii. 14. and here ſome of them dwelt to the times of *Saul*, the *Amalekites* then having got poſſeſſion of the ſouthern parts, which they infeſted and were troubleſome to, ſee 1 *Sam.* xv. 6. and xxx. 1. *and they went and dwelt among the people*; of the tribe of *Judah*, near ſome of the cities which were in the wilderneſs; of which ſee *Joſh.* xv. 63.

℣. 17. *And Judah went with Simeon his brother*, &c.] Having ſubdued his *Canaanites* which were in his own lot, according to his promiſe, he went with his brother *Simeon*, or the tribe of *Simeon*, into their lot to reduce thoſe that were in that: *and they ſlew the Canaanites that inhabited Zephath, and utterly deſtroyed it*; where and what this city was, is not certain; there was a place of this name in upper *Galilee*, mentioned in *Jewiſh* writings[p], which can't be meant here; and we read of the valley of *Zephathah*, 2 *Chron.* xiv. 10. which might have its name from hence, and if ſo it was near *Mareſhah*: *and the name of the city was called Hormah*; from the deſtruction made of it, and of the country about it; for now what had been vowed by *Iſrael* in the wilderneſs, when near *Arad*, was fulfilled, *Numb.* xxi. 1, 2, 3.

℣. 18. *Alſo Judah took Gaza, with the coaſt thereof*, &c.] Which by lot fell to that tribe, *Joſh.* xv. 47. but was not till now ſubdued: *and Aſkelon, with the coaſt thereof*; which, according to our countryman *Sandys*[q], was ten miles from *Gaza*: *and Ekron, with the coaſt thereof*; this alſo is the lot that fell to *Judah*, but was afterwards given to the tribe of *Dan*, *Joſh.* xv. 45. and xix. 43. for whom *Judah* now fought and took it; but in a ſhort time all theſe places were retaken, and poſſeſſed by the *Philiſtines*, and were three of their five principalities which they ever after retained, ſee *Judg.* iii. 3. 1 *Sam.* vi. 16.

℣. 19. *And the Lord was with Judah*, &c.] Encouraging, ſtrengthening, ſucceeding and giving the tribe victory over the *Canaanites*; the *Targum* is, "the Word of the Lord was for the help of the houſe of *Judah*:" *and he drove out* the inhabitants *of the mountains*; the mountainous part of *Judea*, ſuch as was about *Jeruſalem*, and where *Hebron* ſtood, and other cities, ſee *Joſh.* xv. 48, &c. which though fortified both by nature and art, yet God being with them, they were eaſily ſubdued: *but could not drive out the inhabitants of the valley*; God forſaking them, becauſe they were afraid of them, for a reaſon after mentioned, or through ſlothfulneſs, and being weary of fighting, or becauſe they fell into ſome ſins, which occaſioned the divine diſpleaſure; ſo the *Targum*, "after they had ſinned, they could not drive out the inhabitants of the valley:" *becauſe they had chariots of iron*; but this was no reaſon why they could not drive them out, if God was with them, who could as eaſily have delivered theſe into their hands, as the inhabitants of the mountains; but is the reaſon why they were afraid to fight with them, and to attempt to drive them out, and which they themſelves gave why they did not.

℣. 20. *And they gave Hebron unto Caleb, as Moſes ſaid*, &c.] Which was done in the times of *Joſhua*, both by him and all the people, according to the order of *Moſes*. This is to be underſtood not of the city which was given to the *Levites*, but of the fields and parts adjacent, *Joſh.* xiv. 13. and xxi. 11, 12. *and he expelled thence the three ſons of Anak*; whoſe names are given ℣. 10. this ſhews that this refers to the ſame expedition as in *Joſh.* xv. 14. and is expreſſed in the ſame manner.

℣. 21. *And the children of Benjamin did not drive out the Jebuſites that inhabited Jeruſalem*, &c.] That is, that part of it which belonged to them, for it lay between *Judah* and *Benjamin*; and neither of them ſeparately, nor both conjunctly, could drive out the *Jebuſites* from it, particularly the ſtrong hold on the top of mount *Sion*, which they held to the times of *David*. *Abarbinel* is of opinion, that *Jeruſalem* in thoſe times was not a city incloſed about, but was a large province, part of which belonged to the tribe of *Judah*, and another to the tribe of *Benjamin*, and another was poſſeſſed by the *Jebuſites*; and ſo *Jarchi* ſays it was a province, the name of which was *Jebuſi*: *but the Jebuſites dwelt with the children of Benjamin unto this day*; when this book was written, which was done by *Samuel*, as *Kimchi* and *Ben Gerſom*; and it is certain from hence it muſt have been written before the reign of *David*, who diſpoſſeſſed the *Jebuſites*, 2 *Sam.* v. 6—9.

℣. 22. *And the houſe of Joſeph, they alſo went up againſt Bethel*, &c.] Which lay upon the borders of the ſons of *Joſeph*, *Ephraim* and *Manaſſeh*, *Joſh.* xvi. 1, 2. and though it ſeems to have been taken when *Ai* was, *Joſh.* viii. 17. yet it appears that it was now in the poſſeſſion of the *Canaanites*; wherefore the tribes of *Ephraim* and *Manaſſeh* being deſirous of enlarging their borders after the example of *Judah*, went againſt this place in order to take it: *and the Lord was with them*; the Word of the Lord, as the *Targum*, directing, aſſiſting and ſucceeding them in their attempt.

℣. 23. *And the houſe of Joſeph ſent to deſcry Bethel*, &c.] To reconnoitre the place, to obſerve its paſſes and avenues, which were moſt acceſſible, and to examine the walls of it, where they were weakeſt and leaſt defended: *now the name of the city before* was *Luz*; which ſignifies a *nut*; perhaps it was ſo called from large numbers of nut-trees which grew near it; the *Jews* ſuggeſt as if it was like a nut, no entrance into it but thro' a cave or ſome ſubterraneous paſſage, ſee *Gen.* xxviii. 19.

℣. 24. *And the ſpies ſaw a man come forth out of the city*, &c.] Or *the keepers*[r]; thoſe that were ſent to watch, and obſerve, and get what intelligence they could of the city, and the way into it: *and they ſaid unto him, ſhew us, we pray thee, the entrance into the city*; not the gate or gates of it, which no doubt were viſible enough, but ſome private way into it; the *Jews*, as before obſerved, think the entrance was by the way of a cave, or ſome hidden paſſage, of which *Jarchi* and *Kimchi* make mention: *and we will ſhew thee mercy*; give him a reward for it, or ſpare him and his family when the city came into their hands.

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[p] Juchaſin, fol. 68. 1.

[q] Travels, p. 118. ed. 5.

[r] השמרים cuſtodes, Pagninus, Montanus obſervatores, Vatablus, Druſius, Junius & Tremellius, Piſcator.

℣. 25. *And when he ſhewed them the entrance into the city*, &c.] Pointing to it with his fingers, as the ſame writers obſerve: *they ſmote the city with the edge of the ſword*; they gave notice of what intelligence they had got to the body of the army, who came up, entered the city, took it, and put the inhabitants of it to the ſword, as they were ordered to do with all the *Canaanites*: *but they let go the man and all his family*; who had returned to it, encouraged by the promiſe made him, and for the ſake of ſaving of his family; which though not expreſſed, he might have aſked the favour of ſparing them, which might be promiſed, as was in the caſe of *Rahab*; provided he would either renounce heatheniſm, and embrace the true religion, or depart to another country, the latter of which he choſe.

℣. 26. *And the man went into the land of the Hittites*, &c.] With his family; *Kimchi* ſays, this was not one of the ſeven nations of *Canaan*; and it is very clear from this narrative, that the land this man went to was not in the land of *Canaan*; though it is certain a people of this name formerly dwelt there, *Gen.* xiv. 10. and xxiii. 3. and xxvi. 34. and the land of *Canaan* is called the land of the *Hittites*, *Joſh.* i. 4. theſe either might flee to another country upon *Joſhua*'s entry into the land of *Canaan*, or a colony of them from thence might ſettle elſewhere, to which this man choſe to go, who might be originally of them: *and built a city*; his family was numerous, and he a man of wealth, and was allowed to carry all his ſubſtance with him: *and called the name of it Luz*; in memory of the place he left, and had long lived in. There is a city called *Louſſa*, among the cities which *Joſephus* ſays[s] were taken by the *Jews* from the *Arabians*; and which is very probably the *Lyſa* of *Ptolemy*[t], which he places in *Arabia Petræa*, and might be the ſame with this *Luz*; and if ſo, this ſhews the land this man went into, was in *Edom*, which is not unlikely; there is another *Luza*, which *Jerom*[u] ſays fell to the lot of the ſons of *Joſeph*, near *Sichem*, three miles from *Neapolis*: *which is the name thereof unto this day*; the time of the writing of this book; ſee the note on ℣. 21.

℣. 27. *Neither did Manaſſeh*, &c.] One of the ſons of *Joſeph* before mentioned; and it reſpects that half tribe of *Manaſſeh*, which had its portion on this ſide *Jordan* in the land of *Canaan*: theſe *did not drive out* the inhabitants of *Beth-ſhean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns*; all which were places the half tribe had aſſigned them in *Iſſachar* and *Aſher*; of which ſee the note on *Joſh.* xvii. 11. This tribe ſeems to have been ſluggiſh, and not to have exerted itſelf at all, or made any attempts to drive out theſe people: *but the Canaanites would dwell in that land*; not only deſired it, but were determined on it, and rather choſe to ſubmit to a tribute than be expelled, at leaſt would not depart unleſs they were forced.

℣. 28. *And it came to paſs when Iſrael was ſtrong*, &c.] All the tribes of *Iſrael* were become numerous, and able to drive the *Canaanites* out of the land every where, and particularly were able to aſſiſt *Manaſſeh* in expelling the *Canaanites* out of the above places, yet they did not; but all they did was, *that they put the Canaanites to tribute, and did not utterly drive them out*; which flowed from covetouſneſs, and a love of eaſe; they did not care to be at the trouble of expelling them, as they found it turned more to their account and preſent advantage, to make them tributaries; and this was true of the *Iſraelites* in general, and of the half tribe of *Manaſſeh* in particular; which, as *Abarbinel* thinks, is here reſpected.

℣. 29. *Neither did Ephraim drive out the Canaanites that dwelt in Gezer*, &c.] Nor ſo much as made them tributaries, but made a covenant with them, it is probable, contrary to the expreſs will of God: *but the Canaanites dwelt in Gezer among them*; the *Ephraimites* agreeing to it, and here they dwelt to the times of *Solomon*; ſee the note on *Joſh.* xvi. 10. where indeed they are ſaid to be under tribute; but that ſeems to reſpect ſome after-time, and not when they were firſt admitted to dwell among them, ſince no mention is made of it here.

℣. 30. *Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol*, &c.] The firſt of theſe ſeems to be the ſame with *Kattah* or *Kartah*, and the latter with *Nahalal*, both cities given to the *Levites*, *Joſh.* xix. 15. and xxi. 34, 35. which perhaps was the reaſon of their ſloth in driving them out; though it aggravated their ſin not to take care to rid thoſe cities of the *Canaanites*, which were given to religious perſons: *but the Canaanites dwelt among them, and became tributaries*; which is obſerved ſo far in their favour, that they exerted themſelves to make them tributaries, which was more than was done by ſome others.

℣. 31. *Neither did Aſher drive out the inhabitants of Accho*, &c.] The ſame with *Ptolemais*, *Acts* xxi. 7. ſee the note there; ſo called from the firſt *Ptolemy* king of *Egypt*, who enlarged it; but it has ſince recovered its ancient name pretty nearly, and is now called *Acca* or *Acra*. "On its north and eaſt ſides, Mr. *Maundrel* ſays[w], it is encompaſſed with a ſpacious and fertile plain; on the weſt it is waſhed by the *Mediterranean* ſea; and on the ſouth by a large bay, extending from the city as far as mount *Carmel*:" *nor the inhabitants of Zidon*; a well-known city in *Phœnicia*, belonging to this tribe, ſee *Joſh.* xix. 21. *nor of Ahlab, nor of Achzib, nor Helbah, nor Aphik, nor of Rehob*; two of theſe places, *Ahlab* and *Helbah*, are not mentioned among the cities of the tribe of *Aſher*, *Joſh.* xviii. unleſs *Helbah* is the ſame with *Helkath*, ℣. 25. of the reſt, *Achzib*, *Aphik* and *Rehob*, ſee the notes on *Joſh.* xix. 29, 30.

℣. 32. *But the Aſherites dwelt among the Canaanites, the inhabitants of the land*, &c.] They were in a worſe condition than thoſe before mentioned; for the *Canaanites* were poſſeſſed of their country, eſpecially of the above cities, and were maſters of them; and the *Aſherites* only dwelt among them upon ſufferance: *for they did not drive them out*;

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[s] Antiq. l. 14. c. 1. §. 4.

[t] Geograph. l. 5. c. 17.

[u] De loc. Heb. fol. 92. M.

[w] Journey from Aleppo, p. 54.

either they did not attempt it, or they could not do it, and contented themſelves with having leave to dwell among them.

℣. 33. *Neither did Naphtali drive out the inhabitants of Beth-ſhemeſh, nor the inhabitants of Beth-anath*, &c.] Of which places ſee the note on *Joſh.* xix. 38. *but he dwelt among the Canaanites, the inhabitants of the land*; in the ſame diſgraceful manner as *Aſher* did, owing to cowardice or ſloth: *nevertheleſs, the inhabitants of Beth-ſhemeſh and of Beth-anath became tributaries unto them*; theſe two cities did at length exert themſelves, and got the maſtery over the *Canaanites*, as to make them pay tribute to them; though they ought to have expelled them, and even deſtroyed them, according to the command of God, but avarice prevailed over them.

℣. 34. *And the Amorites forced the children of Dan into the mountain*, &c.] Into the mountainous part of the tribe of *Dan*; the moſt noted mountains in it were *Seir* and *Baalah*, which lay on the border of *Judah*, *Joſh.* xv. 10, 11. *Joppa* in this tribe was built on an high rock, and ſo *Gibbethon*, as its name ſeems to import, perhaps was built on a hill or mountain, as were the cities after mentioned: *for they would not ſuffer them to come down to the valley*; which lay between *Joppa* and *Cæſarea*, the plain of *Sharon*, in which were *Lydda*, *Jamnia*, &c. which belonged to their tribe, and they afterwards enjoyed; ſee the note on *Joſh.* xix. 48.

℣. 35. *But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim*, &c.] And they would not ſuffer the *Danites* to dwell in the valley, a fruitful and delightful part of their country, terrifying them with their iron-chariots, which in the vale they could make uſe of to great advantage; ſo neither would they let them dwell alone in the mountainous part of their tribe, but would dwell with them, particularly in three places mentioned: where mount *Heres* was, is not certain, it ſignifies the *ſun*; very probably it had its name from the worſhip of the ſun on it, or from the ſun ſtanding ſtill near it; for *Aijalon*, where that miracle was wrought, is next mentioned. Perhaps it might be near to *Timnath-heres*, which was in mount *Ephraim*, ch. ii. 3. ſince *Ephraim* aſſiſted in making theſe places tributaries; of the two cities, *Aijalon* and *Shaalbim*, ſee *Joſh.* xix. 42. *yet the hand of the houſe of Joſeph prevailed, ſo that they became tributaries*; or *the hand of* it *became heavy*[x]; by which it does not clearly appear whether the hand of *Joſeph* was made heavy, and to hang down, by the *Amorites*; or whether it was heavy upon them, and ſo prevailed over them, as our verſion; but the *Septuagint* puts it out of doubt, reading the words, "and the hand of the houſe of *Joſeph* was heavy upon the *Amorites*;" the *Ephraimites* being near to the tribe of *Dan*, and obſerving how they were preſſed by the *Amorites*, took up arms in their favour, and obliged the *Canaanites* of the above places to become tributaries to the *Danites*.

℣. 36. *And the coaſt of the Amorites was from the going-up to Akrabbim*, &c.] Of which mention is made in *Numb.* xxxiv. 4. *Joſh.* xv. 3. ſee the notes there: *from the rock, and upwards*; even from the city *Petra* in *Idumea*, and beyond that; and there was a country near *Idumea*, called *Acrabatane*, from this mountain *Akrabbim*, 1 *Maccab.* v. 3. ſuch was the extent of theſe people, that their coaſt reached from the places mentioned, to the mountains, where the above cities of *Dan* were; they were the moſt powerful people among the *Canaanites*, and lay on both ſides of *Jordan*, and were very troubleſome to *Iſrael*, yet were at length deſtroyed, *Amos* ii. 9.

CHAP. II.

THIS chapter gives an account of an angel of the Lord appearing and rebuking the children of *Iſrael* for their preſent miſconduct, ℣. 1—5. of their good behaviour under *Joſhua*, and the elders that out-lived him, ℣. 6—10. and of their idolatries they fell into afterwards, which greatly provoked the Lord to anger, ℣. 11—15. and of the goodneſs of God to them nevertheleſs, in raiſing up judges to deliver them out of the hands of their enemies, of which there are many inſtances in the following chapters, ℣. 16—18. and yet that how, upon the demiſe of ſuch perſons, they relapſed into idolatry, which cauſed the anger of God to be hot againſt them, and to determine not to drive out the *Canaanites* utterly from them, but to leave them among them to try them, ℣. 19—23.

℣. 1. *And an angel of the Lord came up from Gilgal to Bochim*, &c.] The *Targum* calls him a prophet[y]; and the *Jewiſh* commentators in general interpret it of *Phinehas*[z]; and that a man is meant is given into by others, becauſe he is ſaid to come from a certain place in *Canaan*, and not from heaven, and ſpoke in a public congregation, and is not ſaid to diſappear; but neither a man, nor a created angel is meant, or otherwiſe he would have ſpoken in the name of the Lord, and have ſaid, *thus ſaith the Lord*, and not in his own name; aſcribing to himſelf the bringing of the children of *Iſrael* out of *Egypt*, and ſwearing to them, and making a covenant with them, and threatening what he would do to them becauſe of their ſin; wherefore the uncreated angel, the angel of the covenant is meant, who brought *Iſrael* out of *Egypt*, was with them in the wilderneſs, and introduced them into the land of *Canaan*, and appeared to *Joſhua* as the captain of the Lord's hoſt at or near *Gilgal*, *Joſh.* v. 13, 14. and becauſe he had not appeared ſince, therefore he is ſaid to come from thence to a place afterwards called *Bochim*, from what happened at this time: *and ſaid, I made you to go out of Egypt*; that is, obliged *Pharaoh* king of *Egypt* to let them go, by inflicting plagues upon him and his people, which made them urgent upon them to depart: *and I have brought you unto the land which I ſware unto your fathers*; into the land of *Canaan*, now for the moſt part conquered, and divided among them, and in which they were ſettled: *and I ſaid, I will never break my covenant with you*; if the covenant between them was broken, it ſhould not begin with him, it would be their own fault;

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[x] ותכבד י[illegible] & aggravata eſt manus, V. L. Pagninus, Montanus.

[y] So Maimonides, Moreh Nevochim, par. 1. [illegible] par. 2. c. 6.

[z] The Rabbins in Maimon. ib. par. 2. c. 42.

all which is mentioned as ſo many inſtances of divine goodneſs to them, and as ſo many aggravations of their ſins againſt God.

℣. 2. *And ye ſhall make no league with the inhabitants of this land*, &c.] This the Lord charged them not to do, when he covenanted with them, and aſſured them of bringing them into the land; and yet they had done it, as ſome inſtances in the preceding chapter ſhew, which were the occaſion of the angel's coming to them to rebuke them, ſee *Deut.* vii. 2. *you ſhall throw down their altars*; this they ought to have done as ſoon as they were come into the land, and poſſeſſed of the places where they were erected, to ſhew their deteſtation of idolatry, and to prevent the uſe of them to idolatrous purpoſes, ſee *Deut.* vii. 5. and xii. 3. *but ye have not obeyed my voice*; the command of God, but on the contrary had made leagues and covenants with ſeveral inhabitants of the land, allowing them to dwell among them on paying a certain tax or tribute to them; and had ſuffered their altars to continue, and them to ſacrifice upon them to their idols, according to their former cuſtoms: *why have ye done this?* tranſgreſſed the commandment of God in the inſtances mentioned. It ſhewed the wickedneſs of their hearts, their ingratitude to God, who had done ſuch great things for them, and their proneneſs to idolatry, and liking of it.

℣. 3. *Wherefore I alſo ſaid*, &c.] Suppoſing, or on condition of their being guilty of the above things, which was foreſeen they would: *I will not drive them out from before you*; the ſeven nations of the *Canaanites* entirely, and which accounts for the various inſtances related in the preceding chapter; where it is obſerved, that they could not, or did not, drive the old inhabitants out of ſuch and ſuch places, becauſe they ſinned againſt the Lord, and he forſook them, and would not aſſiſt them in their enterprizes, or left them to their ſloth and indolence: *but they ſhall be* as thorns *in your ſides*; very troubleſome and afflicting, ſee *Numb.* xxxiii. 55. or for ſtraits, as the *Septuagint*, or be ſuch as would bring them into tribulation, and diſtreſs them, as the *Targum*, ſo they often did: *and their gods ſhall be a ſnare unto you*; which they ſuffered to continue, and did not deſtroy them, as they ought to have done; they would be as they proved, enſnaring to them, and whereby they were drawn to forſake the worſhip of the true God, and bow down to them, as we read in ſome following verſes.

℣. 4. *And it came to paſs when the angel of the Lord ſpake theſe words unto all the children of Iſrael*, &c.] This being either one of the three ſolemn feaſts, when all the males appeared at the tabernacle of the Lord; or elſe here was now a ſolemn convention of all the tribes to enquire of the Lord the reaſon why they were not able to drive out the *Canaanites* in ſome places, and why they prevailed over them in many: *that the people lift up their voice, and wept*; being affected with what the angel ſaid, and convicted in their conſciences of their ſins, and ſo fearing the bad conſequences thereof, they wept becauſe of the ſins they had been guilty of, and becauſe of the evils that were like to befal them on account of them.

℣. 5. *And they called the name of that place Bochim*, &c.] Which ſignifies *weepers*, from the general lamentation of the people, which before had another name; very probably it was *Shiloh* itſelf, ſince all *Iſrael* was gathered together, the tabernacle being now at *Shiloh*, and alſo becauſe ſacrifices were offered up, as follows: *and they ſacrificed there unto the Lord*; to atone for the ſins they had committed; and if they did this in the faith of the great ſacrifice of the Meſſiah, they did well; however, ſo far there was an acknowledgment of their guilt, and a compliance with the appointments of God directed to in ſuch caſes.

℣. 6. *And when Joſhua had let the people go*, &c.] This is not to be connected with what goes before, as if that was done in *Joſhua*'s life-time; for during that, as is after teſtified, the people of *Iſrael* ſerved the Lord; whereas the angel, in the ſpeech to them before related, charges them with diſobeying the voice of the Lord, making leagues with the inhabitants of the land, and not demoliſhing their altars, all which was after the death of *Joſhua*; but this refers to a meeting of them with him before his death, and his diſmiſſion of them, which was either when he had divided the land by lot unto them, or when he had given them his laſt charge before his death, ſee *Joſh.* xxiv. 28. and this, and what follows, are repeated and introduced here, to connect the hiſtory of *Iſrael*, and to ſhew them how they fell into idolatry, and ſo under the divine diſpleaſure, which brought them into diſtreſs, from which they were delivered at various times by judges of his own raiſing up, which is the ſubject-matter of this book: *the children of Iſrael went every man unto his inheritance to poſſeſs the land*; as it was divided to the ſeveral tribes and their families; which ſeems to confirm the firſt ſenſe given, that this refers to the diſmiſſion of the people upon the diviſion of the land among them.

℣. 7. *And the people ſerved the Lord all the days of Joſhua, and all the days of the elders that out-lived Joſhua, who had ſeen all the great works of the Lord that he did for Iſrael.*] In *Egypt*, at the *Red-ſea*, in the wilderneſs, at the river *Jordan*, and in the land of *Canaan*; ſee the note on *Joſh.* xxiv. 31. The *Jews* [a] ſay, the elders died on the 5th of *Shebet*, which anſwers to part of *January* and part of *February*, on which account a faſt was kept on that day.

℣. 8. *And Joſhua the ſon of Nun, the ſervant of the Lord, died*, &c.] See the note on *Joſh.* xxiv. 29.

℣. 9. *And they buried him in the border of his inheritance in Timnath-heres*, &c.] In *Joſh.* xxiv. 30. it is called *Timnath-ſerah*, the letters of *ſerah* being here inverted, make *heres*, which ſometimes is uſed for the ſun, *Job* ix. 7. and therefore ſome obſerve, that the whole name ſignifies the figure of the ſun, which the *Jews* ſay was put on his monument, in commemoration of the miracle of the ſun ſtanding ſtill at his requeſt, and had this inſcription on it, "this is he that cauſed the ſun to ſtand ſtill;" but this is not very probable, ſince it might have had a tendency to idolatry, the ſun being what was the firſt object of idolatrous worſhip among the heathens, and had the greateſt ſhew of reaſon for it: *in the mount of Ephraim, on the north ſide of the hill Gaaſh*; ſee the note on *Joſh* xxiv. 30.

℣. 10. *And alſo all that generation were gathered unto their fathers*, &c.] Were dead and buried, that is, the greateſt part of thoſe that were cotemporaries with the elders that out-lived *Joſhua*; for they might not be all dead, at leaſt not all that came out of *Egypt*, and ſtill leſs all that came into the land of *Canaan*; for according to the computation of *Ben Gerſom*, the time of *Joſhua* and the elders were but 27 years; and there were no more than 67 years from their coming out of *Egypt* to this time; and no doubt there were men living of 80 years of age and more, but theſe might be but few: *and there aroſe another generation after them, which knew not the Lord*; ſo as to love, fear, ſerve, and worſhip him; did not own him to be the one only living and true God, otherwiſe they muſt know him notionally, being educated in the true religion: *nor yet the works which he had done for Iſrael*; ſome of them, as before obſerved, might have ſeen the works and wonders of the Lord for *Iſrael*, at their firſt coming out of *Egypt*; though not being wiſe, as the above writer obſerves, it had no effect upon them, to keep them from doing evil in the ſight of God; and they all of them had been informed of them, and many had ſeen, and muſt have had perſonal knowledge of what was done for them at their coming into the land of *Canaan*; but not a practical knowledge, or ſuch as had any influence upon them, to preſerve them from idolatry.

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[a] Schulchan Aruch, par. 1. c. 580. §. 2.

℣. 11. *And the children of Iſrael did evil in the ſight of the Lord*, &c.] Openly and publickly, boldly and impudently, in the very face of God, and amidſt all the good things they received from him, which were aggravating circumſtances of their ſins; what the evil was they did is next obſerved: *and ſerved Baalim*; the idol *Baal*, as the *Arabic* verſion, of which there were many, and therefore a plural word is uſed; to which the apoſtle refers 1 *Cor.* 8. 5. for the word ſignifies *Lords*, and there were *Baal-peor*, *Baal-zebub*, *Baal-Berith*, &c. and who ſeem to have their name from *Bal*, *Bel*, or *Belus*, a king of *Babylon* after *Nimrod*, and who was the firſt monarch that was deified, the *Jupiter* of the heathens. *Theophilus* of *Antioch*[p] ſays, that according to the hiſtory of *Thallus*, *Belus* the king of the *Aſſyrians* whom they worſhipped, was older than the *Trojan* war 322 years; and that ſome call *Cronus* or *Saturn Bel* and *Bal*; by the *Aſſyrians* called *Bel*, and in the *Punic* or *Phœnician* language *Bal*[q].

℣. 12. *And they forſook the Lord God of their fathers*, &c.] The Covenant God of their fathers, *Abraham*, *Iſaac*, and *Jacob*, and of their more immediate anceſtors; his worſhip they forſook, neglected his tabernacle, and the ſervice of it: *which brought them out of the land of Egypt*; out of wretched miſery and bondage there, with an high hand, and out-ſtretched arm; and led them thro' the wilderneſs, and provided for them there, and brought them into the land of *Canaan*, a land flowing with milk and honey; but all theſe mercies were forgotten by them: *and followed other gods, of the gods of the people that were round about them*; the gods of the *Canaanites* and *Phœnicians*, of the *Egyptians*, and of the *Moabites*, *Ammonites*, and *Edomites* that were round about them on the borders of them; inſtead of one God they worſhipped many, even all in or about the land of *Canaan*; ſo much given were they to idolatry: *and bowed themſelves unto them*; giving them all religious worſhip and honour they were capable of: *and provoked the Lord to anger*; nothing is more provoking to him than idolatry; he being a jealous God, and will not bear any rival in worſhip, nor his glory to be given to another, to a ſtrange god.

℣. 13. *And they forſook the Lord*, &c.] The worſhip of the Lord, as the *Targum*; this is repeated to obſerve the heinous ſin they were guilty of, and how diſpleaſing it was to God: *and ſerved Baal and Aſhtaroth*; two images, as the *Arabic* verſion adds; *Baal*, from whence *Baalim*, may ſignify the he-deities of the *Gentiles*, as *Jupiter*, *Hercules*, &c. and *Aſhtaroth* their ſhe-deities, as *Juno*, *Venus*, *Diana*, &c. the word is plural, and uſed for flocks of ſheep, ſo called becauſe they make the owners of them rich; and *Kimchi* and *Ben Melech* ſay theſe were images in the form of female ſheep. Perhaps as *Baal* may ſignify the ſun, ſo *Aſhtaroth* the moon, and the ſtars like flocks of ſheep about her. *Aſhtaroth* was the goddeſs of the *Zidonians*, 1 *Kings* xi. 5, 33. the ſame with *Aſtarte*, the wife of *Cronus* or *Ham*, ſaid to be the *Phœnician* or *Syrian Venus*. So *Lucian* ſays[r] there was a temple in *Phœnicia*, belonging to the *Sidonians*, which they ſay is the temple of *Aſtarte*; and ſays he, I think that *Aſtarte* is the moon; and *Aſtarte* is both by the *Phœnicians*[s] and *Grecians*[t] ſaid to be *Venus*, and was worſhipped by the *Syrians* alſo, as *Minutius Felix*[u] and *Tertullian*[w] affirm; the ſame with *Eoſtre*, or *Æſtar*, the *Saxon* goddeſs; hence to this day we call the paſſover *Eaſter*[x], being in *Eoſter-month*; and with *Andraſte*, a goddeſs of the ancient *Britains*[y]. There were 4 of them, and therefore the *Septuagint* here uſes the plural number *Aſtartes*; ſo called either from *Aſher*, being reckoned *bleſſed* ones, or from *Aſheroth*, the groves they were worſhipped in; or from עש *Aſh* and תור *Tor*, the conſtellation *Taurus* or the bull; ſo *Aſtarte* by *Sanchoniatho* is ſaid to put upon her head the head of a bull, as the token of her ſovereignty; ſee the note on *Gen.* xiv. 5.

℣. 14. *And the anger of the Lord was hot againſt Iſrael*, &c.] For the idolatries they were guilty of; it burned within him, it broke forth, and was poured out like fire on them, and conſumed them; ſee *Nahum* i. 6. *and he delivered them into the hands of ſpoilers that ſpoiled them*; that rifled their houſes, and plundered them of their goods and ſubſtance: *and he ſold them into the hands of their enemies round about*; that is, delivered them into their hands, who carried them captive, where they were as men ſold for ſlaves; ſee *Pſ.* xliv. 12. and this was in juſt retaliation, that as they had ſold themſelves to work wickedneſs, the Lord ſold them into the hands of their enemies for their wickedneſs; and as they had followed the gods of the people round about them, ſo he delivered them up into the hands of their enemies round about them, as the *Meſopotamians*, *Moabites*, *Midianites*, *Philiſtines*, and *Ammonites*: *ſo that they could not any longer ſtand before their enemies*; but turned their backs on them, and fled whenever engaged in war with them.

℣. 15. *Whitherſoever they went out, the hand of the Lord was againſt them for evil*, &c.] They proſpered not in any buſineſs they undertook, or put their hands unto; or in any expedition they went upon, or when they went out to war, as *Kimchi*, *Ben Melech*, and *Abarbinel* explain the phraſe: the battle went againſt them, becauſe God was againſt them; his hand was againſt them, and there was no reſiſting and turning that back; and this ſenſe ſeems to agree with what goes before and follows after; though in ſome *Jewiſh* writings [a] it is explained of thoſe, that went out of the land to eſcape the calamities of it, and particularly of *Elimelech* and his two ſons *Mahlon* and *Chilion*, *Ruth* i. 1, 2. *as the Lord had ſaid, and as the Lord had ſworn unto them*; having ratified and confirmed his threatening with an oath, that if they ſerved other gods, he would ſurely bring upon them all the curſes of the law; ſee *Deut.* xxix. 12—20. *and they were greatly diſtreſſed*; by the *Canaanites* they ſuffered to dwell among them, who were pricks in their eyes, and thorns in their ſides, as had been threatened them; and by the nations round about them, who came in upon them, and plundered them, and carried them captive.

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[p] [illegible] Autolyc. l. 3. p. 138, 139. Vid. Lactant. de falſ. relig. l. 1. c. 23.

[q] Servius in Virgil. Æneid. 1. [illegible]

[r] De dea Syria.

[s] Sanchoniatho apud Euſeb. Evangel. Præpar. l. 1. p. 38.

[t] [illegible]

[u] In Octavio, p. 6.

[w] Apolog. c. 24.

[x] Vid. Owen. Theo- [illegible] 4. p. 192.

[y] Ib. c. 11. p. 244.

℣. 16. *Nevertheleſs the Lord raiſed up judges*, &c.] Who are particularly mentioned by name, and their exploits recorded, in ſome following chapters, and from whom the book in general has its name: theſe were men that God raiſed up in an extraordinary manner, and ſpirited and qualified for the work he had to do by them; which was to deliver the people of *Iſrael* out of the hands of their oppreſſors, and reſtore them to their privileges and liberties, and protect them in them, and adminiſter juſtice to them; which was a wonderful inſtance of the goodneſs of God to them, notwithſtanding their many provoking ſins and tranſgreſſions: *which delivered them out of the hands of thoſe that ſpoiled them*; who took away their goods and cattle from them, and carried their perſons captive: theſe were the inſtruments of recovering both again, juſt as *Abraham* brought again *Lot* and all his goods.

℣. 17. *And yet they would not hearken unto their judges*, &c.] Afterwards, or not always; but when they admoniſhed them of their ſins, and adviſed them to walk in the good ways of God, and ſerve him only; they turned a deaf ear to them, and went on in their own ways, which is a ſad aggravation of their iniquities: *but they went a-whoring after their gods*; committing ſpiritual adultery, for ſuch idolatry is, and is often ſo repreſented in ſcripture; for by it they broke the covenant God made with them, which had the nature of a matrimonial contract, and in which God was as an huſband to them; and therefore ſerving other gods, was rejecting him as ſuch, and committing whoredom with others; than which nothing was more provoking to God, jealous of his honour and glory: *they turned quickly out of the way which their fathers walked in*; as ſoon as ever *Joſhua* and the elders were dead, they departed from the God of their fathers, and the way in which they worſhipped him; and ſo likewiſe quickly after they had been delivered by the judges, or however as ſoon as they were dead: *obeying the commandments of the Lord*; ſerving him at his tabernacle, according to the laws, commands, and ordinances he gave to *Moſes*, which is to be underſtood of their fathers: but *they did not ſo*; did not walk in the ſame way, nor ſerve the Lord, and obey his commands, as their fathers did; but all the reverſe.

℣. 18. *And when the Lord raiſed them up judges, then the Lord was with the judge*, &c.] Every one of them that he raiſed up; as he ſtirred up their ſpirits for ſuch ſervice, to judge his people, and qualified them for it; he aſſiſted and ſtrengthened them, and abode by them, and ſucceeded them in whatſoever they engaged for the welfare of the people; the *Targum* is, "the Word of the Lord was for the help of the judge:" *and delivered them out of the hands of their enemies, all the days of the judge*; ſo long as a judge lived, or continued to be their judge, they were protected by him, and preſerved from falling into the hands of their enemies: *for it repented the Lord becauſe of their groanings, by reaſon of them that oppreſſed them and vexed them*; the Lord being merciful had compaſſion upon them, when they groaned under their oppreſſions, and cried unto him, then he received their prayer, as the *Targum*, and ſent them a deliverer; and ſo did what men do when they repent of a thing, change their conduct; thus the Lord changed the outward diſpenſation of his providence towards them, according to his unchangeable will; for otherwiſe repentance, properly ſpeaking, does not belong unto God: the *Targum* is, "he turned from the word he ſpake;" the threatening he had denounced.

℣. 19. *And it came to paſs when the judge was dead*, &c.] Any one of them, the firſt and ſo all ſucceeding ones: that *they returned*; to their evil ways and idolatrous practices, from which they reformed, and for which they ſhewed outward repentance during the life of the judge; but he dying, they returned again to them: *and corrupted themſelves more than their fathers*; in *Egypt* and in the wilderneſs; or rather, than their fathers that lived in the generation after the death of *Joſhua*; and ſo in every generation that lived before a judge was raiſed up to deliver them out of the evils brought upon them; the children of thoſe in every age ſucceſſively grew worſe than their fathers: *in following other gods to ſerve them, and to bow down unto them*; not content with the idols their fathers ſerved, they ſought after and found out others, and were more conſtant and frequent in their worſhip and ſervice of them, and increaſed their ſacrifices and acts of devotion to them: *they ceaſed not from their own doings*; or, *did not let them fall* [b]; but retained them, and continued in the practice of them, being what they were naturally inclined unto and delighted in: *nor from their ſtubborn way*; which they were bent upon, and determined to continue in: or *their hard way* [c]; which their hard hearts had choſen, and they obſtinately perſiſted in, being obdurate and ſtiff-necked; and which, in the iſſue, they would find hard, troubleſome, and diſtreſſing to them, though at preſent ſoft and agreeable, and in which they went on ſmoothly; but in time would find it rough and rugged, offenſive, ſtumbling and ruinous; or it may ſignify a hard beaten path, a broad road which multitudes trod in, as is the way of ſin.

℣. 20. *And the anger of the Lord was hot againſt Iſrael*, &c.] As at firſt, ſo whenever they fell into idolatry; ſee ℣. 14. *and he ſaid, becauſe this people have tranſgreſſed my covenant which I commanded their fathers*; made at *Sinai*, in which they were enjoined to have no other gods before him: *and have not hearkened to my voice*; in his commands, and particularly what related to his worſhip and againſt idolatry.

℣. 21. *I alſo henceforth will not drive out any from before them*, &c.] At leaſt not as yet, not very ſoon nor haſtily, as in ℣. 23. *of the nations*

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[a] Seder Olam Rabba, c. 12. p. 34.

[b] לא הפילו non cadere faciebant, Pagninus, Montanus, Vatablus, Druſius.

[c] מדרכם הקשה de via ſua dura, Pagninus, Montanus, Tigurine verſion, *Druſius*.

which Joſhua left when he died; that is, unſubdued; which was owing either to the infirmities of old age coming upon him, which made him incapable of engaging farther in war with the *Canaanites*; or to the ſloth and indolence of the people, being weary of war, and not caring to proſecute it; or to want of men to cultivate any more land, and people other cities, than what they were poſſeſſed of; and chiefly this was owing to the providence of God, who had an end to anſwer hereby as follows.

℣. 22. *That through them I may prove Iſrael*, &c.] Afflict them by them, and ſo prove or try them, their faith and patience, which are tried by afflictions; and ſuch were the *Canaanites* to them, as afflictions and temptations are to the ſpiritual *Iſrael* of God; or rather, whether they would keep in the ways of God, or walk in thoſe the *Canaanites* did, as follows: *whether they will keep the way of the Lord as their fathers did keep it, or not*; whether they would worſhip the true God their fathers did, or the gods of the *Canaanites*; not that the Lord was ignorant of what they would do, and ſo made the experiment; but that the ſincerity and faithfulneſs, or inſincerity and unfaithfulneſs of their hearts, might appear to themſelves and others.

℣. 23. *Therefore the Lord left theſe nations without driving them out haſtily*, &c.] Left them unſubdued, or ſuffered them to continue among the *Iſraelites*, and did not drive them out as he could have done; which was permitted, either that it might be ſeen and known whether *Iſrael* would give into the idolatry of theſe nations or not, ℣. 22. of which there could have been no trial, if they and their idols had been utterly deſtroyed; or becauſe the children of *Iſrael* had tranſgreſſed the covenant of the Lord, therefore he would drive no more of them out, but leave them to afflict and diſtreſs them, and thereby prove and try them, ℣. 20, 21. both ſenſes may very well ſtand, but the former ſeems rather to agree with what follows: *neither delivered he them into the hand of Joſhua*; having an end to be anſwered by them before ſuggeſted, namely, to prove and try *Iſrael*; and for a like reaſon, the indwelling ſin and corruptions of God's people are ſuffered to remain in them, for the trial of their graces, and that the power of God in the ſupport and deliverance of them might appear the more manifeſt.

CHAP. III.

THIS chapter gives an account of the nations left in *Canaan* to prove *Iſrael*, and who became a ſnare unto them, ℣. 1—7. and of the ſervitude of *Iſrael* under the king of *Meſopotamia* for their ſins, from which they were delivered by *Othniel*, ℣. 8—11. and of their ſubjection to the *Moabites*, from which they were freed by *Ehud*, who privately aſſaſſinated the king of *Moab*, and then made his eſcape, ℣. 12—30. and of the deſtruction of a large number of *Philiſtines* by *Shamgar* with an ox-goad, ℣. 31.

℣. 1. *Now theſe are the nations which the Lord left to prove Iſrael by them*, &c.] Which are aftermentioned, ℣. 3, 5. even *as many of* Iſrael *as had not known all the wars of Canaan*; thoſe that *Joſhua*, and the people of *Iſrael* under him, had with the *Canaanites*, when they firſt entered the land and ſubdued it; being then not born, or ſo young as not to have knowledge of them, at leaſt not able to bear arms at that time.

℣. 2. *Only that the generations of the children of Iſrael might know and teach them war*, &c.] That is, the following nations were left in the land, that the young generations of *Iſrael* might by their wars and conflicts with them learn the art of war, and be inured to martial diſcipline; which, if none had been left to engage with, they had been ignorant of: beſides, their fathers in *Joſhua*'s time, as *Jarchi* and *Kimchi* obſerve, had no need to learn the art of war, for God fought for them; they did not get poſſeſſion of the land by their own arm, and by their ſword, but by the power of God in a miraculous way; but now this was not to be expected, and the *Canaanites* were left among them to expel, that they might be trained up in the knowledge of warlike affairs, and ſo be alſo capable of teaching their children the military art; which they ſhould make uſe of in obeying the command of God, by driving out the remains of the *Canaanites*, and not give themſelves up to ſloth and indolence; though ſome think that the meaning is, that God left theſe nations among them, that they might know what war was, and the ſad effects of it; and the difference of fighting with their enemies alone, as other men, and the Lord fighting along with them, and for them, as he did for their fathers: *at leaſt ſuch as before knew nothing thereof*; being either unborn, or at an age uncapable of bearing arms, or learning the art of war.

℣. 3. Namely, *five lords of the Philiſtines*, &c.] The places they were lords of were *Gaza*, *Aſhdod*, *Aſhkelon*, *Gath*, and *Ekron*; ſee *Joſh.* xiii. 3. three of theſe, *Gaza*, *Aſhkelon*, and *Ekron*, had been taken from them by *Judah*, ſince the death of *Joſhua*, ch. i. 18. but they ſoon recovered them again, perhaps by the help of the other two. The *Philiſtines* were a people originally of *Egypt*, but came from thence and ſettled in theſe parts, and were here as early as in the times of *Abraham*, and were very troubleſome neighbours to the *Iſraelites* in after-times; ſee *Gen.* x. 14. and xxi. 33. *and all the Canaanites*; theſe were a particular tribe or nation in the land ſo called, which inhabited by the ſea, and by the coaſt of *Jordan*, *Numb.* xiii. 29. otherwiſe this is the general name for the ſeven nations: *and the Sidonians*; the inhabitants of the famous city of *Sidon*, which had its name from the firſt-born of *Canaan*, *Gen.* x. 15. *and the Hivites that dwelt in mount Lebanon*; on the north of the land of *Canaan*: *from mount Baal-Hermon*; the eaſtern part of *Lebanon*, the ſame with *Baal-Gad*, where *Baal* was worſhipped: *unto the entering-in of Hamath*; the boundary of the northern part of the land, which entrance led into the valley between *Libanus* and *Antilibanus*; ſee *Numb.* xxxiv. 8. *Joſh.* xi. 3. and xiii. 5.

℣. 4. *And they were to prove Iſrael by them*, &c.] They were left in the land as to inure them to war, and try their courage, ſo to prove their faithfulneſs to God: *to know whether they would hearken to the commandments of the Lord, which he commanded their fathers by the hand of Moſes*; even all the commandments of the Lord delivered to them by *Moſes*, moral, civil, and ceremonial, and particularly thoſe that concerned the deſtruction of the *Canaanites*, their altars, and their idols, *Deut.* vii. 1, 5.

℣. 5. *And the children of Iſrael dwelt among the Canaanites*, &c.] As if they had been only ſojourners with them, and not conquerors of them; and dwelt by ſufferance, and not as proprietors and owners; ſuch were their ſloth and indolence, and ſuch the advantage the inhabitants of the land got over them through it, and through their compliances with them; and this was the caſe not only of one ſort of them, the *Canaanites*, but of the reſt: *the Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites*; who all had cities in the ſeveral parts of the land, with whom the children of *Iſrael* were mixed, and with whom they were permitted to dwell.

℣. 6. *And they took their daughters to be their wives, and gave their daughters to their ſons*, &c.] The *Iſraelites* intermarried with the inhabitants of the land, contrary to the expreſs command of God, *Deut.* vii. 3. whereby they confounded their families, debaſed their blood, and were enſnared into idolatry, as follows: perhaps to theſe unlawful marriages in their firſt ſettlement in the land of *Canaan*, reference is had in *Ezek.* xvi. 3. *thy father was an Amorite, and thy mother an Hittite*; an *Amorite* marrying a daughter of *Iſrael*, and an *Iſraelitiſh* man an *Hittite* woman: *and ſerved their gods*; this was the natural conſequence of their intermarriages, which the Lord foreſaw, and therefore cautioned them againſt them, *Exod.* xxxiv. 15, 16. *Deut.* vii. 3, 4.

℣. 7. *And the children of Iſrael did evil in the ſight of the Lord*, &c.] Both by marrying with heathens, and worſhipping their gods: *and forgot the Lord their God*; as if they had never heard of him, or known him, their maker and preſerver, who had done ſo many great and good things for them: *and ſerved Baalim and the groves*; of *Baalim*, ſee ch. ii. 11. the *groves* mean either idols worſhipped in groves, as *Jupiter* was worſhipped in a grove of oaks, hence the oak of *Dodona*; and *Apollo* in a grove of laurels in *Daphne*: there were uſually groves where idol-temples were built; and ſo in *Phœnicia*, or *Canaan*, *Dido* the *Sidonian* queen built a temple for *Juno* in the midſt of the city, where was a grove of an agreeable ſhade [d]: ſo *Barthius* [e] obſerves, that moſt of the ancient gods of the heathens uſed to be worſhipped in groves. And groves and trees themſelves were worſhipped; ſo *Tacitus* ſays [f] of the *Germans*, that they conſecrated groves and foreſts, and called them by the names of gods. Groves are here put in the room of *Aſhtaroth*, ch. ii. 13. perhaps the goddeſſes of that name were worſhipped in groves; and if *Diana* is meant by *Aſtarte*, *Servius* [g] ſays that every oak is ſacred to *Jupiter*, and every grove to *Diana*; and *Ovid* [h] ſpeaks of a temple of *Diana* in a grove. But as they are joined with *Baalim*, the original of which were deified kings and heroes, the groves may be ſuch as were conſecrated to them; for as the ſame writer obſerves [i], the ſouls of heroes were ſuppoſed to have their abode in groves; ſee the notes on *Exod.* xxxiv. 13. and *Deut.* vii. 5. It was in this time of defection, that the idolatry of *Micah* and of the *Danites*, and the war of *Benjamin* about the *Levite*'s concubine happened, though related at the end of the book; ſo *Joſephus* [k] places the account here.

℣. 8. *Therefore the anger of the Lord was hot againſt Iſrael*, &c.] Becauſe of their idolatry; ſee ch. ii. 14, 20. *and he ſold them into the hand of Chuſhan-riſhathaim, king of Meſopotamia*; or *Aram-naharaim*; that is, *Syria*, between the two rivers, which were *Tigris* and *Euphrates*; hence the *Greek* name of this place is as here called *Meſopotamia*. *Joſephus* [l] calls him king of *Aſſyria*, and gives him the name of *Chuſarthus*; and indeed *Cuſhan-riſhathaim* ſeems to be his whole name, though the *Targum* makes *Riſhathaim* to be an epithet, and calls him *Cuſhan*, the wicked king of *Syria*; the word is of the dual number, and ſignifies two wickedneſſes; which, according to the myſtical expoſition of the *Jews* [m], refers to two wicked things *Syria* did to *Iſrael*, one by *Balaam* the *Syrian*, and the other by this *Cuſhan*. Mr. *Bedford* [n] thinks it may be rendered, "*Cuſhan*, king of the two wicked kingdoms;" the *Aſſyrian* monarchy being at this time like two kingdoms, *Babylon* being the metropolis of the one, and *Nineveh* of the other; but it is a queſtion whether the monarchy was as yet in being. *Hillerus* [o] makes *Cuſhan* to be an *Arab Scenite*, from *Hab.* iii. 7. and *Riſhathaim* to denote diſquietudes; and it repreſents him as a man very turbulent, never quiet and eaſy, and ſo it ſeems he was; for not content with his kingdom on the other ſide *Euphrates*, he paſſed over that, and came into *Canaan*, to ſubject that to him, and add it to his dominions. *Kimchi* ſays that *Riſhathaim* may be the name of a place, and ſome conjecture it to be the ſame with the *Rhiſina* of *Ptolemy* [p]; but it ſeems rather a part of this king's name, who came and fought againſt *Iſrael*, and the Lord delivered them into his hands: *and the children of Iſrael ſerved Cuſhan-riſhathaim eight years*; became tributaries to him during that ſpace of time, but when that began is not eaſy to ſay. Biſhop *Uſher* [q] places it in A. M. 2591. and before *Chriſt* 1413.

℣. 9. *And when the children of Iſrael cried unto the Lord*, &c.] Towards the cloſe of the eight years bondage, as it may be ſuppoſed, groaning under the oppreſſive taxes laid upon them, and the bondage they were brought into: *and the Lord raiſed up a deliverer to the children of Iſrael*; he heard their cry, and ſent them a ſaviour, whoſe ſpirit he ſtirred up, and whom he qualified for this ſervice: *who delivered them*; out of the hands of the king of *Meſopotamia*, and freed them from his oppreſſions: *even Othniel, the ſon of Kenaz, Caleb's younger brother*; the ſame that took *Debir*, and married *Achſah*, the daughter of *Caleb*, ch. i. 12, 13. who now very probably was a man in years.

℣. 10. *And the ſpirit of the Lord came upon him*, &c.] Moved him to engage in this work of delivering *Iſrael*, inſpired him with courage, and filled him with every needful gift, qualifying him for it; the *Targum* interprets it the ſpirit of prophecy; it ſeems rather to be the ſpirit of counſel and courage, of ſtrength and fortitude of body and mind: *and he judged Iſrael*; took upon him the office of a judge over them, and executed it; very probably the firſt work he ſet about was to reprove them for their ſins, and convince them of them, and reform them from their idolatry, and reſtore among them the pure worſhip of God; and this he did firſt before he took up arms for them: *and he went out to war*; raiſed an army, and went out at the head of them, to fight with their oppreſſor: *and the Lord delivered Cuſhan-riſhathaim into his hand*; gave him the victory over him and his army, ſo that he fell into his hands, became his captive, and perhaps was ſlain by him.

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[d] Lucus in urbe fuit media, &c. Virgil. Æneid. l. 1.

[e] Animadv. ad Claudian. de raptu Proſerp. l. 1. v. 205.

[f] De mor. German. c. 9. Vid. Plin. l. 12. 1.

[g] In Virgil. Georgic. l. 3. col. 295.

[h] Eſt nemus & piceis, &c. Ep. 12. v. 67. Vid. Metamorph. l. 11. fab. 9. v. 360.

[i] In Virgil. Æneid. l. 1. col. 481. & in l. 3. col. 721.

[k] Antiqu. l. 5. c. 2 & 3.

[l] Ibid. l. 5. c. 3. §. 2.

[m] T. B. Sanhedrin, fol. 105. 1.

[n] Scripture-Chronology, p. 507.

[o] Onomaſtic. p. 154, 155.

[p] Geograph. l. 5. c. 18.

[q] Annal. Vet. Teſt. p. 42.

℣. 11. *And the land had reſt forty years*, &c.] As it ſhould ſeem from the time of this deliverance; though according to *Ben Gerſom* and *Abarbinel*, the eight years ſervitude are to be included in them; and biſhop *Uſher* [r] reckons theſe forty years from the reſt firſt ſettled in the land by *Joſhua*; but the former ſenſe ſeems beſt: *and Othniel the ſon of Kenaz died*; not at the end of the forty years; it is not likely he ſhould live ſo long, but when he died is not certain; *Euſebius* [s] ſays he judged *Iſrael* fifty years.

℣. 12. *And the children of Iſrael did evil again in the ſight of the Lord*, &c.] Fell into idolatry again, which was a great evil in the ſight of God, and what they were prone to fall into: *and the Lord ſtrengthened Eglon the king of Moab againſt Iſrael*; put it into his heart to invade them, and encouraged him to it, and gave him ſucceſs; what kings reigned over *Moab* between *Balak* and this king, we know not: it is a commonly received notion of the *Jews*, that *Ruth* was the daughter of *Eglon*; ſee *Ruth* i. 4. and it was about this time that *Elimelech* with his two ſons went into *Moab*, and when many of thoſe things recorded in the book of *Ruth* were tranſacted: *becauſe they had done evil in the ſight of the Lord*; which had greatly provoked him to anger, and was the cauſe of ſtirring up the king of *Moab* againſt them.

℣. 13. *And he gathered unto him the children of Ammon and Amalek*, &c.] Either the Lord gathered them to *Eglon*, inclined them to enter into a confederacy with him, to aſſiſt in the war againſt *Iſrael*; or the king of *Moab* got them to join with him in it, they being his neighbours, and enemies to *Iſrael*, and eſpecially *Amalek*: *and went and ſmote Iſrael*; firſt the two tribes and a half, which lay on that ſide *Jordan Moab* did, whom it is reaſonable to ſuppoſe he would attack firſt; and having defeated them, he came over *Jordan*: *and poſſeſſed the city of the palm-trees*; *Jericho*, as the *Targum*, which was ſet with palm-trees; ſee *Deut.* xxxiv. 3. *Judg.* i. 16. not the city itſelf, for that was deſtroyed by *Joſhua*, and not rebuilt until the time of *Ahab*; but the country about it, or, as *Abarbinel* thinks, a city that was near it; here *Joſephus* ſays [t] he had his royal palace; it is probable he built a fort or garriſon here, to ſecure the fords of *Jordan*, and his own retreat; as well as to keep up a communication with his own people, and prevent the tribes of the other ſide giving any aſſiſtance to their brethren, if able and diſpoſed to do it.

℣. 14. *So the children of Iſrael ſerved Eglon king of Moab* 18 *years*;] Ten years longer than they ſerved the king of *Meſopotamia*, as a ſeverer correction of them for their relapſe into idolatry.

℣. 15. *But when the children of Iſrael cried unto the Lord*, &c.] After being long oppreſſed, and groaning under their burdens, and brought to a ſenſe of their ſins, and humiliation for them, they aſked forgiveneſs of God, and deliverance from their bondage; for it is very probable they were until towards the cloſe of thoſe years ſtupid and hardened, and did not conſider what was the reaſon of their being thus dealt with: *the Lord raiſed them up a deliverer*; another ſaviour, one that he made uſe of as an inſtrument of their deliverance: *Ehud the ſon of Gera a Benjamite, a man left-handed*; who is deſcribed by his parentage, a ſon of *Gera*, but who his father was is not known; by his tribe a *Benjamite*, in which *Jericho* was, *Eglon* poſſeſſed, and ſo might be more oppreſſed than any other part; and therefore the Lord ſtirred up one of that tribe to be the deliverer; and by his being a left-handed man, as ſeveral of that tribe were, ch. xx. 16. though a *Benjamite* ſignifies a ſon of the right hand; and he perhaps was one of thoſe left-handed *Benjamites* that fled to the rock *Rimmon*, as Dr. *Lightfoot* [u] conjectures ch. xx. 47. for that affair, though there related, was before this: the *ſeptuagint* verſion calls him an *ambidexter*, one that could uſe both hands equally alike; but the *Hebrew* phraſe ſignifies one that is *ſhut up* in *his right hand* [w]; who has not the true uſe of it, cannot exerciſe it as his other hand, being weak and impotent, or contracted through diſuſe, or ſome diſeaſe; or, as *Joſephus* [x] expreſſes it, who could uſe his left hand beſt, and who alſo calls him a young man of a courageous mind, and ſtrong of body, and ſays he dwelt at *Jericho*, and was very familiar with *Eglon*, and who by his gifts and preſents had endeared himſelf to all about the king: *and by him the children of Iſrael ſent a preſent unto Eglon the king of Moab*; either their yearly tribute, or rather a gift unto him, to ſoften him, and reconcile him to them, and make their bondage eaſier; or to give him acceſs to him with more confidence and ſafety, though it does not ſeem that they knew any thing of *Ehud*'s deſign.

℣. 16. *But Ehud made him a dagger, which had two edges, of a cubit length*, &c.] A little ſword, as *Joſephus* call it [y], with two edges, that it might cut both ways, and do the execution he deſigned by it, and was about half a yard long; which he could the more eaſily conceal, and uſe for his purpoſe: *and he did gird it under his raiment*; that it might not be ſeen, and give occaſion of ſuſpicion; this was a military garment, the *ſagum*, as the *Vulgate Latin* verſion, which was coarſe, and made of wool, and reached to the ancle, and was buttoned upon the ſhoulder, and put over the coat [z]; the *ſeptuagint* makes uſe of a word *Suidas* [a] interprets a coat of mail: *upon his right thigh*; whereas a ſword is more commonly girt upon the left; though ſome obſerve, from various writers, that the eaſtern people uſed to gird their ſwords on their right thigh; or this was done that it might be the leſs diſcernible and ſuſpected, and chiefly as being moſt convenient for him, a left-handed man, to draw it out upon occaſion.

℣. 17. *And he brought a preſent unto Eglon king of Moab*, &c.] Accompanied by two ſervants, as *Joſephus*

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[r] Annal. Vet. Teſt. p. 42.

[s] Evangel. Præpar. l. 10. c. 14. p. 502.

[t] Antiqu. l. 5. c. 4. §. 1.

[u] Works, vol. I. p. 46.

[w] אטר יד ימינו obturatum manu dextera ſua, Montanus; habens manum dexteram obturatum, Munſterus; erat clauſa manu dextera, Tigurine verſion; clauſum manu dextera, Druſius; percluſum, Junius & Tremellius; præcluſum, Piſcator.

[x] Ut ſupra, §. 2.

[y] Ibid.

[z] Vid. Valtrinum de re militar. Roman l. 3. c. 13.

[a] In voce Μανδυας.

Joſephus ſays [b], and who doubtleſs bore the preſents; for that there were ſuch with him that did is clear from the following verſe; nor can it be thought that ſo great a perſonage as a judge in *Iſrael*, ſhould go alone and carry a preſent in his own hands; though it is poſſible when come to the king of *Moab*, he might take it from his ſervants, and deliver it to him with his own hands: *and Eglon was a very fat man*; and ſo the leſs active, and unable to decline and avoid the ſtroke, he might ſee, when about to be given him.

℣. 18. *And when he had made an end to offer the preſent*, &c.] Had delivered the ſeveral things contained in it, and very probably made a ſpeech to the king in the name of the people of *Iſrael* from whom he brought it: *he ſent away the people that bare the preſent*; not the ſervants of *Eglon* that introduced him, as if they aſſiſted in bringing in the preſent to the king; for over them he could not have ſo much power, as to diſmiſs them at pleaſure; but the children of *Iſrael* that came along with him, and carried the preſent for him: theſe he diſmiſſed, not in the preſence of the king of *Moab*, but after he had taken his leave of him, and when he had gone on ſome way in his return home; and this he did for the greater ſecrecy of his deſign, and that he might when he had finiſhed it the more eaſily eſcape alone, and be without any concern for or care of the ſafety of others.

℣. 19. *But he himſelf turned again from the quarries that were by Gilgal*, &c.] For ſo far he accompanied the men that came with him. Theſe quarries were places where they dug ſtones and hewed them, according to the *Targum*, and moſt *Jewiſh* writers; but ſome render the word *engravings*, and underſtand them of inſcriptions engraved on pillars here, which remained from the times of *Seth* the ſon of *Adam*; of which ſee more on ℣. 26. but according to the *Vulgate Latin*, and other verſions, graven images or idols are meant, which the king of *Moab* ſet up here in contempt of the *Iſraelites*, it being a place where the ark remained ſome time, and circumciſion had been performed; or in order to draw them into idolatry, thoſe idols perhaps being made of the twelve ſtones they had ſet up there; or rather in honour of his gods, to invoke their aſſiſtance when he firſt entered into the land, or by way of gratitude and thankfulneſs for the ſubduing of it: and this 'tis thought by ſome ſtirred up the ſpirit of *Ehud*, and cauſed him to turn back, reſolving to avenge this prophaneneſs: *and ſaid*; when he came to the palace of the king of *Moab*, and into his preſence: *I have a ſecret errand unto thee, O king*; which he had forgot when with him before, as he might pretend; or ſomething new had occurred unto him to acquaint him of, and which required privacy: *who ſaid, keep ſilence*; that is, the king of *Moab* ſaid ſo either to *Ehud*, to be ſilent until he had ſent out his ſervants that were about him, that they might not hear the ſecret; or to a perſon or perſons that were ſpeaking to him, whom he bid to deſiſt and depart, it being his pleaſure to hear *Ehud* before them; ſo *Ben Gerſom*; but the former ſenſe rather ſeems beſt: *and all that ſtood by him went out from him*; his ſervants, his courtiers that were waiting upon him, or ſuch as were admitted into his preſence, to have audience of him, and deliver their meſſages, or make their petitions to him.

℣. 20. *And Ehud came unto him*, &c.] Somewhat nearer him than he was before; it ſeems probable that *Eglon* retired from the preſence-chamber, where he received company, into his ſummer parlour; which was ſmaller and more private, and in which he had uſed to be alone as follows, and whither *Ehud* went in unto him, as he directed him: *and he was ſitting in a ſummer-parlour, which he had for himſelf alone*; into which he was wont to go and ſit alone, for the ſake of coolneſs and refreſhment in the hot ſeaſon of the year, which it ſeems it now was; a room this was, in which, as *Kimchi* and others obſerve, were many windows to let in air to cool and refreſh; or it was in ſuch a part of the palace, that was cool and ſheltered from the heat of the ſun; ſee *Amos* iii. 15. *and Ehud ſaid, I have a meſſage from God unto thee*; which was to kill him; and undoubtedly he was ſent of God on this errand to him: whether it be rendered a *word* or *thing* from God, as it ſignifies both, it was true, and no lie; for it was the Lord that ſpoke to him by an impulſe on his ſpirit, and the thing was from the Lord he was to do, for nothing leſs could have juſtified him in ſuch an action; and therefore this inſtance can be no warrant for the aſſaſſination of princes; as *Ehud* did not this of himſelf, but of the Lord, ſo neither did he do it as a private man, but as a judge of *Iſrael*. *Joſephus* [c] ſays, he told him that he had a dream at the order of God to declare unto him; but for this there is no warrant; however it ſeems pretty plain that his view in making mention of the name of God, and of *Elohim*, a name given to falſe gods as well as the true, rather than *Jehovah*, was to ſtrike his mind with awe and reverence, and cauſe him to riſe from his ſeat, that he might the better thruſt him with his dagger; and it had the deſired effect: *and he aroſe out of his ſeat*; in reverence of God, from whom he expected to receive a meſſage; this he did, though in his mind a blind, ignorant idolater; in his body fat, corpulent, and unweildy; and in his office a king, and a proud and tyrannical man. The above writer ſays, that for joy at the dream he was to hear, he roſe from his throne.

℣. 21. *And Ehud put forth his left hand, and took the dagger from his right thigh*, &c.] Being, as before obſerved, a left-handed man; and this he could the better do, without being taken notice of by the king, who if he ſaw him move his left hand, would have no ſuſpicion of his going to draw a dagger with it, and which alſo was hid under his raiment, ℣. 16. *and thruſt it into his belly*; *Joſephus* [d] ſays into his heart; it is certain the wound was mortal, and muſt have been in a part on which life depended.

℣. 22. *And the haft went in after the blade*, &c.] The handle of the dagger, as well as the blade; ſo ſtrong and violent was the thruſt, he determining to do his buſineſs effectually: *and the fat cloſed upon the blade*; being an exceſſive fat man, the wound made by the dagger cloſed up at once upon it, through the fat: *ſo that he could not draw the dagger out of his belly*; being not able to take hold of the haft or handle, that having ſlipt in through the fat after the blade, ſo that he was obliged to leave it in him: *and the dirt came out*; the margin of our bibles is, *it came out at the fundament*; that is, the dagger did, the thruſt being ſo ſtrong and vehement; but that is not ſo likely, the dagger being ſo ſhort, and *Eglon* a very fat man. The *Targum* is, "his food went out;" which was in his bowels; but as the wound was cloſed

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[b] Antiqu. l. 5. c. 4. §. 2.

[c] Ibid.

[d] Ibid.

up through fat, and the dagger ſtuck faſt in it, it could not come out that way: rather therefore this is to be underſtood of his excrements, and of their coming out at the uſual place, it being common for perſons that die a violent death, and indeed others, to purge upon it; ſome, as *Kimchi* obſerves, interpret it of the place where the guards were, the guard-room, through which *Ehud* went out, but that is expreſſed in another word in the following verſe; the *Syriac* and *Arabic* verſions read, *he went out in haſte*, that is, *Ehud*.

℣. 23. *Then Ehud went forth through the porch*, &c.] Which the *Targum* interprets by *exedra*, a place, as *Kimchi*, where there were many ſeats, either for the people to ſit in whilſt waiting to have admittance into the preſence of the king, or where the guards ſat, and may be called the guard-room; through this *Ehud* paſſed with all ſerenity and compoſure of mind imaginable, without the leaſt ſhew of diſtreſs and uneaſineſs in his countenance, being fully ſatiſfied that what he had done was right, and according to the will of God: *and ſhut the doors of the parlour upon him, and locked them*; joined the doors of the parlour, as the *Targum*, the two folds of the door, ſhut them cloſe together upon *Eglon* within the parlour, and bolted them within, or drew the bolt on the inſide, which he was able to do with a key for that purpoſe; of which ſee more on ℣. 25. and which it is probable he took away along with him; this muſt be underſtood as done before he went through the porch, and therefore ſhould be rendered, *when* or *after he had ſhut the doors*, &c. [e] wherefore in the *Vulgate Latin* verſion this clauſe is put firſt.

℣. 24. *When he was gone out, his ſervants came*, &c.] When *Ehud* was gone through the porch, and out of the palace, the ſervants of *Eglon*, who had been put out, came to the parlour-door to reaſſume their former place, and finiſh their buſineſs with the king, or in order to wait upon him as uſual: *and when they ſaw, that behold the doors of the parlour* were *locked*; which they ſuppoſed were done by the king himſelf within-ſide, having no ſuſpicion of *Ehud*: *they ſaid, ſurely*, or *perhaps*, as *Noldius* [f] renders it, *he covereth his feet in his ſummer-chamber*; that is, was eaſing nature; and as the eaſtern people wore long and looſe garments, when they ſat down on ſuch an occaſion, their feet were covered with them; or they purpoſely gathered them about their feet to cover them, and ſo this became a modeſt expreſſion for this work of nature, ſee 1 *Sam.* xxiv. 3. though ſome think that in that place, and alſo in this, is meant lying down to ſleep; and that *Eglon*'s ſervants ſuppoſed, that he had laid himſelf down on his couch in his ſummer-chamber to take ſleep, when it was uſual to cover the feet with long garments, to hide thoſe parts of nature, which otherwiſe might be expoſed; and it muſt be owned, that this ſeems more agreeable to a ſummer-parlour than the former, and better accounts for the ſervants waiting ſo long as they did; and *Joſephus* [g] is expreſs for it, that his ſervants thought he had fallen aſleep. Indeed, the *Jews* in after-times uſed the phraſe in the firſt ſenſe [h], which ſeems to be taken from hence.

℣. 25. *And they tarried until they were aſhamed*, &c.] And knew not what to think of it, or what methods to take to be ſatisfied of the truth of the matter, and what ſhould be the meaning of the doors being kept locked ſo long: *and behold, he opened not the doors of the parlour*; this was what ſurprized them, and threw them into this confuſion of mind, that they knew not what courſe to take for fear of incurring the king's diſpleaſure, and yet wondered the doors were not opened for ſo long a time: *therefore they took a key and opened them*; this is the firſt time we read of a key, which only ſignifies ſomething to open with; and the keys of the ancients were different from thoſe of ours; they were ſomewhat like a crooked ſickle [i], which they put in through a hole in the door, and with it could draw on or draw back a bolt, and ſo could lock or unlock within ſide; ſee *Cant.* v. 4, 5. and at this day the keys in the eaſtern countries are unlike ours. *Chardin* [k] ſays, that a lock among the eaſtern people is like a little harrow, which enters half way into a wooden ſtaple, and the key is a wooden handle with points at the end of it, which are puſhed into the ſtaple, and ſo raiſe this little harrow: *and behold, their lord* was *fallen dead on the earth*; lay proſtrate on the floor of the parlour dead.

℣. 26. *And Ehud eſcaped while they tarried*, &c.] While the ſervants of the king of *Moab* tarried waiting for the opening of the doors of the parlour, this gave him time enough to make his eſcape, ſo as to be out of the reach of purſuers; or elſe the ſenſe is, that even when they had opened the doors, and found the king dead, whilſt they were in confuſion at it, not knowing what to aſcribe it to, the dagger being incloſed in the wound, and perhaps but little blood, if any, iſſued out, being cloſed up with fat, and ſo had no ſuſpicion of his being killed by *Ehud*; but rather ſuppoſing it to be an accidental fall from his ſeat, and might call in the phyſicians to examine him, and uſe their ſkill, if there were any hopes of recovery; all which prolonged time, and facilitated the eſcape of *Ehud*: *and paſſed beyond the quarries, and eſcaped to Seirath*; he got beyond the quarries, which were by *Gilgal*, which ſhows that it could not be at *Jericho*, where the king of *Moab* was, as *Joſephus* thinks, but either in his own country beyond *Jordan*, though no mention is made of *Ehud*'s croſſing *Jordan*, or however ſome place nearer the fords of *Jordan*; ſince *Gilgal*, from whence he returned, and whither he came again after he had killed the king of *Moab*, lay on that ſide of *Jericho*, which was towards *Jordan*; and this *Seirath* he eſcaped to, was in or near the mountain of *Ephraim*, as appears from the next verſe, but of it we have no account elſewhere; but it is thought by ſome learned men [l] to be the place where *Seth*'s pillars ſtood, and they to be the engravings here ſpoken of, which we tranſlate *quarries*: the words of *Joſephus* [m] are, that the poſterity of *Seth*, who very much ſtudied aſtronomy, having heard that *Adam* foretold the deſtruction of the univerſe, at one time by fire, and at another by water, erected two pillars, one of ſtone, and the other of brick, on which they inſcribed their inventions (in aſtronomy) that they might be preſerved, and which remain to this day in the land of *Siriad*; but this account of *Joſephus* ſeems to be taken from a fabulous relation of *Manetho*, the *Egyptian*, and is abundantly confuted by Dr. *Stillingfleet* [n]. *Jarchi* interprets this of *Seirath*, a thick wood or foreſt, the trees of which grew as thick as the hair on a man's head, and ſo a proper place to eſcape to, and hide in; it may be it was the woody part of the mount *Ephraim*, ſee *Joſh.* xvii. 18.

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[e] [illegible] quum occluſiſſet, Junius & Tremellius, Piſcator.

[f] Ebr. Concord. part. p. 47. N°. 237.

[g] Ut [illegible]

[h] Miſn. Yoma, c. 3. §. 2.

[i] Κληιδ' ευκαμπια, Homer. Odyſſ. 21. ℣. 6. & Euſtathius in ib.

[k] Apud C[illegible] Dictionary on the word Key.

[l] Marſham. Chronicon, p. 39. Voſſius de 70 Interpret. p. 271.

[m] Antiq. [illegible] 3.

[n] Origines Sacræ, l. 1. c. 2.

℣. 27. *And it came to paſs when he was come*, &c.] That is, to *Seirath*, in the tribe of *Ephraim*: *that he blew a trumpet in the mountain of Ephraim*; which being an high mountain, the ſound of the trumpet was heard afar off; and if *Ehud*'s deſign was known to the *Iſraelites*, what he intended to do, this might be the token agreed on, ſhould he ſucceed, to call them together, ſee *Jer.* xxxi. 6. *and the children of Iſrael went down with him from the mount, and he before them*; being there aſſembled together, and which might be the place before appointed for their rendezvous, and where and when he took the command of them, and went before them as their general.

℣. 28. *And he ſaid unto them, follow after me*, &c.] This he ſaid to encourage them, putting himſelf at the head of them, ſhewing himſelf ready to expoſe his own life, if there was any danger: *for the Lord hath delivered your enemies the Moabites into your hands*; which he concluded from the ſucceſs he had had in cutting off the king of *Moab*, which had thrown the *Moabites* into great confuſion and diſtreſs, and from an impulſe on his mind from the Lord, aſſuring him of this deliverance: *and they went down after him*; from the mountain of *Ephraim*: *and took the fords of Jordan towards Moab*; where the river was fordable, and there was a paſſage into the country of *Moab*, which lay on the other ſide *Jordan*; this they did to prevent the *Moabites*, which were in the land of *Iſrael*, going into their own land upon this alarm, and thoſe in the land of *Moab* from going over to help them: *and ſuffered not a man to paſs over*; neither out of *Iſrael* into *Moab*, nor out of *Moab* into *Iſrael*.

℣. 29. *And they ſlew of Moab at that time about 10,000 men*, &c.] Who had been ſent into the land of *Iſrael* to keep it in ſubjection, or had ſettled themſelves there for their better convenience, profit and pleaſure; it is very probable there were ſome of both ſorts: *all luſty, and all men of valour*; the word for *luſty* ſignifies *fat*, living in eaſe for a long time, and in a plentiful country, were grown fat; and according to *Ben Gerſom*, it ſignifies rich men, ſuch as had acquired wealth by living in the land of *Canaan*; or who came over *Jordan* thither, and ſettled about *Jericho*, becauſe of the delightfulneſs of the place, and others were ſtout and valiant ſoldiers, whom the king of *Moab* had placed there to keep the land in ſubjection he had ſubdued, and to ſubdue what remained of it; but they were all deſtroyed: *and there eſcaped not a man*; for there being no other way of getting into the land of *Moab*, but at the fords of *Jordan*, they fell into the hands of the *Iſraelites* poſſeſſed of them, as they made up unto them.

℣. 30. *So Moab was ſubdued that day under the hand of Iſrael*, &c.] Or the *Moabites* were broken, as the *Targum*, that is, their forces in the land of *Iſrael*; for the land of *Moab* itſelf was not ſubdued and brought into ſubjection to the *Iſraelites*; but they were ſo weakened by this ſtroke upon them, that they could not detain the *Iſraelites* under their power any longer: *and the land had reſt 80 years*; which, according to *Ben Gerſom*, are to be reckoned from the beginning of their ſervitude, and that the reſt properly was but 62 years, and ſo both reſt and ſervitude were 80 years, as *R. Iſaiah*; and according to *Abarbinel*, the reſt was from the death of *Othniel*; and our biſhop *Uſher* [o] reckons this 80th year from the former reſt reſtored to it by *Othniel*; but others [p] are of opinion, that there were ſeveral judges at a time in ſeveral parts of the land, and that the land was at reſt in one part, when there was war in another; and ſo that at this time it was only the eaſtern part of the land that had reſt, while the weſtern parts were diſtreſſed by the *Philiſtines*, and the northern parts by *Jabin* king of *Canaan*, as in the following verſe, and ch. iv. 1.

℣. 31. *And after him was Shamgar the ſon of Anath*, &c.] That is, after the death of *Ehud*, when the people of *Iſrael* were in diſtreſs again from another quarter, this man was raiſed up of God to be a judge and deliverer of them; but who he was, and who his father, and of what tribe, we no where elſe read: *which ſlew of the Philiſtines 600 men*; who invaded the land, and came in an hoſtile manner into it; or rather as it ſeems from ch. v. 6. they entered as a banditti of thieves and robbers, who poſted themſelves in the highways, and robbed travellers as they paſſed, ſo that they were obliged to leave off travelling, or go through bye paths, and not in the public road; and this man, who ſeems to have been called from the plough to be a judge of *Iſrael*, as ſome among the *Romans* were called from thence to be dictators and deliverers of them from the *Gauls*: *with an ox-goad*; which he had uſed to puſh on his oxen with at ploughing, cleared the country of them, and with no other weapon than this ſlew 600 of them, either at certain times, or in a body together; which is no ways incredible, being ſtrengthened and ſucceeded by the Lord, any more than *Samſon*'s ſlaying 1000 men with the jaw-bone of an aſs. So *Lycurgus* is ſaid to put to flight the forces of *Bacchus* with an ox-goad [q], which is ſaid to be done near *Carmel*, a mountain in *Judea*, which makes it probable that this is hammered out of the ſacred hiſtory; or that *Shamgar* and *Lycurgus* are the ſame, as *Bochart* conjectures [r]. The ox-goad, as now uſed in thoſe parts, is an inſtrument fit to do great execution with it, as Mr. *Maundrel* [s], who ſaw many of them, deſcribes it; on meaſuring them, he found them to be eight feet long, at the bigger end ſix inches in circumference, at the leſſer end was a ſharp prickle for driving the oxen, and at the other end a ſmall ſpade, or paddle of iron, for cleanſing the plough from the clay: *and he alſo delivered Iſrael*; from thoſe robbers and plunderers, and prevented their doing any further miſchief in the land, and ſubjecting it to their power, and ſo may very properly be reckoned among the judges of *Iſrael*; but how long he judged is not ſaid, perhaps his time is to be reckoned into the 80 years of reſt before mentioned; or, as *Abarbinel* thinks, into the 40 years of *Deborah*, the next judge; and who alſo obſerves, that their *Rabbins* ſay, *Shamgar* judged but one year.

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[o] Annal. Vet. Teſt. p. 42.

[p] Marſham. Canon. Chron. p. 306, 307. Patrick in loc. Vid. Lampe Eccl. Hiſt. l. 1. c. 5. p. 21, 22.

[q] Βουπλῆγι, Homer. Iliad. 6. ℣. 135.

[r] Hierozoic. par. 1. l. 2. c. 39. col. 385. & Canaan. l. 1. c. 18. col. 446.

[s] Journey to Aleppo, &c. p. 110, 111.

CHAP. IV.

THIS chapter ſhows how that *Iſrael* ſinning was delivered into the hands of *Jabin* king of *Canaan*, by whom they were oppreſſed twenty years, ℣. 1, 2, 3. and that *Deborah* and *Barak* conſulted togther about their deliverance, ℣. 4—9. and that *Barak*, encouraged by *Deborah*, gathered ſome forces and fought *Siſera* the captain of *Jabin*'s army, whom he met, and obtained a victory over, ℣. 10—15. who fleeing on foot to the tent of *Jael*, the wife of *Heber*, was received into it, and ſlain by her while aſleep in it, ℣. 16—22. which iſſued in a compleat deliverance of the children of *Iſrael*, ℣. 23, 24.

℣. 1. *And the children of Iſrael again did evil in the ſight of the Lord*, &c.] Which was the fruit and effect of the long reſt and peace they enjoyed; and which is often the caſe of a people favoured with peace, plenty and proſperity, who are apt to abuſe their mercies, and forget God, the author and giver of them; and the principal evil, though not expreſſed, was idolatry, worſhipping *Baalim*, the gods of the nations about them; though it is highly probable they were guilty of other ſins, which they indulged in the times of their peace and proſperity: *when Ehud was dead*; *Shamgar* is not mentioned, becauſe his time of judging *Iſrael* was ſhort, and the people were not reformed in his time, but fell into ſin as ſoon as *Ehud* was dead, and continued. Some chuſe to render the words, *for Ehud was dead* [t], who had been the inſtrument of reforming them, and of preſerving them from idolatry, but he being dead, they fell into it again; and the particle *vau* is often to be taken in this ſenſe, of which *Noldius* [u] gives many inſtances.

℣. 2. *And the Lord ſold them*, &c.] Delivered them into a ſtate of bondage and ſlavery, where they were like men ſold for ſlaves, ſee ch. iii. 8. *into the hand of Jabin king of Canaan, that reigned in Hazor*; there was a city of this name, and a king of it of the ſame name, as here, in the times of *Joſhua*, which city was taken and burnt by him, and its king ſlain, *Joſh.* xi. 1, 10, 11. and either the country about it is here meant, as *Jericho* in the preceding chapter is put for the country adjacent to it; or this city had been rebuilt, over which reigned one of the poſterity of the ancient kings of it, and of the ſame name; or *Jabin* was a name common to the kings of *Canaan*, as *Pharaoh* to the *Egyptian* kings; and by *Canaan* is meant, not the land of *Canaan* in general, but a particular part of it inhabited by that, or ſome of that nation or tribe, which was peculiarly ſo called: *the captain of whoſe hoſt was Siſera*; *Jabin* maintained a ſtanding army to keep the people of *Iſrael* in ſubjection, the general of which was *Siſera*, of whom many things are after ſaid: *which dwelt in Haroſheth of the Gentiles*; not *Jabin*, as many underſtand it, for he had his royal ſeat and reſidence in *Hazor*; but *Siſera* his general, and where the army under his command was. This place had its name, either becauſe it was built by ſome of divers nations, or inhabited by workmen of different countries; or rather it was a wood originally, as the name ſignifies, to which many of the ſeven nations of the *Canaanites* fled from before *Joſhua*, and hid and ſheltered themſelves, and in proceſs of time built ſtrong towers and fortreſſes in it, and became numerous and powerful; and ſo the *Targum* paraphraſes the words, "and he dwelt in the ſtrength of the towers of the people;" and in other times, as *Strabo* relates [w], the northern parts of the land of *Canaan*, as thoſe were, where *Hazor* and *Haroſheth* were, were inhabited by a mixed people, *Egyptians*, *Arabians* and *Phœnicians*; ſuch were they, he ſays, that held *Galilee*, *Jericho*, *Philadelphia* and *Samaria*.

℣. 3. *And the children of Iſrael cried unto the Lord*, &c.] Becauſe of their hard bondage, and begged deliverance from it, being brought to a ſenſe of their ſins, and humbled for them: *for he had 900 chariots of iron*; the ſame with the αρματα τα δρεπανηφορα, chariots which carried ſcythes at the ſide of them, faſtened to the orbs of the wheels [x], and were on both ſides; and in ſome ſtood out ten cubits [y], which running furiouſly among the infantry, cut them to pieces in a terrible manner; of which *Cyrus* had in his army at firſt but 100, afterwards increaſed to 300 [z]; and yet here a petty prince of *Canaan* had 900 of them; and which *Joſephus* [a] has increaſed, beyond all belief, to the number of 3000; which ſtruck great terror into the *Iſraelites*, and who therefore durſt not attempt to ſhake off his yoke, but cried to the Lord for help: *20 years he mightily oppreſſed the children of Iſrael*; as they increaſed their ſins, and repeated their revolts, the Lord increaſed their oppreſſions, and continued them the longer; the firſt was only eight years, the next 18, and this 20, and which was a very heavy one; the other being foreign princes that oppreſſed them, but this a *Canaanitiſh* king, an implacable enemy, and who doubtleſs uſed them the more ſeverely for what they had done to his anceſtors, killed his father or grandfather, burnt the city of *Hazor*, and deſtroyed the inhabitants of it in *Joſhua*'s time; and the ſervitude was the harder, and the more intolerable to the *Iſraelites*, that they were under a people whoſe land had been given them to poſſeſs, and whom they had expelled, and now were become ſubject to them.

℣. 4. *And Deborah a propheteſs, the wife of Lapidoth*, &c.] *Deborah* was a name common to women with the eaſtern people, ſee *Gen.* xxxv. 8. as *Meliſſa*, which is of the ſame ſignification with the *Greeks*, and both ſignify a *bee*; and to which *Deborah* anſwered in her induſtry, ſagacity and ſweetneſs of temper, to her friends, and ſharpneſs to her enemies: ſhe was a *propheteſs*, and foretold things to come, as the drawing of *Siſera* and his army to a certain place named by her, the victory that ſhould be gained over him, and the delivery of him into the hands of a woman. Who *Lapidoth* was, or what is meant by the name, is not certain; moſt take it to be the name of her huſband, which ſeems beſt, but who he was is not known; the *Jews*

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[t] [illegible] enim, vel quia Ehud, Bonfrerius; ſo Patrick.

[u] Concord. Ebr. part. p. 285, 295.

[w] Geograph. l. 16. p. 523.

[x] Vid. Suidam in voce δρεπανηφορα.

[y] Curtius, l. 4. c. 9, 12, 15. Liv. Hiſt. l. 37. c. 41.

[z] Xenophon. Cyropædia, l. 6. c. 13.

[a] Antiq. l. 5. c. 5. §. 1.

Jews will have him to be the ſame with *Barak*, there being, as they think, ſome agreement in the names, *Barak* ſignifying lightening, and *Lapidoth* lamps; but the whole context ſhows the contrary, that he was not her huſband. Some render the words, *a woman of Lapidoth*, taking it for the name of her native place or habitation; but where there was a place of this name, no account can be given: ſome ſay ſhe was ſo called from her employment before ſhe was a propheteſs and judge, making wicks for the lamps in the ſanctuary, as *Jarchi* relates; and others take it to be expreſſive of her excellencies and virtues, which ſhone in her as lamps; the firſt ſenſe is beſt: *ſhe judged Iſrael at that time*; toward the cloſe of the twenty years oppreſſion under *Jabin*, being raiſed up of God as other judges were, and eminently endowed with gifts and grace; ſhe endeavoured to convince the people of their ſins, exhorted them to repentance, and was a means of reforming them, and adminiſtring juſtice and judgment in all caſes brought before her; and which *Jabin* might admit of, connive at, or take no notice of, ſhe being a woman, of whoſe growing power and intereſt he had no jealouſy.

℣. 5. *And ſhe dwelt under the palm-tree of Deborah*, &c.] Her dwelling-houſe was under a palm-tree, or rather ſhe ſat under one, in the open air, when the people came to her with their caſes, and it was called from hence after her name; though ſome, as *Abarbinel* obſerves, think it was ſo called, becauſe *Deborah*, the nurſe of *Rebekah*, was buried here, and which was near *Bethel*, one of the places next mentioned, ſee *Gen.* xxxv. 8. *between Ramah and Bethel in mount Ephraim*; which places were in the tribe of *Benjamin* in the borders of *Ephraim*, ſee *Joſh.* xvi. 2. and xviii. 22, 25. The *Jews* conclude from the ſituation of her, that ſhe was a very opulent woman; the *Targum* is, "ſhe was dwelling in a city in *Ataroth*, *Deborah* was ſupported of her own; ſhe had palm-trees in *Jericho*, orchards in *Ramah*, olives producing oil in the valley, a place of watering in *Bethel*, and white duſt in the king's mountain:" *and the children of Iſrael came up to her*; from all parts of the land to the mount of *Ephraim*: *for judgment*; to have her advice and counſel in matters of difficulty, and to have cauſes between contending parties heard and decided by her, ſo that ſhe might be truly reckoned among the judges.

℣. 6. *And ſhe ſent and called Barak the ſon of Abinoam, out of Kedeſh-naphtali*, &c.] So called to diſtinguiſh it from other places of the ſame name, this being in the tribe of *Naphtali*, and a city of refuge, *Joſh.* xx. 7. of which tribe and place *Barak* was, but who he and his father *Abinoam* were, we have no other account; it ſeems clear from hence, that he was not the huſband of *Deborah*, as the *Jews* ſay, or they would have lived together; tho' according to *Ben Gerſom*, ſhe lived ſeparate from him, becauſe of the ſpirit of prophecy that was upon her; however, in this miſſion and meſſage to *Barak*, ſhe acted not as a private perſon, but as a judge in *Iſrael*, and as having and exerciſing public power and authority: *and ſaid unto him*; when come to her upon her ſummons: *hath not the Lord God of Iſrael commanded*; can any doubt be made of it? can *Barak* in the leaſt queſtion it, as if ſhe ſhould ſay? the interrogation carries in it a ſtrong affirmation, that the Lord had commanded, and that he had commanded by her mouth: ſaying, *go and draw toward mount Tabor*; a mountain on the border of *Zebulun*, and between the tribes of *Iſſachar* and *Naphtali*, and ſo lay very convenient for the inhabitants of theſe tribes to meet here; of which ſee the note on *Joſh.* xix. 22. here *Barak* is directed to ſteer his courſe, and betake himſelf, and draw others with him by perſuaſive motives and arguments, urging the command of God by *Deborah* the propheteſs, and the aſſurance given from the Lord by her of victory over their enemies, and deliverance from them; for otherwiſe the children of *Iſrael* were in great fear of *Jabin*, becauſe of his large army, and iron-chariots: *and take with thee* 10,000 *men of the children of Naphtali, and of the children of Zebulun?* which were near at hand, and were the tribes which perhaps were moſt oppreſſed, and therefore more eaſily to be perſuaded to engage in this expedition; and the number of them is fixed, as being ſufficient for this ſervice, and whoſe hearts the Lord would engage in it, ſo that *Barak* would have little to do but to move it to them, and enforce it with proper arguments; and as they would willingly offer themſelves, as it appears afterwards they did, he was at once to take them with him to mount *Tabor*, on the top of which was a plain of 26 furlongs, as *Joſephus*[b] ſays, ſurrounded by a wall; though modern travellers make it much leſs, on which however he might draw up his army of 10,000 men, and muſter and exerciſe them.

℣. 7. *And I will draw unto thee*, &c.] Which are the words of the Lord by *Deborah*, as are the preceding, ſignifying, that by the ſecret and powerful influence of his providence he would ſo order things, and the circumſtances of them; and ſo powerfully operate on the mind and heart of the *Canaanitiſh* general as to engage him to come *to the river Kiſhon, Siſera the captain of Jabin's army, with his chariots, and his multitude*; called the ancient river, the river *Kiſhon*, ch. v. 21. According to Mr. *Maundrel*[c], the fountain of it was near the valley, at the bottom of mount *Tabor*, where *Barak* was to have his army in readineſs to attack *Siſera*; and which river, according to the ſame traveller[d], cuts his way down the middle of the plain of *Edraelon*, and then continuing his courſe cloſe by the ſide of mount *Carmel*, falls into the ſea at a place called *Caypha*; with which agrees the account of Mr. *Sandys*[e], who ſays it flows from the mountains of *Tabor* and *Hermon*, and gliding by the north ſkirts of *Carmel*, diſchargeth itſelf into the ſea. This river is ſuppoſed to be the *Chorſæus* of *Ptolemy*[f]: hither the Lord in his providence would incline the mind of *Siſera* to come with his large army and chariots, and give *Barak* an opportunity to fall upon him: *and I will deliver him into thine hand*; not his perſon only, but his numerous hoſts, and his 900 chariots.

℣. 8. *And Barak ſaid unto her*, &c.] To *Deborah*, after ſhe had delivered the words of the Lord unto him: *if thou wilt go with me, then I will go*; which ſhewed faith in the word of the Lord, for which he is commended, and a readineſs to do the will of God, and courage to engage in ſuch a work with a powerful adverſary, and is therefore reckoned among the heroes for faith, *Heb.* xi. 32. *but if thou wilt not go with me, then I will not go*; which though it might diſcover ſome weakneſs in him, yet ſhewed the high opinion he had of *Deborah* as a judge of *Iſrael*, and propheteſs of the Lord; being deſirous that he might have her with him to pray to God for him, to give him advice and counſel on any emergency, ſhe being as the oracle of God; and whereby he teſtified his regard to the Lord, and to his preſence, which he concluded he ſhould have, the propheteſs being with hm; and more eſpecially his reaſon for inſiſting on her going with him, might be to prevail upon the inhabitants of *Naphtali* and *Zebulun* to go with him, who he might fear would not believe him, or pay any regard to his words, and be in dread of engaging with the enemy, unleſs ſhe was preſent; which he ſuppoſed would ſatisfy them as to the mind of God in it, and animate them, and give them heart and ſpirit.

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[b] De bello Jud. l. 4. c. 1. §. 8.

[c] Journey from Aleppo, &c. p. 115.

[d] Ib. p. 57.

[e] Travels, l. 3. p. 158. ed. 5.

[f] Geograph. l. 5. c. 15.

℣. 9. *And ſhe ſaid, I will ſurely go with thee*, &c.] She made no heſitation about it, but agreed at once to go with him for his encouragement; perceiving ſome degree of weakneſs in him, and yet an hearty and ſincere inclination to engage in the work propoſed, and that this might be no hinderance, ſhe readily aſſents to it: adding, *notwithſtanding the journey thou takeſt*; the way or courſe he ſteered, the methods he took in inſiſting on it that ſhe ſhould go with him: *ſhall not be for thine honour*; as a general of an army, who is commonly ſolicitous to have the whole glory of an action: *for the Lord ſhall ſell Siſera into the hand of a woman*; meaning either herſelf, for ſhe being judge of *Iſrael*, and going along with him, would have the glory of the victory aſcribed to her, as uſually is to the principal perſon in the army; and ſo it would be ſaid in future time, that the Lord delivered *Siſera* and his army, not into the hand of *Barak*, but into the hand of *Deborah*, whereby he would not have all the honour which otherwiſe he would have, if ſhe went not with him; or elſe *Jael*, *Heber*'s wife, is meant, into whoſe hands *Siſera* did fall, and by whom he was ſlain; but this ſeems to have no connexion with *Deborah*'s going, or not going with him, it did not depend upon that one way or another; unleſs it can be thought that thus it was ordered in providence as a rebuke of his diffidence and weakneſs, that becauſe he would not go without a woman, *Siſera* ſhould fall not into his hands, but into the hands of a woman; and if ſo, this is a clear inſtance of *Deborah*'s having a ſpirit of propheſy, and of a prediction of a future contingent event: *and Deborah aroſe, and went with Barak to Kedeſh*; that is, they went together from the palm-tree between *Ramah* and *Bethel* in mount *Ephraim*, to *Kedeſh* in mount *Naphtali*, in order to raiſe the 10,000 men that were to fight with *Siſera*.

℣. 10. *And Barak called Zebulun and Naphtali to Kedeſh*, &c.] This he did either by the ſound of a trumpet, as *Ehud* did, or by ſending meſſengers to them to collect 10,000 men from among them, which they accordingly did, and came to him in *Kedeſh*: *and he went up with* 10,000 *men at his feet*; they following him up to mount *Tabor* chearfully and readily, being all footmen; for the *Iſraelites* had no cavalry, and yet got the victory over *Siſera*'s army, which, according to *Joſephus*[g], had 10,000 horſe in it: *And Deborah went up with him*; and his 10,000 footmen, to the top of mount *Tabor*, to encourage him and them with her preſence, and give her beſt advice when to deſcend and engage the enemy.

℣. 11. *Now Heber the Kenite*, &c.] A deſcendent of *Kain*, a principal man among the *Midianites*; the *Targum* calls him the *Sælmæan*: which was *of the children of Hobab the father-in-law of Moſes*; who came along with the children of *Iſrael* through the wilderneſs into the land of *Canaan*, and firſt ſettled about *Jericho*, and then removed into the wilderneſs of *Judah*, ch. i. 16. *had ſevered himſelf from the Kenites*; which dwelt in the ſaid wilderneſs; to whom he belonged when this ſeparation was made, and on what account, is not certain. *Abarbinel* thinks, that it was done now, and with a deſign to help *Iſrael*, that hearing *Barak* was gone up to mount *Tabor*, and ſeeing *Siſera* prepared to fight with him, he made as if he was diſguſted with his own people, and ſeparated from them, that *Jabin*, with whom he was at peace, might the more confide in him; when it was out of love to *Iſrael*, and with a view to aſſiſt them, as occaſion ſhould offer, that he removed; but this is not very likely, as theſe *Kenites* were a people that kept themſelves from meddling with military affairs as much as poſſible: *and pitched his tent unto the plain of Zaanaim, which is by Kedeſh*; for theſe people dwelt in tents as the *Midianites* did, from whence they ſprung, and as the *Scenite Arabs*; and yet near to cities, as here, and in places fit for the paſturage of their cattle, in which they were chiefly employed, and here pitched upon a plain, where were fields and meadows: the *Targum* calls it a plain of pools, where were pools of water for the watering of their flocks; or rather it might be rendered the oak or grove of oaks of *Zaanaim*, the ſame with *Allonzaanannim* in *Joſh.* xix. 33. ſee the note there. This place lay between *Harosheth* of the *Gentiles*, from whence *Siſera* came, and mount *Tabor*, where *Barak* was. This little piece of hiſtory is inſerted here, partly to account for it, that there ſhould be any *Kenites* here, when we are told before they ſettled in the wilderneſs of *Judah*, and partly on account of the following narrative of *Siſera* being ſlain by this man's wife.

℣. 12. *And they ſhewed Siſera*, &c.] Either ſome of the *Canaanites* that dwelt near *Tabor*, or ſome ſpies that *Siſera* had out; though ſome think the *Kenites* told him, who were at peace with *Jabin*, ℣. 17. yet whether out of good-will or ill-will, cannot be ſaid: however, ſo it was ordered by the providence of God, that by ſome means or another *Siſera* ſhould be informed, *that Barak the ſon of Abinoam was gone up to mount Tabor*; and no doubt at the ſame time he was told the number of men that went with him; from whence he might well conclude, that ſuch a warlike man, with ſuch a force collected together, and having poſted himſelf in an high and ſtrong mountain, muſt have ſome deſign to cauſe a revolt of *Iſrael* from *Jabin* his prince.

℣. 13. *And Siſera gathered together all his chariots*, &c.] Or *therefore* he gathered them together, which might lie ſome in one place, and ſome in another, for the better quartering of the men that belonged to them: even 900 *chariots of iron*; and which, as before obſerved, are magnified by *Joſephus*, and made to be 3000: *and all the people that were with him*; his ſoldiers, *Jabin*'s army, of which he was captain, and are called a multitude, ℣. 7. and which, the above writer ſays[h], conſiſted of 300,000 foot, and 10,000 horſe, beſides the iron-chariots: theſe he collected together, and brought with him, *from Haroſheth of the Gentiles*;

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[g] Antiq. l. 5. c. 5. §. 1.

[h] Ut ſupra.

tiles; the place where he reſided with his army, ℣. 2. *unto the river of Kiſhon*; which was near mount *Tabor*, the rendezvous of *Barak* and his men, ſee ℣. 6, 7.

℣. 14. *And Deborah ſaid unto Barak, up,* &c.] Not go up higher, for they were upon the top of a mountain; but riſe, beſtir thyſelf, prepare for battle, put the army in rank and file, and march and meet the enemy without delay: *for this is the day in which the Lord hath delivered Siſera into thine hand*; by a ſpirit of prophecy ſhe knew this was the preciſe day, the exact time in which it was the will of God this deliverance ſhould be wrought; and ſhe ſpeaks of it as if it was paſt, becauſe of the certainty of it, and the full aſſurance ſhe had of it, and *Barak* might have; nor is what ſhe ſays any contradiction to what ſhe had ſaid before, that *Siſera* ſhould be ſold or delivered into the hands of a woman, ℣. 9. for both were true, *Siſera* firſt fell into the hands of *Jael*, a woman, and then into the hands of *Barak*, and into the hands of both on the ſame day: *is not the Lord gone out before thee?* it was manifeſt he was, at leaſt to *Deborah*, who was fully aſſured of it, and therefore it became *Barak* and his men, and great encouragement they had to follow, ſince as the Lord went before them as their generaliſſimo, they might be ſure of victory: perhaps there might be ſome viſible appearance, ſome ſhining luſtre and ſplendor of the Shekinah, or divine majeſty; the *Targum* is, "is not the angel of the Lord gone out before thee, to proſper thee?" *ſo Barak went down from mount Tabor, and* 10,000 *men after him*; no mention is made of *Deborah*'s coming down with them, perhaps ſhe ſtayed on the mountain till the battle was over; nor might *Barak* be urgent upon her now to go with him, being confident of ſucceſs, and having all the ends anſwered by her preſence, he could wiſh for.

℣. 15. *And the Lord diſcomfited Siſera, and all his chariots, and all his hoſt,* &c.] Frighted them, as the *Septuagint* and *Vulgate Latin* verſions, or diſturbed them with a noiſe and tumult, as the word ſignifies; with a noiſe in the heavens, which were in their ears, as *Abarbinel* obſerves, like the noiſe of a large army, as was the caſe of the *Syrians*, 2 *Kings* vii. 6. and they ſaw, he ſays, horſes and chariots of fire, and the like, which terrified them; and all this he ſuppoſes was done before *Barak* deſcended from the mountain, ſo that he had nothing to do when he came, but to purſue and kill, whereby it plainly appeared it was the Lord's doing. *Joſephus* [i] ſays, there was a great tempeſt of rain and hail, and the wind blew the rain in their faces, which ſo blinded their eyes, that their ſlings and arrows were of no uſe to them; and they that bore armour were ſo benumbed, that they could not hold their ſwords. Something of this kind is intimated by *Deborah* in her ſong, ch. v. 20. and this was accompanied or followed by a ſlaughter *with the edge of the ſword before Barak*; the fright and dread they were put into, was increaſed by the appearance of *Barak*, who fell upon them in their confuſion, and cut them to pieces: *ſo that Siſera lighted down off his chariot, and fled away on his feet*; being very probably ſwift of foot; and beſides thought it ſafeſt to quit his chariot, which in the confuſion was in danger of being run againſt by others; as alſo he might judge he ſhould not be ſo eaſily diſcerned who he was when on foot, as a common ſoldier, as in his ſplendid chariot; and this he might do in his fright, not conſidering his horſes were ſwifter than he: thus *Homer* repreſents a *Trojan* warrior leaping out of his chariot to eſcape *Diomedes*, and another as doing the ſame to get clear of *Achilles* [k].

℣. 16. *But Barak purſued after the chariot, and after the hoſt, unto Haroſheth of the Gentiles,* &c.] The place from whence they came, and to which they endeavoured to eſcape: but he followed them ſo cloſe all that way, and made ſuch havock of them, that *all the hoſt of Siſera fell upon the edge of the ſword, and there was not a man left*; no not one, excepting *Siſera*, as in the next verſe; or *even to one* [l], as in the original text; not one eſcaped to *Hazor* to acquaint *Jabin* of the loſs of his army. *Philo Byblius* ſays, that 997 thouſand of *Siſera*'s army were ſlain.

℣. 17. *Howbeit, Siſera fled away on his feet,* &c.] Got off, and made his eſcape *to the tent of Jael, the wife of Heber the Kenite*; before ſpoken of, ℣. 11. and he made to that, becauſe he might think himſelf ſafer in a tent than in a town; and eſpecially in the tent of a woman, where he might imagine no ſearch would be made; for women of note, in thoſe times, had ſeparate tents, ſee *Gen.* xxiv. 67. and the rather he made his eſcape hither for a reaſon that follows: *for there was peace between Jabin the king of Hazor, and the houſe of Heber the Kenite*; which *Jabin* might the more readily come into, becauſe theſe were not *Iſraelites*, nor did they make any claim to the country, and lived only in tents, and attended their flocks, and were a quiet people, and not at all diſpoſed to war; and it might be ſo ordered by the providence of God, as a rebuke to the *Iſraelites* for their ſins, when thoſe who were only proſelytes kept cloſe to the worſhip of God, and ſo enjoyed liberty, peace and proſperity.

℣. 18. *And Jael went out to meet Siſera,* &c.] Seeing him coming, and knowing him full well, ſhe ſtept forward towards him, to invite him into her tent: ſome think ſhe was looking out, that if ſhe ſaw any *Iſraelite* in diſtreſs to take him in; and very probably had been ſome time at her tent-door, to enquire how the battle went, of which no doubt, living ſo near *Kedeſh*, ſhe knew was expected: *and ſaid unto him, turn in, my lord*; that is, into her tent: and ſhe addreſſes him with the title of *lord*, for the ſake of honour, having been general of a large army; and not becauſe her huſband was a ſervant, and in ſubjection to him, as *Abarbinel* ſuggeſts: *turn in to me, fear not*; ſhe repeats the invitation, to ſhew that ſhe was hearty and ſincere, and that he had nothing to fear from her, nor any in her houſe; and it may be at firſt ſhe had no thought of doing what ſhe afterwards did to him, it being put into her heart after this: *and when he had turned in unto her in the tent*; and laid himſelf down upon the ground, being weary: *ſhe covered him with a mantle*; either to hide him, ſhould any ſearch be made for him, or it may be to keep him from catching cold, being in a ſweat through his flight, and being alſo perhaps inclined to ſleep through wearineſs. The word for a mantle, according to *Kimchi*, ſignifies ſuch a garment which has locks of wool on both ſides of it, a ſort of rug, and ſo very fit to cover with, and keep warm. So *David de Pomis* [m] deſcribes it, as having locks and threads hanging down here and there.

2 ℣. 19.

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[i] Ut ſupra, §. 4.

[k] Vid. Iliad. 5. & 20.

[l] עד אחד uſque ad unum, Montanus.

[m] Tzemach David, fol. 216. 3.

℣. 19. *And he ſaid unto her, give me, I pray thee, a little water to drink, for I am thirſty,* &c.] Which might be occaſioned by the heat of the battle, and by the heat of the day, and by heat in running; he aſks for a little water, that being very deſirable by perſons athirſt. Some think he did not aſk for wine, becauſe he knew the *Kenites* did not drink any, and ſo of courſe kept none in their tents; but though this was the cuſtom of the *Rechabites,* who were the ſame with the *Kenites, Jer.* xxxv. 8. yet it is very probable this cuſtom had not yet obtained among them, ſince it was enjoined by *Jonadab* their father, who lived in the times of *Jehu,* 2 *Kings* x. 15. *and ſhe opened a bottle of milk, and gave him to drink*; which ſhe did either out of courteſy, being a better liquor, or with deſign to throw him into a ſleep, which milk inclines to, making heavy, as all the *Jewiſh* commentators obſerve; though *Joſephus* [n] has no authority to ſay, as he does, that the milk ſhe gave him was bad and corrupt: *and covered him*; again, after he had taken a draught of milk, which it ſeems ſhe poured into a diſh with the cream on it, ſee ch. v. 25.

℣. 20. *And he ſaid unto her, ſtand in the door of the tent,* &c.] This he ſaid, not in an imperious way, as ſome think, but by intreaty: *and it ſhall be when any man ſhall come, and enquire of thee*; ſeeing her at the door, and where he deſired ſhe would ſtand to prevent their coming into the tent: *and ſay, is there any man here?* any beſides what belongs to the family? or any of *Siſera*'s army? *that thou ſhalt ſay, no*; there is no man; but to this ſhe made no anſwer that is recorded.

℣. 21. *Then Jael Heber's wife took a nail of the tent,* &c.] When ſhe perceived he was faſt aſleep, and it being now put into her heart to kill him, having an impulſe upon her ſpirit, which ſhe was perſuaded by the effect it had upon her, that it was of God; not filling her with malice and revenge, but a concern for the glory of God, the intereſt of religion, and the good of *Iſrael,* ſhe took this method to effect the death of this enemy of God, and his people; having no arms in the houſe, for the *Kenites* uſed none, ſhe took up an iron pin, with which her tent was faſtened to the ground: *and took a hammer in her hand*; which perhaps ſhe knew full well how to handle, being uſed to drive the pins of the tents into the ground with it: *and went ſoftly unto him*; leſt ſhe ſhould awake him: *and ſmote the nail into his temples*; as he lay on one ſide, theſe being the tendereſt part of the head, from whence they have their name in the *Hebrew* language, and into which therefore a nail, or iron pin might be more eaſily driven: *and faſtened it into the ground*; ſhe ſmote the nail with ſuch force and violence, that ſhe drove it through both his temples into the ground on which he lay, and then, as it ſeems from ch. v. 26. cut off his head, to make ſure work of it: *for he was faſt aſleep and weary*; and ſo heard not when ſhe came to him: *ſo he died*; not in the field of battle, but in a tent; not by the ſword, but by a nail; not by the hand of a man, but of a woman, as *Deborah* foretold, ℣. 9.

℣. 22. *And behold, as Barak purſued Siſera,* &c.] Knowing the way he took, at leaſt as he ſuppoſed: *Jael came out to meet him*; as ſhe did *Siſera,* but with greater pleaſure: *and ſaid unto him, come, and I will ſhew thee the man whom thou ſeekeſt*; for ſhe full well knew whom he was in purſuit of: *and when he came into her* tent; at her invitation: *behold, Siſera lay dead, and the nail* was *in his temples*; which ſhe did not attempt to draw out, but left it there, that it might be ſeen in what way ſhe had diſpatched him.

℣. 23. *So God ſubdued on that day, Jabin king of Canaan, before the children of Iſrael.*] Freed *Iſrael* from ſubjection to him, and delivered him into the hands of the *Iſraelites*; for *Joſephus* [o] ſays, that as *Barak* went towards *Hazor,* he met *Jabin,* and ſlew him; who perhaps having heard of the defeat of his army under *Siſera,* came forth with another againſt *Iſrael,* which being overcome by them, he was ſlain, and the city utterly deſtroyed, as the ſame writer ſays; but by what follows, it ſeems rather that the total conqueſt of him was afterwards and gradually accompliſhed.

℣. 24. *And the hand of the children of Iſrael proſpered and prevailed againſt Jabin the king of Canaan,* &c.] They continued their wars with him, in which they were ſucceſsful: *until they had deſtroyed Jabin king of Canaan*; took him, and put him to death, and took his cities, and deſtroyed the inhabitants of them, and ſo acted more agreeably to the declared will of God, that they ſhould not ſpare the *Canaanites,* but deſtroy them.

CHAP. V.

THIS chapter contains a ſong of praiſe on account of the victories obtained over *Jabin,* and his kingdom; after an exhortation to praiſe is given, and kings excited to attend to it; the majeſtic appearance of God at *Seir,* on *Sinai,* is obſerved, to raiſe in the mind a divine veneration of him, ℣. 1—5. then the miſerable ſtate and condition *Iſrael* was in before theſe victories, and therefore had the more reaſon to be thankful, ℣. 6, 7, 8. the governors, and judges, and the people that were delivered, together with *Deborah* and *Barak,* are ſtirred up to rehearſe the righteous acts of the Lord, and bleſs his name, ℣. 9—13. and thoſe who willingly engaged in the war are praiſed, and ſuch who were negligent reproved, and ſome even curſed, ℣. 14—23. but *Jael, Heber*'s wife, is particularly commended for her exploit in ſlaying *Siſera,* ℣. 24—27. and the mother of *Siſera,* and her ladies, are repreſented as wondering at his long delay, and as aſſured of his having got the victory, ℣. 28, 29, 30. and the ſong is concluded with a prayer for the deſtruction of the enemies of the Lord, and for the happineſs and glory of them that love him, ℣. 31.

℣. 1. *Then ſang Deborah and Barak the ſon of Abinoam,* &c.] *Deborah* is firſt mentioned, becauſe ſhe was, as *Kimchi* ſays, the root or foundation of the work, the chief perſon in it, both in the direction of the war, and in the compoſition of this ſong; and indeed, as *Ben Gerſom* obſerves, ſhe alone compoſed it, ſee ℣. 7. and the verb is ſingular:

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[n] Ut ſupra.

[o] Ibid.

gular: *then ſung Deborah*; and after her, and in her words, ſung alſo *Barak*; he joined with her, not in making the ſong, but in ſinging it; and ſo likewiſe the people of *Iſrael* joined with her in ſinging it, as they did with *Moſes* at the *Red-ſea*; and this ſong was ſung *on that day*; not on the preciſe day on which the victory was obtained over *Siſera* and his army, but on occaſion of that memorable day, and what followed upon it: *ſaying*; the following divine hymn or ſong, penned by *Deborah*, under divine inſpiration, as the ſublimity of the ſtile, the fine and noble thoughts and ſentiments that are in it, the beautiful and elegant phraſes in which they are expreſſed, abundantly ſhew; no *Sappho*, or any *Grecian* poeteſs, nor indeed any poet whatever, un-inſpired, being equal to the writer of this poem.

ỿ. 2. *Praiſe ye the Lord for the avenging of Iſrael*, &c.] The injuries done to *Iſrael* by any of their enemies, and particularly what wrongs had been done them by *Jabin* king of *Canaan* for 20 years paſt; though ſome underſtand it of the vengeance God took on *Iſrael* for their ſins; and though praiſe is not given directly for that, yet inaſmuch as when that was the caſe, there were ſome whoſe ſpirits were ſtirred up to engage voluntarily in the deliverance of them from the oppreſſion of their enemies, it was matter of praiſe: *when the people willingly offered themſelves*; to go and fight for *Iſrael* againſt their enemies, particularly thoſe of the tribes of *Zebulun* and *Naphtali*, ỿ. 18. tho' not excluding others that joined, who could not have been forced to it, had they not freely offered themſelves; and which was owing to the ſecret influence of divine providence on their hearts, moving and drawing them to this ſervice; and therefore praiſe was due to the Lord on this account, who works in the hearts of men both to will and to do, as in things ſpiritual and religious, ſo in things natural and civil.

ỿ. 3. *Hear, O ye kings, give ear, O ye princes*, &c.] Not only the neighbouring ones, but all the kings and princes of the earth, far and near, then and in ſucceeding ages; *Deborah* deſires and wiſhes that all potentates might hear of the wonderful works of God done for his people, that they might learn to know there is one that is higher than they, to whom all the amazing things done in the world are to be aſcribed; and be cautious how they oppreſſed the people of God, ſince ſooner or later he would avenge them on them. The *Targum* reſtrains this to the kings that came with *Siſera* and the governors with *Jabin*; but if there were any ſuch, as it is not improbable there were, ſee ỿ. 19. yet it is moſt likely that they were ſlain with them: there are ſome, as *Kimchi* obſerves, who think this reſpects the people of *Iſrael*, who were all the ſons of kings; but the firſt ſenſe is beſt: *I even I will ſing unto the Lord, I will ſing praiſe to the Lord God of Iſrael*; which are the words of *Deborah* particularly, and the repetitions ſerve to expreſs how cordial, earneſt, and vehement ſhe was in her praiſe and thankfulneſs to God; thereby ſetting an example to others, encouraging them to the ſame practice, and directing perſons of every rank and quality to give praiſe only to *Jehovah*, the ſelf-exiſting, everlaſting, and unchangeable Being; to him who is the Lord and God of *Iſrael* in a peculiar manner, and not to any of the gods of the *Gentiles*.

ỿ. 4. *Lord, when thou wenteſt out of Seir, when thou marchedſt out of the fields of Edom*, &c.] Here properly begins the ſong, what goes before being but a preface to it; and it begins with an apoſtrophe to the Lord, taking notice of ſome ancient appearances of God for his people, which were always matter of praiſe and thankfulneſs; and the rather are they taken notice of here, becauſe of ſome likeneſs between them, and what God had now wrought; and this paſſage refers either to the giving of the law on *Sinai*, as the *Targum* and *Jarchi*; ſee *Deut.* xxxiii. 2. or rather, as *Aben Ezra*, *Kimchi*, and others, to the Lord's going before *Iſrael*, after they had encompaſſed the land of *Edom*, and marched from thence towards the land of *Canaan*, when they fought with *Sihon* and *Og*, kings of the *Amorites*, and conquered them; which ſtruck terror into all the nations round about them, and the prophecies of *Moſes* in his ſong began to be fulfilled, *Exod.* xv. 14, 15. and which dread and terror are expreſſed in the following figurative phraſes: *the earth trembled*; and the like figure *Homer*[a] uſes at the approach of *Neptune*, whom he calls the ſhaker of the earth, perhaps borrowed from hence; it may deſign the inhabitants of it, the *Amorites*, *Moabites*, *Edomites*, *Philiſtines*, *Canaanites*, and others: *and the heavens dropped, the clouds alſo dropped water*; which as it may literally refer to the ſtorm and tempeſt of rain that might be then as now; ſee ch. iv. 15. ſo may figuratively expreſs the panic great perſonages, comparable to the heavens and the clouds in them, were thrown into, when their hearts melted like water, or were like clouds diſſolved into it.

ỿ. 5. *The mountains melted from before the Lord*, &c.] The inhabitants of them through fear, the Lord going before *Iſrael* in a pillar of cloud and fire, and delivering mighty kings and their kingdoms into their hand: even *that Sinai from before the Lord God of Iſrael*; or, *as that Sinai*, the note of ſimilitude being wanting; and the ſenſe is, the mountains melted, juſt as the famous mountain *Sinai* in a literal ſenſe did, when it trembled and quaked at the preſence of God on it; the tokens of it, the fire and ſmoke, thunders, lightenings, and tempeſts there ſeen and heard; and which being obſerved, would call to mind the benefit *Iſrael* then received, which required praiſe and thankfulneſs, as well as would ſerve to expreſs the awe and reverence of God due unto him.

ỿ. 6. *In the days of Shamgar, the ſon of Anath*, &c.] Of whom ſee ch. iv. 31. who ſucceeded *Ehud* as a judge, but lived not long, and did not much; at leaſt wrought not a perfect deliverance of the children of *Iſrael*; but during his time till now, quite through the twenty years of *Jabin's* oppreſſion, things were as they are after deſcribed: *in the days of Jael*, the wife of *Heber the Kenite*; ſpoken of in the preceding chapter, who appears to be a woman of a maſculine ſpirit, and endeavoured to do what good ſhe could to *Iſrael*, tho' not a judge among them, as *Jarchi* ſuggeſts; and who before this affair of *Siſera* had ſignalized herſelf by ſome deeds of hers in favour of *Iſrael*, and againſt their enemies; yet far from putting a ſtop to the outrages committed; for in the times of both theſe perſons, *the highways were unoccupied, and the travellers walked through by-ways*; the public roads were ſo infeſted with thieves and robbers, who ſtopped all they met with, and robbed them of what they had, that travellers and merchants with their carriages were obliged either

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[a] τρεμε δ' ουρεα μακρα και υλη, Iliad. 13. v. 18, 34, 44.

to quit their employments, and not travel at all; or if they did, were obliged to go in private roads, and round-about ways, to keep clear of thoſe rapparees the highways and public roads abounded with.

℣. 7. The inhabitants *of the villages ceaſed*, &c.] Not only did thoſe *Canaanitiſh* robbers go upon the highway, and robbed all they met with, which made travelling difficult and dangerous; but entered into the villages and unwalled towns, and broke into houſes and plundered them; ſo that the inhabitants of them were obliged to quit their dwellings, and go into the fortified cities for ſecurity; by which means the villages were left empty, and in time fell to ruin, and ceaſed: *they ceaſed in Iſrael*; for they were the villages which belonged to the *Iſraelites* that were plundered, and not thoſe that belonged to any of the *Canaanites*; and theſe were the unhappy circumſtances *Iſrael* were under *until that I Deborah aroſe, that I aroſe a mother in Iſrael*; until it pleaſed God to raiſe her up, and endow her in a very wonderful and extraordinary manner with gifts, qualifying her to be a nurſing mother to *Iſrael*, to teach and inſtruct them in the mind and will of God, to adminiſter judgment and juſtice to them, to protect and defend them, and in all which ſhe diſcovered a maternal affection for them; and as a good judge and ruler of a people may be called the father of them, ſo ſhe, being a woman, is with propriety called a mother in *Iſrael*, having an affectionate concern for them as her children: now, till ſhe aroſe, there was no perfect ſalvation and deliverance wrought for them, ſince the death of *Ehud*, even throughout the days of *Shamgar* and *Jael*; which is obſerved to excite praiſe and thankfulneſs on the preſent occaſion, which hereby became the more illuſtrious.

℣. 8. *They choſe new gods*, &c.] That is, *Iſrael*, as moſt of the *Jewiſh* commentators interpret it; for the verb is ſingular, and *Iſrael* agrees well with it: this they did after the death of *Joſhua*; it refers to their firſt idolatry, begun by *Micah*, ch. xvii. they choſe other gods than the true God; *Baalim* and *Aſhtaroth* they are ſaid to ſerve, ch. ii. 11, 13. and iii. 7. and beſides the gods of the *Canaanites* and *Phœnicians*, they ſought after and introduced new ones from other places, or the ſame may be meant; ſince all beſides the true God, the eternal *Jehovah*, the antient of days, and everlaſting king, are new gods that lately ſprung up; the *Arabic* and *Syriac* verſions are, "God choſe a new king;" ſo *Ben Gerſom*; to perfect this wonder; for not only *Siſera* and his army were drawn to the gates of *Iſrael* to a proper place to fall in, but the victory was not obtained by *Iſrael* by their own force and ſtrength; for they had no weapons of war, not a ſhield nor a ſpear, but for a very few men, but it was the Lord that fought for them in a new way; the former ſenſe ſeems beſt, and agrees with what follows: *then was war in the gates*; when they fell into idolatry, then God ſuffered the judgment of war to come upon them, even into the gates of their fortified cities, which were the ſecurity of them, and where were their courts of judicature, but by war diſturbed and made to ceaſe: *was there a ſhield or ſpear ſeen among* 40,000 *in Iſrael?* though the number of the *Iſraelites* were ſeveral hundred thouſands, yet there were not to be ſeen among them ſhields and ſpears ſufficient for 40,000; or not one among 40,000 was armed; which was owing either to their negligence and ſloth in not providing themſelves with arms, or not taking care of them in a time of peace; ſo that when war came into their gates, they had nothing to defend themſelves with, or annoy their enemies; or to their cowardice, not daring to take up a ſhield or ſpear in their own defence; or to the enemy, *Jabin* king of *Canaan*, having diſarmed them that they might not be able to make a revolt from him, and recover their liberties. *Ben Gerſom* refers it to the times of *Joſhua*, when there was no need of a ſhield and ſpear among the 40,000 of the children of *Reuben*, *Gad*, and *Manaſſeh*, that came over *Jordan* with him, ſince God fought for them; and the *Targum* ſeems to underſtand it of *Siſera*'s army, that came againſt *Iſrael* with ſhields, ſpears, and ſwords; and makes the number of them to be in all 300,000, which is juſt the number of foot ſoldiers *Joſephus* makes his army to conſiſt of; and yet though ſo numerous, and ſo well armed, could not ſtand before *Barak* with 10,000 men only; ſee the note on ch. iv. 13. the words rather refer to the inteſtine war of the *Benjamites* with the *Iſraelites*, when 40,000 of the latter were killed, which was before the times of *Deborah*, ch. xx. 21, 25.

℣. 9. *My heart is towards the governors of Iſrael*, &c.] Moſt of the *Jewiſh* commentators interpret this of their wiſe men and ſcribes, who were willing to teach the people the law and the commandments, even in times of trouble, and did not ceaſe from doing it on that account, and therefore *Deborah* praiſes them for it; ſo the *Targum*; but *Kimchi* and *Ben Melech* underſtand by them the great men of the nation, their nobles and rulers, who enacted good laws and ſtatutes; or at leaſt took care to ſee that the good laws they had were put in execution; and theſe had a ſhare in the affections and good wiſhes of *Deborah*, and that chiefly for the following reaſon: *that offered themſelves willingly among the people*; to go along with them, and march at the head of them, to fight *Siſera* and his army; thereby ſetting a good example, and animating the people to battle, and inſpiring them with courage and intrepidity; when they ſaw their chiefs and the heads of them expoſing their lives with them in defence of their country, and the rights of it: *bleſs ye the Lord*; for giving them ſuch ſpirits, to engage ſo willingly in this ſervice, and for giving them ſucceſs in it.

℣. 10. *Speak ye that ride on white aſſes*, &c.] Though in ſome countries as in ours it is reckoned diſgraceful to ride on aſſes; ſo *Leo Africanus*[b] makes mention of a preacher in *Africa*, who was called the aſs-rider, becauſe he was continually ſitting on an aſs; yet in *Judea*, where there were no horſes, or very few, it was accounted honourable; ſo it was in the time of our Lord; for his riding on an aſs to *Jeruſalem* was not mean and diſgraceful, but honourable and glorious: and ſo it certainly was in thoſe early times of the judges; for we read of the ſons of two of them, which were very numerous, that rode on aſſes colts, ch. x. 4. and xii. 14. and it ſeems that white aſſes were the moſt valuable, and chiefly uſed by great perſonages. The aſs in the *Hebrew* language has its name from redneſs, that being the uſual colour of them in thoſe parts; and hence they were hateful to the *Egyptians*, becauſe that their *Typhon* was of that colour[c]; but there were ſome that were white, as there are wild ones now of that colour. A traveller[d] in thoſe parts in the beginning of the laſt century tells us, that on the banks of the *Euphrates*

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[b] Deſcriptio Africæ, l. 5. p. 574.

[c] Plutarch. de Iſide.

[d] Cartwright's Preacher's Travels, p. 106.

phrates they beheld every day great droves of wild beaſts, as wild aſſes *all white*, &c. The word we tranſlate *white* is *Zechorot*, and perhaps may deſcribe the ſame animal the *Ethiopians* call *Zecora*, and ſome *Zebra*; ſaid to excel in beauty all four-footed creatures in the whole world. It is an animal of the bigneſs of a mule, found in the woods beyond *Abyſſinia*, is eaſily tamed, and is the frequent and chief preſent of the kings of that country; about its loins is a circle of a black colour, in the form of a girdle, which is followed with more on each ſide, according to the part of the body, ſome broader, others narrower, both black and white, or of an aſh colour, ſo neat that they ſeem to exceed the art of the moſt eminent painter; its only deformity are its ears, which are long; hence it is called by the *Portugueſe* the wild aſs, tho' wrongly; of what value and eſteem it was, appears from the large price it has been ſold for; one that was the gift of a king to a *Turkiſh* governor, was ſold to an *Indian* for 2000 pieces of *Venetian* money, to make a preſent of to the great *Mogor*, king of the *Indians*[*], which was the value of 900 pounds. Thoſe that rode on theſe creatures were the princes and nobles of *Iſrael*; though they are generally interpreted by the *Jewiſh* commentators of merchants that rode from place to place about buſineſs; and theſe are called upon to ſpeak of the wonderful things God had done for *Iſrael*, in freeing them from the bondage of the *Canaanites*, ſo that theſe nobles or merchants might ride about the country, without any fear; and to diſcourſe of them to others, and in their meditations give praiſe to God on account of them: *ye that ſit in judgment*; which ſeems to deſcribe judges upon the bench, ſitting to hear and try cauſes, and paſs righteous judgment; theſe are alſo exhorted to give thanks to the Lord, that they were now reſtored to their ſeats of judgment, from which they were driven; or where they could not peaceably exerciſe their office, which they now might and did: *Cocceius* renders the word *on meaſures*, as if theſe were perſons that preſided over meaſures, and took care that they were juſt and right. Though *Kimchi* and *Ben Melech* ſay, that *Middin*, which we render *in judgment*, is either the name of a city in the book of *Joſhua*, ch. xv. 61. ſee the note there; or the name of a way[f] well known in which they were afraid to go becauſe of the enemy, but now went in it with ſafety, and therefore had reaſon to ſpeak well of God, and praiſe his name; but this is rather intended in the next clauſe: *and walk by the way*; the common people that travelled from place to place on buſineſs, who before were obliged to leave the public roads, and go in by-ways, ỿ. 6. but now could travel in the common road without fear, and therefore ought to be thankful.

ỿ. 11. They that are delivered *from the noiſe of archers, in the place of drawing water*, &c.] Meaning either the army of the *Iſraelites*, delivered from the archers of *Siſera*'s hoſt at the river *Kiſhon*; or ſuch perſons, as maidens and others, that went out of the cities to fountains and wells of water, to fetch water from thence for their neceſſities, but were frightened by the noiſe of archers that ſhot at them; or ſhepherds who led their flocks to water them there, but were repulſed or ſlain by archers that lay in wait in woods or lurking places thereabout; but now the country being cleared of them, they could without fear have recourſe to theſe places of drawing water for their flocks or other uſes, which laid them under obligation to do as directed in the next clauſe. The words are by ſome rendered, "becauſe of the voice of thoſe that number (ſheep and other cattle) at the places of drawing water[g];" which now they could do, being a time of peace; and for which the perſons before deſcribed ought to be thankful: *there ſhall they rehearſe the righteous acts of the Lord*; coming to thoſe places again, it would put them in mind to what hazards and dangers they had been expoſed formerly by the enemy, but now were freed from; and this would lead them to diſcourſe of and repeat the righteous dealings of God in taking vengeance on their enemies, and delivering them from them: *even the righteous acts* towards the inhabitants *of his villages in Iſrael*; they being now in no danger of having their houſes broke open, and their ſubſtance plundered as before, ỿ. 7. *then ſhall the people of the Lord go down to the gates*; either of their enemies, purſuing them unto them, as they did ch. iv. 16. or rather, to the gates of their own cities, where they had now free egreſs and regreſs; and thoſe that were in the fortified cities, who had fled thither from the villages becauſe of the rapine of the enemy, now would go down to the gates, and paſs through them, and return to their villages again; or elſe the meaning is, that the people would now frequent as formerly the courts of judicature held in the gates of their cities, to have juſtice done them, and be in no fear of being diſturbed by the enemy, as before.

ỿ. 12. *Awake, awake, Deborah, awake, awake, utter a ſong*, &c.] Either perceiving ſome languor and remiſſneſs in her ſpirits, whilſt ſhe was delivering this ſong, and therefore arouſes herſelf to attend to this ſervice with more ardour and zeal; or rather finding herſelf more impreſſed with a ſenſe of the great and good things the Lord had done for *Iſrael*, calls upon her ſoul to exert all its powers in celebrating the praiſes of the Lord, and therefore repeats the word *awake* ſo often as ſhe does: *ariſe, Barak, and lead thy captivity captive, thou ſon of Abinoam*; for though the whole army of *Siſera* was deſtroyed, that not a man was left, ch. iv. 16. yet as *Barak* purſued to *Haraſheth* of the *Gentiles*, many there and in other places which fell into his hands, that belonged to *Jabin*, might be taken captive by him; and though the *Canaanites* were to be ſlain, yet they might firſt be led captive in triumph; and beſides, there might be ſome of other nations that were taken by him in this war; ſee *Pſ.* lxviii. 18.

ỿ. 13. *Then he made him that remaineth*, &c.] The people of *Iſrael* that remained, who had been under the yoke of *Jabin* king of *Canaan*, under which many of the *Iſraelites* very probably died; but now the few mean and miſerable that remained, were raiſed to an high eſtate, and made to *have dominion over the nobles among the people*; that is, over the *Canaanitiſh* nobility, that were among the people under *Jabin*; but he being conquered by the *Iſraelites*, his people and even his nobles became ſubject to them; and this was the Lord's doing, as the following words ſhew: *the Lord made me have dominion over the mighty*; that is, *Deborah*, to whom God gave dominion either over the mighty ones of *Iſrael*, being raiſed up to be their judge; or over the mighty *Canaanites*, ſhe having a concern in the conqueſt of them and triumph over them, through her direction, advice, command, and preſence, though a woman.

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[*] Ludolph. Ethiop. Hiſt. l. 1. c. 10. Vid. Philoſtorg. Eccleſ. Hiſt. l. 3. c. 11.

[f] Vid. David de Pomis Lexic. fol. 19. 3.

[g] So Cocceius, Noldius, p. 561. N°. 1992.

℣. 14. *Out of Ephraim was there a root of them againſt Amalek*, &c.] In this and ſome following verſes, *Deborah* makes mention of the tribes that were aiding and aſſiſting in this war, and of thoſe that were not; and begins with *Ephraim*, where ſhe herſelf dwelt, ℣. 4, 5. who was the root, foundation, and ſource of this expedition, that under a divine influence directed, animated, and encouraged to it; and by whom, and from whence, a detachment was ſent againſt the *Amalekites*, who upon all occaſions were ready to aſſiſt the *Canaanites*, and now were about to do it; and to prevent their junction, a party was ſent from *Ephraim*, and by the *Ephraimites*; though the *Targum*, and the *Jewiſh* commentators in general refer this to a paſt action, which *Deborah* here commemorates and celebrates; and underſtand by root *Joſhua*, who was of that tribe, and who diſcomfited *Amalek* and his people with the edge of the ſword, *Exod.* xvii. 13. *after thee Benjamin among thy people*; which the ſame *Targum* and the ſame writers interpret of a future fact, and as ſpoken of by way of prophecy; and ſuppoſe that *Saul* of the tribe of *Benjamin* is meant, and the people of *Benjamin*, the two hundred thouſand footmen he took with him, and fought againſt *Amalek*, and deſtroyed them, 1 *Sam.* xv. but it is rather to be underſtood of the tribe of *Benjamin* in general, which at this time went out againſt *Amalek*, to prevent their giving any aſſiſtance to *Jabin* king of *Canaan*, and who were followed in it by a party of the *Ephraimites*; ſo that *Benjamin* has the greateſt honour given it, partly as it was firſt in this affair, and partly as it was general, the whole tribe engaged, whereas only a few in *Ephraim*, and thoſe ſtimulated by the example of *Benjamin*: *out of Machir came down governors*; *Machir* was the only ſon of *Manaſſeh*, and therefore this muſt reſpect that tribe, half of which was ſettled on the other ſide *Jordan*, and to which *Jarchi* and other *Jewiſh* writers aſcribe this, and ſuppoſe it refers to the princes and great men of it, who ſubdued the *Amorites*, and took the 60 cities of *Argob* in the time of *Moſes*; though *Kimchi* and *Ben Gerſom* underſtand it of ſome of them that came from thence to aſſiſt in this war; but it is clearly ſuggeſted in ℣. 17. that they abode beyond *Jordan*, and gave no aſſiſtance at all; it therefore muſt be underſtood of the half tribe of *Manaſſeh*, within *Jordan*, from whence came great perſonages, with a number of men no doubt along with them, to lend an helping hand againſt the *Canaanites*, or to be employed as aſſiſtants under *Barak* in this expedition: *and out of Zebulun they that handle the pen of the writer*; which being a maritime tribe, and employed in trade and navigation, had many clerks famous for their readineſs in handling the pen; but theſe through a zeal for the common cauſe dropped their pens, and took to the ſword, in vindication of the rights and liberties of themſelves and their brethren; for which they are juſtly commended.

℣. 15. *And the princes of Iſſachar were with Deborah*, &c.] On mount *Tabor*, whither they came to offer themſelves to join in the war againſt *Jabin*; or to aſſiſt with their counſels, the men of this tribe being underſtanding of the times, to know what *Iſrael* ought to do, 1 *Chron.* xii. 32. *even Iſſachar*; not the princes only, but the whole tribe; ſo the *Targum* paraphraſes it, "the reſt of the tribe of *Iſſachar*:" *and alſo Barak he was ſent on foot into the valley*; which was at the bottom of mount *Tabor*, from whence he was ſent down by *Deborah*, when *Siſera*'s army was come thither; and where he went chearfully on foot at the head of his 10,000 men, to engage *Siſera* with his horſe and chariots; and which latter were capable of doing great execution in the valley, by running among the foot, and cutting them in pieces with the ſcythes at the ſide of them; but *Barak*, fearleſs of danger, readily obeyed the command of the judge and propheteſs, believing it was of God: or the words may be rendered, as by *Noldius*[h], *as Iſſachar, ſo Barak*; *he was ſent*, &c. the one as the other, with equal readineſs and chearfulneſs, courage and intrepidity, deſcended the mountain, at the order of *Deborah*, and took the field in the open plain, to engage with *Siſera* and his numerous hoſt: *for the diviſion of Reuben there were great thoughts of heart*; either for their diviſions among themſelves in their own councils, ſome being for going over *Jordan* to aſſiſt their brethren the *Iſraelites* againſt *Jabin*, and free them from his yoke, pitying their diſtreſſed ſtate and condition; and others were for keeping at home, and taking care of their flocks, and not intermeddle in the quarrel; judging it to be moſt for their worldly peace and profit, to obſerve a neutrality: by reaſon of which diviſions no aſſiſtance was given. Or for their diviſions and ſeparations from their brethren the *Iſraelites*, from whom they were not only ſeparated by the river *Jordan*, but in their affections to them, and regards for them; keeping at a diſtance from them, when their help was required: and this conduct of theirs cauſed many thoughts of heart in *Deborah* and *Barak*, in the princes and people of *Iſrael*, who could not well underſtand the reaſon of it; and which cauſed much grief and uneaſineſs of mind, that ſo powerful a tribe, and who had been aſſiſting to them in the conqueſt of the land, and lay convenient to help them, yet ſhould be ſo very indifferent to them.

℣. 16. *Why abodeſt thou among the ſheepfolds, to hear the bleatings of the flocks?* &c.] This tribe abounded with flocks and herds, and therefore choſe the country on the other ſide *Jordan*, as ſuitable for them; and now at this critical juncture, they judged it wiſeſt, and their beſt policy, to abide by them, and the care of them; leſt by intermeddling, ſhould *Jabin* prevail, he might be provoked to fall upon them, and take them from them; wherefore the bleatings of their flocks, and the whiſtlings of the ſhepherds that kept them, ſounded louder in their ears, and more engroſſed their attention, than the groans and cries of *Iſrael* under oppreſſion; or than the ſoundings of the trumpet, the alarm of war, or the loud calls of *Deborah* and *Barak*; being under the influence of a carnal, worldly ſpirit, and wanting affection and ſympathy towards their brethren, about which *Deborah* here expoſtulates with them: *for the diviſions of Reuben there were great ſearchings of heart*; this is repeated to ſhew how much the propheteſs, the general of the army, the princes and people, were affected with this conduct of the tribe of *Reuben*; it gave them much pain and uneaſineſs, occaſioned many enquiries, cauſed much diſcourſe and converſation, and put them upon thinking, and greatly exerciſed their minds, what ſhould be the meaning of their behaving after this manner. *Cocceius* takes theſe words to be ſpoken ironically, and renders them, "at the rivers of *Reuben* were great men in ſearchings of heart;" there were wiſdom, prudence, counſel, ſearching and diſcerning of ſpirits, preferring their flocks to the people of God.

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[h] ויששכר כן ברק ſicut Iſſachar ſic Barach, Concord. Ebr. part. p. 305. No. 1214. So Belg.

℣. 17. *Gilead abode beyond Jordan*, &c.] A country which lay on the other ſide *Jordan*, and was given by *Moſes*, half of it to the tribes of *Reuben* and *Gad*, and the other half to the half tribe of *Manaſſeh*, *Deut.* iii. 12, 13. and being here diſtinguiſhed from *Reuben*, it ſeems that not only that tribe, but alſo the tribe of *Gad*, and the half tribe of *Manaſſeh*, on that ſide *Jordan*, came not to the help of *Iſrael*; but abode where they were, attending their flocks and herds, and preferring their own private profit to the public good; yet as *Gilead* was given to *Machir*, *Deut.* iii. 15. and ſome are ſaid to come out from thence to ſerve in this expedition, ℣. 14. ſome read the words, as *Kimchi* obſerves, with an interrogation, *did Gilead abide beyond Jordan?* no, he did not; though his ſituation was beyond it, as well as *Reuben*'s, yet he did not continue there, but came over to help his brethren; and ſo this is introduced to upbraid *Reuben*, and leave him without excuſe, ſince he could as well have left his flocks as *Gilead* did, and come over to the help of his brethren as well as he: *and why did Dan remain in ſhips?* the *Danites* inhabiting *Joppa*, and other places bordering on the *Mediterranean* ſea, attended their navigation and merchandize; and which they choſe rather to do, than to appear in the field of battle in the behalf of their brethren; judging this to be a ſufficient excuſe, though the queſtion put implies the contrary; according to the *Targum*, they were meditating a flight, and put their goods into ſhips to flee with them, ſhould *Siſera* get the day: *Aſher continued on the ſea-ſhore*; on the ſhore of the *Mediterranean* ſea, attending traffick and buſineſs, and did not concern themſelves at all in this war: *and abode in his trenches*; in his towns and cities, the walls of which had been broken down by the *Canaanites*, and remained unrepaired, nor were they ſuffered to repair them; and therefore excuſed themſelves on this account from engaging in the war, being obliged to ſtay at home to keep and defend their cities; which were in ſuch a ruinous and weak condition, that the enemy might enter at any time: ſome render it, *in their creeks*[i]; bays and havens where they had much ſhipping, and which required their attendance.

℣. 18. *Zebulun and Naphtali were a people*, &c.] Theſe two tribes were chiefly concerned in this war; out of them were the 10,000 men that followed *Barak*, who willingly offered themſelves, and were the moſt active and vigorous: that *jeoparded themſelves unto the death*; expoſed them to the utmoſt danger, fearleſs of death itſelf: or *reproached*[k] their lives; were careleſs of them, valued them not; they were not dear to them, but were ready to part with them freely, in the cauſe of liberty in which they were engaged: *in the high places of the field*; on the top of mount *Tabor*, where they were muſtered, and from whence they beheld the vaſt hoſt of *Siſera* ſurrounding them; and yet, with an undaunted bravery and courage, deſcended the hill to fight with them. The *Vulgate Latin* verſion reads, *in the country of Merome*, in the plains and fields of it, near which were the waters of *Merom*, where *Joſhua* fought *Jabin*, a former king of *Canaan*, and ſuppoſed by ſome to be the ſame with *Kiſhon* here, *Joſh.* xi. 5. ſee *Pſ.* lxxxiii. 9.

℣. 19. *The kings came*, &c.] Who were with *Siſera*, as the *Targum* adds; unleſs *Deborah* can be thought to refer to the battle, ſuppoſed to be fought about the ſame place, between *Joſhua* and the kings in confederacy with *Jabin*, *Joſh.* x. 1, 7. *then fought the kings of Canaan in Taanach by the waters of Megiddo*; the other kings of *Canaan*, which came into the aſſiſtance of *Jabin*, either in the times of *Joſhua*; or rather, which now joined *Siſera*'s army, in thoſe places, which both belonged to *Manaſſeh*, but were in the tribe of *Iſſachar*, of which ſee the note on *Joſh.* xvii. 11. and were at ſome diſtance from each other, as appears by the villages and country around, and belonging to each; and ſuch was the largeneſs of *Siſera*'s army, reinforced by thoſe kings, that according to the *Targum* it reached from *Taanach* to *Megiddo*; the ſame is obſerved by the *Jewiſh* commentators; the waters of *Megiddo* are the ſame with the river *Kiſhon*, which ran near the city: *they took no gain of money*; that is, either of *Jabin* king of *Canaan*, whom they came to ſerve; but freely engaged with him, and maintained their own troops, which they brought into the field, and had raiſed at their own expence; but according to *Kimchi* the ſenſe is, they took no money of the *Iſraelites* that fell into their hands, but ſlew them, would not ſave their lives, though they offered them money, being like the mercileſs *Medes*, *Iſ.* xiii. 17, 18. but rather the meaning is, that whereas they came big with expectation of a large booty among the *Iſraelites*, they were diſappointed, and obliged to flee without any.

℣. 20. *They fought from heaven*, &c.] Either the angels of heaven, afterwards called ſtars; or the heavens, the elements fought for *Iſrael*, and againſt *Siſera*; a violent ſtorm of rain and hail falling at this time, which diſcomfited *Siſera*'s army; ſee the note on ch. iv. 15. or this victory was obtained in ſuch a manner, as plainly ſhewed it was not of man, but of God from heaven; ſo the *Targum*, "from heaven war was made with them;" with the kings before mentioned; God fought againſt them, and no wonder they were conquered: *the ſtars in their courſes fought againſt Siſera*; it ſeems as if it was in the night that this battle was fought, at leaſt that the purſuit laſted till night, when the ſtars by their brightneſs and clear ſhining favoured the *Iſraelites*, and were greatly to the diſadvantage of the *Canaanites*; unleſs it can be thought, as is by ſome, that the ſtars had an influence to cauſe a tempeſt of rain, hail, thunder, and lightnings, by which the army of *Siſera* was diſcomfited in the day-time, as before obſerved.

℣. 21. *The river of Kiſhon ſwept them away*, &c.] To which *Siſera*'s army was drawn, and where it was diſcomfited; and very probably many of them in their confuſion, endeavoured to make their eſcape by fording or ſwimming over the river, by which they were ſwept away and drowned, the waters of it at this time ſwelling in a miraculous manner, as *Ben Gerſom* thinks; or were increaſed by the large ſhowers of rain that fell, as ſome note from *Joſephus*, though I find it not in him; however it is not improbable it might be the caſe; for our countryman Mr. *Maundrell*[l] thus obſerved when he was at it; "in the condition we ſaw it, it's waters were low and inconſiderable; but paſſing along the ſide of the plain, we diſcovered the track of many leſſer torrents falling down into it from the mountains, which muſt needs make it ſwell exceedingly upon ſudden rains, as doubtleſs it actually did at the deſtruction of *Siſera*'s hoſt, *Judg.* v. 21." *that ancient river, the river Kiſhon*; called ancient, either becauſe it was from the beginning of the creation, and not cut by the art of men, as ſome rivers are; or becauſe it was ſpoken of by poets and hiſtorians in ancient times; or becauſe of famous exploits done here of old; ſo the *Targum*, "the river where ſigns and mighty works were done for *Iſrael* of old." Some take the word *Kedumim* to be another name of the river, ſo called from its windings and turnings, and, as it were, meeting itſelf. So ſome travellers tell us[m], the river *Kedumim*, the ſame with *Kiſhon*, is ſo called, becauſe it meets itſelf, being by its meanders formed like a ſling or nooſe, as *Kiſhon* ſignifies; it riſes at mount *Tabor*, and diſcharges itſelf into the *Mediterranean* ſea, at the foot of mount *Carmel*; ſo *Hillerus*[n] ſays, *Kiſhon* ſignifies bending in manner of a ſnare, or net, or meander, and takes it to be the ſame with the *Pagida* of *Pliny*[o], which in the *Greek* tongue ſignifies the ſame: *O my ſoul, thou haſt trodden down ſtrength*; a ſtrong and mighty army through her prayers and ſupplication, advice and direction; or thou haſt trodden with ſtrength, that is, the river *Kiſhon*, as ſome *Jewiſh* interpreters underſtand it, who ſuppoſe that another miracle was wrought; that as the waters of the river ſwelled when the *Canaanites* attempted to eſcape over it, ſo it ſunk and became fordable for *Deborah* and the *Iſraelites*; a miracle, as they ſuppoſe, ſomewhat ſimilar to that at the *Red-ſea*.

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[i] על מפרציו in portubus, V. L. ad ſinus ſuos, ſome in Vatablus.

[k] חרף probris affecit, Pagninus; ſo the Targum.

[l] Journey from Aleppo, &c. p. 57.

℣. 22. *Then were the horſe hoofs broken by means of the pranſings*, &c.] Either through the force of the waters of the river, where they pranſed and plunged, and could have no ſtanding; or thro' the ſwift haſte they made to run away, ſtriking the earth ſo quick, and with ſuch force and vehemence, that their hoofs were broken thereby, eſpecially on ſtony ground, and ſo their ſpeed retarded: *the pranſings of the mighty ones*; either their riders, princes and great perſonages, who made them pranſe, leap and run with great ſpeed and force; or horſes ſtrong and mighty, being ſuch as were ſelected for this purpoſe, and trained to war.

℣. 23. *Curſe ye Meroz, ſaid the angel of the Lord*, &c.] Not *Barak*, as the *Targum* and *Jarchi*, but *Deborah* herſelf ſaid this under a ſpirit of prophecy, not from her own ſpirit in a revengeful way, but from the Spirit of God; or this was ſuggeſted to her by an angel, not a created, but the increated one, the angel of the covenant, by whom ſhe was inſpired, and an impulſe made by him on her to denounce a curſe on *Meroz*; which ſome ſay was a ſtar, *Siſera*'s ſtar; others the name of a mighy man[p], ſo *Jarchi*; but rather it is ſome name of a city or place near where the battle was fought, ſo *Kimchi*, *Ben Gerſom* and *Ben Melech*: ſome take *Meroz* to be the ſame with *Merom*, at the waters of which *Joſhua* fought with *Jabin*, *Joſh.* xi. 5. and ſuppoſed to be the ſame with the waters of *Megiddo*, and the river *Kiſhon*, where this battle was fought; and *Jerom*[q], under the word *Merom*, obſerves, that there was in his time a village called *Merrus*, 12 miles from the city *Sebaſte* near *Dothaim*, and that *Meroz* here is the name of a place, is clear from what follows: *curſe ye bitterly the inhabitants thereof*; or *curſe curſing*[r]; repeat it, give them curſe upon curſe, curſe them moſt vehemently: the reaſon of which follows: *becauſe they came not to the help of the Lord*; that is, of the people of the Lord, whoſe cauſe was the Lord's; for though he ſtood in no need of their help, yet their negligence and neutrality were highly reſented by him, and therefore repeated: *to the help of the Lord againſt the mighty*; the mighty *Canaanites*, and their mighty kings, and mighty hoſts; or *with the mighty*[s], *Barak* and his 10,000: now though others, who did not come into their aſſiſtance, are only diſcommended, being at a diſtance, yet thoſe are curſed being very near, and ſaw the peril their brethren were in, and yet would not lend an helping hand.

℣. 24. *Bleſſed above women ſhall Jael the wife of Heber the Kenite be*, &c.] Under the ſame influence that *Meroz* was curſed, *Jael* is bleſſed, the one for not helping *Iſrael* in a public way, the other for doing it in a private manner; this bleſſing is pronounced, either in a way of prayer that it might be, or in a way of prophecy that it ſhould be, and indeed in both: *bleſſed ſhall ſhe be above the women in the tent*; above all women that dwell in tents: this being a proper deſcription of a woman, whoſe character it is to abide in her tent, dwell at home, and mind the buſineſs of her family; and may have reſpect to the manly action ſhe performed in her tent, equal, if not ſuperior, to what was done in the field.

℣. 25. *He aſked water, and ſhe gave him milk*, &c.] That is, *Siſera* aſked it of her, as the *Targum* expreſſes it, when he turned into her tent: *ſhe brought him freſh butter in a lordly diſh*; which ſignifies either the ſame, the milk with cream on it, for that is meant by butter; or having firſt taken off the cream, ſhe gave him milk to drink, and then brought the cream in a diſh for him to eat, and thereby the more incline him to ſleep; and this ſhe brought in a diſh fit for any lord or nobleman to eat out of; in ſuch a polite and courteous manner did ſhe uſe him, ſo that he could have no ſuſpicion of her having any ill deſign againſt him. *R. Jonah*, as *Kimchi* notes, interprets this of a diſh of the mighty or lordly ones, of the ſhepherds, the principal of the flock, as they are called in *Jer.* xxv. 34, 35. out of which they had uſed to drink their milk, or eat their cream, and ſuch an one was likely enough to be in *Jael*'s tent; from this *Hebrew* word *ſepel*, here uſed, ſeems to come the *Latin* word *ſimpucium* or *ſimpulum*, uſed in things ſacred, and which, according to *Pliny*[t], was an earthen veſſel; and ſo ſome of the *Rabbins*, as *Kimchi* obſerves, ſay, this was a new earthen vial; it is very probable, it was a broad platter or diſh fit for ſuch an uſe.

℣. 26. *She put her hand to the nail*, &c.] Her left-hand, as the *Septuagint*, *Arabic* and *Vulgate Latin* verſions expreſs it, and as appears by what follows; ſhe having taken up a pin from her tent, with which it was faſtened to the ground, ſhe clapped it to the temples of *Siſera*: *and her right-hand to the workman's hammer*; in her right-hand ſhe took an hammer, ſuch as carpenters, and ſuch like workmen make uſe of, and workman-like went about her buſineſs ſhe had deviſed, and was determined upon, being under a divine impulſe, and ſo had no fear or dread upon her: *and with the hammer ſhe ſmote Siſera*; not that with the hammer ſhe ſtruck him on the head, and ſtunned him, but ſmote the nail ſhe had put to his temples and drove it into them: *ſhe ſmote off his head*; after ſhe had driven the nail through his temples, ſhe took his ſword perhaps and cut off his head, as *David* cut off *Goliah*'s, after he had ſlung a ſtone into his forehead; though as this ſeems needleſs, nor is there any hint of it in the hiſtory of this affair, the meaning may only be, that ſhe ſtruck the nail through his head, as the *Septuagint*, or broke his head, as the *Targum*: *when ſhe had pierced and ſtricken thro' his temples*; that being the ſofteſt and tendereſt part of the head, ſhe drove the nail quite thro' them to the ground, ch. iv. 21.

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[m] [illegible] and Heyman's Travels, par. 2. p. 2.

[n] Onomaſtic. Sacr. p. 186, 405, 865.

[o] Nat. [illegible]

[p] T. Bab. Moed Katon, fol. 16. 1.

[q] De loc. Heb. fol. 93. D.

[r] [illegible] maledicite maledicendo, Pagninus, Montanus.

[s] בגבורים cum fortibus, Pagninus, Tigurine [illegible] Patrick.

[t] Nat. Hiſt. l. 35. c. 12.

℣. 27. *At her feet he bowed, he fell, he lay down,* &c.] Perhaps at her firſt approach to him, and attempt to drive the nail, or at the blow ſhe gave, he roſe up, but ſhe had done his buſineſs ſo effectually at the firſt ſtroke, that he dropt at once, and laid down his head again: *at her feet he bowed, he fell*; when ſhe redoubled her blow: *where he bowed, there he fell down dead*; and ſtruggled and ſtirred no more; thus ingloriouſly did this general of a vaſt army die. This action is no otherwiſe to be juſtified, but by its being done through an impulſe of the Spirit of God upon her, to take away the life of an implacable enemy of God's people; otherwiſe it might ſeem to be a breach of hoſpitality towards her gueſt ſhe had invited in, and of the peace which ſubſiſted between this general's prince and her huſband; and therefore is not to be drawn into an example where there is no appearance of a divine warrant.

℣. 28. *The mother of Siſera looked out at a window,* &c.] Which perhaps looked towards the high road, in which ſhe expected *Siſera* to return in his chariot with his victorious army; and ſhe was looking out for him, not through fear of any ill that had befallen him, or ſuſpicion of bad ſucceſs, but through impatience to ſee him return in triumph, wreathed with laurels: *and cried through the lattice*; which is but another word for a window, which was not of glaſs, that being of a later invention, but made in lattice-form, in a ſort of net-work full of little holes to let in air and light, and look out at; here ſhe ſtood and cried with a very loud uneaſy tone; the word ſignifies a ſort of a groaning, howling noiſe, diſcovering impatience and uneaſineſs; and ſo the *Vulgate Latin* and *Syriac* verſions render it, *ſhe howled*: ſaying in a whining way, *why is his chariot ſo long in coming?* ſhe did not doubt at all of victory, and concluded it would ſoon be obtained, and there would be very little trouble and difficulty in getting it, and therefore wondered his chariot was not in ſight: *why tarry the wheels of his chariots?* the 900 he took with him, of the return of which ſhe made no doubt, only was uneaſy until they appeared, that ſhe might be delighted with the glory of the triumph; the *Targum* is, "why are the runners hindered, who ſhould bring me a letter of the victories?"

℣. 29. *Her wiſe ladies anſwered her,* &c.] Every one in their turn endeavouring to comfort her and make her eaſy. The *Vulgate Latin* verſion is, "one that was wiſer than the reſt of his wives;" but they ſeem rather to be her maids of honour, or ladies of her acquaintance, who were come to pay her a viſit, and ſhare in the pleaſing ſight they expected to have of *Siſera*: *yea, ſhe returned anſwer to herſelf*; before they could well give theirs, ſhe ſoon recollected herſelf what might be, and muſt be, the occaſion of this delay; and this, according to the *Targum*, ſhe made in her wiſdom, what her great wiſdom quickly ſuggeſted to her, was certainly the caſe, and with which ſhe comforted and quieted herſelf.

℣. 30. *Have they not ſped?* &c.] Or *found*[u] the enemy *Barak* and his army, or the ſpoil of them? no doubt they have: *have they not divided the prey?* doubtleſs they have, which being large, and the captives many, has taken up much of their time to look over, and make an equal and proper diviſion of, and that moſt certainly is the cauſe of the delay: *to every man a damſel or two?* or *a womb or two*[w], uſing both unchaſte and contemptuous language[x], and pleaſing themſelves with the virgins of *Iſrael* being abuſed by the common ſoldiers, which was too frequently the caſe with the heathens at gaining a victory: *to Siſera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both ſides*; ſuits of clothes of different colours, ſuch as were the works of the women of *Sidon*[y], and thoſe curiouſly interwoven or wrought with a needle, and that on both ſides of the ſilk or ſtuff of which they were made; and ſo ſuch as were of great worth and eſteem, and ſuch it was expected, and with confidence and aſſurance of it, *Siſera* would bring with him, and make preſents of to his mother and her ladies, or which he would have for his own wear and uſe, or both: meet *for the necks* of them that take *the ſpoil?* the general of the army, and the chief men to whom the ſpoil was brought, and then divided ſuitable to the rank and quality of every ſoldier. *Pliny*[z] ſays, the *Phrygians* firſt invented the art of needle-work; hence the garments wrought, and thoſe that made them, were called after their name; but it is certain it was known by the ancient *Hebrews* and *Canaanites*, ſee *Exod.* xxvi. 36.

℣. 31. *So let all thine enemies periſh, O Lord!* &c.] As *Siſera* and his army did, and be diſappointed as his mother and her ladies were; which is not only a wiſh or prayer that it might be, but a prophecy that ſo it would be: *but let them that love him*; that love the Lord ſuperlatively and ſincerely, with all their heart and ſoul, and from love ſerve and fear him: be *as the ſun when he goeth forth in his might*; in the middle of the day, when its heat and light are the greateſt, and in the ſummer-ſolſtice in the month of *June*, when the ſun is in *Cancer*, as *Ben Gerſom* and *Abarbinel* obſerve, and it is hotteſt: the ſenſe is, let the true friends of God be as bright and as glorious, and increaſe in light, luſtre and ſplendor as that glorious luminary in mid-day, and be no more liable to be reſiſted and ſtopped by their enemies, and as much out of the reach of them as that is: *and the land had reſt 40 years*; theſe are not the words of *Deborah*, whoſe ſong ends with the laſt clauſe, but of the writer of this book; which years, according to moſt, are to be reckoned from the death of *Ehud*, including the 20 years bondage under *Jabin*, as *Ben Gerſom* and *Abarbinel*; ſo that ſtrictly ſpeaking the reſt was but 20 years; one would think they ſhould be reckoned from the victory obtained over *Jabin* king of *Canaan*.

CHAP.

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[u] הלא ימצאו nonne invenient, Pagninus, Montanus, Tigurine verſion, Vatablus.

[w] רחם רחמתים vulvam vulvas duas, Piſcator.

[x] Vid. R. Sol. Urbin. Ohel Moed, fol. 59. 1.

[y] Julian. Opera, part. 1 orat. 2. p. 94. Vid. Homer. Iliad. 6. ℣. 289, 290.

[z] Nat. Hiſt. l. 8. c. 48.

CHAP. VI.

IN this chapter we have an account of the diſtreſſed condition *Iſrael* was in through the *Midianites*, ỳ. 1—6. of a prophet being ſent unto them to reprove them for their ſins, ỳ. 7—10. of an angel appearing to *Gideon*, with an order to him to go and ſave *Iſrael* out of the hands of the *Midianites*, ỳ. 11—16. and of a ſign given him by the angel, whereby he knew this order was of God, ỳ. 17—24. and of the reformation from idolatry in his father's family he made upon this, throwing down the altar of *Baal*, and building one for the Lord, ỳ. 25—32. and of the preparation he made to fight the *Midianites* and others, ỳ. 33, 34, 35. but firſt deſired a ſign of the Lord, that *Iſrael* would be ſaved by his hand, which was granted and repeated, ỳ. 36—40.

ỳ. 1. *And the children of Iſrael did evil in the ſight of the Lord*, &c.] After the death of *Deborah* and *Barak*, during whoſe life they kept to the pure worſhip of God, and who perhaps lived pretty near the cloſe of the 40 years reſt, or of the 20 years from their victory over *Jabin*; but they dying, the children of *Iſrael* fell into idolatry, for that that was the evil they did, appears from ỳ. 10. even worſhipping the gods of the *Amorites*: *and the Lord delivered them into the hand of Midian ſeven years*; this was not the *Midian* where *Jethro*, the father-in-law of *Moſes* lived, which lay more ſouthward, but that which joined to *Moab*, and was more eaſtward. This people had been deſtroyed by the *Iſraelites* in the times of *Moſes*, in their way to the land of *Canaan*, *Numb* xxxi. wherefore they might bear them a grudge, and now took the opportunity to revenge themſelves on them, God permitting them ſo to do for their ſins; and though the deſtruction of this people by *Iſrael* was very general, yet as ſome of them might make their eſcape, and afterwards return to their own land, and this being about 200 years ago, might, with others joining them, repeople their country by this time, and become ſtrong and powerful.

ỳ. 2. *And the hand of Midian prevailed againſt Iſrael*, &c.] They were too ſtrong for them, and overcame them, and brought them into ſubjection to them, and no wonder, when the Lord delivered them into their hand: *and becauſe of the Midianites*; becauſe of their uſage of them, their manner of coming upon them yearly, and pillaging and plundering their ſubſtance, as after related: *the children of Iſrael made them dens which are in the mountains*; the word for *dens* has the ſignification of light in it, and are ſo called either by an antiphraſis, becauſe they were dark, or, as *Kimchi* thinks, becauſe they had a window at the top of them, which let in the light[a]; but *Ben Gerſom* conjectures they were torches, which gave a great light, and when they that held them ſaw from the mountains the *Midianites*, by theſe torches they made a ſignal to the *Iſraelites* to take care and hide themſelves and their ſubſtance: *and caves, and ſtrong holds*; the caves were for the poorer ſort, and the ſtrong holds for the richer to retire to with their goods; tho', according to *Jarchi*, the latter were no other than fences they made in woods, by cutting down trees, and ſetting them round about them, perhaps much the ſame as the thickets, 1 *Sam*. xiii. 6.

ỳ. 3. *And ſo it was when Iſrael had ſown*, &c.] Their land, and it was grown up, and near being ripe or quite; for the *Midianites* gave them no diſturbance in the winter, and during ſeed-time, when they came out of their lurking holes, and manured their land, and ſowed it: *that the Midianites came up*; into the land of *Canaan*, from the other ſide *Jordan*, where their country lay, and which it ſeems lay lower than the land of *Iſrael*: *and the Amalekites, and the children of the eaſt*; the former were implacable enemies of *Iſrael*, and on every occaſion would join other nations in oppreſſing them; and the children of the eaſt were *Arabians*, as *Joſephus*[b] expreſsly affirms: *even they came up againſt them*; all theſe three ſorts of people in a confederacy.

ỳ. 4. *And they encamped againſt them*, &c.] Formed a camp, from whence they ſent out parties to plunder the people; or "they were fixing their tents among them," as the *Vulgate Latin* verſion; and ſo the *Targum*, "they dwelt by them," or fixed their habitations by them; for they ſeem not to have come as a regular army, but as a ſort of banditti to pillage, and plunder, and deſtroy the fruits of the earth; and the *Midianites* and *Arabians* dwelt in tents chiefly: *and deſtroyed the increaſe of the earth*; the corn and graſs before they were well ripe, and fit to cut down; this they did, and gave it to their cattle, and the reſt they carried off: *till thou come unto Gaza*; a principality of the *Philiſtines*, which lay in the weſtern part of *Canaan*, on the ſhore of the *Mediterranean* ſea; ſo that as theſe people came out of the eaſt, and entered the eaſtern part, they went through the whole land from eaſt to weſt, cutting down all the fruits of the earth for forage for their cattle: *and left no ſuſtenance for Iſrael*; nothing to ſupport life with, cutting down their corn and their graſs, their vines and olives, ſo that they had nothing to live upon: *neither ſheep, nor ox, nor aſs*; not any thing for thoſe creatures to live upon, nor did not leave any of them, but carried them all away.

ỳ. 5. *For they came up with their cattle, and their tents*, &c.] Brought their flocks and their herds with them, to eat up the increaſe of the earth, and their tents which they pitched and removed from place to place, for the conveniency of feeding their cattle, and whilſt they cut down the fruit of the earth every where, which ſerves to confirm the ſenſe of the *Targum* and *Vulgate Latin* verſion of ỳ. 4. *and they came as graſhoppers for multitude*; or *as locuſts*[c], they were like them for their number, and for devouring all they came to; *and their camels were without number*; which they brought with them, to load and carry off their plunder they could not eat. *Midian* was a place fa-

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[a] So David de Pomis Lexic. fol. 90. 3. or becauſe men flowed and flocked to them for ſafety; ſo Buxtorf.

[b] Antiq. l. 5. c. 6. §. 1.

[c] כדי ארבה tanquam locuſtæ, Pagninus, V. L. Tigurine verſion, Junius & Tremellius, Piſcator.

famous for camels and dromedaries, *Iſ.* lx. 6. and ſo *Arabia*, the people of which joined the *Midianites* in this expedition; of whom *Leo Africanus* ſays [d]. that they reckon of their riches and poſſeſſions by their camels; wherefore if any one ſpeaks of the riches of ſuch a prince or nobleman, he ſays, that he is poſſeſſed of ſo many camels, and not of ſo many thouſands of pieces of gold, ſee *Job* i. 3. *and they entered into the city to deſtroy it*; this was their ſole view. In ſuch like manner as this did *Alyattes* king of the *Lydians* make war with the *Mileſians*, as *Herodotus* [e] relates; which paſſage *Grotius* has quoted at large.

℣. 6. *And Iſrael was greatly impoveriſhed, becauſe of the Midianites*, &c.] Were reduced very low, brought into famiſhing circumſtances through the *Midianites* thus deſtroying the fruits of the earth year after year: *and the children of Iſrael cried unto the Lord*; which they ſhould have done at firſt, inſtead of going into dens and caves; however, better late than not at all: they cried, not to the idols they had ſerved, being ſenſible they could not help them, tho' ſo fooliſh as to worſhip them; but to Jehovah the God of the whole earth, and who was in a ſpecial ſenſe their God, tho' they had forſaken him.

℣. 7. *And it came to paſs when the children of Iſrael cried unto the Lord, becauſe of the Midianites.*] Becauſe of their oppreſſions and ill uſage of them, and not becauſe of their ſins, which had brought thoſe evils on them, of which, at preſent, they ſeemed not to be ſenſible; and yet ſuch was the goodneſs and compaſſion of God to them, that having a mind to deliver them, he immediately, on their crying to him, ſends them a meſſenger to bring them to a ſenſe of their ſins, and prepare them for the deliverance he deſigned to work for them, as follows.

℣. 8. *And the Lord ſent a prophet unto the children of Iſrael*, &c.] A *man*, a *prophet* [f], as in the *Hebrew* text, not an angel, but a man; and this not *Phinehas*, as ſay ſome *Jewiſh* writers [g]; for it is not probable he ſhould live ſo long as more than 200 years; and had he been living, it is very much he ſhould not have been heard of in the times of the preceding judges, and that he was not made uſe of before now to reprove the people for their ſins; but who the prophet was, we have no account now nor hereafter, here or elſewhere. *Abarbinel* ſuppoſes, he was raiſed up for a ſhort time: *which ſaid unto them, thus ſaith the Lord God of Iſrael*; he came in the name of the Lord, and uſing the form and manner of ſpeech the prophets of *Iſrael* did, putting them in mind of the true God they had forgot, and who yet was their Lord and God: *I brought you up from Egypt, and brought you forth out of the houſe of bondage*; reminding them of the benefits they received from God, and the obligations they lay under to ſerve him, who when they were bond-ſlaves in *Egypt*, he appeared for them, and brought them out of their miſerable condition.

℣. 9. *And I delivered you out of the hand of the Egyptians*, &c.] Even after they were brought out of *Egypt*, when the *Egyptians* purſued after them, and overtook them at the *Red Sea*; where they were in the utmoſt diſtreſs, and the Lord wrought ſalvation for them, gave them a paſſage thro' it, and deſtroyed the *Egyptians* in it: *and out of the hand of all that oppreſſed you*; the *Amalekites* who made war with them at *Rephidim*, *Sihon* and *Og*, kings of the *Amorites*, who came out to fight with them, and oppoſe their paſſage thro' their land into *Canaan*, and the kings of the *Canaanites* alſo, who combined againſt them: *and drave them out from before you, and gave you their land*; not only the land of *Sihon* and *Og*, but the whole land of *Canaan*, out of which more properly the inhabitants of it may be ſaid to be driven.

℣. 10. *And I ſaid unto you, I am the Lord your God*, &c.] The Covenant-God of them and their fathers, and they ought not to have owned and acknowledged any other beſides him: *fear not the gods of the Amorites, in whoſe land ye dwell*; meaning not a fear of being hurt by them, but ſuch a fear and reverence of them, as to worſhip them, which was only to be given to the Lord. The *Amorites* are here put for all the *Canaanites*, they being a principal people among them: *but ye have not obeyed my voice*; to cleave to him, fear and worſhip him; they had been guilty of idolatry, and this is the ſin the prophet was ſent to reprove them for, and bring them to a ſenſe of.

℣. 11. *And there came an angel of the Lord*, &c.] This was not the prophet before mentioned, as *Ben Gerſom* thinks, but an angel of God, as expreſſed, and not a created one, but the angel of Jehovah's preſence, the Word and Son of God, and who is expreſsly called Jehovah himſelf, ℣. 14, 23, 24. *and ſat under an oak*; or ſtaid there a while, as *Kimchi* interprets it, ſeeing, according to his obſervation, angels are not ſaid to ſit but ſtand: *which* was *in Ophrah, that* pertaineth *to Joaſh the Abiezrite*; which ſhews that this *Ophrah* is different from a city of this name in the tribe of *Benjamin*, *Joſh.* xviii. 23. for the oak that was in it, under which the angel ſat, belonged to *Joaſh* an *Abiezrite*, a deſcendant of *Abiezer*, ſon of the ſiſter of *Gilead*, who was the ſon of *Machir* the ſon of *Manaſſeh*, *Joſh.* xvii. 2. 1 *Chron.* vii. 17, 18, 14. it is called by *Joſephus* [h] *Ephra*, and by *Jerom* [i] *Ephrata*: *and his ſon Gideon threſhed wheat by the wine-preſs, to hide* it *from the Midianites*; leſt they ſhould take it away, and bereave his father's family of their ſuſtenance, as they were wont to do, where-ever they could find it; and all circumſtances attending this affair were on this account; he threſhed it himſelf, this he choſe to do, and not truſt his ſervants, leſt it ſhould be diſcovered; and he beat the wheat out with a ſtaff, that it might be more ſilently done, and not with oxen, which was the uſual way of treading out corn, who bellowing [k], would diſcover it; and this was done not on a threſhing-floor, but where a wine-preſs ſtood, where there could be no ſuſpicion of ſuch work being doing.

℣. 12. *And the angel of the Lord appeared unto him*, &c.] He ſtayed ſome time under the oak, and *Gideon* being buſy in threſhing, took no notice of him, wherefore he came and ſtood before him, in his ſight: *and ſaid unto him, the Lord* is *with thee*; the gracious preſence of God was with *Gideon* while he was threſhing, who very probably was ſending up ejaculations to heaven, on account of the diſtreſſed caſe of *Iſrael*, and was deep in meditation about the affairs of the people of God, and contriving how to deliver them; or the angel might mean himſelf, who was no other than Jehovah,

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[d] Deſcriptio Africæ, l. 9. p. 745.

[e] Clio. ſive, l. 1. c. 17.

[f] איש נביא virum prophetam, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator.

[g] Seder Olam Rabba, c. 20. p. 53.

[h] Antiq. l. 5. c. 6. §. 5, 7.

[i] De loc. Heb. fol. 90. K.

[k] Vid. Homer. Iliad. 20. ℣. 495, 496, 497.

hovah, the eternal Word of God, who was preſent with him, and ſpake unto him; and ſo the *Targum*, "my Word is thy help:" *thou mighty man of valour*; who very probably was a ſtout man in body, and of a courageous mind naturally, and might at this inſtant have an increaſe both of bodily ſtrength, and greatneſs of ſoul; or however, this was ſaid to animate and encourage him to do what he was about to be ſent to do.

℣. 13. *And Gideon ſaid to him, oh my lord*, &c.] Taking him not to be an angel, but ſome illuſtrious and eminent perſon: *if the Lord be with us, why then is all this befallen us?* all theſe troubles and calamities through the oppreſſion of the *Midianites*; for he underſtood what was ſaid to him in the ſalutation, reſpecting not himſelf perſonally and privately, but the people of *Iſrael*; and he could not tell how to reconcile the Lord's being with them, and yet ſuffering ſuch ſad things to befal them they groaned under: *where be all his miracles which our fathers told us of, ſaying, did not the Lord bring us up from Egypt?* when God was with his people, and brought them out of *Egypt*, he wrought miracles for them, whereby they were delivered out of their bondage; of this their fathers had aſſured them, but nothing of this kind was wrought for them now, and therefore there was no appearance of the Lord being with them, but all the contrary, as follows: *but now the Lord has forſaken us, and delivered us into the hand of the Midianites*; and there was good reaſon for it, becauſe they had forſaken the Lord, and worſhipped the gods of the *Amorites*.

℣. 14. *And the Lord looked upon him*, &c.] The ſame before called the angel of the Lord, and who was no other than *Jehovah* himſelf; who looked upon him with great earneſtneſs, and with great delight and pleaſure ſmiled upon him, and thereby ſhewing he had a kindneſs for him, and meant well to him: *and ſaid unto him, go in this thy might*; both of body and mind, which had been before given unto him, and was now increaſed, and which no doubt *Gideon* was ſenſible of: *and thou ſhall ſave Iſrael from the hand of the Midianites*; as he did, and therefore juſtly reckoned among the ſaviours and judges of *Iſrael*: *have not I ſent thee?* to do this great work, ſave the people of *Iſrael*, from whence *Gideon* might perceive who it was that talked with him, and having a command and commiſſion from God, had authority enough to go about this ſervice.

℣. 15. *And he ſaid unto him, O my lord*, &c.] Whether he had yet ſuſpected who he was, or took him ſtill for ſome eminent perſon, is not certain; it is very probable he began to think he was ſome extraordinary perſon ſent of God, and ſpeaking in his name, and therefore expoſtulates with him about the work he put him upon: *wherewith ſhall I ſave Iſrael?* in what way is it poſſible for me to do it, who had neither men nor money ſufficient for ſuch an undertaking? *behold, my family is poor in Manaſſeh*; of which tribe he was, and the *thouſand* in it, as the word [l] here uſed ſignifies, was the meaneſt of all the thouſands in that tribe; ſome render it, *my father* [m]: *and I am the leaſt in my father's houſe*; perhaps the youngeſt ſon; tho' ſome take him, and others his father, to be the *Chiliarch*, or head of the thouſand; but by theſe words of his, it does not ſeem as if either was true; not but that he was of ſome wealth and ſubſtance, power and authority, by having ſuch a number of ſervants as to take *ten* of them with him, ℣. 27. however, this he ſays in great humility and modeſty, having no high thoughts of himſelf and family, nor any dependence on his own ſtrength, and on an arm of fleſh.

℣. 16. *And the Lord ſaid unto him, ſurely I will be with thee*, &c.] The *Targum* is, "my Word ſhall be thy help," which was ſufficient to anſwer all objections taken from his meanneſs, unworthineſs and weakneſs: *and thou ſhalt ſmite the Midianites as one man*; all together, and as eaſily as if thou hadſt but one man to deal with, and the deſtruction be ſo entire and general, that none ſhall be left.

℣. 17. *And he ſaid unto him, if now I have found grace in thy ſight*, &c.] Or ſeeing he had, as appeared by his ſalutation of him as a man of might, by the work he gave him a commiſſion to do, and by the promiſe of aſſiſtance and ſucceſs: *then ſhew me a ſign that thou talkeſt with me*; in the name of God, as a meſſenger ſent from him, whether an angel or a man; for who he was as yet *Gideon* was not clear in it, and that what he had ſaid was truth, and would be certainly fulfilled; and which *Gideon* might deſire, not ſo much, or at leaſt not only for his own ſake, and the confirmation of his faith, for which he is renowned, as that he might be able to ſatisfy others, that he had a commiſſion from God by a meſſenger of his, to attempt the deliverance of *Iſrael*.

℣. 18. *Depart not hence, I pray thee, until I come unto thee*, &c] Intending to go to his own, or his father's houſe, to fetch ſome food to entertain him with, and therefore entreats he would not quit the place where he was, until he returned: *and bring forth my preſent, and ſet it before thee*; to treat him with, as a ſtranger and a meſſenger of God; and perhaps he thought, by this means, the better to diſcover who he was, whether an angel or a man: the word for the *preſent* is *minchah*, often uſed for a meat-offering, therefore ſome have thought of a ſacrifice; but it appears by what follows, that it was not of the nature of a ſacrifice; and beſides, *Gideon* was no prieſt, nor was this a place for ſacrifice, nor was there here any altar; and beſides, as *Gideon* did not yet know, that it was the Lord himſelf, he could never think of offering a ſacrifice to him: *and he ſaid, I will tarry until thou come again*; which was a wonderful inſtance of divine condeſcenſion, it being ſome time he waited ere *Gideon* could prepare what he brought, as follows.

℣. 19. *And Gideon went in*, &c.] Into his own houſe, or his father's: *and made ready a kid*; boiled it, as appears by the broth he brought, at leaſt part of it was ſo dreſſed; and perhaps it was only ſome part of one that he brought, ſince a whole one was too much to be ſet before one perſon, and if even he himſelf intended to eat with him: *and unleavened cakes of an ephah of flour*; that is, probably thoſe were made out of an *ephah* of flour; not that the whole *ephah* was made into cakes; ſince an omer, the tenth part of an *ephah*, was ſufficient for one man a whole day; and, according to the computation of *Waſerus* [n], an ephah was enough for 45 men for a whole day; unleſs it can be thought, that this was done to ſhow his great hoſpitality to a ſtranger, and the great reſpect he had for him as a meſſenger of God: the rather unleavened cakes were brought, becauſe of diſpatch, being ſoon made. *Jarchi* ſays, from hence it may be learned, that it was now the time of the paſſover, and the day of waving the ſheaf; but this is no ſufficient proof of it; beſides, if this was new wheat *Gideon* had been threſhing, it ſhows it to be about the wheat-harveſt, which was not till Pentecoſt; it was the barley-harveſt that began at the paſſover: *the fleſh he put in a baſket*; the fleſh of the kid which was boiled, or if any part of it was dreſſed another way, it was put by itſelf in a baſket for more eaſy and commodious carriage: *and he put the broth in a pot*; a brazen pot, as *Kimchi* interprets it, in which the kid was boiled; and this, as he ſays, was the water it was boiled in: *and brought* it out *unto him under the oak*; where he firſt appeared, and was now waiting the return of *Gideon* there: *and preſented* it; ſet it before him, perhaps upon a table, which might be brought by his ſervants, or on a ſeat, which was placed under the oak to ſit upon under its ſhade for pleaſure.

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[l] chilias mea, Montanus, Druſius; mea millenaria, Tigurine verſion; mille meum, Piſcator.

[m] Pater egregius; ſo ſome in Druſius.

[n] De Antiq. menſuris Heb. l. 2. c. 5. §. 9.

℣. 20. *And the angel of God ſaid unto him*, &c.] Inſtead of ſitting down and partaking of the entertainment made for him, he bid him do as follows: *take the fleſh, and the unleavened cakes, and lay them upon this rock*; not as a table to eat it from, but as an altar to offer it upon; and which rock and altar might be typical of Chriſt, who ſanctifies every gift, preſent and offering of his people: this rock was undoubtedly in ſight, and very probably the oak, under which they were, grew upon it, or at the bottom of it, where it was no unuſual thing for oaks to grow, *Gen.* xxxv. 8. but it was upon the top of the rock, that theſe were to be laid, where afterwards an altar was built, ℣. 26. *and pour out the broth*; upon the fleſh and cakes, and upon the rock alſo, which by bringing from his houſe muſt have been cool, and it became cooler by being poured out, and cooler ſtill by being poured upon a cold rock: *and he did ſo*; he readily obeyed his orders; though he had reaſon to wonder he ſhould have ſo ordered the food he brought for his entertainment to be thus made uſe of; perhaps he might expect, that he intended to give him a ſign as he deſired, and therefore the more readily, without any objection, complied with his order.

℣. 21. *Then the angel of the Lord put forth the end of the ſtaff that* was *in his hand*, &c.] With which he walked, appearing as a traveller, and which was one reaſon of *Gideon's* providing for his refreſhment, before he proceeded on in his journey: *and touched the fleſh and the unleavened cakes*; did not ſtrike the rock with it, as *Moſes* did with his rod, to fetch out water for the *Iſraelites*, but touched the proviſions brought him; not uſing it inſtead of a knife to ſeparate any part of them, but for the working of a miracle, as follows: *and there roſe up fire out of the rock*; had he ſtruck the rock with his ſtaff, the miracle would not have appeared ſo great, becauſe it might be thought there was an iron ferule at the end of it, which ſtriking on a flinty rock might cauſe fire; but it was the fleſh and cakes only that were touched, and theſe alſo as having broth poured on them, and the rock likewiſe: *and conſumed the fleſh, and the unleavened cakes*; though they had the broth poured on them, and were ſodden with it; ſo that the miracle was ſimilar to that wrought by *Elijah* on mount *Carmel*, 1 *Kings* xviii. 33—38. and thoſe who think that this angel was the man, the prophet before mentioned, and he, *Phinehas*, and *Phinehas Elijah*, are confirmed in their opinion by this likeneſs; tho' there is no ſufficient ground for it: *then the angel of the Lord departed out of his ſight*; not went on his journey as he might ſeem, but vaniſhed immediately; which circumſtance plainly ſhewed, and fully convinced *Gideon*, that he was not a man, but an angelic ſpirit, as well as the miracle wrought proved him to be more than a man; and ſo *Gideon* had what he deſired, a ſign that he might know who talked with him, and that what he talked of, would certainly come to paſs.

℣. 22. *And when Gideon perceived he was an angel of the Lord*, &c.] By the miracle wrought, and the manner of his departure: *Gideon ſaid, alas! O Lord God*; wo to me, what will become of me, or befal me, I ſhall ſurely die: *for becauſe I have ſeen an angel of the Lord face to face*; and whom he had reaſon to believe was the Lord himſelf, a divine perſon, by the miracle wrought; and it was a commonly received notion even among good men, in thoſe times, that the Lord was not to be ſeen by them and live, as appears from *Jacob*, *Manoah*, and others; at leaſt the appearance of a divine perſon, and even of any meſſenger from heaven was ſtartling, ſurprizing and frightful to them; which aroſe from a ſenſe they had of the divine being, and of their own ſinfulneſs and frailty.

℣. 23. *And the Lord ſaid unto him*, &c.] Either by a ſecret impulſe upon his ſpirit, or by a voice from heaven; and even, as *Kimchi* obſerves, the angel, after he aſcended, might cauſe this voice to be heard, ſeeing him in great fear, becauſe he knew he was an angel; and which is another proof of this angel being Jehovah himſelf, the eternal Word: *peace be unto thee, fear not, thou ſhalt not die*; let not thy mind be ruffled and diſturbed, but ſerene and calm; fear not that any evil ſhall befal thee, and particularly death; thou ſhalt be ſafe from any danger whatever, and eſpecially from death, which he expected in his fright would immediately follow.

℣. 24. *Then Gideon built an altar there unto the Lord*, &c.] On the top of the rock where he had laid his proviſions, and which had been conſumed by fire iſſuing out of it, as a token of divine acceptance, and as an aſſurance of his deſtroying the *Midianites* as eaſily and quickly as the fire had conſumed them, and therefore had great encouragement to erect an altar here for God: *and called it Jehovah-ſhalom*; the Lord is peace, the author and giver of peace, temporal, ſpiritual and eternal; ſo *Jarchi*, "the Lord is our peace," a fit name for the angel that appeared to him, who was no other than the man the peace; who is our peace, the author of peace between God and man. This name he gave the altar, with reſpect to the words of comfort ſaid to him in his fright, *peace be to thee*; and by way of prophecy, that peace would be wrought for *Iſrael* by the Lord, and proſperity given them; or by way of prayer, the Lord grant or ſend peace: *unto this day it* is *yet in Ophrah of the Abiezrites*; that is, the altar *Gideon* built remained to the times of *Samuel*, the writer of this book, and was then to be ſeen in the city of *Ophrah*, which belonged to the family of the *Abiezrites*, who were of the tribe of *Manaſſeh*.

℣. 25. *And it came to paſs the ſame night*, &c.] The night which followed the day in which the angel appeared to *Gideon* as he was threſhing: *that the Lord ſaid unto him*; perhaps in a dream, ſince it was in the night: *take thy father's young bullock*; or *the bullock, the ox*[p]; a bullock which was a large grown ox, and was not only his father's property, but what his father deſigned, and ſet apart for the ſervice of *Baal*; and though it was his father's, yet having a divine warrant for it, it was ſufficient for him to take it without his leave, and eſpecially as it was deſigned for ſuch an ill uſe: *even the ſecond bullock of ſeven years old*; which, according to *Heſiod*[q], is in its prime and full ſtrength at nine years old, and lives much longer. In *Homer*[r], one of five years old is ſaid to be ſacrificed: this farther deſcribes what he was to take, the ſecond that ſtood in the ſtall of the bullocks, or that drew in the ſecond row at plough, or the ſecond in age and value, or the ſecond that was ſet apart for the ſervice of *Baal*; though the words may rendered, *and the ſecond bullock*[s]; beſides that of his father's, he was to take another, which perhaps belonged to the people, and was the ſecond in birth or age with reſpect to the former, being ſeven years old; or as the *Targum* is, that had been fatted ſeven years, and had been ſo long preparing for the ſacrifice of *Baal*; which was as long as the tyranny of the *Midianites* over them, and was occaſioned by the idolatry of the people of *Iſrael*; and ſuch a bullock was ordered to be taken with reſpect to that, and to ſhew that it would end with the ſacrifice of this creature: *and throw down the altar of Baal that thy father hath*; upon his ground, in ſome part of his poſſeſſions, and perhaps built at his own expence, though for public uſe: *and cut down the grove that* is *by it*; or *about* it, as the *Vulgate Latin* verſion; it being uſual with the heathens to plant groves near or around their altars and temples, where religious worſhip was performed; partly to make them more pleaſant and venerable, and partly for the commiſſion of deeds which would not bear the light; or *over it*, for they were commonly tall trees which grew over the altar they erected. Some render it, *upon it*[t], and underſtand by it an idol placed on it: ſo the *Arabic* verſion is, "cut down the female idol *Aſira* (perhaps the ſame with *Aſtarte*) which is upon the ſame altar;" and ſo the *Syriac* verſion to the ſame purpoſe, which calls it the idol *Eſtere*, ſet upon the altar.

ỳ. 26. *And build an altar to the Lord thy God upon the top of this rock*, &c.] Where the proviſions were laid, and out of which came forth fire that conſumed them; and where the altar, called by the name of *Jehovah-ſhalom*, had been built by him, near it very probably; and there might be room enough for both upon the top of the rock; for this ſeems to be a diſtinct altar from that, that was erected as a monumental altar, in memory of the miracle there wrought, and in gratitude by *Gideon* for the preſervation of his life, and the peace and proſperity there and then promiſed, and which altar was to continue, and did; but this was for ſacrifice, and only for the preſent time; for the proper place for ſacrifice was the tabernacle: and this was to be built *in the ordered place*; either in the place where *Gideon* was ordered to put the fleſh and the unleavened cakes; or in an orderly way and manner, according as was commanded in the law, as that it ſhould be of earth and unhewn ſtones, and ſo framed, as that it might be fit to have the wood and ſacrifice laid in order on it; or in a plain place, as *Kimchi*, upon the top of the rock, where he might lay in order the ſtones of the altar: and *take the ſecond bullock, and offer a burnt ſacrifice with the wood of the grove which thou ſhalt cut down*; mention being made only of one bullock that was to be offered, has made ſome think, that only one was ordered to be taken, namely this ſecond, which agrees with our verſion of ỳ. 25. for if two were taken, what became of the firſt, ſince only the ſecond was ordered to be ſacrificed? to which *Kimchi* makes anſwer, that he was ordered to take it away, that his father might not offer it to an idol, as he intended, and therefore this was done to prevent idolatry; and as this ſecond bullock was to be a burnt-ſacrifice, and to be burned with the wood of the grove juſt cut down, it ſeems to confirm the ſenſe of ſuch verſions and interpreters who underſtand it of an idol on the altar of *Baal*; ſince wood juſt cut down would not be fit to burn, whereas an idol of wood, that had been of ſome ſtanding, would be very proper: every thing ordered and done were different from the laws and uſages directed to by *Moſes*, and practiced by the *Jews*. *Gideon* was no prieſt, and yet bid to offer ſacrifice, and that on an altar of his own erecting, and not the altar of God; and upon the top of a rock, and not at the tabernacle; and the wood of a grove or idol was to be made uſe of, which in other caſes was not allowed; and all this done in the night, which was not the time of ſacrificing; but the divine warrant was ſufficient for *Gideon*. The *Jews* ſay[u], there were eight things that were made free or allowed now, which were not at another time: and it was neceſſary before *Gideon* acted the part of a deliverer, that he ſhould become a reformer, and it was proper to begin at his own family.

ỳ. 27. *Then Gideon took ten men of his ſervants*, &c.] Not only whom he could command, but could confide in, and whom he knew would chearfully engage in this work, being like himſelf, who had not bowed the knee to *Baal*; and as there was much work to do, and it required diſpatch, ſuch a number was neceſſary; ſince he had not only the altar of *Baal* to throw down, and his grove or idol to cut down, but an altar to build, and a ſacrifice to be taken and offered: *and did as the Lord had ſaid unto him*; all the above things, he ſet about them at once, and diſpatched them all in one night; ſo ready and chearful was he in obedience to the divine command: *and ſo it was, becauſe he feared his father's houſhold, and the men of the city, that he could not do it by day, that he did it by night*; for both his father's family, and the inhabitants of the city of *Ophrah*, were all idolaters, worſhippers of *Baal*; and this fear of them was not a fear of being reproached or puniſhed for what he did, or of any harm coming to him for the fact, which as he might expect would be known, ſo the riſque was the ſame, be it done when it would; but it was a fear of being reſtrained and hindered from doing it, and therefore in point of prudence, and conſulting the honour of God and religion, and not his own ſafety, he took the time of the night to do it in.

ỳ. 28.

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[p] פר השור Juvencum, bovem, Druſius; juvencum adultiorem, Junius & Tremellius.

[q] Opera & dies, l. 2. ỳ. 54, 55.

[r] Iliad. 2. ỳ. 403. & Iliad. 7. ỳ. 35.

[s] ופר & juvencum alium, Tigurine verſion; [illegible] taurum, V. L. & juvencum ſecundum, Pagninus, Montanus.

[t] עליו ἐπ' αὐτὸ, Sept. ſuper illud, Montanus, Junius & Tremellius.

[u] T. Bab. Temurah, fol. 28. 2. & 29. 1.

℣. 28. *And when the men of the city aroſe early in the morning*, &c.] And came to the place where the altar of *Baal*, his grove and image were, to pay their morning-devotions to him: *behold, the altar of Baal was caſt down, and the grove was cut down that* was *by it, and the ſecond bullock was offered upon the altar that was built*; upon the new altar that *Gideon* built; and which very probably was burning when they came; and it is very likely that the place, where the altar of *Baal* had ſtood, was not far from the rock where this new altar was erected.

℣. 29. *And they ſaid one to another, who hath done this thing?* &c.] They were ſtruck with amazement, and could not deviſe who could be ſo daring and wicked as to do ſuch an action: *and when they enquired and aſked*; one and another, every one preſent, or they could think of as proper to enquire of; they were very diligent and induſtrious to find it out; and perhaps they enquired of the family and ſervants of *Joaſh* and *Gideon*, in whoſe ground the altar ſtood: *they ſaid, Gideon the ſon of Joaſh hath done this thing*; when they had enquired of every body they could, and thought of one perſon and another, there was none appeared to them more likely to have done it than *Gideon*; partly becauſe they knew he was no friend of *Baal*, and partly becauſe he was a man of ſpirit and courage, and they concluded none but ſuch an one would have ventured to have done it; and beſides, they conſidered he was the ſon of *Joaſh*, who perhaps was their chief magiſtrate, and that he might preſume on his father's protection, as they might ſuppoſe, and being near the premiſes, he was the moſt likely perſon they could think of; and it is not improbable, that upon enquiry they got it out of the ſervants concerned, or that had knowledge of it from them, or from ſome that ſaw him that morning at the ſacrifice, or returning from it, and therefore peremptorily aſſert he was the man that did it.

℣. 30. *Then the men of the city ſaid unto Joaſh*, &c.] The principal inhabitants of the place met together, and in a body went to *Joaſh* their chief magiſtrate, to have juſtice done in this caſe: *bring out thy ſon, that he may die*; they don't aſk to have the cauſe tried by him, to hear what proof they had of the fact, or what *Gideon* had to ſay in his own defence; nor do they wait for the ſentence of *Joaſh*, but determine it themſelves, and require the delinquent to be given up to them, that they might put him to death; a ſtrange requeſt of *Iſraelites*, whoſe law judged no man before it heard him; and beſides, according to that, the worſhippers of *Baal*, and not the deſtroyers of him, and his altars, were to be put to death, which ſhows how ſtrangely mad and infatuated theſe people were: *becauſe he hath cut down the altar of Baal, and becauſe he hath cut down the grove that* was *by it*; they take no notice of the bullock which he had taken and offered, it being his father's property; and which ſeems to confirm the ſenſe of our verſion, that there was but one, ℣. 25. for had the ſecond been a different one, and the peoples property, they would have accuſed him of theft as well as ſacrilege reſpecting that.

℣. 31. *And Joaſh ſaid unto all that ſtood againſt him*, &c.] Againſt his ſon; that were his accuſers and adverſaries, and required him to be given up to them, that they might put him to death: *will ye plead for Baal?* what, *Iſraelites*, and plead for *Baal!* or what need is there for this, can't he plead for himſelf? *will ye ſave him?* what, take upon you to ſave your god! can't he ſave himſelf? he ought to ſave both himſelf and you, if he is a god, and not you ſave him: *he that will plead for him, let him be put to death, whilſt it is yet morning*; immediately, before noon, for it was now morning when they came to him; this he ſaid to terrify them, and to expreſs the hatred he now had of idolatry, and the juſt ſenſe of its being puniſhable with death by the law of God. This he may be ſuppoſed to ſay, to ſave his ſon from their preſent wrath and fury, hoping by that time to find out ſome ways and means for his ſafety: *if he be a god, let him plead for himſelf, becauſe one hath caſt down his altar*; if he is a god, he knows who has done it, and is able to avenge himſelf on him, and put him to death himſelf that has done it, and therefore leave it with him to plead his own cauſe, and avenge his own injuries: this he ſaid, deriding the deity; for though *Joaſh* had been a worſhipper of *Baal*, yet he might be now convinced by his ſon of the ſinfulneſs of it, and of the neceſſity of a reformation, in order to a deliverance from the *Midianites*, for which he had a commiſſion, and had perhaps informed his father of it; or however he was not ſo attached to *Baal*, but that he preferred the life of his ſon to the worſhip of him.

℣. 32. *Therefore on that day he called him Jerubbaal*, &c.] That is, *Joaſh* called his ſon *Gideon* by that name; who, ſome think, is the ſame with *Jerombalus* the prieſt of the god *Jevo* or *Jehovah*; from whom *Sanchoniatho*, an ancient *Phœnician* writer, as *Philo Byblius* ſays [w], received the principal things in his hiſtory reſpecting the *Jews*: *ſaying, let Baal plead againſt him, becauſe he hath thrown down his altar*; giving this as the reaſon of the name of *Jerubbaal* he called him by, which ſignifies, *let Baal plead*; let *Baal* plead his own cauſe, and avenge himſelf on *Gideon* for what he has done to him, and put him to death if he can.

℣. 33. *Then all the Midianites, and the Amalekites, and the children of the eaſt*, &c.] The *Arabians*, ſee ℣. 3. *were gathered together*; not as being alarmed with this fact of *Gideon* in deſtroying the altar of *Baal*, and ſo came to avenge it; but it was their uſual time of gathering together to come into *Canaan*, being harveſt-time, as appears by *Gideon* being employed in threſhing, to fetch away the increaſe of the earth, as they had done for ſome years paſt: *and went over*; the river *Jordan*, which lay between the *Midianites* and the *Iſraelites*: *and pitched in the valley of Jezreel*; a very large, delightful and fruitful plain; of which ſee the note on *Hoſ.* i. 5. a very proper place for ſuch a large number to pitch on, and from whence they might receive much; and a ſuitable place to bring the increaſe of the land to, from the ſeveral parts of it, which was the buſineſs they came upon; and as this lay on the borders of *Iſſachar* and *Manaſſeh*, it was not far from *Gideon*, and this gave him an opportunity of exerting himſelf, and executing his commiſſion.

℣. 34. *But the ſpirit of the Lord came upon Gideon*, &c.] Not the ſpirit of prophecy, as *Maimonides* [x], who calls this ſpirit the firſt degree of prophecy, but a ſpirit of fortitude and courage, as the *Targum*; the Spirit of God filled him, or as

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[w] Apud Euſeb. Evangel. Præpar. l. 1. p. 31.

[x] Morch Nevochim, par. 2. c. 45.

in the *Hebrew* text, *clothed* [r] him with zeal, ſtrength and might, moved and animated him to engage with this great body of people come into the land, to ravage and waſte it, and to attempt the deliverance of *Iſrael* from their bondage: *and he blew a trumpet*; as an alarm of war, and as a token to as many as heard to reſort to him, and join with him in the common cauſe againſt the enemy: *and Abiezer was gathered after him*; the *Abiezrites*, one of the families of the tribe of *Manaſſeh*, of which *Gideon*, and his father's houſe were; and even it is probable the inhabitants of *Ophrah*, who were *Abiezrites*, being now convinced of their idolatry, and having entertained a good opinion of *Gideon* as a man of valour, and who, in the preſent emergence, they looked upon as an hopeful inſtrument of their deliverance, and therefore joined him.

ỹ. 35. *And he ſent meſſengers through all Manaſſeh*, &c.] Of which tribe he was; not only he called by the trumpet that part of the tribe the *Abiezrites*, who were within the ſound of it, but the reſt of the tribe at a greater diſtance from him he ſent meſſengers to, acquainting them with his deſign, and inviting them to his aſſiſtance. Some think this refers both to the half tribe of *Manaſſeh* within *Jordan*, and the other half tribe on the other ſide *Jordan*; but that is not very probable, only the half tribe within it is meant: *who alſo was gathered after him*; obeying the ſummons and invitation he gave them by the meſſengers: *and he ſent meſſengers unto Aſher, and unto Zebulun, and unto Naphtali*; which three tribes lay neareſt to him on the north; but he ſent not to the inhabitants of the tribe of *Ephraim*, which lay to the ſouth, and which afterwards occaſioned a quarrel, ch. viii. 1. *and they came up to meet them*; that is, the inhabitants of the above three tribes, at leaſt many of them, came up from the places of their habitations to meet *Gideon*, and thoſe that were aſſociated with him, at their place of rendezvous.

ỹ. 36. *And Gideon ſaid unto God*, &c.] Not to a prophet of God who was there, of whom he aſked the following ſigns to be done, as *Ben Gerſom*, but to God in prayer, as *Abarbinel*: *if thou wilt ſave Iſrael by mine hand, as thou haſt ſaid*; not that he doubted of it, but was willing to have a confirmation of his faith; and perhaps his view was more for the encouragement of thoſe that were with him than himſelf, that he deſired the following ſigns; and though he had had one before, that was to ſhew that he was truly an angel that ſpoke to him, and not to aſcertain the ſalvation that ſhould be wrought by him; though that might be concluded from his being an angel that ſpoke to him, and aſſured him of it.

ỹ. 37. *Behold, I will put a fleece of wool on the floor*, &c.] On the floor where he was threſhing, where the angel firſt appeared to him, and which lay expoſed to the open air, ſo that the dew might eaſily fall upon it: and *if the dew be on the fleece only*; the dew that falls from heaven in the night, when he propoſed it ſhould lie on the floor till morning: *and* it be *dry upon all the earth beſide*; meaning not upon all the world, nor even upon all the land of *Iſrael*, but upon all the floor about the fleece: *then ſhall I know that thou wilt ſave Iſrael by my hand, as thou haſt ſaid*; for the dew being a token of divine favour, ſee *Hoſ.* xiv. 5. it would ſhew that *Gideon* would partake of it, whilſt his enemies would be dry and deſolate, and ruin and deſtruction would be their portion.

ỹ. 38. *And it was ſo*, &c.] The Lord condeſcended to work this miracle for the confirmation of his faith, and for the encouragement of thoſe that were with him; the fleece was wet with the dew of heaven, and all the ground about it dry: *for he roſe up early in the morning*; being eagerly deſirous of knowing whether his requeſt would be granted, and how it would be with the fleece: *and thruſt the fleece together*; to ſatisfy himſelf whether the dew had fallen on it, and there was any moiſture in it, which by being ſqueezed together he would more eaſily perceive: *and wringed the dew out of the fleece, a bowl full of water*; ſo that it appeared it had not only fallen on it, but it had taken in a large quantity of it; the word here uſed is the ſame as in ch. v. 25. ſee the note there; the *Targum* calls it a flagon.

ỹ. 39. *And Gideon ſaid unto God*, &c.] In the ſame way as before, and on the morning when he had been favoured with the ſight of the above miracle: *let not thine anger be hot againſt me, and I will ſpeak but this once*; he was conſcious to himſelf that it ſhewed great preſumption and boldneſs in him to repeat his requeſt, and that it had the appearance of great diffidence and diſtruſt in him, after he had been indulged with ſuch a ſign to confirm his faith; but as it was not ſo much on his own account as others, and promiſing to aſk no more favours of this kind, he hoped his boldneſs would not be reſented: *let me prove, I pray thee, but this once with the fleece*; one time more with it, and that not to try the power of God, of which he had no doubt, but the will of God, whether it was the good pleaſure of God to ſave *Iſrael* by his hand, and whether now was the time, or another: *let it now be dry only upon the fleece, and upon all the ground let there be dew*; which might ſeem to be a greater, at leaſt a plainer miracle than the former, and leſs liable to cavil and objection; for it might be urged, that a fleece of wool naturally draws in, and drinks up moiſture about it; wherefore that to be dry, and the ground all around it wet, would be a ſure ſign and evidence of the wonderful interpoſition of the power and providence of God, in directing the fall of the dew on the one, and not on the other.

ỹ. 40. *And God did ſo that night*, &c.] The night following, the night being the ſeaſon in which the dew falls: *for it was dry upon the fleece only, and there was dew on all the ground*; and this might ſignify, that not *Gideon* only, as before, ſhould partake of the divine favour, but all the *Iſraelites*, who would ſhare in the ſalvation wrought by him. Many interpreters obſerve, that all this is an emblem of the different caſe and ſtate of the *Jews* and *Gentiles* under the different diſpenſations; that whereas under the former diſpenſation the *Jews* partook of the divine favour only, and of the bleſſings of grace, and enjoyed the words and ordinances with which they were watered, when the *Gentiles* all around them were like a barren wilderneſs; ſo under the Goſpel-diſpenſation, the *Gentiles* ſhare the above benefits to a greater degree, whilſt the *Jews* are entirely deſtitute of them.

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[r] [illegible] induit, Pagninus, Montanus, &c. Vid. Maimon. ut ſupra. So Homer often repreſents his heroes as clothed with fortitude and courage; ſee Iliad. 17.

CHAP. VII.

IN this chapter we have an account of the army under *Gideon* gathered out of ſeveral tribes, which from 32,000, were reduced to 300, and we are told by what means this was done, ℣. 1—8. and how he was directed to go into the hoſt of the *Midianites*, where he heard one of them telling his dream to his fellow, which greatly encouraged him to believe he ſhould ſucceed, ℣. 9—15. alſo we are told the form and manner in which he diſpoſed of his little army to attack the *Midianites*, and the orders he gave them to obſerve, which had the deſired effect, and iſſued in the total rout of that large body of people, ℣. 16—22. and thoſe that were not deſtroyed, were purſued by perſons gathered out of ſeveral tribes, and the paſſages of *Jordan* were taken by the *Ephraimites*, ſo that thoſe that attempted their eſcape into their own country, there fell into their hands, ℣. 23—25.

℣. 1. *Then Jerubbaal, who is Gideon*, &c.] That being the name his father had lately given him, ch. vi. 32. *and all the people that were with him roſe up early*; encouraged by the ſigns and miracles wrought, by which he was aſſured of ſucceſs; he was eager to be about his work, and therefore roſe early in the morning, and got his army together, and marched to engage the enemy: *and pitched beſide the well of Harod*; which he might chuſe for the refreſhment of his army on occaſion; or however, ſo he was directed in providence here, where a trial was to be made of them by water: this well or fountain ſeems to be the ſame with that in 1 *Sam.* xxix. 1. it ſignifies fear and trembling, and might have its name either from the fear and trembling of the 22,000 *Iſraelites*, whoſe hearts were diſmayed at the *Midianites*, and they were ordered to return home; or from the fear and trembling of the *Midianites*, who were diſcomfited here; the former ſeems to be the true reaſon, ſee ℣. 3. *ſo that the Midianites were on the north-ſide of them*; which *Gideon*, no doubt, judged to be an advantageous poſt to him: *by the hill of Moreh, in the valley*; the valley of *Jezreel*, one of the mountains of *Gilboa*, as is ſuppoſed; the *Targum* is, "by the hill which looks to the plain;" from whence he could have a view of the *Midianitiſh* army, and the diſpoſition of it. Some think this hill had its name from the *Midianitiſh* archers; but according to *Kimchi* and *Ben Melech*, from there being a watch here to direct the ways, or to give notice to the inhabitants of the valley when an army came againſt them; though ſome take it to be a ſchool of ſome eminent teacher in thoſe days [z].

℣. 2. *And the Lord ſaid unto Gideon, the people that* are *with thee*, are *too many*, &c.] It appears by what follows, that there were 32,000 of them, which was but a ſmall army to engage with one of 100,000 more than they; for ſuch was the army of the *Midianites* and their aſſociates, ſee ch. viii. 10. but the people were too many, ſays the Lord, *for me to give the Midianites into their hands*; who would be apt to aſcribe the victory to themſelves, and not to the Lord; to their number, ſtrength and valour, and not to the hand of the Lord: *leſt Iſrael vaunt themſelves againſt me, ſaying, mine own hand hath ſaved me*; or glory over me, take the glory from me, and aſcribe it to themſelves, boaſting that by their power and proweſs they had obtained the victory.

℣. 3. *Now therefore go to, proclaim in the ears of the people*, &c.] Such a proclamation as follows, was, according to the law of God, to be made when *Iſrael* went out to battle againſt their enemies, *Deut.* xx. 8. though it looks as if *Gideon* would not have made ſuch proclamation, had he not been directed to it by the Lord, his army being ſo ſmall in compariſon of the enemy; and perhaps *Gideon* might underſtand that law, to have reſpect only to war made for the enlargement of their country, and not for defence againſt invaders: *ſaying, whoſoever is fearful and afraid*; to engage in battle, becauſe of the number of the enemy: *let him return and depart early from mount Gilead*; where it ſeems they now were, being the ſame with the hill of *Moreh*, or adjoining to it; a mountain in the tribe of *Manaſſeh*, ſo called either from its likeneſs to mount *Gilead* on the other ſide *Jordan*; or rather in memory of *Gilead*, the ſon of *Machir*, the ſon of *Manaſſeh*, from whence the half tribe ſprung, which was on this ſide, as well as that on the other; and perhaps this name might be given to the mount, to ſhew that they were of the ſame tribe, though ſeparated by *Jordan*: now the fearful and faint-hearted had leave given them by this proclamation to return home directly; and as both armies lay ſo near, and it might reaſonably be expected the battle would be the next day, they are directed to get away in the morning, as early as they could, that they might not be ſeen, and ſo be filled with ſhame themſelves, and diſcourage others. Tho' ſome think mount *Gilead*, on the other ſide *Jordan*, is meant, from whence it is ſuppoſed many came to *Gideon*, ch. vi. 35. and now are ordered to return back, as many as were fearful; and inſtead of *from*, they render the word *to*, or *towards*, or *beyond Gilead*. *Kimchi* thinks the word we render *depart early*, has the ſignification of ſurrounding, a diadem being expreſſed by a word from hence, which encompaſſes the head, *Iſ.* xxviii. 5. and ſo the ſenſe is, that they were ordered to go round about mount *Gilead*, and ſo return home; but it rather may ſignify their haſty departure and ſpeedy flight, like that of a bird, *Pſ.* xi. 1. *and there returned of the people* 22,000, *and there remained* 10,000; ſo that they were in all 32,000: now tho' theſe of their own accord came and joined *Gideon* with an intention and reſolution to ſtand by him, and fight the enemy, yet when they came and ſaw what a large hoſt they had to engage with, and how ſmall the army was with *Gideon*, their hearts failed them, and they were glad to take the advantage of the proclamation.

℣. 4. *And the Lord ſaid to Gideon, the people* are *yet too many*, &c.] Though they were but juſt the number that *Barak* had with him, when he attacked *Siſera*'s army and got the victory, which yet was aſcribed to God, whoſe hand was manifeſtly ſeen in it; but as theſe might be ſuppoſed to be able men of valour that remained, they were too many for God to have that glory he intended to diſplay in this victory: *bring them down unto the water*; from the hill on which they were, to a brook that ran at the bottom of it, perhaps a ſtream from the fountain or well of *Harod*, ℣. 1. *and I will try them for thee there*, or *purge them*[a], as ſilver is purged from droſs, ſo the word ſignifies, as *Kimchi* obſerves, the righteous from the wicked, as he thinks; who, with others, ſuppoſe that by thoſe who bowed on their knees to drink, were ſuch as had been uſed to bow the knee to *Baal*, and the reſt not, and ſo one were diſcerned from the other; but this trial was only for the ſake of *Gideon*, to direct him whom he ſhould take with him, and whom not: *and it ſhall be*, that *of whom I ſay unto thee, this ſhall go with thee, the ſame ſhall go with thee*; *and of whomſoever I ſay unto thee, this ſhall not go with thee, the ſame ſhall not go*; by the different manner of his men drinking at the water, after related, *Gideon* knew not who ſhould go with him, and who not, whether they that bowed down to drink, or only lapped the water; this was determined by the mouth of the Lord, as follows.

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[z] See Weemſe's Chriſtian Synagogue, l. 1. c. 6. ſ. 5.

℣. 5. *So he brought them down to the water*, &c.] His whole army of 10,000 men: *and the Lord ſaid unto Gideon, every one that lappeth of the water with his tongue, as a dog lappeth, him ſhalt thou ſet by himſelf*; this has led ſome, as particularly *Grotius*, to think of the *Egyptian* dogs; of whom *Ælianus* relates[b], that they don't drink at once freely, and to ſatiety, being afraid of the crocodiles in the river; but run about the bank, and by ſtealth ſnatch a little here, and a little there, and ſo ſatisfy themſelves: but the alluſion here is to dogs in common, whoſe uſual way it is not to ſup in, and drink a draught, but by putting out their tongues to lick and lap water with them, as *Ariſtotle*[c] ſays, all creatures do that have teeth like ſaws; and the likeneſs between the drinking of theſe men, to be obſerved, lay not in any thing elſe, but in the ſingle action of lapping; for they firſt took the water in the hollow of their hands, out of the ſtream, and then lapped it, as in ℣. 6. whereas a dog does not, and cannot take water that way; and this lapping was ſtanding upright, whereas dogs in common, as *Ælianus* in the ſame place ſuggeſts, bow themſelves and lap as much water as will ſatisfy their thirſt; and by this theſe men were diſtinguiſhed from thoſe that bowed on their knees to drink; for had they not taken up water in their hands, they muſt have bowed down on their knees to have lapped, as well as thoſe did, to ſup it, or take in a large draught of it; now all thoſe that thus lapped, were to be ſet apart by themſelves; but whether they were to go with *Gideon* or not, as yet he knew not: *likewiſe every one that boweth down on his knee to drink*; were to be ſet by themſelves alſo, but which of thoſe were to go with him, is after related.

℣. 6. *And the number of them that lapped, putting their hand to their mouth*, &c.] That is, that took up water in the hollow of their hands, which they lifted up to their mouths, and ſo lapped it, as the *Egyptians* about the *Nile* are ſaid[d] to do, who drank not out of pots and cups, but uſed their hands to drink with: *were 300 men*; only ſuch a number out of 10,000: *but all the reſt of the people bowed down upon their knees to drink water*; even 9,700; and it was the cuſtom of ſome nations, as the *Ichthyophagi*, or fiſh-eaters, to caſt themſelves with their face to the ground, and drink after the manner of oxen[e].

℣. 7. *And the Lord ſaid unto Gideon, by the 300 men that lapped, I will ſave, and deliver the Midianites into thine hand*, &c.] It is hard to ſay, what character this action of the 300 is expreſſive of, whether of weakneſs or of courage. Some think, that thoſe who drank upon their knees were faint and weary, and men of intemperance, and indulged themſelves, and were unfit for war, whilſt thoſe that only lapped a little water to refreſh themſelves, appeared to be eager, and in haſte and readineſs to engage in it; and ſo *Ben Gerſom* takes thoſe that bowed to be ſlothful perſons, and thoſe that lapped, couragious and mighty men, and ſo were ordered to be taken and go along with *Gideon*; and this agrees with the method before taken, to diſmiſs the fearful, and only take thoſe that were men of courage; but *Joſephus*[f] is of opinion, that they that drank upon their knees were the men of ſpirit and courage, and thoſe that lapped, ſuch who drank haſtily, with trembling, and through fear of the enemy, and theſe were ordered to go with *Gideon*, and not the other: and indeed, this moſt diſplays the glory of God to ſave *Iſrael*, and deliver them from the *Midianites* by a handful of ſuch poor diſpirited creatures. Though it ſeems that all the 10,000 men were men of courage; and this method was taken not to diſtinguiſh thoſe that were the moſt couragious, from thoſe that were the leaſt ſo, but only to reduce the number that ſhould be engaged in this battle; for it being the ſummer-ſeaſon, it may reaſonably be ſuppoſed that the greater part of the army was very thirſty, and would kneel down to take a large draught of water, when thoſe that were not ſo thirſty would be the fewer number, and ſo taken: *and let all* the other *people go every man to his place*; all the reſt who bowed on their knees to drink, which were 9,700, theſe were ordered to march homewards; though perhaps before they got home, hearing of the victory, they returned and joined in the purſuit, ℣. 23.

℣. 8. *So the people took victuals in their hands, and their trumpets*, &c.] That is, the 300 took victuals of thoſe that departed, as much as was neceſſary for them, and alſo their trumpets, being directed thereunto by *Gideon*, no doubt; perhaps they took all the trumpets they had, however, as many as would furniſh every man with one. And from hence it appears, that theſe 300 that were ordered to ſtay and go with *Gideon*, were unarmed men, at leaſt could carry no arms in their hands; for in one hand they carried their victuals, and in the other hand their trumpets, ſo that the ſalvation wrought by them would moſt clearly appear to be of the Lord: *and he ſent all* the reſt *of Iſrael, every man unto his tent*; not to his tent in the army, but to his own houſe, in the tribe and city to which he belonged: *and retained theſe 300 men*; that had lapped water, to engage with the *Midianites* and their aſſociates: *and the hoſt of Midian was beneath him in the valley*; in the valley of *Jezreel*; for it ſeems as if *Gideon*, after he had brought down his men to the water to be tried, went up to the hill again with his 300 men only, to wait the divine orders, when he ſhould attack the army of *Midian* below him.

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[a] [illegible] defæcabo, Druſius, eliquabo, ſeu purgabo, Piſcator.

[b] Var. Hiſt. l. 1. c. 4.

[c] Hiſt. Animal. l. 8. c. 6.

[d] Achilles Tatius, l. 4.

[e] Strabo. Geograph. l. 16. p. 532.

[f] Antiq. l. 5. c. 6. § 3.

℣. 9. *And it came to paſs, the ſame night that the Lord ſaid to him*, &c.] The night after there had been ſo great a reduction of his army, from 32,000 to 300: *ariſe, get thee down unto the hoſt, for I have delivered it into thine hands*; that is, go down from the hill where he and his little army were, to the valley of *Jezreel*, where lay the numerous hoſt of *Midian*; aſſuring him, that though the diſproportion was ſo very great, the army of *Midian* ſhould be delivered into his hands; and it was enough that the Lord had ſaid it, for him to believe it; but in ſuch circumſtances that he was, it is no wonder that he had his fears and miſgivings of heart, wherefore it follows.

℣. 10. *But if thou fear to go down*, &c.] With his little army, to attack a numerous hoſt in the night, then he is directed to take this ſtep firſt: *go thou with Phurah thy ſervant down to the hoſt*; in a private manner; perhaps this man was his aid-de-camp, or however a truſty ſervant in whom he could confide, as well as valiant; more it was not proper to take in ſuch a ſecret expedition, and the fewer the better to truſt, and leſs liable to the obſervation of the enemy; and yet it was proper to have one with him, being company and animating, and who would be a witneſs with him of what ſhould be heard; in like manner, and for like reaſons, as *Diomedes* and *Ulyſſes* went into the *Trojan* army[y].

℣. 11. *And thou ſhalt hear what they ſhall ſay*, &c.] The *Midianites*, or what ſhall be ſaid by any of them; for though it was the night-ſeaſon, and ſo not a time for much converſation, as it may be ſuppoſed to be the dead of the night; yet ſomething would be ſaid and heard, which is a clear proof of the preſcience of God reſpecting future contingent events: *and afterwards ſhall thine hands be ſtrengthened*; and his heart encouraged by what he ſhould hear: *to go down into the camp*; in an hoſtile manner, with his 300 men, after his return to them: *then went he down with Phurah his ſervant*; firſt privately, only they two, leaving his little army on the hill: and came *unto the outſide of the armed men* that were *in the hoſt*; the centinels, who were without-ſide the camp, and ſtood compleat in armour to guard it; and they came as near to them, in as ſtill and private manner as they could, without being diſcovered. The *ſeptuagint* verſion is, "to the beginning of the 50 that were in the hoſt;" and the *Syriac* and *Arabic* verſions, "to the captain of the fifty;" theſe might be a party of the outguards, conſiſting of fifty men, with one at the head of them, placed for the ſafety of the army in the night-ſeaſon, and to give notice of any approach to them, or attempt on them.

℣. 12. *And the Midianites and the Amalekites, and the children of the eaſt*, &c.] The *Arabians*, who with the *Amalekites* joined the *Midianites* in this expedition: *lay along in the valley*; in the valley of *Jezreel*, in their tents, which overſpread the valley, or at leaſt great part of it: *like graſshoppers for multitude*; or locuſts, which uſually come in great numbers, and cover the air and the ſun where they fly, and the earth where they light, as they did the land of *Egypt*; this army conſiſted at leaſt of 135,000 men, as is clear from ch. viii. 10. *and their camels* were *without number, as the ſand is by the ſea-ſide for multitude*; an hyperbolical expreſſion, ſetting forth the great number of them which the countries of *Midian* and *Arabia* abounded with; and were very proper to bring with them, to load and carry off the booty they came for, the fruits of the earth; ſee ch. vi. 4, 5.

℣. 13. *And when Gideon was come*, &c.] With his ſervant, near and within hearing the talk and converſation of the out-guards or centinels: there was *a man that told a dream unto his fellow*; his comrade that ſtood next him, and was upon guard with him; perhaps it was a dream he had dreamt the night before, or this ſelf-ſame night, being juſt called up to take his turn in the watch, and ſo it was freſh upon his mind: *and ſaid, behold, I dreamed a dream, and lo*; thus it was as I am going to relate; twice he uſes the word *behold*, or *lo*, the dream having very much ſtruck and impreſſed his mind, and was what he thought worthy of the attention of his comrade: *a cake of barley bread tumbled into the hoſt of Midian*; barley bread, *Pliny*[z] ſays, was the moſt ancient food; the word for *cake*[a] ſignifies a *ſhadow*, and may deſign the appearance of a barley-loaf; or ſomething like one, to him appeared in the dream: or *a noiſe*; the noiſe of it rolling and tumbling, ſo that it ſeemed to the ſoldier that he heard a noiſe, as well as ſaw ſomething he took for a barley-loaf. *Jarchi* obſerves, that it ſignifies a cake baked upon coals, and it ſeemed to this man as if it came ſmoking hot, from the coals, tumbling down an hill, ſuch an one where *Gideon* and his army were, and rolling into the hoſt of *Midian*, which lay in a valley: *and came unto a tent*; or, *the tent*[b]; the largeſt and moſt magnificent in the hoſt; and *Joſephus*[c] calls it expreſly the king's tent, and the *Arabic* verſion the tent of the generals: *and ſmote it that it fell*; which might juſtly ſeem ſtrange, that a barley-loaf ſhould come with ſuch a force againſt a tent, perhaps the largeſt and ſtrongeſt in the whole camp, which was faſtened with cords to ſtakes and nails driven into the ground, ſo as to cauſe it to fall: yea, it is added, *and overturned it, that the tent lay along*; turned it topſy-turvy, or turned it *upwards*[d], as the phraſe in the *Hebrew* text is; it fell with the bottom upwards; it was entirely demoliſhed, that there was no raiſing and ſetting of it up again.

℣. 14. *And his fellow anſwered and ſaid*, &c.] As the dream was no doubt from God, ſo the interpretation of it was; it was he that put into the mind of the ſoldier's comrade to whom he told it, to interpret it as follows; or otherwiſe in all likelihood he would never have thought of it: *this is nothing elſe ſave the ſword of Gideon, the ſon of Joaſh, a man of Iſrael*; that is, this ſignifies nothing elſe, and a fit emblem it was of him and his little army. A cake is but a ſmall thing, and let it come tumbling as it will, can have no force or ſtrength in it equal to overturn a tent; and a cake of barley is mean and contemptible; and a cake baked under aſhes, or on coals, is what is ſoon and haſtily done, and fitly repreſented the ſmalneſs and weakneſs of *Gideon*'s army, their meanneſs and contemptibleneſs; the *Iſraelites* being, as *Joſephus*[e] repreſents the ſoldier ſaying, the vileſt of all the people of *Aſia*; and thoſe that were with *Gideon* were ſuddenly and haſtily got together, raw and undiſciplined, and very unfit to engage the veteran troops of the united forces of *Midian*, *Amalek*,

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[y] Homer. Iliad. 10. v. 222, &c.

[z] Nat. Hiſt. l. 18. c. 7.

[a] צלול umbra, vid. Guſſetium, p. 715. ſtrepitus, Tigurine verſion; ſo Kimchi & Ben Gerſom; ſubcineritius, V. L. toſtus, Junius & Tremellius, Piſcator.

[b] האהל

[c] Antiqu. l. 5. c. 6. §. 4.

[d] למעלה deſuper, Pagninus, Montanus; ſuperne, Tigurine verſion.

[e] Ut ſupra.

Amalek, and *Arabia*. It appears from hence, that *Gideon*'s name was well known in the camp of *Midian*, what was his deſcent, and his character as a valiant man, which is meant by *a man of Iſrael*; namely, a courageous mighty man, and the very name of him might ſtrike with terror: for *into his hands hath God delivered Midian and all his hoſt*; which the man concluded from this dream, and the interpretation of it ſuggeſted to him from God, and impreſſed upon his mind; which he ſpeaks of with the greateſt aſſurance and confidence, which he was inſpired to do, for the ſtrengthening of *Gideon*, and the encouragement of him to come down with his army, and fall on the hoſt of *Midian*.

℣. 15. *And it was ſo when Gideon heard the telling of the dream, and the interpretation thereof*, &c.] Or, *the breaking of it* [g]; the dream itſelf being like ſomething cloſed up and ſealed, and the interpretation of it was like the breaking of a ſeal, and diſcovering what is hid under it; or like a nut, the kernel of which cannot be come at till the ſhell is broken: *that he worſhipped*; bowed his head with an awful reverence of God, and a ſenſe of his divine majeſty, and worſhipped him by ſending an ejaculatory prayer and praiſe to him; and ſo the *Targum*, "and he praiſed;" praiſed God for this gracious encouragement he had given, the aſſurance of victory he now had; for he ſaw clearly the hand of God in all this, both in cauſing one of the ſoldiers to dream as he did, and giving the other the interpretation of it, and himſelf the hearing of both: *and returned into the hoſt of Iſrael*; ſuch an one as it was, conſiſting only of 300 unarmed men: *and ſaid, ariſe*; from their ſleep and beds, it being the night-ſeaſon; and from their tents, and deſcend the hill with him: *for the Lord hath delivered into your hand the hoſt of Midian*; he made now no doubt of it, it was as ſure to him as if it had been actually done; hence *Gideon* is renowned for his faith, though he ſometimes was not without his fits of diffidence; ſee *Heb.* x. 32.

℣. 16. *And he divided the 300 men into 3 companies*, &c.] 100 in a company, partly to make the better figure, a ſhew of an army, with a right and left wing, and partly that they might fall upon the camp of *Midian* in different parts: *and he put a trumpet in every man's hand*; they that returned of the trumpeters having left their trumpets behind them, whereby there was a ſufficient number for 300 men; and theſe were put into their hands, that when they blew them together, the noiſe would be very great; and it would ſeem as if they were an exceeding great army, and ſo very much terrify their enemies: *with empty pitchers, and lamps with the pitchers*; the pitchers were of earth, and ſo eaſily broken, and would make a great noiſe when claſhed againſt each other; and theſe were empty of water, or otherwiſe would not have been fit to put lamps into, and the lamps put in them were not of oil; for then when the pitchers were broken, the oil would have run out; but were a kind of torches, made of roſin, wax, pitch, and ſuch like things; and theſe were put into the pitcher, partly to preſerve them from the wind, and chiefly to conceal them from the enemy, till juſt they came upon them, and then held them out; which in a dark night would make a terrible blaze, as before they ſerved to give them light down the hill into the camp.

℣. 17. *And he ſaid unto them, look on me, and do likewiſe*, &c.] Obſerve what I do, and do the ſame in blowing a trumpet, breaking a pitcher, and ſhouting with the words expreſſed by him: *and behold, when I come to the outſide of the camp*; where the centinels ſtood, and the watch was ſet: *it ſhall be that as I do, ſo ſhall ye do*; and not before; a trumpet was not to be blown, nor a pitcher broken, nor a torch held out, nor a word ſpoken, till juſt they came to the outſide of the camp; and then they were to obſerve the motions of *Gideon*, and do as he did.

℣. 18. *When I blow with a trumpet, I and all that are with me*, &c.] He being at the head of one of the three companies, ℣. 19. perhaps the middlemoſt, which might ſtand for the body of the army; and the other two be one to the right, and the other to the left of him, and ſo could more eaſily diſcover his motions: *then blow ye the trumpet alſo on every ſide of all the camp*; for it ſeems they were ſo diſpoſed as to be around the camp, which when the trumpets were blown at once on every ſide, with ſuch a blaze of light, and craſhing of the pitchers, muſt be very terrifying, as if there was no way for them to eſcape, and eſpecially when they ſhould hear the following dreadful ſounds: *and ſay*, the ſword *of the Lord, and of Gideon*; or for the Lord, and for *Gideon*; and which may be ſupplied, either the fight is for the Lord, and for *Gideon*; or the victory is for the Lord, and for *Gideon*; we ſupply it from ℣. 20. The name *Jehovah*, theſe heathens had often heard, as the God of *Iſrael*, would now be dreadful to them, and the name of *Gideon* alſo; whoſe name, as appears by the interpretation of the dream, was terrible among them; for which reaſon *Gideon* added it, and not out of arrogance and vanity; and puts it after the name of the Lord, as being only an inſtrument the Lord thought fit to make uſe of, otherwiſe all the glory belonged to him.

℣. 19. *So Gideon and the* 100 *men that were with him*, &c.] Which was one of the three companies his army was divided into, and which company he had the command of particularly: *came unto the outſide of the camp, in the beginning of the middle watch*; the ſecond watch, for the night was divided into three watches; for though in after times there were four watches, among the *Romans* [h], and which the *Jews* received from them; hence in the new teſtament we read of the fourth watch; yet in earlier times, with the *Jews* and other eaſtern nations, there were but three watches, as affirmed by *Jarchi* and *Kimchi* on the place: and very wiſely did *Gideon* fix on this watch for the time of his coming; for had he come at the firſt watch, many as yet might not have been in bed, or at leaſt not fallen aſleep; and had he come in the third watch, many might have been awake out of their ſleep, and others up; but he took this time, a little after midnight, in the dead of the night, when the whole army was faſt aſleep: *and they had but newly ſet the watch*; the firſt watch were juſt gone off, and the ſecond were placed in their room; but ſince ſuch an obſervation ſeems in a good meaſure unneceſſary, for as *Gideon* came in the beginning of the watch it muſt in courſe be newly ſet; rather the words may be rendered, *in raiſing they raiſed up the watch* [i]; that is, *Gideon* and his men did it by their approach; and they might call to them on purpoſe to give the alarm to the army, who upon that would at once hear the ſound of the trumpets, and the clattering of the pitchers, and ſee the torches burning, to their great ſurprize: *and they blew the trumpets, and brake the pitchers that* were *in their hands*; as ſoon as they came up to the watch and had raiſed them; this did *Gideon* and his hundred men.

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[g] [illegible] fractionem ejus, Vatablus, Druſius; fracturam ejus, Piſcator.

[h] Liv. Hiſt. l. 36. c. 24. Suidas [illegible], & in voce Φυλακη.

[i] הקם הקימו את השמרים ſuſcitando ſuſcitaverunt cuſtodes, Pagninus,

℣. 20. *And the three companies blew the trumpets, and brake the pitchers*, &c.] The other two, obſerving what *Gideon* and his company did, followed their example, and at the ſame time blew their trumpets, and broke their pitchers; for that there were four companies, three beſides *Gideon*'s, as *Kimchi* and *Ben Melech* ſuggeſt, there is no reaſon to believe: *and held the lamps in their left hands*; which they took out of the pitchers when they broke them, and holding them up in their left hands, gave a great blaze of light, which muſt be very ſurprizing to the hoſt of *Midian*, juſt awaked out of their ſleep: *and the trumpets in their right hands to blow* withal; and which they continued blowing, the ſound of which muſt be very dreadful, ſince it might be concluded from ſuch a number of trumpets, that there muſt be a vaſt army: *and they cried, the ſword of the Lord and of Gideon*; ſignifying that was drawn againſt the *Midianites*, and they muſt expect to be cut in pieces by it, ſince the ſword was *Jehovah*'s, ſent and commiſſioned by him, and was put into the hand of *Gideon* as an inſtrument, with which execution would be done, the Lord helping him. The *Targum* is, "the ſword of the Lord, and victory by the hand of *Gideon*;" which victory was to be aſcribed to the ſword and power of God. This was an emblem of the efficacy of the word of God, accompanied with his power, to the deſtruction of the kingdom of *Satan*; the blowing of the trumpets may denote the miniſtration of the goſpel, the great trumpet to be blowed by the apoſtles and miniſters of the word; the holding forth the lamps may ſignify the ſame, the light of the divine word in the miniſters of it, and the holding forth of it to others; and which is carried in earthern veſſels, frail mortal men; and done that the excellency of the power may appear to be of God, and not of men; and the ſword of the Lord is the word of God in the mouths of miniſters, accompanied by the power of God; for it can only be through God that ſuch weapons of warfare can become mighty to do the execution that is done by them; ſee 2 *Cor.* iv. 7. and x. 4, 5. blowing of trumpets, and then a cry or ſhout of the ſoldiers to terrify the enemy, were uſed in later times [k].

℣. 21. *And they ſtood every man in his place around the camp*, &c.] To ſee the ſalvation of God, and that it might moſt clearly appear to be his own doing; and indeed had they gone into it, they could have done nothing; they had no weapons in their hands, a trumpet in one hand, and a lamp in the other; though this their poſition ſerved to increaſe the terror of the enemy, who might ſuppoſe that they ſtood either to light and introduce a large army at the back of them; or to light the forces already in the midſt of them, whilſt they deſtroyed them; which latter ſeems rather to be the thing their imaginations were poſſeſſed with, ſince they fell to ſlaying their fellows, ſuppoſing them to be enemies, as in the following verſe: *and all the hoſt ran and cried, and fled*; or *were broken* [l]; as ſome render the firſt word, their lines were broken; they could not put themſelves in rank and file, but were thrown into the utmoſt confuſion; and cried as being in the utmoſt danger of their lives, and fled for their ſafety as faſt as they could; ſee *Iſ.* xxvii. 13. *Heb.* vi. 18.

℣. 22. *And the 300 men blew the trumpets*, &c.] Kept blowing them to continue and increaſe the terror of the enemy, and ſtill held the lamps in their hands, and ſtood as torch-bearers to light the *Midianites* and their aſſociates to deſtroy one another, as follows: *and the Lord ſet every man's ſword againſt his fellow throughout the hoſt*; and ſo ſlew one another; either ſuſpecting treachery, as *Grotius*, and ſo in revenge, wrath, and indignation, drew their ſwords on each other; or through the terror and amazement they were in at the ſounds they heard, and the blazing torches dazzling their eyes, they knew not what they did, or who they fell upon, taking their friends for foes, ſuppoſing the *Iſraelites* were got into their camp; and the rather they might be led into this miſtake, ſince there were people of different languages among them, as *Joſephus* [m] obſerves; but the thing was of God, it was he that took away their reaſon and judgment from them, and infatuated them, and filled their imaginations with ſuch ſtrange apprehenſions of things; and threw into their minds ſuch terror and amazement, and directed them to point their ſwords at one another: *and the hoſt fled to Beth-ſhittah in Zererath*; that is, which was left of it, which had not deſtroyed each other; the firſt of theſe places ſhould be read *Beth-haſhittah*; and perhaps had its name from the *ſhittah* or *ſhittim* trees which might grow near it in plenty, or the houſes in it might be built of *ſhittim* wood; or it may be here ſtood a temple formerly dedicated to ſome deity of this name, and near it a grove of the above trees. *Zererath*, *Kimchi* obſerves, is written with two *Reſhes*, or *R*'s, to diſtinguiſh it from another place called *Tzeredah*; but where either of theſe places mentioned were cannot be particularly ſaid; though it is highly probable they were in the tribe of *Manaſſeh*, and in the way to *Jordan*, whither in all probability the *Midianites* would ſteer their courſe to eſcape to their own land: *and to the border of Abel-meholah unto Tabbath*; the former of theſe was the birth-place of *Eliſha* the prophet, 1 *Kings* xix. 16. and it appears very plainly that it was in the tribe of *Manaſſeh*, being mentioned with other places in that tribe, 1 *Kings* iv. 12. *Jerom* [n] under this word ſays, there was in his time a village in *Aulon*, or the plain, 10 miles from *Scythopolis* to the ſouth, which was called *Bethabula*; and the *Targum* is, "to the border of the plain of *Abel-meholah*;" but of *Tabbath* we no where elſe read.

℣. 23. *And the men of Iſrael gathered themſelves together*, &c.] Not out of all the tribes, but out of thoſe which lay neareſt, and which are particularly mentioned: *out of Naphtali, and out of Aſher, and out of all Manaſſeh*; and theſe ſeem to be the ſame perſons out of thoſe tribes who firſt joined *Gideon*, but were ſeparated from his army; both thoſe that were fearful, and thoſe that bowed their knees to drink, and who perhaps had not gone far before they heard of the defeat and flight of the *Midianites*; and therefore though they had not courage to face the enemy, at leaſt moſt of them, yet had ſpirit enough to purſue a flying enemy; wherefore they returned, or however directed their courſe the neareſt way, where they ſuppoſed they fled: *and purſued after the Midianites*; and thoſe that were with them.

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[k] At tuba terribilem ſonitum, &c. Virgil. Æneid. 9.

[l] וירץ confracta, Pagninus, Montanus, Vatablus.

[m] Antiqu. l. 5. c. 6. §. 5.

[n] De loc. Heb. fol. 88. M.

℣. 24. *And Gideon ſent meſſengers throughout all mount Ephraim*, &c.] To raiſe the inhabitants of it, who lay nearer *Jordan*, to which the *Midianites* would make, in order to intercept them in their flight; or however get poſſeſſion of the fords of *Jordan* before them, and hinder their paſſage over it: *ſaying, come down againſt the Midianites*; for though he had routed them, and they were fled before him, yet he had not men enough with him to deſtroy them; and beſides as they had their camels to ride on, and he and his men only on foot, they could not come up with them: *and take before them the waters unto Beth-barah and Jordan*; namely, all the fords and paſſages over *Jordan*, reaching from the lake of *Geneſaret* to *Beth-barah*, the ſame with *Bethabara*, *Joh.* i. 28. which was a paſſage over *Jordan*; or theſe waters were, as *Kimchi* thinks, diſtinct from thoſe of *Jordan*, and were waters that lay in the way of the flight of the *Midianites*, before they came to *Beth-barah*, their paſſage over *Jordan*; and *Jarchi* thinks they were waters, which divided between *Syria* and the land of *Canaan*, which is not likely; others think the waters are the ſame with *Jordan*, and render the words, *take the waters*—*even Jordan* [o]; gain the paſſes over that before them, and ſo prevent their eſcape to their own land: *then all the men of Ephraim*; that is, great numbers of them, whoſe hearts were inclined to, and whoſe ſituation lay beſt for this ſervice: *gathered themſelves together*; in a body, at ſome place of rendezvous appointed: *and took the waters unto Beth-barah and Jordan*; took poſſeſſion of all the paſſes, and guarded them, as *Gideon* directed.

℣. 25. *And they took two princes of the Midianites, Oreb, and Zeeb*, &c.] The one ſignifies a *raven*, and the other a *wolf*; which were either nicknames given them becauſe of their voraciouſneſs and cruelty, or which they took themſelves, or their anceſtors before them, to make themſelves terrible to others; ſo the *Romans* had the families of the *Corvini*, &c. *and they ſlew Oreb upon the rock Oreb*; perhaps they found him in a cave of the rock, and dragging him out ſlew him, from whence the rock afterwards had its name. So we read of the rock of *Corax* in *Homer* [p], which was in *Ithaca*, and another high mountain of the ſame name in *Ætolia*, mentioned by *Livy* [q], and which ſignifies the ſame as *Oreb*. This is a different rock or mountain from *Horeb*, the ſame with *Sinai*, from whence the law was given; which always ought to be written with an *H* or *Ch*, to diſtinguiſh it from this; though that is written *Oreb* by *Lactantius* [r], and ſo by *Milton* [s], contrary to the propriety of the language: *and Zeeb they ſlew at the wine-preſs of Zeeb*; the *Targum* is, the plain of *Zeeb*, which, as *Kimchi* and *Ben Gerſom* ſuppoſe, was in the form of a wine-preſs, having high lips or hills around it, and which afterwards took its name from this prince being ſlain in it: *and purſued Midian*; the reſt of the *Midianites*, even beyond *Jordan*, thoſe that got over it: *and brought the heads of Oreb and Zeeb to Gideon on the other ſide Jordan*; that is, when he had paſſed over it the next morning, as *Jarchi* remarks; for after this we read of *Gideon*'s going over *Jordan*, ch. viii. 4. unleſs this is ſaid by way of anticipation; though the phraſe will bear to be rendered, *on this ſide Jordan*, for it ſignifies both. It ſeems they cut off the heads of thoſe two princes, and preſented them to *Gideon*, as it has been uſual to bring the heads of enemies to kings and conquerors; ſee 1 *Sam.* xvii. 54. and 2 *Sam.* iv, 2, 8.

CHAP. VIII.

IN this chapter we are told how *Gideon* pacified the *Ephraimites*, who complained becauſe they were not ſent unto to fight the *Midianites*, ℣. 1, 2, 3. how he purſued the *Midianites*, until he took their two kings, and on his return chaſtized the men of *Succoth* and *Penuel*, becauſe they refuſed to relieve his men with food as they were purſuing, ℣. 4—17. how he ſlew the two kings of *Midian*, ℣. 18—21. and after this conqueſt refuſed to take the government of *Iſrael* when offered him, ℣. 22, 23. how he requeſted of the *Iſraelites* the ear-rings they had taken from the *Midianites*, with which he weakly made an ephod, which proved a ſnare to his houſe, ℣. 24—27. how that the people were in peace forty years during his life, and that he had a numerous iſſue, and died in a good old age, ℣. 28—32. but that after his death the *Iſraelites* fell into idolatry, and were ungrateful to his family, ℣. 33, 34, 35.

℣. 1. *And the men of Ephraim ſaid unto him*, &c.] To *Gideon*, when they brought him the heads of *Oreb* and *Zeeb*; taking this to be a proper opportunity to expoſtulate and chide with him, when they had done ſo much ſervice: *why haſt thou ſerved us thus*; neglected them, overlooked them, which they took as a reproach to them, and as if he had bore them ill-will: *that thou calledſt us not when thou wenteſt to fight with the Midianites?* that he did not call them firſt, when he called other tribes, as *Aſher*, *Zebulun*, and *Naphtali*, when they were as near or nearer, and more nearly allied, being both the deſcendants of *Joſeph*; and were the tribe that *Jacob* had given the preference to; and being of proud ſpirits they envied the glory that *Gideon*, who was of the tribe of *Manaſſeh*, had got; and by which they were jealous he would advance that tribe above theirs: *and they did chide with him ſharply*; uſed rough words and ill language, and threw out many keen and biting expreſſions, which diſcovered great anger and wrath, envy and ill-will.

℣. 2. *And he ſaid unto them*, &c.] In a very mild and gentle manner, giving ſoft words, which turn away wrath: *what have I done in compariſon of you?* he and his men, he ſignifies, had only blew trumpets, broke pitchers, and held torches; it was the Lord that did all, and ſet the *Midianites* one againſt another to ſlay each other; and in the purſuit as yet he had only picked up and ſlain ſome common ſoldiers, when they had taken two princes of *Midian*, *Oreb* and *Zeeb*, and had brought their heads in triumph to him: is *not the gleaning of the grapes of Ephraim, better than the vintage of Abiezer?* the family of *Abiezer*, of which *Gideon* was; the meaning is, that whereas he began the fight, which may be called the vintage, and they had finiſhed it, which was like gleaning; yet what they did laſt was much preferable to what was done by him at firſt; or the princes of *Midian*, which they had taken in the purſuit, and was like gleaning after a vintage, were equal, yea ſuperior, to all the camp of *Midian*, or that part of it that had fallen into his hands. The *Targum* is, "are not the weak of the houſe of *Ephraim*, better than the ſtrong of the houſe of *Abiezer*?"

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[o] Nempe Jordanis aquas, Junius & Tremellius; nempe Jordanem, Piſcator.

[p] Odyſſ. 13, prope finem.

[q] Hiſt. l. 36. c. 30.

[r] De vera Sap. l. 4. c. 17.

[s] Paradiſe Loſt, l. 1. v. 7.

℣. 3. *God hath delivered into your hands the princes of Midian, Oreb and Zeeb,* &c.] A high honour this conferred upon you, and with which you may be well contented: *and what was I able to do in compariſon of you?* what he had done in defeating and purſuing the army of *Midian*, in ſlaying and taking any of them priſoners, was nothing in compariſon of what they had done; nay, he ſignifies, that he was not capable of doing any thing worth mentioning without them; the glory of finiſhing this conqueſt was reſerved for them: *then their anger was abated towards him when he had ſaid that*; it being what gratified their pride and was pleaſing to them; and this conduct of *Gideon* ſhewed him to be a wiſe and humble man.

℣. 4. *And Gideon came to Jordan, and paſſed over,* &c.] That river; ſee the note on ch. vii. 25. *he and 300 men that were with him*; at the defeat of the *Midianites* in the valley of *Jezreel*; ſo that neither at that, nor in the purſuit of them hitherto, had he loſt one man: *faint, yet purſuing* them; they were faint with being up all night, and continually blowing their trumpets; and had been upon the purſuit of their enemies ever ſince the defeat; and yet though they were ſo faint, they did not leave off the purſuit, but were eager at it.

℣. 5. *And he ſaid to the men of Succoth,* &c.] The inhabitants of that place, the principal men of it, which lay in his way as he was purſuing the *Midianites* in their flight to their own country; for this was a city on the other ſide *Jordan*, and in the tribe of *Gad*, and was inhabited by *Iſraelites*, *Joſh.* xiii. 27. it had its name from the booths or tents which *Jacob* erected here, *Gen.* xxxiii. 17. *give I pray you loaves of bread unto the people that follow me*; he did not deſire them to quit their habitations and families, and join him in purſuing his and their enemies, or to furniſh him and his men with arms; only to give them ſome proviſions, and that not dainties, but loaves of bread; or *morſels of bread*[t], and broken pieces; and theſe he did not demand in an authoritative manner, as he might have done as a general, but in a way of intreaty; and the arguments he uſes are, *for they be faint*; for want of food, through the long fatigue from midnight hitherto, in the purſuit of the enemy, and which was not over: *and I am purſuing after Zebah and Zalmunna, kings of Midian*; who had fled with 15,000 men, and were now, as *Jarchi* conjectures, deſtroying the countries of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*; and now *Gideon* and his men were cloſely purſuing them, in hopes of taking them, and ſo compleat the conqueſt, and thoroughly deliver *Iſrael* from their bondage on both ſides *Jordan*, the benefits of which theſe men of *Succoth* would ſhare with others; theſe were the arguments, and cogent ones they were, to perſuade them to give his weary troops ſome refreſhment.

℣. 6. *And the princes of Succoth ſaid,* &c.] The chief magiſtrates of the place made anſwer, one in the name of the reſt; for the word *ſaid* is in the ſingular number: are *the hands of Zebah and Zalmunna now in thine hands?* that is, are they taken priſoners, and hand-cuffed, or their hands bound behind them, and put into the hands of *Gideon*, to do with them as he pleaſed? no, they were not; and they ſuggeſt they never would, deriding him and his ſmall number of men as not a match for theſe kings, whom, perhaps a little before, they had ſeen paſs by with 15,000 men; with whom his little army would not be able to encounter, ſhould they turn and fall upon them, which they ſuppoſed would be the caſe; and therefore ſay they, when theſe are in thine hands, which they thought would never be, it will be time enough, *that we ſhould give bread to thine army?* for they feared ſhould they do that, theſe kings would hear of it, and they ſhould ſuffer for it, and their bondage be harder than it was before; ſo ſelfiſh and diffident in themſelves, ſo cruel and uncompaſſionate to their brethren, and ſo ungrateful to their deliverers, which ſtirred up the ſpirit of this humble and good man to great reſentment.

℣. 7. *And Gideon ſaid,* &c.] In anſwer to the princes of *Succoth*: *therefore when the Lord hath delivered Zebah and Zalmunna into mine hand*; of which he made no doubt, having the promiſe of God that he would deliver the hoſt of *Midian* into his hand, on which his faith reſted; and having it in great part performed already, moſt firmly believed the full performance of it; ſee ch. vii. 7, 9. *then I will tear your fleſh with the thorns of the wilderneſs, and with briers*; which grew in a wilderneſs near this city, and from whence, as *Kimchi* thinks, it had its name; the word *Succoth* being uſed for thorns in *Job* xli. 7. and the ſenſe is, either that he would ſcourge them with thorns and briers; or, as the *Targum*, thruſt their fleſh upon them; which *Kimchi* interprets of caſting their naked bodies upon thorns and briers, and then treading on them with the feet; or draw a cart over them, as they thus lay, in like manner as it was uſual to do when corn was threſhed out; ſee *Iſ.* xxviii. 27.

℣. 8. *And he went up thence to Penuel,* &c.] A place not far from *Succoth*, and to which alſo *Jacob* gave name, from the Lord's appearing to him there face to face, *Gen.* xxxii. 30. but here was nothing of God in this place now: *and ſpake unto them likewiſe*; deſired bread for his men, as he had of the inhabitants of *Succoth*: *and the men of Penuel anſwered him, as the men of Succoth had anſwered* him; denied him his requeſt in the ſame jeering manner.

℣. 9. *And he ſpake alſo unto the men of Penuel,* &c.] In a threatening way, as he had ſpoken to the men of *Succoth*: *ſaying, when I come again in peace*; having conquered all his enemies, and delivered *Iſrael* from their bondage, and reſtored peace and proſperity to them, of which he had no doubt: *I will break down this tower*; pointing to it, and which ſtood in their city, and in which they placed their confidence; and when he threatened them, boaſted of it as their ſecurity.

℣. 10. *Now Zebah and Zalmunna were in Karkor*,

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[t] בכרות לחם buccellas panis, Vatablus; tractas panis, Junius & Tremellius, Piſcator; ſo the Targum.

kor, &c.] *Jerom*[u] under this word ſays, there was in his time a caſtle called *Carcaria*, a day's journey from *Petra*, which was the metropolis of *Idumea*; but whether the ſame with this is not clear: *and their hoſt with them, about* 15,000 *men*; to which number *Gideon* and his 300 men were very unequal; and yet, faint and weary as they were, cloſely purſued them, attacked and conquered them. *Joſephus*[w] very wrongly makes this number to be about 18,000: *all that were left of the hoſts of the children of the eaſt*; the *Arabians*, who with the *Amalekites* joined the *Midianites* in this expedition; and perhaps the remainder of the army chiefly conſiſted of *Arabians*, the others having moſtly ſuffered in the valley of *Jezreel*, and at the fords of *Jordan*: *for there fell* 120,000 *men that drew ſword*; beſides infirm men, women, and children, which may reaſonably be ſuppoſed; ſo that this hoſt conſiſted of 135,000 fighting men.

ỷ. 11. *And Gideon went up by the way of them that dwell in tents*, &c.] That is, of the *Arabians* and *Kedarenes*, who dwelt in tents for the ſake of feeding their flocks, as the *Targum* and *Jarchi*; he did not purſue them in the direct road, but went a round about way, where theſe people dwelt, that he might ſurprize the hoſt of the kings of *Midian* at an unawares: and he came upon them, *on the eaſt of Nobah and Jogbehah*; the firſt was in the tribe of *Manaſſeh*, and the latter in the tribe of *Gad*, and both it ſeems were on the confines of thoſe tribes; ſee *Numb.* xxxii. 35, 42. the *Targum* calls the latter *Ramatha*; both words have the ſignification of height in them, this city very probably being built on an eminence. According to *Bunting*[x] *Penuel* was two miles from *Succoth*, *Nobah* two miles from *Penuel*, and *Jogbehah* four miles from *Nobah*, and *Karkor* four miles from *Jogbehah*, whither he purſued the kings, and took them, after he had diſcomfited the army: *and ſmote the hoſt, for the hoſt was ſecure*; having got over *Jordan*, and it being night very probably, they thought themſelves ſafe from *Gideon*'s army, who they could have no thought that they would come up with them ſo ſoon, being on foot, weary, and fatigued.

ỷ. 12. *And when Zebah and Zalmunna fled*, &c.] Their hoſt being ſmitten and thrown into confuſion by the ſudden approach of *Gideon*'s army; and who probably attacked them in ſomewhat like manner as before, blowing their trumpets, and calling out the ſword of the Lord and of *Gideon*; which were ſuch terrifying ſounds to them, that they fled at once: *he purſued after them, and took the two kings of Midian, Zebah and Zalmunna, and diſcomfited all the hoſt*; or terrified them, ſo that they fled ſome one way and ſome another, and the kings being left alone were eaſily taken.

ỷ. 13. *And Gideon the ſon of Joaſh returned from battle*, &c.] To *Penuel* and *Succoth*, to chaſtiſe them for their ill treatment of him and his men: *before the ſun was up*; by which it appears that it was in the night that he fell upon the hoſt at *Karkor*, which muſt be the night following; it could not be the ſame night in which he had defeated them in the valley of *Jezreel*; though *Vatablus* thinks this battle was begun and finiſhed in one night; but there were, according to this hiſtory, ſo many things done after the firſt defeat, as ſending meſſengers to mount *Ephraim* and the *Ephraimites* upon the taking the fords of *Jordan*, and bringing the heads of *Oreb* and *Zeeb* to *Gideon*, expoſtulating with him, and his anſwer to them, and his ſtay at *Succoth* and *Penuel*; which make it more probable that the day following was ſpent in the purſuit, and that it was the night after that that the whole affair was finiſhed; and before ſun-riſe, *Gideon* returned to *Penuel* and *Succoth* again; ſo *Ben Gerſom* and *Abarbinel*; but according to the *Targum*, *Jarchi*, and *Kimchi*, this phraſe is to be rendered *before the ſun-ſet*, whilſt it yet appeared, and was above the horizon; and ſo it muſt be in the day-time that he purſued the two kings and took them, and returned before ſun-ſet. *Abendana* obſerves the word for *ſun* may be the name of a place, and ſo the *Septuagint*, *Syriac*, and *Arabic* verſions call it the aſcent of *Ares* or *Heres*; as if it was the name of the place from whence *Gideon* returned, ſo called in like manner as the aſcent of *Akrabbim*, and the like.

ỷ. 14. *And caught a young man of the men of Succoth, and enquired of him*, &c.] Juſt before he came to the city, he ſpied a young man which belonged to it, and laid hold on him, and enquired of him about the chief magiſtrates of the city, who they were, what their names, and their places of abode: *and he deſcribed unto him the princes of Succoth, and the elders thereof*, even 77 *men*; by which it appears that this was no inconſiderable city to have ſo many princes and elders in it; theſe the young man deſcribed to *Gideon*, what ſort of men they were, what their names, and where they dwelt: or *he wrote unto him*[y]; wrote down their names, and what part of the city they dwelt in; or *Gideon* took down in writing for himſelf their names and places of abode from the young man, that he might not forget: and in this *Gideon* ſhewed great wiſdom, and ſtrict juſtice; being deſirous to puniſh only the delinquents, and not the innocent with the wicked, the people with their rulers; for tho' he aſked bread of the men of *Succoth*, the anſwer was returned in the ill-natured manner it was by the princes.

ỷ. 15. *And he came unto the men of Succoth*, &c.] Entered the city, and beſpoke the inhabitants of it in the following manner: *and ſaid, behold, Zebah and Zalmunna with whom ye did upbraid me*; as not in his hands, and never would be, he being with his 300 men an unequal match to them with 15,000; but he had taken them, and brought them with him, and perhaps ſpared them for this very reaſon, to let them ſee they were in his hands, and now calls upon them to behold them with their own eyes, concerning whom they had flouted and jeered him: *ſaying, are the hands of Zebah and Zalmunna now in thy hand, that we ſhould give bread unto thy men that are weary*; he delivers their own expreſs words, which he had carefully obſerved and laid up in his memory, for their greater conviction and confuſion; only adds the character of his men that they were *weary*, to expoſe their vile ingratitude the more, that they ſhould refuſe them a few loaves of bread, who were faint and weary in the ſervice of them.

ỷ. 16. *And he took the elders of the city*, &c.] All of them, eſpecially thoſe of them who had been moſt guilty, and had them to a proper place, where they might be made public examples of: *and thorns of the wilderneſs, and briers*; which were near at hand, and ſoon cut up, for which he gave orders to proper perſons: *and with them he taught the men of Succoth*; either the inhabitants of the place, as diſtinct from the elders, by whoſe puniſhment he taught them to be cautious not to follow ſuch examples, or to behave ill to their ſuperiors; or the princes and elders of the city are meant by the men of it, whom *Gideon* taught or chaſtized with thorns and briers; and ſo it is uſual with us for a parent or maſter to ſay to his child or ſervant that has offended, I will *teach* you to do ſo or ſo, or to do otherwiſe, when he threatens to chaſtize: or *with them he made* them *to know* [z]; that is, their ſin and the heinouſneſs of it, by the puniſhment he inflicted on them. *Abarbinel* thinks the word *know* has the ſignification of mercy in it, as in *Exod.* ii. 25. in that he did not puniſh in general the men of that city, only the elders of it. The *Targum* is, "he broke upon them, or by them, the men of *Succoth*;" ſo *Jarchi* and others; that is, he broke the briers and thorns upon them, ſcourging them with them; or rather, broke and tore their fleſh by them: whether they died or no, is not certain.

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[u] [illegible] loc. Heb: fol. 90. B.

[w] Antiqu. l. 5. c. 6. §. 5.

[x] Travels of the Patriarchs, &c. p. 109.

[y] [illegible] & ſcripſit ad eum, Montanus, Piſcator; & ſcripſit ſibi, Pagninus, Munſter; ſo ſome in Druſius.

℣. 17. *And he beat down the tower of Penuel,* &c.] As he threatened he would, ℣. 9. whether this was before or after he had chaſtized the elders of *Succoth*, is not clear; one would think by the courſe he ſteered going from *Succoth* to *Penuel*, as he went he ſhould come to *Penuel* firſt at his return; however, he demoliſhed their tower in which they truſted: *and ſlew the men of the city*; perhaps they might, as *Kimchi* conjectures, reſiſt when he went about to beat down their tower; on which a fray might enſue, in which they were ſlain; or they might upon his approach, ſenſible of the offence they had given him, fly to their tower for ſafety, and were killed in it when that was beaten down about them. In what manner this was done is not ſaid; no doubt they had inſtruments in thoſe days for demoliſhing ſuch edifices.

℣. 18. *Then ſaid he unto Zebah and Zalmunna,* &c.] Not at *Penuel* or *Succoth*, but when he had brought them into the land of *Canaan*, and perhaps to his own city *Ophrah*: *what manner of men were they whom ye ſlew at Tabor?* mount *Tabor*, to which theſe men had betaken and hid themſelves, in ſome caves and dens there; ſee ch. vi. 2. and theſe kings ſome little time before the battle had taken them, and ſlew them, of which it ſeems *Gideon* had notice; and ſome of his brethren being not to be found, he ſuſpected they were the perſons, and therefore aſked this queſtion: *and they anſwered, as thou* art, *ſo were they*; very much like him in countenance and ſtature, ſtout, able-bodied men, of a graceful and majeſtic appearance. *Abarbinel* takes it to be a curſe on *Gideon*, be thou, or thou ſhalt be as they are; as they died by the hand of the *Midianites*, ſo ſhalt thou; but the former ſenſe ſeems beſt, and agrees with what follows: *each one reſembled the children of a king*; being brought up in a delicate manner, as theſe perſons ſeemed to have been: according to *Jarchi* and *Kimchi*, the ſenſe is, they were like him, and had all one and the ſame form and lovely aſpect, reſembling kings children; but according to *Ben Gerſom* they were in general very much like *Gideon*, and one of them was like his children, who were then preſent, particularly his eldeſt ſon, as appears from ℣. 20. It is ſaid in the *Miſnah* [a] all the *Iſraelites* are the children of kings.

℣. 19. *And he ſaid, they were my brethren, even the ſons of my mother,* &c.] His brethren by his mother's ſide, but not by his father's ſide; or the phraſe *the ſons of my mother* is added, to ſhew that he did not mean brethren in a large ſenſe, as all the *Iſraelites* were, but in a ſtrict ſenſe, being ſo nearly related as his mother's children: as *the Lord liveth, if ye had ſaved them alive, I would not ſlay you*; for not being *Canaanites*, he was not obliged by the law of God to put them to death; and by the law of nations, as they had ſurrendered themſelves, and were made priſoners of war, they ought to have been ſaved; but as they appeared to be murderers, and had ſlain the *Iſraelites* in cold blood, they deſerved to dye; and the perſons they had ſlain being *Gideon*'s brethren, he was the avenger of blood, and it became him to put them to death.

℣. 20. *And he ſaid unto Jether his firſt-born, up and ſlay them,* &c.] Being the near kinſman of his father's brethren, whom theſe kings had ſlain, was a proper perſon to avenge their blood on them; and the rather *Gideon* might order him to do it, for the greater mortification of the kings, to die by the hand of a youth; and for the honour of his ſon, to be the ſlayer of two kings, and to inure him to draw his ſword againſt the enemies of *Iſrael*, and embolden him to do ſuch exploits: *but the youth drew not his ſword, for he feared, becauſe he* was *yet a youth*; his not drawing his ſword was not out of diſobedience to his father, but through fear of the kings; not of their doing him any hurt, being bound; but there was perhaps a ferocity, as well as majeſty in their countenances, which made the young man timorous and fearful.

℣. 21. *Then Zebah and Zalmunna ſaid, riſe thou and fall upon us,* &c.] Since they muſt die, they choſe rather to die by the hand of ſo great a man and valiant a commander as *Gideon*, which was more honourable than to die by the hand of a youth: *for as the man* is, ſo is *his ſtrength*; ſignifying, that as he was a ſtout, able man, he had ſtrength ſufficient to diſpatch them at once, which his ſon had not, and therefore they muſt have died a lingering and painful death; wherefore as they conſulted their honour, ſo their eaſe, in deſiring to die by the hand of *Gideon*: *and Gideon aroſe and ſlew Zebah and Zalmunna*; nor was it unuſual in thoſe early times for great perſonages, as judges and generals, to be executioners of others, as were *Samuel* and *Benaiah*, 1 *Sam.* xv. 33. 1 *Kings* ii. 25, 34. *and took away the ornaments that* were *on their camel's necks*; the *Targum* calls them chains, as in ℣. 26. no doubt of gold; ſo the horſes of king *Latinus* [b] had golden poïtrels or collars hanging down their breaſts. They were, according to *Jarchi*, *Kimchi*, and *Ben Gerſom*, in the form of the moon; ſee *Iſ.* iii. 18. ſome have thought that theſe were worn in honour of *Aſtarte*, or the moon, the goddeſs of the *Phœnicians*, from whom theſe people had borrowed that idolatry.

℣. 22. *Then the men of Iſrael ſaid unto Gideon,* &c.] Some time after his return, the chief men of *Iſrael* having met in a body, and conſulted matters among themſelves, ſent a deputation to *Gideon* with an offer of the government of them: *rule thou over us, both thou and thy ſon, and thy ſon's ſon alſo*; by which they meant, that he would take the kingly government of them, and which they propoſed to ſettle in his poſterity for ages to come; for as a judge in *Iſrael*, he had a ſort of rule and government of them under God already, but amounted not to regal power and authority; and this was what the people of *Iſrael* were fond of, that they might be like their neighbours; and this they tempted *Gideon* with, who had done ſuch very wonderful and extraordinary things for them, which they alledge as a reaſon: *for thou haſt delivered us from the hand of Midian*; from the bondage they were in to them, and therefore fit to be a king over them.

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[z] וידע et cognoſcere fecit, Montanus; ſo ſome in Vatablus; notificavit, Piſcator.

[b] Virg. Æneid. l. 7. v. 278

[a] Sabbat. c. 14. §. 4.

℣. 23. *And Gideon ſaid unto them, I will not rule over you,* &c.] Not that he declined the government of them as a judge, to which he was raiſed of God, but as a king, for which he had no authority and call from God; the choice of a king belonging to him, and not to the people: *neither ſhall my ſon rule over you*; which *Abarbinel* thinks he ſpake as a prophet, and under the inſpiration of the Holy Spirit; for after his death neither *Jether* his eldeſt ſon, nor any of the reſt of his legitimate ſons, ruled over them; for they were all ſlain by *Abimelech*, the ſon of his concubine, who was made king: *the Lord ſhall rule over you*; as he did; their government was a theocracy, which they would have changed, but *Gideon* would not agree to it.

℣. 24. *And Gideon ſaid unto them, I would deſire a requeſt of you,* &c.] Which he thought they would ſcarcely deny, and it was now a fair opportunity to make it, ſince they had offered him a crown, or to be king over them: and the favour he aſked was, *that you would give me every man the ear rings of his prey*; or, *an ear-ring of his prey*; for it is in the ſingular number; every man one ear-ring, as *Abarbinel* interprets it; for though they might have more, yet only one ear-ring of every man is deſired: *for they had golden ear-rings, becauſe they* were *Iſhmaelites*; ſo the *Midianites* and *Iſhmaelites* are ſpoken of as the ſame, they being mixed and dwelling together, or very near each other, *Gen.* xxxvii. 25, 28, 36. and *Kimchi* accounts for it thus, why the *Midianites* are called *Iſhmaelites*; becauſe they were the ſons of *Keturah*, and *Keturah* was *Hagar* the mother of *Iſhmael*. The *Targum* calls them *Arabians*, and who it ſeems uſed to wear ear-rings, as men in the eaſtern countries did; ſee *Gen.* xxxv. 4. *Exod.* xxxii. 2, 3. So *Pliny* ſays[c] in the eaſt it was reckoned ornamental for men to wear gold in their ears.

℣. 25. *And they anſwered, we will willingly give* them, &c.] Or, *in giving we will give*[d]; give them with all their hearts, moſt freely and chearfully: *and they ſpread a garment, and did caſt therein every man the ear-rings of his prey*; every man one, which would amount to no more than 300; though perhaps thoſe who joined in the purſuit might take many more, or otherwiſe the weight of them would not amount to what in the next verſe they are ſaid to weigh.

℣. 26. *And the weight of the golden ear-rings he requeſted was* 1700 *ſhekels of gold,* &c.] Which, as *Scheuchzer*[e] computes was 810 ounces, 5 drams, 1 ſcruple, and 10 grains, of the weight of phyſicians; but as reckoned by *Montanus*[f] amounted to 850 ounces, and were of the value of 6800 crowns of gold; and according to *Waſerus*[g], it amounted to 3400 *Hungarian* pieces of gold, and of their money at *Zurich* upwards of 15413 pounds, and of our money 2380 pounds: *beſides ornaments*; ſuch as were upon the necks of the camels, ℣. 21. for the ſame word is uſed here as there: *and collars*; the *Targum* renders it a crown, and *Ben Melech* ſays in the *Arabic* language the word ſignifies clear cryſtal; but *Kimchi* and *Ben Gerſom* take them to be golden veſſels, in which they put *ſtacte*, or ſome odoriferous liquor, and ſo were properly ſmelling bottles: *and purple raiment that was on the kings of Midian*; which it ſeems was the colour that kings wore, as they now do; ſo *Strabo*[h] ſays of the kings of *Arabia*, that they are clothed in purple: *and beſides the chains* that were *about their camel's necks*; which ſeem to be different from the other ornaments about them, ſince another word is here uſed; now all theſe ſeem to have been what fell to his ſhare, as the general of the army, and not what were given him by the people.

℣. 27. *And Gideon made an ephod thereof,* &c.] That is, of ſome of this gold; for ſuch a quantity could never have been expended on an ephod only, even taking it not for a linen ephod, but ſuch an one as the high prieſt wore, made of gold, of blue, purple, and ſcarlet, and fine twined linen, with curious work, together with a curious girdle of the ſame work; unleſs we ſuppoſe ſuch a breaſt-plate with it, of 12 precious ſtones, as *Aaron* had; and with little images of *Teraphim*, or *Cherubim* in it, as Dr. *Spencer* thinks[i]. The *Jewiſh* commentators generally underſtand this ephod to be made as a memorial of the great ſalvation God had wrought by his hands for *Iſrael*, and of the wonderful things done by him; ſo *Jarchi*, *Kimchi*, and *Ben Gerſom*; but ſuch a garment, whether worn by him, or hung up in ſome certain place, ſeems not ſo proper and pertinent to perpetuate the memory of his victories, as a monument or pillar would have been; it looks therefore more likely to be done with a religious view, which afterwards was perverted to ſuperſtitious uſes; and whereas *Gideon* had built an altar already by the command of God, and had ſacrificed upon it, he might think himſelf authorized as a prieſt, and therefore provided this ephod for himſelf; or however for a prieſt he might think of taking into his family, and ſo uſe it as an oracle to conſult upon ſpecial occaſions, without going to *Shiloh*, the *Ephraimites* having diſpleaſed him in their rough expoſtulations with him; and ſo *R. Iſaiah* interprets it of a kind of divination or oracle which gave anſwers: *and put it in his city, even in Ophrah*; hung it up in ſome proper place as a monument of his victories, as is generally thought; or in a ſtructure built on purpoſe for it, to which he might reſort as to an oracle: *and all Iſrael went thither a-whoring after it*; made an idol of it and worſhipped it, and ſo committed ſpiritual fornication, which is idolatry. Some render it, *after him*[k]; not after the ephod, but after *Gideon*; that is, after his death, ſo *Jarchi*; no ill uſe was made of it in *Gideon*'s time, though he cannot be altogether excuſed from ſin and weakneſs in making it; but after his death it was ſoon made an ill uſe of: *which thing proved a ſnare to Gideon and to his houſe*; it was a ſnare to him if he conſulted it as an oracle, which could not be without ſin, ſince the only *Urim* and *Thummim* to be conſulted were in the breaſt-plate of the high-prieſt at the tabernacle; and it was what led his family into idolatry, and was the ruin of it, as well as it reflected great diſcredit and diſgrace upon ſo good and brave a man:

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[c] Nat. Hiſt. l. 11. c. 37.

[d] נתון נתן dando dabimus, Pagninus, Montanus.

[e] Phyſica Sacra, vol. 2. p. 468.

[f] Tubal Cain, p. 15.

[g] De Numis. Heb. l. 2. c. 10.

[h] Geograph. l. 16. p. 539.

[i] De leg. Heb. l. 3. c. 3. Diſſert. 7. §. 5.

[k] אחריו poſt ipſum, Vatablus.

ſome read the words [i] *to Gideon, that is, to his houſe*; or family; he being ſo good a man himſelf, it is not thought that he could be enſnared into idolatry itſelf; though it is apparent that men as wiſe and as good have fallen into it, as particularly *Solomon*.

℣. 28. *Thus was Midian ſubdued before the children of Iſrael*, &c] By the hand of *Gideon* humbled and brought under, their power over *Iſrael* was broken, and they delivered out of their hands: *ſo that they lifted up their heads no more*; in a proud and haughty manner to inſult them, and in an hoſtile way to invade and oppreſs them; ſuch a blow was given them that they could not recover themſelves, nor do we read of any effort of theirs ever after, or of their giving or attempting to give any diſturbance to *Iſrael*, or any other nation: *and the country was in quietneſs forty years in the days of Gideon*; that is, the land of *Canaan*; it was free from wars with *Midian*, or any other people, and enjoyed undiſturbed peace and tranquillity. According to biſhop *Uſher* [k], this was the 40th year from the reſt reſtored by *Deborah* and *Barak*; and according to *Abarbinel* and others, theſe 40 years are to be reckoned from the beginning of the ſervitude; that is, the ſeven years oppreſſion under the *Midianites* are included in them; but I cannot ſee that in this inſtance, and in others before met with, years of bondage can be counted with years of peace and proſperity, and go under that general name. The true ſenſe ſeems to be, that after the *Iſraelites* had been in ſubjection to the *Midianites* for ſeven years, and *Gideon* had delivered them, that from thenceforward they had reſt and quietneſs 40 years, which in all probability was the time *Gideon* lived after his victories.

℣. 29. *And Jerubbaal the ſon of Joaſh*, &c.] That is, *Gideon*, *Jerubbaal* being another name of his; ſee ch. vi. 32. and vii. 1. *went and dwelt in his own houſe*; which was at *Ophrah*, as appears from ch. ix. 5. the war being ended, he diſbanded his army, and retired to his own houſe; not that he lived altogether a private life there, but as a judge in *Iſrael*.

℣. 30. *And Gideon had 70 ſons, of his body begotten*, &c.] Not after his victories, for it is plain he had children before; mention is made of *Jether*, his firſt-born, as a youth able to draw a ſword, and ſlay with it, ℣. 20. but this was the number of all his ſons, both before and after, and a large number it was; and the phraſe *of his body begotten*, or *that went out of his thigh*, is uſed to ſhew that they were his own ſons, begotten in wedlock, and not ſons that he had taken into his family by adoption, or that he was father-in-law to, having married a woman or women that had ſons by a former huſband; but theſe were all his own: *for he had many wives*; which though not agreeable to the original law of marriage was cuſtomary in thoſe times, and even with good men, and was connived at; and this is a reaſon accounting for his having ſo many ſons.

℣. 31. *And his concubine that was in Shechem*, &c.] Which was not an harlot, but a ſecondary or half-wife; ſuch were generally taken from handmaids, and of the meaner ſort, and were not in ſuch eſteem as proper wives, had not the management of houſhold affairs, only a ſhare in the bed, and their children did not inherit. This concubine of *Gideon*'s ſeems not to have been taken into his houſe at all, but lived at *Shechem*, perhaps in her father's houſe, and here *Gideon* met with her when he went to *Shechem* as a judge to try cauſes; her name, according to *Joſephus* [l], was *Druma*: *ſhe alſo bare him a ſon*; as his other wives did; perhaps all the children he had were ſons, and this was one over and above the 70, and not to be reckoned into that number: *whoſe name he called Abimelech*; which ſignifies, *my father a king*; which he gave him either in memory of the offer made him to be king of *Iſrael*, or through foreſight of what this ſon of his would be; or he might be moved to it by the mother from pride and vanity, and which name might afterwards inſpire the young man to be made a king, as he was; and the account given of his name is becauſe of the narrative of him in the following chapter.

℣. 32. *And Gideon the ſon of Joaſh died in a good old age*, &c.] Having lived it ſeems forty years after his war with *Midian*, bleſſed with a large family, much wealth and riches, great credit and eſteem among his people, and in favour with God and men: *and was buried in the ſepulchre of Joaſh his father, in Ophrah of the Abiezrites*; a city which belonged to the family of the *Abiezrites*, who were of the tribe of *Manaſſeh*, in which *Gideon* lived, and his father before him; and where there was a family vault, in which he was interred. In the days of this judge 'tis ſuppoſed [m] was the famous expedition of the *Argonauts* to *Colchis*, to fetch from thence the golden fleece.

℣. 33. *And it came to paſs as ſoon as Gideon was dead, that the children of Iſrael turned again*, &c.] From God, and the pure worſhip of him, to idolatry: *and went a-whoring after Baalim*; the gods of the *Phœnicians* and *Canaanites*, the ſeveral *Baals* of other nations, the lords many which they ſerved; theſe they committed ſpiritual whoredom with; that is, idolatry: particularly *and made Baal Berith their God*; which was the idol of the *Shechemites*, as appears from a temple being built at *Shechem* for it, ch. ix. 5. and had its name either from *Berytus*, a city of *Phœnicia*, of which *Mela* [n] and *Pliny* [o] make mention, and where this *Baal* might be firſt worſhipped; it was 400 furlongs from *Sidon*, and was in after-times a ſeat of learning [p]; of this city was *Sanchoniatho*, a *Phœnician* hiſtorian, who is ſaid to receive many things he writes about the *Jews* from *Jerombalus*, ſuppoſed to be *Jerubbaal*, or *Gideon*; ſee the note on ch. vi. 32. and who tells [q] us, that *Cronus* or *Ham* gave this city to *Neptune* and the *Cabiri*, and who alſo relates [r] that *Beruth* is the name of a *Phœnician* deity. Though it may be rather this idol had its name from its ſuppoſed concern in covenants, the word *Berith* ſignifying a covenant; and ſo the *Targum* and *Syriac* verſion call him the lord of covenant; and the *Septuagint* and *Vulgate Latin* verſions are, "and they made a covenant with *Baal*, that he ſhould be their god;" as if he had his name from hence; though rather from his preſiding over covenants, as *Janus* is ſaid [s] to do, and from his avenging the breach of them, and rewarding thoſe that kept them; the ſame with *Jupiter Fidius Ultor*, and *Sponſor* [t] with the *Romans*, and *Horcius* [u] with the *Greeks*.

℣. 34. *And the children of Iſrael remembered not the*

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[i] So Junius & Tremellius, Noldius, p 280. N°. 1205.

[k] Annal. Vet. Teſt. p. 43.

[l] Antiqu. l. 5. c. 7. §. 1.

[m] Gerard. Voſſ. Chronolog. Sacr. Diſſert. 1. p. 4.

[n] De ſitu orbis, l 1. c. 12.

[o] Nat. Hiſt. l. 5. c. 20.

[p] Eunapius in vita Proæreſii, p. 117.

[q] Apud Euſeb. Evangel. Præpar. l. 1. p. 38.

[r] Ibid. p. 36.

[s] Servius in Virgil. Æneid. l. 12. Latonæque genus, &c. Vid. Liv. Hiſt. l. 8. c. 5, 6.

[t] Vid. Kipping. Antiqu. Roman. l. 1. c. 1. p. 48.

[u] Pauſan. Eliac. 1. ſive l. 5. p. 336. Sophocles in Philoctete, prope finem.

the Lord their God, &c.] Or, as the *Targum*, the worſhip of the Lord their God; they forgot him, and forſook him, which ſhewed baſe ingratitude: *who had delivered them out of the hands of their enemies on every ſide*; not only out of the hands of *Midian*, but all other nations round about them, as *Edom*, *Moab*, *Ammon*, &c. not one attempting to oppreſs them.

℣. 35. *Neither ſhewed they kindneſs to the houſe of Jerubbaal*, namely *Gideon*, &c.] But on the contrary, great unkindneſs and cruelty, ſlaying his 70 ſons, as related in the following chapter: *according to all the goodneſs which he had ſhewed unto Iſrael*; in expoſing his life to danger for their ſake, in delivering them out of the hands of their oppreſſors, in adminiſtring juſtice to them, in protecting them in their civil and religious liberties, and leaving them in the quiet and peaceable poſſeſſion of them.

CHAP. IX.

THIS chapter contains an account of the craft and cruelty of *Abimelech*, by which he got himſelf made king of the *Shechemites*, ℣. 1—6. of the parable of *Jotham*, the youngeſt ſon of *Gideon*, concerning the trees, in which he expoſes their folly in making *Abimelech* king, and foretels the ruin of them both, ℣. 7—21. of the contentions which aroſe between *Abimelech*, and the men of *Shechem*, increaſed by *Gaal* the ſon of *Ebed*, ℣. 22—29. who was drawn into a battle with *Abimelech*, and beaten and forced to fly, ℣. 30—41. but the quarrel between *Abimelech* and the men of *Shechem* ceaſed not, but ſtill continued, which iſſued in the entire ruin of the city and the inhabitants of it, ℣. 42—49. and in the death of *Abimelech* himſelf, according to *Jotham*'s curſe, ℣. 50—57.

℣. 1. *And Abimelech the ſon of Jerubbaal went to Shechem, unto his mother's brethren*, &c.] It ſeems that though the mother of *Abimelech* lived at *Shechem*, he was taken and brought up in his father's houſe at *Ophrah*, where he was when he died; and from hence he came to *Shechem*, to pay a viſit to his uncles there; whether his mother was now living, is not certain: *and communed with them*; about the death of his father, the ſtate of his family, and the government of *Iſrael*: *and with all the family of the houſe of his mother's father*; that deſcended from his grandfather, the ſeveral branches of them, and of the family, the heads of them at leaſt: *ſaying*; as follows.

℣. 2. *Speak, I pray you, in the ears of all the men of Shechem*, &c.] Which, though the *Targum* calls the inhabitants of the place, *Ben Melech* better interprets it, the lords of *Shechem*, as the phraſe will bear to be rendered; for it is more likely he would have this firſt whiſpered and ſuggeſted to the principal men of the city, before the common people were acquainted with it, and indeed in order to uſe their influence with them: *whether is better for you, either that all the ſons of Jerubbaal*, which are *70 perſons, reign over you, or that one reign over you?* intimating thereby, that though *Gideon* his father had refuſed the regal government when offered him, it was but reaſonable that his ſons, or ſome one of them ſhould be tried, whether it would be acceptable to them; nay, he would inſinuate, that the ſons of *Gideon*, who were 70 in number, were either contending with one another about it, or contriving to divide the government among them, and therefore deſired it might be moved to conſideration, whether it would not be more eligible to fix upon ſome one perſon to be their ruler, than to be under the government of 70; or, in other words, whether it was not better to have one king than 70 kings; but in reality there was no neceſſity for any conſultation about this matter, the ſons of judges never ſucceeded their fathers in government; nor does it appear that any of *Gideon*'s ſons had any thought about it, nor any deſire to be made kings, as appears from *Jotham*'s parable; and this was only a wicked inſinuation of this man's, with an ambitious view of getting the kingdom to himſelf, as follows: *remember alſo that I am your bone and your fleſh*; was of the ſame tribe and city with them, born among them, his mother always living with them, and he having now many near relations by his mother's ſide that dwelt there; and therefore whilſt they had this affair of government under conſideration, he would have them think of him to be their king, which would be to their honour, and to their advantage, to have one ſo nearly related to them on the throne, from whom they might expect many favours.

℣. 3. *And his mother's brethren ſpake of him in the ears of the men of Shechem all theſe words*, &c.] Got them together in ſome certain place, and laid before them all that *Abimelech* had ſuggeſted to them, and ſpake in his favour to them: *and their hearts inclined to follow Abimelech, for they ſaid he is our brother*; being fond of kingly government, as the *Iſraelites* generally were, it ſeemed moſt agreeable to them to have one king over them, and none more acceptable than one ſo nearly related to them, who they doubted not from his alliance to them, would be ready to oblige them on all occaſions.

℣. 4. *And they gave him 70 pieces of ſilver out of the houſe of Baal-berith*, &c.] The temple of their idol; of this name ſee ch. viii. 33. out of the money which had been dedicated to his ſervice by free will-offering, or out of a bank which they depoſited there for greater ſafety, and perhaps out of a ſuperſtitious notion of its being more proſperous and ſucceſsful: of what value theſe pieces were, is not certain; by pieces of ſilver, commonly ſhekels, are meant; but theſe are thought to be of too little value to be given to a man to raiſe an army with, or carry on a ſcheme to advance himſelf to the throne; and talents are judged to be too large a ſum for ſuch a city to contribute out of a temple of theirs, and that but lately built, as it muſt be ſince the death of *Gideon*; they are therefore thought to be pounds, as the *Vulgate Latin* verſion renders it; however, in the tale of them there ſeems to be ſome reference to the number of *Gideon*'s ſons, who were to be deſtroyed by bribing men with this ſum, which was the ſcheme concerted between *Abimelech* and the men of *Shechem*; *wherewith Abimelech hired vain and light perſons, which followed him*; perhaps 70 of them, giving to each a piece or pound of ſilver; theſe were a baſe ſcoundrel ſort of people, that lived in an idle ſcandalous manner, a ſort of free booters, that lived upon what they could lay hold on in a way of force and rapine; men of light heads and empty brains, and whoſe pockets were as light and empty as their heads, and fit to engage in any enterpriſe, though ever ſo barbarous, for the ſake of a little money.

℣. 5. *And he went to his father's houſe at Ophrah,* &c.] Which, according to *Bunting* [a], was 10 miles from *Shechem: and ſlew his brethren the ſons of Jerubbaal,* being 70 *perſons upon one ſtone*; in which he was aſſiſted by the ruffians he had hired with 70 pieces of ſilver; theſe were laid one after another upon one and the ſame ſtone, as being convenient for the execution of them; or as ſerving as an altar on which they were ſacrificed to *Baal*, out of whoſe temple the money was taken to hire the executioners with. They are ſaid to be 70 that were ſlain, tho' one eſcaped, the round number being given, as in many other inſtances, as in *Gen.* xlvi. 27. *John* xx. 24. *notwithſtanding, yet Jotham the youngeſt ſon of Jerubbaal was left*; or remained alive, not out of compaſſion to his youth, but becauſe he could not be found: *for he hid himſelf*; for no doubt *Abimelech*, and his crew, were moſt forward to lay hold of the eldeſt, and ſacrifice them firſt, as being moſt in his way; this gave *Jotham* the youngeſt not only notice of their deſign, but an opportunity of providing for his ſafety, or however his friends; for it may be rendered, as in ſome verſions, *he* was *hidden* [b], that is, by others.

℣. 6. *And all the men of Shechem gathered together,* &c.] Upon the return of *Abimelech*, after he with his banditti had committed the execrable murder of his brethren: *and all the houſe of Millo*; which was either the men of a place near to *Shechem*, or of his brother's family, or of ſome grand leading family in *Shechem*; or it may mean the town-hall, where the principal inhabitants met in full houſe, as *Millo* ſignifies, on this occaſion: *and went and made Abimelech king*; which was a moſt bold and daring action; being done without aſking counſel of God, without which no king was to be ſet over *Iſrael*, and by a ſingle city, without the knowledge, advice and conſent of the body of the people of *Iſrael: by the plain of the pillar that* was *in Shechem*; the place where they met together, and did this buſineſs in voting *Abimelech* to be king, was near a place where a pillar was ſet in *Shechem*; or by the oak of the pillar in *Shechem*, and ſo may mean the ſtone under an oak, which *Joſhua* placed there as a teſtimony between God and the people, *Joſh.* xxiv. 25, 26, 27. and here in the ſame place where *Joſhua* convened the people of *Iſrael*, and made his laſt ſpeech to them, was this buſineſs done.

℣. 7. *And when they told it to Jotham,* &c.] Or when it was told him that *Abimelech* was made king in *Shechem* by ſome of his friends: *he went and ſtood in the top of mount Gerizzim*; a mount near *Shechem*; it hung over the city, as *Joſephus* ſays [c], and ſo a very proper place to ſtand on and deliver a ſpeech from it to the inhabitants of it; who, as the ſame writer ſays, were now keeping a feſtival, on what account he ſays not, perhaps to *Baal-berith* their idol: over-againſt this mountain was another, called *Ebal*, and between them a valley; and very likely they were aſſembled in this valley, where the children of *Iſrael* ſtood when the bleſſings were delivered from *Gerrizzim*, and the curſes from *Ebal*; and if ſo, *Jotham* might be heard very well by the *Shechemites: and he lifted up his voice and cried*; that he might be heard by them: *and ſaid unto them, hearken unto me, ye men of Shechem, that God may hearken unto you*; which was a very ſolemn manner of addreſs to them, tending to excite attention, as having ſomewhat of importance to ſay to them, and ſuggeſting, that if they did not hearken to him, God would not hearken to them when they cried to him, and therefore it behoved them to attend: it is an adjuration of them to hearken to him, or a wiſh that God would not hearken to them if they were inattentive to him.

℣. 8. *The trees went forth on a time to anoint a king over them,* &c.] This is an apologue or fable, and a very fine and beautiful one; it is fitly expreſſed to anſwer the deſign, and the moſt ancient of the kind, being made ſeven hundred years before the times of *Æſop*, ſo famous for his fables, and exceeds any thing written by him. By the trees are meant the people of *Iſrael* in general, and the *Shechemites* in particular, who had been for ſome time very deſirous of a king, but could not perſuade any of their great and good men to accept of that office: *and they ſaid unto the olive-tree, reign thou over us*; a fit emblem of a good man, endowed with excellent virtues and qualifications for good, as *David* king of *Iſrael*, who is compared to ſuch a tree, *Pſ.* lii. 8. *Jarchi* applies this to *Othniel* the firſt judge; but it may be better applied to *Gideon*, an excellent good man, full of fruits of righteouſneſs, and eminently uſeful, and to whom kingly government was offered, and was refuſed by him; and the men of *Shechem* could ſcarcely fail of thinking of him, and applying it to him, as *Jotham* was delivering his fable.

℣. 9. *But the olive-tree ſaid unto them,* &c.] In reply to the requeſt of the trees: *ſhould I leave my fatneſs, wherewith by me they honour God and man*; by *fatneſs*, oil is meant, preſſed out of the fruit of the olive-tree, and which was much made uſe of, both in the burning of the lamps in the tabernacle, and in many ſacrifices, as the meat-offerings and others, whereby God was honoured; and it was alſo made uſe of in the inveſtiture of the greateſt perſonages with the higheſt offices among men, as kings, prieſts and prophets, as well as eaten with pleaſure and delight by all ſorts of men, and even by the greateſt, and ſo men are honoured by it: *and go to be promoted over the trees*; deſert ſo uſeful a ſtation, in which it was planted and fixed, to move to and fro, as the word ſignifies, and reign over trees; ſuggeſting that it was unreaſonable, at leaſt not eligible to a good man to deſert a private ſtation in life, to which he was called of God, and in which he acted with honour and uſefulneſs to others, and take upon him a public office, attended with much care and trouble, and with neglect of private affairs, and with the loſs of much perſonal peace and comfort.

℣. 10. *And the trees ſaid to the fig-tree,* &c.] Another uſeful and fruit-bearing tree, and to which alſo good men are ſometimes compared, ſee *Cant.* ii. 13. *come thou,* and *reign over us*; which *Jarchi* applies to *Deborah*, but may be better applied to one of *Gideon*'s ſons; who, though they had not a perſonal offer of kingly government themſelves, yet it was made to them through their father, and refuſed as for himſelf, ſo for them; and had it been offered to them, they would have rejected it, as *Jotham* ſeems to intimate by this parable.

℣. 11.

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[a] Travels of the Patriarchs, &c. p. 111.

[b] נחבא ἐκρύβη, Sept. abſconditus eſt, V. L. qui abſconditus fuit, Tigurine verſion; ſo the Targum.

[c] Antiq. l. 5. c. 7. § 2.

℣. 11. *And the fig-tree ſaid unto them*, &c.] Rejecting the offer made: *ſhould I forſake my ſweetneſs and my good fruit*; for ſuch the fruit of the fig-tree is, ſweet and good: ſo *Julian*[d] the emperor ſhews from various authors, *Ariſtophanes*, *Herodotus*, and *Homer*, that nothing is ſweeter than figs, excepting honey, and that no kind of fruit is better, and where they are, no good is wanting: *and go to be promoted over the trees?* the ſame is deſigned by this as the former.

℣. 12. *Then ſaid the trees unto the vine*, &c.] Another emblem of good and uſeful men; and it may be obſerved, that *Jotham* takes no notice of any trees but fruitful ones till he comes to the bramble, and them only ſuch as were well known, and of the greateſt uſe, in the land of *Judea*, as olives, figs and vines, ſee *Deut.* viii. 8. *Hab.* iii. 17. *come thou*, and *reign over us*; this *Jarchi* applies to *Gideon*; but ſince there are three ſorts of trees brought into the fable, and when the kingdom was offered to *Gideon*, it was propoſed to him, and to his ſon, and his ſon's ſon, and refuſed, ſome reference may be had unto it in this apologue. *Abarbinel* thinks three ſorts of men are intended as proper perſons for rule and government, as honourable ones, ſuch as are wealthy and rich, and alſo of good behaviour to God and man, as *Gideon*'s ſons were; but *Abimelech* was all the reverſe.

℣. 13. *And the vine ſaid unto them*, &c.] By way of denial and refuſal as the other two: *ſhall I leave my wine, which cheereth God and man*; which being uſed in the drink-offerings was acceptable to God, and of a ſweet ſavour to him, *Numb.* xv. 7. and being drank by man, revives, refreſhes and makes glad, when before ſorrowful, drooping, faint and weary, *Pſ.* civ. 15. though ſome by *Elohim*, rendered *God*, underſtand great perſonages, as men of quality, magiſtrates, &c. and by *man* the common people, and ſo in ℣. 9. *and go to be promoted over the trees*; all ſpeak the ſame language, being of the ſame ſentiment.

℣. 14. *Then ſaid all the trees unto the bramble*, &c.] Perceiving they could not prevail upon any of the uſeful and fruitful trees to take the government of them, they unite in a requeſt to a bramble, ſcarce to be called a tree, and however a very barren and fruitleſs one, yea hurtful and diſtreſſing: *come thou*, and *reign over us*; this reſpects *Abimelech*, and deſcribes him as a mean perſon, the ſon of a concubine, as having no goodneſs in him, not any good qualifications to recommend him to government, but all the reverſe, cruel, tyrannical and oppreſſive; and this expoſes the folly of the *Shechemites*, and their eagerneſs to have a king at any rate, tho' ever ſo mean and deſpicable, uſeleſs and pernicious.

℣. 15. *And the bramble ſaid unto the trees*, &c.] Accepting of their offer at once: *if ye in truth anoint me king over you*; ſuſpecting they were not hearty and cordial in their choice and call to the kingly authority over them: then *come* and *put your truſt in my ſhadow*; promiſing protection to them as his ſubjects, requiring their confidence in him, and boaſting of the good they ſhould receive from him, as is common with wicked princes at their firſt entering on their office; but, alas! what ſhadow or protection can there be in a bramble? if a man attempts to put himſelf under it for ſhelter, he will find it will be of no uſe to him, but hurtful, ſince the nearer and cloſer he comes to it, the more he will be ſcratched and torn by it: *and if not, let fire come out of the bramble, and devour the cedars of Lebanon*; ſignifying, that if they did not heartily ſubmit to his government, and put confidence in him, and prove faithful to him, they ſhould ſmart for it, and feel his wrath and vengeance, even the greateſt men among them, comparable to the cedars of *Lebanon*; for thorns and brambles catching fire, as they eaſily do, or fire being put to them, as weak as they are, and placed under the talleſt and ſtrongeſt cedars, will ſoon fetch them down to the ground; and the words of the bramble, or *Abimelech*, proved true to the *Shechemites*, he is made to ſpeak in this parable.

℣. 16. *Now therefore, if ye have done truly and ſincerely, in that ye have made Abimelech king*, &c.] If they had done this conſcientiouſly, and in the uprightneſs of their hearts, to take ſuch a baſe man, and a murderer, and make him their king, which *Jotham* doubted, and put it in this manner to them, that they might conſider of it themſelves: *if ye have dealt well with Jerubbaal, and his houſe*; if they could think ſo, which ſurely they could not, when they reflected upon the murder of his family they had conſented to: *and have done unto him according to the deſervings of his hands*; to his memory, and to his family, according to the merit of his works which he had performed on their account, next mentioned.

℣. 17. *For my father fought for you*, &c.] In the valley of *Jezreel*, and at *Karkor*, where with 300 men he routed and deſtroyed an army of 135,000: *and adventured his life far*; which, according to our verſion, may ſeem to have reſpect to his going over *Jordan*, and following the *Midianites*, fleeing into their country, and fighting them at *Karkor*, at a great diſtance from his native place; but the phraſe in the original text is, *he caſt away his life afar off*[e], made no account of it, expoſed it to the greateſt danger; or, as the *Targum*, "he delivered his life as it were to deſtruction:" *and delivered you out of the hand of Midian*; from the oppreſſion and bondage of the *Midianites*, under which they had laboured ſeven years.

℣. 18. *And ye are riſen up againſt my father's houſe this day*, &c.] Which was an inſtance of great ingratitude in them, after ſuch ſervices done for them, and favours received by them: *and have ſlain his ſons, 70 perſons on one ſtone*; excepting one, himſelf, and he was intentionally ſlain, their deſign was to cut off every one; and all being ſlain but one, the round number is given, and this being ſo large, is the rather obſerved; and though *Abimelech* committed the fact, the men of *Shechem* were acceſſory to it, they gave him money, with which he hired men to aſſiſt him in it, ſee ℣. 21. and it is very probable they were privy to his intention, and encouraged him to it; and certain it is, they ſhowed their approbation of it, by making *Abimelech* king after it, and therefore they are juſtly charged with it: *and have made Abimelech, the ſon of his handmaid, king over the men of Shechem*; which was both to the diſgrace of *Gideon*, and his family, and of themſelves too, that a baſe ſon of his ſhould be made their king; when it would have been more to the credit of *Gideon*, and his family, that he had lived in obſcurity, and had not been known as a ſon of his; and this was to the reproach of the men of *Shechem*, and eſpecially to the princes thereof; for by the men of *Shechem* are meant the lords, and great men thereof, as *Kimchi* obſerves; and great contempt is caſt on *Abilemech* himſelf, who is here repreſented as making a very poor figure, being by extraction the ſon of an handmaid, and king only over the men of *Shechem*; and who made him ſo for no other reaſon but this, *becauſe he is your brother*; not becauſe he had any right to the kingdom, or had any qualification for it, but becauſe his mother lived among them, and her family belonged to them, and ſo he was related to many of them, and they hoped on that account to have preferment and favours from him.

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[d] Opera, par. 2. ep. 24. Sarapioni, p. 142.

[e] וישלך את נפשו מנגד & projecit animam ſuam a longe, Pagninus; vel eminus, Montanus; ſo Junius & Tremellius, Piſcator.

℣. 19. *If ye then have dealt truly and ſincerely with Jerubbaal, and his houſe this day*, &c.] If they could in their conſciences think and believe they had done well, and acted the faithful and upright part by him and his family, which he left with them to conſider of: then *rejoice ye in Abimelech, and let him alſo rejoice in you*; may you be happy in him as a king, and he be happy in you as his ſubjects, and live peaceably and comfortably together; and this he ſuggeſts as a teſt of their former conduct, that ſhould this alliance between *Abimelech* and them be attended with happineſs, which he could not believe would be the caſe, then it would ſeem that they had done a right part by *Gideon* and his family; but if they ſhould be unhappy together, as he ſuppoſed they would, then it would be clear that they had acted a baſe and diſingenuous part by his father's family.

℣. 20 *But if not*, &c.] If it appeared that they had not acted uprightly and ſincerely in this matter: *let fire come out of Abilemech, and devour the men of Shechem, and the houſe of Millo*; let wrath, rage and fury break out from *Abimelech* like fire, and iſſue in the deſtruction of thoſe that made him king, both thoſe of *Shechem* and of *Millo*: *and let fire come out from the men of Shechem, and from the houſe of Millo, and devour Abimelech*; let them be incenſed againſt *Abimelech*, and ſeek his ruin, and procure it: the ſenſe is, that he wiſhes that ſtrife, contention and quarrels might ariſe among them, and they mutually deſtroy each other; the words are imprecative of evil upon them both, and which had its exact fulfilment.

℣. 21. *And Jotham ran away, and fled*, &c.] Having delivered his fable, and the application of it, he made his eſcape, having the advantage of being on the top of a mountain, at ſome diſtance from the people, and perhaps they might not be inclined to do him any hurt: *and went to Beer*; which ſome take to be ſame with *Baalath-beer* in the tribe of *Simeon*, *Joſh.* xix. 8. *Jerom*[f] ſays, the village *Bera*, whither *Jotham* fled, is eight miles from *Eleutheropolis* to the north; but Mr. *Maundrel*[g], who was in thoſe parts in 1697, gives us a better account of it; and, according to him, it is about two hours and a half's travel from *Bethel* to it, and three hours and one third from it to *Jeruſalem*; *Beer*, he ſays, enjoys a very pleaſant ſituation, on an eaſy declivity, fronting ſouthward; at the bottom of the hill it has a plentiful fountain of excellent water, from which it had its name: *and dwelt there for fear of Abimelech his brother*; how long he dwelt there is not certain, and we hear no more of him after this. *Joſephus* ſays[h], he lay hid in the mountains three years for fear of *Abimelech*, which perhaps he concluded from *Abimelech*'s reigning three years, as follows.

℣. 22. *When Abimelech had reigned three years over Iſrael.*] The people in general conſenting to what the men of *Shechem* had done, at leaſt not oppoſing it, all being deſirous of a king, and therefore put up with a mean perſon, rather than have none; though it is amazing they ſhould, and that they had not roſe up as one man againſt *Abimelech*, and avenged the blood of the ſons of *Gideon*, who had been ſo uſeful and ſerviceable to them; it is indeed ſaid, that he reigned over all *Iſrael*, and his reign, ſuch as it was, was very ſhort, as is often the caſe with wicked princes.

℣. 23. *Then God ſent an evil ſpirit between Abimelech, and the men of Shechem*, &c.] Permitted, yea gave a commiſſion to ſatan, the evil ſpirit, to go among them, who ſtirred up ſuſpicions, jealouſies, hatred and ill-will to one another, and ſowed the ſeeds of diſcord and contention among them; or God gave them up to their own hearts luſts, to think ill of one another, grow jealous, and meditate revenge: *and the men of Shechem dealt treacherouſly with Abimelech*; did not openly declare their minds, but ſecretly conſpired againſt him, and privately conſulted ways and means to get rid of him, and ſhake off his government.

℣. 24. *That the cruelty* done *to the* 70 *ſons of Jerubbaal might come*, &c.] That vengeance might come on the authors of it; ſo things were ordered in providence that this might come paſs: *and their blood be laid upon Abimelech their brother, which ſlew them*; be charged to his account, and he ſuffer for ſhedding it: *and upon the men of Shechem which aided him in killing of his brethren*; by giving him money to hire men to go with him to do it, and perhaps by words encouraging the aſſaſſins, and who might be of the city of *Shechem*.

℣. 25. *And the men of Shechem ſet liers in wait for him in the top of the mountains*, &c.] Of *Ebal* and *Gerizzim*, which were near *Shechem*, by the way of which he paſſed when he came to that city, and theſe they ſet there, either to ſlay him, or to ſeize his perſon, and bring him to them: *and they robbed all that came along that way by them*; that belonged to *Abimelech* and others alſo; and this they did to ſhew their contempt of his government, and that they were no longer under it, and every man did what was right in his own eyes, as if they had no governor over them; though ſome think this was done to draw him thither to ſecure his ſubjects from ſuch rapine and violence, that they might have an opportunity to lay hold upon him, or this they did on purpoſe to begin a civil war: *and it was told Abimelech*; that they lay in wait for him, and ſo he kept himſelf from them.

℣. 26. *And Gaal the ſon of Ebed came with his brethren, and went over to Shechem*, &c.] Who this *Gaal* was, and who his brethren, and from whence he came, and the place he went over, are all uncertain. *Jarchi* thinks he was a *Gentile*, and it looks, by ſome ſpeeches of his afterwards, as if he was a deſcendent of *Hamor*, prince of *Shechem*, in the times of *Jacob*, who ſince the expulſion of the *Canaanites*, his family had retired to ſome diſtant parts; but hearing of a differnce between *Abimelech* and the *Shechemites*, *Gaal*, with ſome of the family, came over, perhaps over *Jordan*, to make what advantage he could of it: *and the men of Shechem put their confidence in him*;

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[f] De loc. Heb. fol. 89. I.

[g] Journey from Aleppo, &c. p. 64, 66.

[h] Antiq. l. 5. c. 7. ſ. 2.

freely told him their mind, the ill opinion they had of *Abimelech*, and what was their deſign againſt him; and he aſſuring them he would take their part, and defend them to the uttermoſt, they depended on him, and therefore very ſecurely went about their buſineſs in the fields, as follows.

℣. 27. *And they went into the fields, and gathered their vineyards*, &c.] Before they kept within the city, and durſt not ſtir out to gather in the vintage, the time being come, for fear of the troops of *Abimelech*; for their lying in wait for him, and the robberies committed being made known to him, he had prepared to raiſe ſome forces, and attack them, of which they had had information; but now being encouraged with the protection of *Gaal*, they ventured out to gather their grapes in their vineyards without fear: *and trode the grapes, and made merry*; ſung ſongs and danced, as was uſual at the ingathering of the fruits of the earth, and treading the wine-preſs, *Iſ.* xvi. 10. *Jer.* xviii. 33. though *Abendana* thinks, this joy and merriment were made to their idol, to whom they gave the praiſe of their vintage, they ſhould have done to the true God, and what follows may ſeem to confirm it: *and they went into the houſe of their god*; the temple of *Baal-berith*, ℣. 5. *and did eat and drink*; in their idol-temple, as was the manner of idolaters to do, bringing their firſt-fruits to rejoice, and make glad with: *and curſed Abimelech*; wiſhed they had never ſeen him and known him, hoped they ſhould be rid of him in a little time, and that he would meet with his deſerved diſgrace and puniſhment; and this they did in that very temple from whence they had taken money to aſſiſt him in making way for his government of them; ſo fickle and changeable were they.

℣. 28. *And Gaal the ſon of Ebed ſaid*, &c.] As they were then making merry, drinking and carouſing: *who is Abimelech, and who is Shechem, that we ſhould ſerve him?* who is this *Abimelech* the *Shechemite?* or who is he more than *Shechem* the old prince of this place long ago diſpoſſeſſed of it? the one is no better than the other, nor has a better title to rule and government than the other, that we ſhould ſerve him; nay, of the two, the deſcendants of the old *Shechem* have the beſt title: *is not he the ſon of Jerubbaal*; that pleaded againſt *Baal*, and threw down his altar, the god you now ſerve: *and Zebul his officer?* has he not ſet him over you? not content to rule you himſelf, he has ſet up another as an officer over you under him, and thus you are like to be governed in a tyrannical manner, and oppreſſed: *ſerve the men of Hamor — for why ſhould we ſerve him?* that is, rather ſerve them than him; which was ſpeaking very contemptuouſly of his government, preferring the deſcendents of *Hamor*, the old *Canaanitiſh* prince, that ruled in this place, to *Abimelech*; and if *Gaal* was a deſcendent of his, he ſpoke in good earneſt, and thought this a proper opportunity to get the government of the city reſtored to him and his family, ſince their old religion and idolatry were eſtabliſhed among them; and if they had received one, why not the other?

℣. 29. *And would to God this people were under my hand*, &c.] Or government, that I were but the ruler of their city, and general of their forces: *then would I remove Abimelech*; from his kingly office, and rid *Shechem* of him, and all the country round about, and indeed remove him out of the world: *and he ſaid to Abimelech*; as if he was preſent, in a hectoring and bluſtering manner; or he ſaid what follows to his officer under him, that repreſented him; or he ſent a meſſenger to him, ſaying, *increaſe thine army, and come out*; bidding him defiance, challenging him to come into the open field and fight him, and bring as many forces along with him as he could or would, not doubting but he ſhould be a match for him; and the men of *Shechem* would ſee they had nothing to fear from him, having ſuch a man as *Gaal* at the head of them; this he ſaid to engage the *Shechemites* to make him their ruler.

℣. 30. *And when Zebul the ruler of the city*, &c.] Whom *Abimelech* had placed there under him: *heard the words of Gaal the ſon of Ebed, his anger was kindled*; becauſe he ſpoke ſlightly of him, and wiſhed to have his place; perhaps before, *Zebul* was inclined to be on the ſide of the *Shechemites* againſt *Abimelech*, or at leaſt diſſembled that he was; but now being incenſed at the words of *Gaal*, determined to take the ſide of *Abimelech*, and let him know how things were carrying on againſt him.

℣. 31. *And he ſent meſſengers unto Abimelech privily*, &c.] In a ſecret manner, unknown to *Gaal* and the men of *Shechem*; or *craftily*, as *Jarchi* and *Kimchi* interpret it, ſtill diſſembling, notwithſtanding his anger, to be in the intereſt of *Gaal*, and the men of *Shechem*, as appears indeed afterwards by a ſhew of friendlineſs with *Gaal*, ℣. 36. though, according to *Joſeph Kimchi* and *Ben Gerſom*, *Thormah* is the name of the place where *Abimelech* was, the ſame with *Arumah*, ℣. 41. and the ſenſe is, that he ſent meſſengers to *Abimelech* at *Thormah* or *Arumah*: *ſaying, Gaal the ſon of Ebed, and his brethren, be come to Shechem*; a family that *Abimelech* well knew, and if they were of the race of the old *Canaanites*, he would eaſily perceive their deſign: *and behold, they fortify the city againſt thee*; by repairing its fortifications, or adding new works; or *beſiege* [i] it, which, as that is done by placing an army around it without, that none can come out of it, ſo by ſetting a watch within, and upon the walls, and at the gates of it, that none can come in, which is here meant; though ſome interpret it of their deſign to beſiege the city *Thormah*, where *Abimelech* was, of which he gives him notice; or rather they ſet the city againſt thee, make the inhabitants thine enemies.

℣. 32. *Now therefore up by night*, &c.] The night following, that no time might be loſt: *and the people that is with thee*; the troops he had with him; not only ſuch he had for his own guards, but what he had been raiſing, having intelligence before this of the revolt of the *Shechemites* from him: *and lie in wait in the fields*; he thought it moſt adviſeable for him to march with the forces he had, from the place where he was in the night, and leſs liable to be diſcovered, and remain in the fields of *Shechem* till morning, and then come upon the *Shechemites* before they were aware, and ſurprize them.

℣. 33. *And it ſhall be, that in the morning as ſoon as the ſun is up, thou ſhalt riſe early, and ſet upon the city*, &c.] For being with his forces advanced near to it by a march in the night, he would be able by ſun-riſing to attack the city before the inhabitants were up to defend it, and ſo ſurpriſe them: *and behold, when he and the people that is with him come out againſt thee*; that is, *Gaal*, and the men with him, as many as he upon

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[i] צרים obſident, Pagninus, Munſter, Druſius; obſidere cogitant, Piſcator.

a ſurprize can get together: *thou mayeſt do to them as thou ſhalt find occaſion*; as the ſituation of things would direct him, and he in his wiſdom, and according to his ability, and as opportunity offered, would ſee plainly what was fit and right to be done; *Zebul* did not pretend to adviſe him farther, but left the reſt to his diſcretion, as things ſhould appear to him.

℣. 34. *And Abimelech roſe up, and all the people that* were *with him, by night*, &c.] According to the advice of *Zebul*: *and they laid wait againſt Shechem in four companies*; he divided his army into four parts, which he placed on the four ſides of the city, at ſome diſtance from it, to act as they ſhould have opportunity, to find ways and means of getting into it on either quarter.

℣. 35. *And Gaal the ſon of Ebed went out*, &c.] He roſe up early that morning, being a man of vigilance and activity, and perhaps had ſome intelligence of the preparations of *Abimelech*, his deſign againſt the city, though he did not expect he was ſo near at hand: *and ſtood in the entering of the gate of the city*; to ſee whether the guards were on their duty within, and whether he could obſerve any thing without, any approaching danger: *and Abimelech roſe up, and the people that were with him, from lying in wait*; came out of their ambuſh, and appeared juſt as *Gaal* was at the gate.

℣. 36. *And when Gaal ſaw the people, he ſaid to Zebul*, &c.] Who was up as early, and came to the gate of the city, to ſee how things went, and whether there was any appearance of *Abimelech* and his forces, and whether any opportunity offered to let him into the city; and it ſeems as if he came and ſtood by *Gaal*, and appeared friendly with him: *behold, there come people down from the tops of the mountains*; the mountains of *Ebal* and *Gerizzim*, which were near to *Shechem*: *and Zebul ſaid unto him, thou ſeeſt the ſhadow of the mountains, as* if they were *men*; either deriding him, as being juſt out of his bed, and his eyes ſcarce open, that he could not diſcern ſhadows from men; or rather as being of ſuch a timorous ſpirit, that he was afraid of ſhadows; or elſe he ſaid this, putting on an air of ſeriouſneſs, as if he really believed this to be caſe, on purpoſe to deceive him, and keep him from talking about them, whilſt *Abimelech* and his men made further advances, before *Gaal* could make any preparation to meet them.

℣. 37. *And Gaal ſpake again, and ſaid*, &c.] Looking towards the mountains, and taking another view of what he before ſaw for farther ſatiſfaction: *ſee, there come people down by the middle of the land*; either in the valley between the two mountains; or rather thoſe he firſt ſaw on the top of the mountains, were now come down about the middle of them, called in the *Hebrew* text the navel, from the prominence of the mountains thereabout, or becauſe the navel is in the middle of the body, as this part of them was the middle on which he ſaw them. *R. Iſaiah* interprets it, between the two cities: *and another company come along by the plain of Meonenim*; of which we read no where elſe. *Montanus* renders it, *the oak of Meonenim*, or of the ſoothſayers; oaks being had in great eſteem with idolaters for their oracles and divinations; and perhaps this was a place, whether an oak or a plain, where ſuch perſons uſed to meet to make their divinations.

℣. 38. *Then ſaid Zebul unto him*, &c.] Not being able to put him off any longer, and willing to take the opportunity to upbraid him with what he had ſaid: *where is now thy mouth*, wherewith *thou ſaidſt, who is Abimelech that we ſhould ſerve him?* dareſt thou ſay the ſame thou haſt done, and utter the contemptuous language concerning *Abimelech*, aſking who he was that he ſhould be ſerved? Here he is, ſpeak to his face; what are become of thoſe boaſts and brags, and great ſwelling words, what thou wouldſt do if thou hadſt the command of this city? *is not this the people thou haſt deſpiſed?* as ſmall and inſignificant, bidding *Abimelech* increaſe his army, and come out and fight: *go out, I pray thee now, and fight with them*; and ſhew thyſelf to be a man of courage, and not a mere bluſterer, a man that can uſe his ſword as well as his tongue.

℣. 39. *And Gaal went out before the men of Shechem*, &c.] At the head of them to meet *Abimelech*, having gathered together as many, and put them in as good order, as he could, and the time would admit of: *and fought with Abimelech*; without the city.

℣. 40. *And Abimelech chaſed him, and he fled before him*, &c.] *Abimelech* got the better of him in the battle, and obliged him to give way, and he purſued him cloſely as he was fleeing: *and many were overthrown* and *wounded, even unto the entering of the gate*; or *they fell many wounded* [k] or ſlain, as the *Targum*; that is, many were killed and wounded, as in the battle ſo in the purſuit, and lay all the way to the entrance into the gate of the city, to which *Gaal*, and the men of *Shechem*, made for their ſafety, and got in.

℣. 41. *And Abimelech dwelt at Arumah*, &c.] Called alſo *Aarima*, as *Jerom* [l] ſays, and in his time called *Remphtis*; it ſeems to be not far off from *Shechem*, he returned to the place where he was before, ſee ℣. 31. contenting himſelf with the advantage he had got, and waiting when another opportunity would offer, which quickly did, to be revenged on the *Shechemites*: *and Zebul thruſt out Gaal and his brethren, that they ſhould not dwell in Shechem*; there ſeems to have been two parties in *Shechem* before, one that hated *Abimelech*, and another more friendly to his intereſt; by which means *Zebul* his officer kept his poſt, and *Gaal* could not get the government into his hand; and now by the loſs in the late battle, who were *Abimelech*'s ſworn enemies, and the diſgrace *Gaal* fell into by being beaten, *Zebul* was able, ſo far able to carry his point, as to drive *Gaal* and his brethren out of the city; though he had not ſtrength to put him to death, or to ſeize him and deliver him into the hands of *Abimelech*.

℣. 42. *And it came to paſs on the morrow*, &c.] The day after the battle: *that the people went out into the field*; ſome think to fight, and try the event of another battle, in order to be freed from *Abimelech*, but that ſeems not ſo likely; rather to finiſh their vintage, as *Joſephus* [m], or to till their ground, to plow and ſow, which quickly came on after the vintage was ended; and this they might do the more ſecurely, ſince *Abimelech* had withdrawn himſelf and his forces to his place of habitation, and ſo concluded he would not ſoon at leaſt return to them; and the rather they might think he would be more eaſy with them, ſince *Gaal* was thruſt out from among them: *and they told Abimelech*; or it was told *Abimelech*, that the people came out into the field, and ſo an opportunity offered to him to come and cut them off, as they were at their buſineſs unarmed.

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[k] יפלו חללים & ceciderunt vulnerati multi, Pagninus, Montanus.

[l] De loc. Heb. fol. 94. B.

[m] Antiq. l. 5. c. 7. §. 4.

℣. 43. *And he took the people*, &c.] That is, the forces he had with him at *Arumah: and divided them into three companies*; each having a ſeparate leader, and the command of one of them he had himſelf: *and laid wait in the field*; in the field of *Shechem*, one company in one part, and one in another part of the field: *and looked, and behold, the people* were *come forth out of the city*; he watched them when they did: *and he roſe up againſt them, and ſmote them*; the companies roſe up out of their ambuſh, in different parts, and killed them.

℣. 44. *And Abimelech, and the company that* was *with him*, &c.] Which he had the particular command of; or *the heads*[m], for in the company with him, as *Kimchi* obſerves, were great men; and ſo the *Septuagint* renders it, the princes that were with him: *ruſhed forward, and ſtood in the entering of the gate of the city*; to prevent the people that were in the field getting into it, and any from coming out of it to their relief: *and the two* other *companies ran upon all* the people *that* were *in the fields, and ſlew them*; ſo that by this means none eſcaped.

℣. 45. *And Abimelech fought againſt the city all that day*, &c.] By throwing ſtones or arrows into it: *and he took the city*; it was ſurrendered to him, not being able to ſtand out againſt his forces: *and ſlew the people that* was *therein*; all but thoſe that were of his own family and his friends; all that had taken up arms againſt him, or had ſhown their diſlike of his government, and were his enemies: *and beat down the city*; the houſes in it, and walls of it, though it was his native place: *and ſowed it with ſalt*; not to make it barren, for he would rather then have ſowed the field, though this would not have had any effect of that kind, for any time at leaſt; but to ſhow his deteſtation of it, becauſe of the ill uſage he had met with, and as a token of its perpetual deſtruction, to which he devoted it, determining that if it was in his power it ſhould never be rebuilt; but it was hereafter, and became again a very flouriſhing city in *Jeroboam*'s time. Thus the emperor *Frederick Barbaroſſa*, in the year 1162, when he took *Milain*, not only ploughed it up, but ſowed it with ſalt; and in memory of it, there is a ſtreet in it, now called *la contrada della Sala*[n]: beſides, *Abimelech* did this to deter other cities from rebelling againſt him; for if he ſo uſed his own city, more ſeverely, if poſſible, would he uſe others.

℣. 46. *And when all the men of the tower of Shechem heard* that, &c.] That the city of *Shechem* was taken, the inhabitants of it ſlain, the city beaten down, and ſowed with ſalt; by which it appears that this tower was not within the city, for then the men of it would have ſeen what was done, and not be ſaid only to hear it; though it was not far from it, and poſſeſſed by *Shechemites*, and whither ſome of the principal inhabitants had now fled for ſafety; perhaps it is the ſame with the houſe of *Millo*, and ſo that part of *Jotham*'s curſe, which reſpected that, had now its accompliſhment, otherwiſe no account is given of it: *they entered into an hold of the houſe of the god Berith*; not thinking themſelves ſafe enough in the tower, they betook themſelves to the temple of *Baal-berith* their god, ſee ℣. 4. and ch. viii. 33. which was a ſtrong fortified place, as temples often were; or however had a ſtrong hold belonging to it, and hither they fled, either becauſe of the greater ſtrength of the place, or becauſe of the ſanctity of it, and imagining *Abimelech* would not deſtroy it on that account; and the rather, becauſe of the ſupply he had from it, which enabled him to raiſe himſelf to the government of *Iſrael*.

℣. 47. *And it was told Abimelech*, &c.] Who had his ſpies about, and particularly to obſerve the motions of the men in this tower: *that all the men of the tower of Shechem were gathered together*; in the hold of the temple of *Baal-berith*.

℣. 48. *And Abimelech got him to up mount Zalmon*, &c.] A mountain near *Shechem*, and thought to be the ſame with *Salmon* in *Pſ.* lxviii. 14. which ſeems to have had its name from the ſhade of the trees which grew upon it: *he and all the people that* were *with him*; his whole army: *and Abimelech took an ax in his hand, and cut down a bough from the trees*; which grew upon mount *Zalmon: and took it, and laid* it *on his ſhoulders*; and carried it along with him: *and ſaid unto the people that* were *with him, what ye have ſeen me do, make haſte*, and *do as I* have done; take an ax, and every man cut down a bough with all poſſible haſte, and lay it on his ſhoulder.

℣. 49. *And all the people likewiſe cut down every man his bough, and followed Abimelech*, &c.] With their boughs on their ſhoulders, ſo that they were men that ſeemed to be as trees walking: *and put* them *to the hold, and ſet the hold on fire upon them*; upon the men in it, or with them, the boughs of trees; it is probable the hold was made of wood, and ſo could the more eaſily be ſet on fire. *Jarchi* ſays, it was a wood or foreſt, where they bent the trees, and divided them round about, and made a fence of them; but they would ſcarcely have left the tower for ſuch a ſhelter: *ſo that all the men of the tower of Shechem died alſo*; fire being put to the hold, and they burnt in it; the *Vulgate Latin* verſion adds, with fire and ſmoke; for they being boughs of trees juſt cut down, with which they ſet fire to the hold, they would not burn eaſily and clearly, but make a prodigious ſmoke, with which many might be ſuffocated, as others burnt with fire; and it is unaccountable that *Joſephus*[o] ſhould ſay, that faggots of dry wood were taken, and with them fire ſet to the hold, when the text is ſo expreſs for it, that they were boughs of green trees juſt cut off: *about* 1000 *men and women*; but the above hiſtorian makes them to be many more; he ſays the men were about 1500, and the reſt a great multitude; this literally fulfilled *Jotham*'s curſe.

℣. 50. *Then went Abimelech to Thebez*, &c.] Which, according to *Ben Gerſom*, had rebelled againſt him; it was near to *Shechem*. *Adrichomius* ſays[p], the ruins, where he thinks ſtood the city of *Thebez*, were but one furlong from *Neapolis* or *Shechem*, where, to the left of *Jacob*'s well, were to be ſeen ruins of a large town, marble ſtones, whole pillars, and other ſigns of large palaces, and the ſoil wonderfully fruitful; and *Jerom* ſays[q], that in his time there was a village called *Thebes*, on

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והראשים & capita, Pagninus, Montanus, Druſius; & principes, Vatablus.

[n] Sigonius de regn. Ital. l. 14.

[o] Antiq. l. 5. c. 7. §. 4.

[p] Theatrum Terræ Sanct. p. 70.

[q] De loc. Heb. 95. D.

on the borders of *Neapolis* or *Shechem*, as you go to *Scythopolis*, 13 miles from it. It muſt be near *Shechem*, inhabited by *Shechemites*, to fulfil *Jotham*'s curſe, ℣. 20. *and encamped againſt Thebez, and took it*; it ſeems not to have held out long, being deſerted by its inhabitants, who fled to the tower, as follows.

℣. 51. *But there was a ſtrong tower within the city*, &c.] The tower of *Shechem* was without the city, but this within, as towers generally are: *and thither fled all the men and women, and all they of the city*; men, women and children, man and maid-ſervants, all the inhabitants of the city; the tower being a large place, having not only many rooms in it, but perhaps a large area in the midſt of it, as well as it had battlements on the top of it: *and ſhut it to them*; the gates of it, and which no doubt they ſtrongly barred and bolted, to keep out the enemy: *and gat them up to the top of the tower*; to obſerve the motions of *Abimelech*, and annoy him as much as they could with what they carried with them, as ſtones, and the like.

℣. 52. *And Abimelech came unto the tower*, &c.] With his army to beſiege it: *and fought againſt it*; uſing all the methods he could to oblige thoſe in it to ſurrender: *and went hard unto the door of the tower to burn it with fire*; in order to get entrance into it; and perhaps the tower was built of ſtone, ſo that no other part could be ſet fire to; and to do this he drew near to the door himſelf, for nothing more is meant by the phraſe, *went hard*, then drawing near in his own perſon to the door; hazarding his life in the enterprize, being ſo bent upon it, thinking to do by this tower what he had done to the hold of the temple of *Baal-berith*.

℣. 53. *And a certain woman caſt a piece of a milſtone*, &c.] Of the upper milſtone, as the word ſignifies, which is obſerved by *Jarchi* and other *Jewiſh* commentators; this with other ſtones being carried up to the top of the tower, to do what execution they could with them: and a woman obſerving *Abimelech* making up to the door of the tower, took up this piece of milſtone, and threw it down *upon Abimelech's head, and all to break his ſkull*; ſhe did it with that view, though it may as well be rendered, or *ſhe*, or *it broke his ſkull*[r]; it made a fracture in it, which was mortal. *Abendana* obſerves, and ſo others, that that was meaſure for meaſure, a righteous retaliation, that as he had ſlain 70 of his brethren on one ſtone, he ſhould die by means of a ſtone.

℣. 54. *Then he called haſtily to the young man his armour-bearer*, &c.] Perceiving it was a mortal blow that was given him, and he ſhould ſoon expire; and that the caſt of the ſtone was by the hand of a woman, and therefore he was in haſte to have the young man come to him: *and ſaid unto him, draw thy ſword, and ſlay me, that men ſay not of me, a woman ſlew him*; it being reckoned very ignominious and reproachful to die by the hand of a woman, and eſpecially any great perſonage, as a king or general of an army[s]; to avoid this, he choſe rather to be guilty of ſuicide, or of what cannot well be excuſed from it, and ſo died a ſelf-murderer; which added to all his other ſins, he ſeemed to have no ſenſe of, or repentance for; and the method he took to conceal the ſhame of his death, ſerved the more to ſpread it; for this circumſtance of his death could not be given without the reaſon of it, and which was remembered and related punctually near 200 years afterwards, 2 *Sam.* xi. 21.

℣. 55. *And when the men of Iſrael ſaw that Abimelech was dead*, &c.] That is, thoſe that were with him, the men of his army, who were all *Iſraelites*: *they departed every man to his place*; diſbanded themſelves, and went every one to their own home, and ſo the inhabitants of *Thebez* eſcaped the vengeance of *Abimelech*.

℣. 56. *Thus God rendered the wickedneſs of Abimelech which he did unto his father*, &c.] To the diſgrace of his father's character, and to the hurt of his father's family: *in ſlaying his ſeventy brethren*; excepting one, which was a piece of unheard-of wickedneſs, attended with moſt ſad aggravations; the ſhedding ſuch blood required blood to be ſhed again, and it was righteous judgment God rendered to him: this and the following verſe contain the remarks made upon this hiſtory by the writer of it, who, as we have ſeen, in all probability, was the prophet *Samuel*.

℣. 57. *And all the evil of the men of Shechem*, &c.] In aiding *Abimelech* to ſlay his brethren, and in making him king after ſo foul a fact committed: *did God render upon their heads*; by ſuffering *Abimelech* to beat down their city, and deſtroy the inhabitants of it, and by burning the hold in which the men of the tower of *Shechem* were, and them in it: *and upon them came the curſe of Jotham the ſon of Jerubbaal*; both upon *Abimelech*, and the men of *Shechem*, they being deſtroyed by one another, as *Jotham* imprecated they might, and foretold they would, ſee ℣. 20.

CHAP. X.

THIS chapter gives an account of two judges of *Iſrael*, in whoſe days they enjoyed peace, ℣. 1—5. after which they ſinning againſt God, came into trouble, and were oppreſſed by their enemies 18 years, and were alſo invaded by an army of the *Ammonites*, ℣. 6—9. when they cried unto the Lord for deliverance, confeſſing their ſin; but he had firſt refuſed to grant them any, tho' upon their importunity and reformation he had compaſſion on them, ℣. 10—16. and the chapter is concluded with the preparation made by both armies for a battle, ℣. 17, 18.

℣. 1. *And after Abimelech, there aroſe to defend Iſrael*, &c.] To ſave, deliver and protect *Iſrael*; which does not neceſſarily imply that *Abimelech* did; for he was no judge of God's raiſing up, or the peoples chuſing, but uſurped a kingly power over them; and was ſo far from ſaving and defending them, that he involved them in trouble and diſtreſs, and ruled over them in a tyrannical manner, and left them in the practice of idolatry: it only ſignifies, that after his death aroſe a perſon next deſcribed, to which this may well be attributed, that he was raiſed up as a judge by the Lord; and though we read of no enemies particularly, that he delivered the people from in his days, yet it is not impoſſible nor unlikely that there might be ſuch, though not made mention of; beſides, he might be ſaid to ſave them, as the word ſignifies, in that he was an happy inſtrument of compoſing thoſe differences and diſſenſions, which *Abimelech* had occaſioned, and of recovering them from the idolatry they had fallen into in his times, and of protecting them in their liberties, civil and religious: and this was *Tola the ſon of Puah, the ſon of Dodo, a man of Iſſachar*; he was of the tribe of *Iſſachar*, and bore the ſame name as the eldeſt ſon of *Iſſachar* did, as his father *Puah* had the name of the ſecond ſon of *Iſſachar*, 1 *Chron*. vii. 1. and as for *Dodo* his grandfather, this is elſewhere mentioned as the name of a man, as it doubtleſs is here, 2 *Sam*. xxiii. 9, 24. though ſome copies of the *Targum*, the *Septuagint*, and *Vulgate Latin* verſions render it, the ſon of his uncle or father's brother; meaning that his father *Puah* was the ſon of *Abimelech*'s uncle or father's brother, and ſo was one of the family which was raiſed up to be a judge after his death; but it is not likely that *Gideon*, the father of *Abimelech*, and *Puah*, the father of this man, ſhould be brethren, when the one was of the tribe of *Manaſſeh*, and the other of the tribe of *Iſſachar*: *and he dwelt in Shamir in mount Ephraim*; that is, when he became judge in *Iſrael* he removed to this place, as being in the midſt of the tribes, and near the tabernacle of *Shiloh*, and ſo fit for a judge to reſide in, to whom the people might apply from all parts to have juſtice and judgment adminiſtered to them. It is called *Shamir* in mount *Ephraim*, to diſtinguiſh it from another of the ſame name in the mountain of *Judah*, *Joſh*. xv. 48. it ſeems to have its name from the thorns which grew about it.

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[r] תרץ את גלגלתו & confregit cranium ejus, Junius & Tremellius, Piſcator; ſo Tigurine verſion.

[s] O turpe fatum! fœmina Herculeæ necis
Auctor feretur —— Seneca Oetæo.

℣. 2. *And he judged Iſrael 23 years, and died*, &c.] He did not take upon him to be king, as *Abimelech* did, but acted as a judge, in which office he continued 23 years, and faithfully diſcharged it, and died in honour: *and was buried in Shamir*; the place where he executed his office. It is ſaid [t], that in the firſt year of *Tola*, the ſon of *Puah*, *Priamus* reigned in *Troy*.

℣. 3. *And after him aroſe Jair, a Gileadite*, &c.] Who was of the half tribe of *Manaſſeh*, on the other ſide *Jordan*, which inhabited the land of *Gilead*, and who is the firſt of the judges that was on that ſide *Jordan*; it pleaſed God before the government was ſettled in a particular tribe, to remove it from one to another, and to honour them all, and to ſhew that though the two tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*, were ſeparated from their brethren by the river *Jordan*, they were not neglected by the Lord; and generally ſpeaking judges were raiſed up in all thoſe parts which were moſt oppreſſed, and liable to be oppreſſed by their enemies, as *Gilead* by the *Ammonites*; wherefore this, and the next judge that followed him, *Jephthah*, were of *Gilead*: *and judged Iſrael 22 years*; protected them from their enemies, adminiſtered juſtice to them, and preſerved them in the true religion.

℣. 4. *And he had 30 ſons that rode upon 30 aſscolts*, &c.] Which to ride on in thoſe times was reckoned honourable, and on which judges rode in their circuits, ch. v. 10. and ſuch might be theſe ſons of *Jair*, who were appointed under him to ride about, and do juſtice in the ſeveral parts of the country, as *Samuel*'s ſons were judges under him, 1 *Sam*. viii. 1. *and they had 30 cities which are called Havoth-jair unto this day, which* are *in the land of Gilead*; or the villages of *Jair*. There were ſome of this name that belonged to *Jair*, a ſon of *Manaſſeh*, in the times of *Moſes*, *Numb*. xxxii. 41. and theſe may be the ſame, at leaſt ſome of them; for they were but 23 he had, whereas theſe were 30, 1 *Chron*. ii. 22. and theſe coming by inheritance to this *Jair*, a deſcendant of the former, and he being of the ſame name, and theſe cities perhaps repaired and enlarged by him, the name of them was continued and eſtabliſhed; for it is not reaſonable to ſuppoſe, as ſome have done, that this is the ſame *Jair* that lived in the times of *Moſes*, who if ſo, muſt have lived more than 300 years, an age men did not live to in thoſe times.

℣. 5. *And Jair died, and was buried in Camon*.] A city of *Gilead*, as *Joſephus* [u] calls it; *Jerom* [w], under this word *Camon*, makes mention of a village in his times, called *Cimana*, in the large plain ſix miles from *Legion* to the north, as you go to *Ptolemais*; but as *Reland* [x] obſerves, this ſeems not to be the ſame place, but rather this is the *Camon Polybius* [y] ſpeaks of among other cities of *Peræa*, taken by *Antiochus*.

℣. 6. *And the children of Iſrael did evil again in the ſight of the Lord*, &c.] After the death of the above judges they fell into idolatry again, as the following inſtances ſhew: *and ſerved Baalim, and Aſhtaroth*; as they had before, ch. ii. 11, 13. ſee the notes there: and beſides theſe, alſo *the gods of Syria*; their gods and goddeſſes, *Belus* and *Saturn*, *Aſtarte* and the *Dea Syria*, *Lucian* writes of: *and the gods of Zidon*; the goddeſs of the *Zidonians* was *Aſhtaroth*, 1 *Kings* xi. 5. and it ſeems they had other deities: *and the gods of Moab*; the chief of which were *Baal-peor* and *Chemoſh*, *Numb*. xxv. 2. 1 *Kings* xi. 7. *and the gods of the children of Ammon*; as *Milcom* or *Molech*, 1 *Kings* xi. 5, 7. *and the gods of the Philiſtines*; as *Dagon* the god of *Aſhdod*, *Beelzebub* the god of *Ekron*, *Marnas* the god of *Gaza*, and *Derceto* the goddeſs of *Aſcalon*: *and forſook the Lord, and ſerved not him*; not even in conjunction with the above deities, as *Jarchi* and others obſerve; at other times, when they worſhipped other gods, they pretended to worſhip the Lord alſo, they ſerved the creature beſides the Creator; but now they were ſo dreadfully ſunk into idolatry, that they had wholly forſaken the Lord and his worſhip at the tabernacle, and made no pretenſions to it, but entirely neglected it.

℣. 7. *And the anger of the Lord was hot againſt Iſrael*, &c.] His anger burned like fire, he was exceedingly incenſed againſt them, nothing being more provoking to him than idolatry, as after mentioned: *and he ſold them into the hands of the Philiſtines, and into the hands of the children of Ammon*; that is, delivered them into their hands, and they became ſubject, and were in bondage to them, as ſuch are that are ſold for *ſlaves*; part of them that lay to the weſt of the land of *Iſrael*, fell into the hands of the *Philiſtines*; and another part, which lay to the eaſt, were oppreſſed by the children of *Ammon*, particularly thoſe that were on the other ſide *Jordan*, came into the hands of the latter.

℣. 8.

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[t] Juchaſin, fol. 136. 1.

[u] Antiq. l. 5. c. 7. §. 6.

[w] De loc. Heb. fol. 90. B.

[x] Palestina

tom. 2. p. 679.

[y] Hiſt. l. 5.

℣. 8. *And that year they vexed and oppreſſed the children of Iſrael*, &c.] The *Philiſtines* on one ſide, and the children of *Ammon* on the other; meaning either that year in which *Jair* died, as *Jarchi*; or the firſt year they began to bring them into bondage, as *R. Iſaiah*; and *from that year*, as *Kimchi* and *Ben Melech*, that they vexed and diſtreſſed them, they continued to vex and diſtreſs them 18 *years*; or, as *Abarbinel* interprets it, *with that year*, they vexed and oppreſſed them eighteen years, that is, ſo many more, or reckoning that into the number of them; and theſe eighteen years of their oppreſſion are not to be reckoned into the years of *Jair*'s government, and as commencing from the fourth of it, as biſhop *Uſher*, *Lightfoot*, and others; for it does not appear that there was any oppreſſion in his days, but from the time of his death to the raiſing up of *Jephthah* a new judge: and the people oppreſſed by the children of *Ammon*, during that time, were *all the children of Iſrael that were on the other ſide Jordan, in the land of the Ammonites, which* is *in Gilead*; even the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*.

℣. 9. *Moreover, the children of Ammon paſſed over Jordan*, &c.] Not content with the oppreſſion of the tribes on the other ſide *Jordan*, which had continued 18 years, they came over *Jordan* into the land of *Canaan* to ravage that, and bring other of the tribes into ſubjection to them, particularly the three next mentioned, which lay readieſt for them, when they were come over *Jordan*: *to fight alſo againſt Judah, and againſt Benjamin, and againſt the houſe of Ephraim*; who lay to the ſouth and the ſouth-eaſt of the land of *Canaan*, and were the firſt the *Ammonites* had to fight with and ſubdue, when they had croſſed *Jordan* to the eaſt of it: *ſo that Iſrael was ſore diſtreſſed*; by the *Ammonites* in the eaſt, threatening thoſe three tribes mentioned, and the *Philiſtines* on the weſt, who gave diſturbance to the tribes that lay neareſt them, as *Aſher*, *Zebulun*, *Naphtali*, *Iſſachar* and *Dan*; and this diſtreſs was begun the ſame year in different parts, by different enemies.

℣. 10. *And the children of Iſrael cried unto the Lord*, &c.] In this their diſtreſs, ſeeing nothing but ruin and deſtruction before their eyes, their land being invaded by ſuch powerful enemies in different quarters; this opened their eyes to a ſenſe of their ſins, the cauſe of it, and brought them to a confeſſion of them: *ſaying, we have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved Baalim*; had been guilty not only of ſins of omiſſion, neglecting the pure worſhip of God, but alſo of ſins of commiſſion, even of groſs idolatry, in ſerving *Baalim*, and other gods, before mentioned.

℣. 11. *And the Lord ſaid unto the children of Iſrael*, &c.] By a prophet he ſent unto them, as *Kimchi* and *Abarbinel*, ſee ch. vi. 8. whom *Ben Gerſom* takes to be *Phinehas*, but he could not be living at this time; or by an angel, a created one, ſent on this occaſion; or the increated one, the Son and Word of God, who might appear in an human form, and to whom all that is here ſaid is applicable: did *not* I deliver *you from the Egyptians*; by bringing them out of ſubjection and bondage to them, and by delivering them out of their hands at the *Red-ſea*: *and from the Amorites*; the kings of *Sihon* and *Og*, whoſe countries were taken from them, and put into their hands, when they attempted to ſtop them in their march to the land of *Canaan*: *from the children of Ammon*; when they joined with the *Moabites* againſt them, ch. iii. 13. *and from the Philiſtines?* in the times of *Shamgar*, ch. iii 31.

℣. 12. *The Zidonians alſo*, &c.] Who were left in the land to diſtreſs them, though there is no particular mention of them, and of the diſtreſs they gave them, and of their deliverance from it, which yet is not at all to be queſtioned: *and the Amalekites*; both quickly after they came out of *Egypt*, *Exod.* xvii. 13. and when they were come into the land of *Canaan*, joining the *Moabites* and the *Midianites* againſt them, ch. iii. 13. and vi. 3. *and the Maonites did oppreſs you*; meaning either the old inhabitants of *Maon*, a city in the mountains of *Judah*, near to which was a wilderneſs of this name, *Joſh.* xv. 55. 1 *Sam.* xxiii. 24. or rather a people of *Arabia*, called by *Strabo*[z], and *Diodorus Siculus*[a], *Minæans*, the ſame with *Mehunim*, mentioned with the *Arabians*, 2 *Chron.* xxvi. 7. and who perhaps came along with the *Midianites*, when they oppreſſed *Iſrael*; though ſome have thought of the old inhabitants of *Beth-meon* and *Baal-meon*, *Numb.* xxxii 38. *Jer.* xlviii. 23. *and ye cried unto me, and I delivered you out of their hands*; all thoſe mercies and deliverances are mentioned to aggravate their ſins, that notwithſtanding the Lord had ſo often, and ſo eminently appeared for them, yet they deſerted him and his worſhip, and fell into idolatry. *Jarchi* obſerves, that here are ſeven ſalvations or deliverances mentioned in oppoſition to the ſeven ſorts of falſe gods or idols they had ſerved, ℣. 6.

℣. 13. *Ye have forſaken me, and ſerved other gods*, &c.] Since they had been ſo remarkably ſaved, time after time, and delivered from ſo many powerful enemies, which was dreadful ingratitude: *wherefore I will deliver you no more*; which is not to be underſtood abſolutely, ſince after this he did deliver them, but conditionally, unleſs they repented of their idolatries, and forſook them. This is ſaid to bring them to a ſenſe of their ſin and danger.

℣. 14. *Go and cry unto the gods which ye have choſen*, &c.] For they were their choice, and not what they were obliged to ſerve through perſecution, and by compulſion of others, and whom they needed not, having the Lord Jehovah to be their God; and they are bid not ſeriouſly, but in an ironical or ſarcaſtic way, to call upon them for help in this their time of diſtreſs, in whoſe power it was not to relieve them: *let them deliver you in the time of your tribulation*; if they can, whom you have ſerved in your proſperity.

℣. 15. *And the children of Iſrael ſaid unto the Lord, we have ſinned*, &c.] By ſerving other gods particularly; and they ſeemed to have a true ſenſe of their ſin, and their confeſſions of it to be ingenuous, by what follows: *do thou unto us whatſoever ſeemeth good unto thee*; inflict what puniſhment he would upon them, as famine or peſtilence, they could not but own it would be juſt and righteous, and what their ſins deſerved: *deliver us only, we pray thee, this day*; out of the hands of men; they choſe rather to fall into the hands of God; and however he thought fit to deal with them, they entreated that this once he would ſave them out of the hands of their enemies.

℣. 16. *And they put away the ſtrange gods from among them*, &c.] Which was an evidence of the truth of their repentance, and ſhowed their confeſſions

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[z] Geogragh. l. 16. p. 528.

[a] Bibliothec. l. 3. p. 176.

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feſſions and humiliations to be genuine: *and ſerved the Lord*; and him only, both in private and public; in the obſervance of duties, both moral and ceremonial; in an attendance on the ſervice of the ſanctuary, and by offering ſacrifices to God there, according to his will: *and his ſoul was grieved for the miſery of Iſrael*; which is to be underſtood after the manner of men; for grief properly does not belong to God, there being no paſſion in him; but it denotes a carriage or behaviour of his, which ſhows what looks like ſympathy in men; a love and affection for *Iſrael*, notwithſtanding their ill behaviour to him, and a change of his diſpenſations in providence towards them, according to his unchangeable will; ſo *Maimonides*[b] underſtands it of the good-will and pleaſure of God, to ceaſe from afflicting the people of *Iſrael*; but *Abarbinel* is of opinion, that this refers to the ſoul of *Iſrael*, which was ſhortened and contracted, as the word ſignifies, becauſe of the labour of ſervitude, the affliction and diſtreſs they were in.

℣. 17. *Then the children of Ammon were gathered together*, &c.] By a crier, as *Jarchi*; they had paſſed over *Jordan*, as in ℣. 9. and had been diſtreſſing three of the tribes of *Iſrael* on that ſide, but now being informed by an herald at arms, that the children of *Iſrael*, on the other ſide *Jordan*, were riſen up in defence of their country, rights and liberties, the children of *Ammon* came back and repaſſed *Jordan*: *and encamped in Gilead*; in the land of *Gilead*, part of which belonged to the tribes of *Reuben* and *Gad*, and the other part to the half tribe of *Manaſſeh*: *and the children of Iſrael aſſembled themſelves together, and encamped at Mizpeh*; of which name there were ſeveral cities in the land of *Iſrael*, on both ſides *Jordan*; this muſt deſign a place on the other ſide *Jordan*, either in the tribe of *Gad* or *Manaſſeh*, for it ſeems there was of this name in each, ſee *Gen.* xxxi. 49. *Joſh.* xi. 3.

℣. 18. *And the people and princes of Gilead ſaid one to another*, &c.] Being thus aſſembled and encamped: *what man is he that will begin to fight with the children of Ammon?* for though the forces were aſſembled together for battle, yet it ſeems they had no general to command them, and lead them on to it: *he ſhall be head over all the inhabitants of Gilead*; this they ordered to be proclaimed, to encourage ſome perſon to take the command of them, and go before them to battle, promiſing him that he ſhould be judge or governor over all the tribes on that ſide *Jordan*.

CHAP. XI.

THIS chapter gives an account of another judge of *Iſrael*, *Jephthah*, of his deſcent and character, ℣. 1, 2, 3. of the call the elders of *Gilead* gave him to be their captain-general, and lead out their forces againſt the *Ammonites*, and the agreement he made with them, ℣. 4—11. of the meſſage he ſent to the children of *Ammon*, which brought on a diſpute between him and them about the land *Iſrael* poſſeſſed on that ſide *Jordan*, the *Ammonites* claimed; *Iſrael*'s right to which *Jephthah* defended, and made it clearly to appear, hoping thereby to put an end to the quarrel without ſhedding of blood, ℣. 12—27. but the children of *Ammon* not attending to what he ſaid, he prepared to give them battle, and previous to it he made a vow, and then ſet forward and fought them, and got the victory over them, ℣. 28—33. and the chapter concludes with the difficulties *Jephthah* was embaraſſed with upon his return home, on account of his vow, and the performance of it, ℣. 34—40.

℣. 1. *Now Jephthah the Gileadite was a mighty man of valour*, &c.] *Jephthah* had his name of *Gileadite* either from his father, whoſe name was *Gilead*, or from the city and country in which he was born, which is moſt likely, and ſo was of the ſame country with the preceding judge; and he was a man of great ſtrength and valour, and which perhaps became known by his ſucceſsful excurſions on parties of the enemies of *Iſrael*, the *Ammonites*, being at the head of a band of men, who lived by the booty they got from them: *and he was the ſon of an harlot*; the *Targum* ſays, an innkeeper; and, according to *Kimchi*, ſhe was a concubine, which ſome reckoned no better than an harlot, but ſuch are not uſually called ſo; ſome *Jewiſh* writers will have her to be one of another tribe his father ought not to have married; and others, that ſhe was of another nation, a *Gentile*, ſo *Joſephus*[c]; and, according to *Patricides*[d], he was the ſon of a *Saracen* woman; but neither of theſe are ſufficient to denominate her a harlot: *and Gilead begat Jephthah*; he was his ſon; this was a deſcendant of *Gilead* the ſon of *Machir*, the ſon of *Manaſſeh*, called after the name of his great anceſtor.

℣. 2. *And Gilead's wife bare him ſons*, &c.] It ſeems that after the birth of *Jephthah*, *Gilead* took him a lawful wife, who bore him ſons: *and his wife's ſons grew up*; to the eſtate of men: *and they thruſt out Jephthah*; out of his father's houſe, his father in all likelihood being dead, or he would not have ſuffered it, and what follows confirms it, that he was dead: *and ſaid unto him, thou ſhalt not inherit in our father's houſe*; as he might not, if the ſon of an harlot, or of a woman of another tribe, or of a concubine; though as *Kimchi*, from their *Rabbins*, obſerves, the ſon of ſuch an one might, provided his mother was not an handmaid nor a ſtranger. And it looks as if this was not rightly done, but that *Jephthah* was injuriouſly dealt with by his brethren, of which he complains: *for thou art the ſon of a ſtrange woman*; or of another *woman*[e], that was not their father's lawful wife; or of a woman of another tribe, as the *Targum*; or of another nation, as others, proſtitutes being uſed to go into foreign countries to get a livelihood, and hide the ſhame of their families; hence a ſtrange woman, and a harlot, ſignified the ſame[f], ſee ℣. 1.

℣. 3. *Then Jephthah fled from his brethren*, &c.] Being ill uſed by them, and a man of ſpirit and courage, and could not bear to be treated with contempt, nor to live in a dependence on others, and therefore ſought to make himſelf another way: *and*

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[b] Moreh Nevochim, par. 1. c. 41.

[c] Antiq. l. 5. c. 7. §. 7.

[d] Apud Selden. de Succeſſ. ad leg. Hebr. c. 3. p. 32.

[e] אשה אחרת mulieris alterius, Pagninus, Montanus; exteræ, Junius & Tremellius, Piſcator; ſo Tigurine verſion.

[f] Pro uxore hanc peregrinam, Terent. Andria, act 1. ſcen. 1. l. 118.

and dwelt in the land of Tob; which *Kimchi* and *Ben Gerſom* think was the name of the lord and owner of the land; *Abarbinel* interprets it, a good land, as *Tob* ſignifies, ſo the *Targum*; but others, the name of a city or country, and conjecture, it may be the ſame with *Iſh-tob*, and which was not far from the children of *Ammon*, ſince they ſent thither for aſſiſtance, 2 *Sam.* x. 6. *Jerom*[g] takes it for a country, in which *Jephthah* dwelt, but ſays no more of it. *Junius* ſays, it was on the entrance of *Arabia deſerta*, ſee 1 *Maccab.* v. 13. 2 *Maccab.* xii. 17. where the inhabitants of it are called *Tobienians* or *Tubienians*: *and there were gathered vain men to Jephthah*; not wicked men, but empty men, whoſe pockets were empty; men without money, as *Abarbinel* interprets it, had nothing to live upon, no more than *Jephthah*, and he being a valiant man, they enliſted themſelves under him: *and went out with him*; not on any bad deſign, as to rob and plunder, but to get their living by hunting; or rather by making excurſions into the enemies country, and carrying off booty on which they lived. *Joſephus*[h] ſays, he maintained them at his own expence, and paid them wages.

℣. 4. *And it came to paſs in proceſs of time*, &c.] Some time after *Jephthah* had been expelled his father's houſe, and he was become famous for his martial genius, and military exploits; or at the cloſe of the 18 years oppreſſion of the children of *Iſrael* by the *Ammonites*, or ſome few days after the children of *Iſrael* were gathered together at *Mizpeh*, that the people and princes of *Gilead* were preparing for war with *Ammon*, and were thinking of a proper perſon to be their general: *that the children of Ammon made war againſt Iſrael*; not only repaſſed *Jordan*, and encamped in *Gilead*, but began to attack them in ſome place or another, at leaſt threatened them with it, and made motions towards it.

℣. 5. *And it was ſo, that when the children of Ammon made war againſt Iſrael*, &c.] Were preparing for it, and had aſſembled their forces near them, and had began to make ſome efforts againſt them: *the elders of Gilead went to fetch Jephthah out of the land of Tob*; they did not ſend meſſengers to him, but went themſelves, partly to ſhew greater reſpect to him, and partly in hopes of better ſucceſs, being aware of objections he would make, which they could better anſwer themſelves, than a deputation.

℣. 6. *And they ſaid unto Jephthah, come and be our captain*, &c.] The general of their army, to conduct and lead on their forces; they did not propoſe him to be their king, being convinced by *Abimelech*'s conduct, that ſuch a ſtep would be wrong; nor did they ſay any thing of his being their judge, having no other view than to ſerve their preſent exigence; beſides, a judge was not one choſen by the people, but raiſed up of God, and which honour was conferred on *Jephthah* afterwards: *that he may fight with the children of Ammon*; with judgment, courage and ſucceſs; they did not make this propoſal to him to ſave themſelves from being engaged in the war, but that they might have one ſkilful in military affairs at the head of them, to inſtruct them in the art of war, and lead them on in a regular manner, and animate them by his brave example.

℣. 7. *And Jephthah ſaid unto the elders of Gilead*, &c.] In anſwer to their requeſt; who tho' not backward to engage in the war with them, yet thought it proper to take this opportunity to upbraid them with their former unkindneſs to him: *did not ye hate me, and expel me out of my father's houſe?* for it ſeems ſome of theſe elders at leaſt were his brethren; for who elſe could be thought to hate him, and through hatred to thruſt him out of his father's houſe, but they? nor is it at all improbable that they were among the elders of *Gilead*, conſidering what family they were of: though indeed the magiſtrates of the city might be aſſiſting to *Jephthah*'s brethren in the expulſion of him, or however connived at it, when they ſhould, as he thought, have protected him, and taken care that he had juſtice done him; for even though illegitimate, a maintenance was due to him: *and why are ye come unto me now, when ye are in diſtreſs?* intimating, that it was not love and reſpect to him, but neceſſity, that brought them to him with this requeſt; and that ſince they uſed him ſo ill, they could not reaſonably expect he ſhould have any regard unto them.

℣. 8. *And the elders of Gilead ſaid unto Jephthah*, &c.] In reply to his objection: *therefore we turn again unto thee now*; being ſenſible of the injury they had done him, and repenting of it, of which their return to him was an evidence; it being with this view to remove the diſgrace and diſhonour that had been caſt upon him, by conferring ſuch honour on him, as to be their chief ruler: *that thou mayeſt go with us, and fight againſt the children of Ammon, and be our head over all the inhabitants of Gilead*; the end of their coming to him was not only to bring him back with them to his own country, and to fight againſt the *Ammonites*, and the defence of it, but to be the ſole governor of it; not of all *Iſrael*, but of the tribes beyond *Jordan*, which inhabited the land of *Gilead*: more than this they could not promiſe, tho' he afterwards was judge over all *Iſrael*, notwithſtanding there was a law in *Iſrael*, that no ſpurious perſon ſhould enter into the congregation, or bear any public office; ſo it was a law with the *Athenians*[i], that unleſs a man was born of both parents citizens, he ſhould be reckoned ſpurious, and have no ſhare in the government, ſee ℣. 2.

℣. 9. *And Jephthah ſaid unto the elders of Gilead*, &c.] Conſidering the former uſage he had met with from them, and the character which he himſelf bore, and the fickleneſs of men, when their turn is ſerved, was willing to make a ſure bargain with them: *if ye bring me home again to fight againſt the children of Ammon*; that is, ſhould he conſent to go along with them, and fight their battle for them: *and the Lord deliver them before me*; or into his hands, on whom he depended for ſucceſs, and not on his own courage and valour, and military ſkill: *ſhall I be your head?* not only captain-general of their forces during the war, but the chief ruler of them when that was ended.

℣. 10. *And the elders of Gilead ſaid unto Jephthah*, &c.] Aſſenting to his propoſal, and not only giving their word for it, but their oath: *the Lord be witneſs between us, if we do not ſo according to thy words*; that is, make him head over them; they appealed to the omniſcient God, and called on him to be a witneſs of their agreement to it, and ſwore by him they would fulfil it; or if they did not, that the Lord would take vengeance on them for it, and puniſh the breach of this covenant and oath in ſome way or another; the *Targum* of *Jonathan* is, " the Word of the Lord be a witneſs between us, *&c.*"

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[g] De loc. Heb. fol. 25. A.
Suidas in voce Δημοποιητος.

[h] Ut ſupra.

[i] Ælian. Var. Hiſt. l. 6. c. 10. l. 13. c. 24.

℣. 11. *Then Jephthah went with the elders of Iſrael*, &c.] From the land of *Tob* into the land of *Gilead*, his native country: *and the people made him head and captain over them*; ratified and confirmed what the elders had promiſed, and by a general unanimous vote appointed him both to be the captain of their forces, and to be the chief ruler and governor of them. And this they did, though he was the ſon of an harlot; and according to the law in *Deut.* xxiii. 2. ſuch an one was not to be a civil magiſtrate; but this was a caſe of neceſſity, and in which no doubt they were directed by the Lord, who could diſpenſe with his own law: beſides, they had come to ſuch an agreement before they had pitched on any particular perſon, that who ſhould begin to fight with the children of *Ammon*, ſhould be head over all the inhabitants of *Gilead*, ſo that they were obliged to it by their vote and decree, when they aſſembled at *Mizpeh*, where it is probable they conſulted the Lord, and acted under his direction, ch. x. 17, 18. and where this was confirmed as ſeems from the following clauſe: *and Jephthah uttered all his words before the Lord in Mizpeh*; where the congregation of *Iſrael* were aſſembled, and in which the Shekinah, or divine majeſty dwelt, as is obſerved by *Jarchi* and *Kimchi*, and not *Mizpeh* in *Joſh.* xi. 3, 8. as the latter ſays, but this was on the other ſide *Jordan* in the land of *Gilead*; however, as it was a ſolemn meeting, the Lord was there, and, as in his preſence, *Jephthah* rehearſed all that paſſed between him, and the elders of *Gilead*; and no doubt in prayer to God deſired he would ſignify his approbation and ratification of their agreement, and would give him ſucceſs in his undertakings againſt the children of *Ammon*.

℣. 12. *And Jephthah ſent meſſengers unto the king of the children of Ammon*, &c.] Being now declared chief and ſole governor of the tribes on the other ſide *Jordan*, he acted in character, and as ſuch ſent meſſengers to the king of the *Ammonites*, to know the reaſon of his invading the land that belonged to *Iſrael*, being deſirous of adjuſting things in an amicable way, and to prevent the ſhedding of blood; in which he behaved as a good man, and not at all inconſiſtent with a man of valour and courage: *ſaying, what haſt thou to do with me*; to invade my land, and diſturb my people, what have I or they done to give occaſion for it? *that thou art come againſt me to fight in my land?* he ſpeaks in the language of a governor, and as a man of ſpirit concerned for the good of his country, and determined to defend the rights and liberties of it.

℣. 13. *And the king of the children of Ammon anſwered unto the meſſengers of Jephthah*, &c.] Who this king of *Ammon* was is not ſaid, however he returned an anſwer to *Jephthah*'s meſſengers, which they brought to him, and it was to this purpoſe; that the reaſon of his invading the land, and bringing war into it, was, *becauſe Iſrael took away my land when they came out of Egypt*; not as ſoon as they came out of *Egypt*, for it was 39 years afterwards and upwards, even a little before they entered into the land of *Canaan*; and the land they took was not theirs, but in the poſſeſſion of *Sihon* and *Og* kings of the *Amorites*; though indeed before their conqueſt of it, it had been in the hands of the *Moabites* and *Ammonites*, and who being confederates or ſubjects of the ſame king, is here claimed by the king of the children of *Ammon*: *from Arnon even unto Jabbok, and unto Jordan*; the river *Arnon* was the border between *Moab* and the *Amorites*, and the river *Jabbok* was the border of the children of *Ammon*, *Numb.* xxi. 13, 24. the one was to the ſouth of the country claimed, and the other to the north and to the weſt, which was *Jordan*, and the wilderneſs to the eaſt, ℣. 22. *now therefore reſtore theſe* lands *again peaceably*; this is demanded or propoſed as terms or conditions of peace, and what would prevent a war, and nothing ſhort of this would do it.

℣. 14. *And Jephthah ſent meſſengers again unto the king of the children of Ammon.*] Being willing to give him all the ſatisfaction he could, and if poſſible live peaceably with him, and prevent the effuſion of blood.

℣. 15. *And ſaid unto him*, &c.] By his meſſengers: *thus ſaith Jephthah*; in a majeſtic ſtile, as governor of *Iſrael*: *Iſrael took not away the land of Moab, nor the land of the children of Ammon*; they were charged not to take any, nor did they take any that belonged to any of theſe countries, or that was then in the poſſeſſion of either of them, *Deut.* ii. 9, 19. what they did take was in the hands of *Sihon* and *Og*, and they had obtained it by conqueſt, and ſo no more belonging to either of theſe.

℣. 16. *But when Iſrael came up from Egypt*, &c.] In order to go to the land of *Canaan*, which was higher than the land of *Iſrael*, which lay low[k]: *and walked through the wilderneſs unto the Red-ſea*; which is to be underſtood, not of their walking to it; when they firſt came out of *Egypt*, they indeed then came to the edge of the wilderneſs of *Etham*, and ſo to the *Red-ſea*, and walked through it as on dry land, and came into the wilderneſs of *Shur*, *Sin* and *Sinai*; and after their departure from mount *Sinai* they came into the wilderneſs of *Paran*, in which they were 38 years; and this is the wilderneſs meant they walked through, and came to *Ezion-geber*, on the ſhore of the *Red ſea*, *Numb.* xxxiii. 35. *and came to Kadeſh*; not *Kadeſh-barnea*, from whence the ſpies were ſent, but *Kadeſh* on the borders of *Edom*, from whence meſſengers were ſent to the king of it, as follows.

℣. 17. *Then Iſrael ſent meſſengers unto the king of Edom*, &c.] The hiſtory of which may be read in *Numb.* xx. 14, &c. *ſaying, let me, I pray thee, paſs through thy land*; the land of *Edom*, from the ſouth to the north of it, according to *Jarchi*, which was the neareſt and ſhorteſt way to the land of *Canaan*; ſo far were the *Iſraelites* from invading and ſeizing upon the properties of others, that they would not attempt to ſet their foot in another's country without leave; which they aſked in an humble manner, promiſing to do no injury to any, but pay for whatever they eat and drank in their paſſage: *but the king of Edom would not hearken* thereto; or grant their requeſt, but refuſed them paſſage through his country: *and in like manner they ſent unto the king of Moab, but he would not* conſent; that they ſhould paſs through his country, which lay, as *Jarchi* ſays, at the end of the land of *Edom*, to the weſt of it, and to the ſouth of *Canaan*; and though we no where elſe read of their ſending meſſengers to the king of *Moab*, and of the denial he made them, it is not at all to be doubted of, and the *Jewiſh* commentators obſerve, that it is clearly intimated by *Moſes*, *Deut.* ii. 29. *as the children of Eſau, who dwelt in Seir, and the Moabites which dwelt in Ar, did unto me*; which they interpret thus, as the children of *Eſau* would not ſuffer *Iſrael* to paſs through their land, when deſired of them, ſo neither would the *Moabites*, when the ſame requeſt was made to them: *and Iſrael abode in Kadeſh*; quietly and peaceably, and did not attempt to force their way through either country, but continued in *Kadeſh* ſome little time to conſider what way they ſhould take, and to wait for divine direction.

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[k] Χθαμαλος Αιγυπτος, Theocrit. Idyll. 17. ℣ 79.

℣. 18. *Then they went along the wilderneſs*, &c.] The wilderneſs of *Paran*, which lay along the borders of *Edom*; they went, according to *Jarchi*, from the weſt to the eaſt on the ſouth border of *Edom* and *Moab*: *and compaſſed the land of Edom, and the land of Moab*; all the ſouth of the land of *Edom*, and all the ſouth of the land of *Moab*; towards the ſun-riſing, as in *Numb.* xxi. 11. *and pitched on the other ſide of Arnon*; the river *Arnon*, which, according to *Jarchi*, was at the eaſt-end of the land of *Moab*, where began the country of *Sihon* and *Og*: *but came not within the border of Moab*; ſo far were they from attempting to take away any part of that land from the king of it, though ill treated by him: *for Arnon was the border of Moab*; which divided between *Moab* and the *Amorites*, *Numb.* xxi. 13.

℣. 19. *And Iſrael ſent meſſengers unto Sihon king of the Amorites, the king of Heſhbon*, &c.] Which was his royal city, where he had his palace, and kept his court, and is therefore particularly mentioned; and the rather, becauſe he had taken it from the *Moabites*, and was part of that land now in diſpute; and this *Sihon* was not only in poſſeſſion of, when *Iſrael* ſent meſſengers to him, but it was his royal ſeat, the metropolis of his kingdom, and he was called king of it: *and Iſrael ſaid unto him, let us paſs, we pray thee, through thy land unto my place*; the land of *Canaan*, prepared and reſerved for them when the moſt high divided to the nations their inheritance, promiſed by the Lord to their anceſtors and to them, and given unto them, who is ſovereign Lord of all; and all that *Iſrael* deſired of *Sihon* was only a paſſage through his land to that, promiſing the ſame as to the king of *Edom*; ſee the hiſtory of it in *Numb.* xxi. 21, &c.

℣. 20. *But Sihon truſted not Iſrael to paſs through his coaſt*, &c.] For fear they ſhould ſeize upon his dominions, and retain them; and the more fearful he might be, as he knew that his people were one of the ſeven nations of the *Canaanites*, whoſe land they were going to poſſeſs, and whom they were to deſtroy: *but Sihon gathered all his people together*; in ſome certain place, and armed them, and went out in an hoſtile manner againſt *Iſrael* in the wilderneſs to attack them; whereby it appears that he was the aggreſſor, and therefore *Iſrael* was not to be blamed, as not for defending themſelves, ſo neither for ſeizing and poſſeſſing his country when they had conquered him: *and pitched in Jahaz, and fought againſt Iſrael*; there was a battle between them at the place mentioned, and the victory was on *Iſrael*'s ſide, ſee *Numb.* xxi. 23.

℣. 21. *And the Lord God of Iſrael delivered Sihon and all his people into the hand of Iſrael*, &c.] So that as *Sihon*, his people, and his country, fell into the hands of *Iſrael* through the victory the Lord gave them over him, they had a divine right to the land now in diſpute: *and they ſmote them*; deſtroyed him and all his people, as they were ordered to deſtroy the ſeven nations of *Canaan*, of which the *Amorites* were one, *Deut.* vii. 1. *ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that country*; by means of the above victory they came into the lawful and rightful poſſeſſion of all the land that belonged to the *Amorites*, who were at that time, and none elſe, the inhabitants of it; and therefore the *Ammonites* could have no claim to it, nor was any made till now.

℣. 22. *And they poſſeſſed all the coaſts of the Amorites*, &c.] Peaceably and quietly, nor did any pretend to call their right in queſtion, or diſpute their title, or give them any diſturbance: *from Arnon unto Jabbok*; which was the length of the country, and the direction was from ſouth to north, and reached from the river *Arnon*, the border of *Moab*, to the river *Jabbok*, the border of *Ammon*; ſo that it included no part of what was at this time in the poſſeſſion of either: *and from the wilderneſs even unto Jordan*; which was the breadth of it, and its direction was from the weſt to the eaſt, reaching from the wilderneſs of *Arabia* to the river *Jordan*.

℣. 23. *So now the Lord God of Iſrael hath diſpoſſeſſed the Amorites from before his people Iſrael*, &c.] It is his doing, and not the *Iſraelites*; it is he that diſpoſſeſſed the *Amorites*, and put the *Iſraelites* into the poſſeſſion of their land, and therefore they enjoy it by a good tenure: *and ſhouldeſt thou poſſeſs it?* what through the bleſſing of God on their arms they have obtained by conqueſt, and he has ſettled them in; did they conquer, that thou ſhould poſſeſs what they conquered? did their God put it into their hands to deliver it into thine? did they fight to recover for thee what thou hadſt loſt, and to put thee into the poſſeſſion of it? did not they fight in their own defence, and their enemies and their land fell into their hands, and by the laws and right of nations became theirs? and canſt thou expect to poſſeſs it? what reaſon is there for it?

℣. 24. *Wilt not thou poſſeſs that which Chemoſh thy god giveth thee to poſſeſs*, &c.] *Chemoſh* was the idol of the *Moabites*, ſee *Numb.* xxi. 29. which has led ſome to think, that the preſent king of *Ammon* was alſo king of *Moab*, and who inſiſted on that part of the country which formerly belonged to *Moab*, to be delivered to him, as well as that which had belonged to *Ammon*. Now ſince the land, which they now inhabited, as well as what they had loſt, they had taken away from others, *Deut.* ii. 10, 11, 20, 21. having conquered them, and which they aſcribed to the help and aſſiſtance they had from their idol, and poſſeſſed as his gift; *Jephthah* argues with them *ad hominem*, from the leſs to the greater: *ſo whomſoever the Lord our God ſhall drive out from before us, them will we poſſeſs*; we have ſurely as good a claim to what the Lord our God gives to us in a way of conqueſt, as you have, or can think you have, to what your idol, as you ſuppoſe, has given you: however, what we have got, or get this way, we are determined to poſſeſs, and keep poſſeſſion of.

℣. 25. *And now art thou any thing better than Balak the ſon of Zippor king of Moab?* &c.] This argument ſeems to ſtrengthen the conjecture, that this king was king of *Moab* at this time, and ſo *Balak* was one of his predeceſſors. Now he is aſked, whether he thought he was a wiſer and more knowing prince than he, as to what was his right and due; or whether he had a better claim, or any additional one to the land in diſpute the other had not; or whether he judged he was more able to regain what belonged to him: *did he ever ſtrive againſt Iſrael?* for the land they took away from *Sihon* formerly, in the poſſeſſion of the *Moabites?* did he ever lay any claim to it, or enter into any diſpute, or litigate with *Iſrael* about it? not at all: *or did he ever fight againſt Iſrael?* that is, on that account; no, he ſent for *Balaam* to curſe *Iſrael*, and ſought to defend and ſecure his own country he was in poſſeſſion of, which he thought was in danger by the *Iſraelites* being ſo near him; but he never made war with them under any ſuch pretence, that they had done him any injury by inheriting the land they had taken from *Sihon* and *Og* kings of the *Amorites*.

℣. 26. *While Iſrael dwelt in Heſhbon and her towns*, &c.] This was the principal city, which formerly belonged to the *Moabites*, and was taken from them by *Sihon*; who being conquered by *Iſrael*, it fell into their hands, and they inhabited it, and the towns adjacent to it, from that time to the preſent; ſee *Numb.* xxi. 25. *and in Aroer and her towns*; another city with its villages, taken at the ſame time, and ever ſince inhabited by the *Iſraelites*, even by the tribe of *Gad*, who rebuilt it; it lay near the river *Arnon*; ſee *Numb.* xxxii. 34. *Deut.* iii. 12. *and in all the cities that be along by the coaſts of Arnon*; which lay along by the ſide of that river, which divided *Moab* from the kingdom of the *Amorites*; theſe *Iſrael* had dwelt in 300 years; and during this time, neither *Balak* king of *Moab*, nor any of his ſucceſſors, had ever diſputed *Iſrael*'s title to thoſe cities, or commenced a war with them on account of them; but they had continued in the peaceable enjoyment of them ſo long as 300 years; which are thus reckoned in the *Jewiſh* chronology[z]; *Joſhua* governed *Iſrael* 28 years, *Othniel* 40, *Ehud* 80, *Deborah* 40, *Gideon* 40, *Abimelech* 3, *Tola* 23, *Jair* 22, and 18 years *Iſrael* was oppreſſed by the children of *Ammon*, which with the 6 years of *Jephthah* make juſt 300; ſo that, according to this computation, there were 6 years ſhort of it; but being ſo near, the round number is given: *why therefore did ye not recover* them *within that time?* ſignifying they ought to have put in their claim ſooner, and endeavoured to have recovered them long before this time, if they had any right unto them; wherefore *Jephthah* pleads preſcription, and which in a courſe of time ought to take place; or otherwiſe the world would be full of endleſs contentions and controverſies, and kingdoms and ſtates would never be at peace, nor each one know and enjoy for certainty its proper domains.

℣. 27. *Wherefore I have not ſinned againſt thee*, &c.] Had done him no injury, not wronged him of any thing, nor had taken away any part of his country from him; this *Jephthah* ſaid in the name of all *Iſrael*, of whom he was governor: *but thou doeſt me wrong to war againſt me*; meaning that he had no juſt cauſe to commence a war againſt *Iſrael*, but acted an injurious part; and ſeeing things could not be adjuſted in an amicable way, but muſt be decided by the ſword, he leaves the affair with the Lord, and appeals to him: *the Lord the judge*; the judge of the whole earth, the omniſcient God, that knows all things, the right and wrong of every cauſe, on which ſide truth and juſtice lie: *be judge this day between the children of Iſrael and the children of Ammon*; not that he expected a deciſion of the controverſy between them would be made that preciſe and exact day; but that from henceforward the Lord would appear, by giving ſucceſs to that party which was in the right in this conteſt.

℣. 28. *Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he ſent him*;] He attended not to the arguments *Jephthah* made uſe of, and did not chuſe to ſeem at leaſt to be convinced by them; nor to regard the awful appeal he had made to the great *Jehovah*.

℣. 29. *Then the ſpirit of the Lord came upon Jephthah*, &c.] The ſpirit of ſtrength, as the *Targum*; of fortitude of mind, of uncommon valour and courage, and of zeal for God and *Iſrael*, and againſt their enemies; ſuch a ſpirit as uſed to be given to men, when they were in an extraordinary manner raiſed up by the Lord, to be judges, ſaviours, and deliverers of his people; ſo that as *Jephthah* was before choſen by the people to be the general, and head of the tribes beyond *Jordan*, he was raiſed up and qualified by the Lord now to be the judge of all *Iſrael*; of which the ſpirit of the Lord coming on him was a ſufficient proof and evidence: *and he paſſed over Gilead and Manaſſeh*; the countries that belonged to *Reuben*, *Gad*, and the half tribe of *Manaſſeh*; however, all that part of it which lay from the place where he was, to the land of the children of *Ammon*: *and paſſed over Mizpeh of Gilead*; which lay to the north of the land of *Gilead*, or tribe of *Gad*: *and from Mizpeh of Gilead he paſſed over to the children of Ammon*; did not ſtay for them, to bring on the war in the land of *Gilead*, but prevented it by carrying it into the land of the children of *Ammon*. It ſeems by this, that though the children of *Ammon* had encamped in *Gilead* ſome time before, ch. x. 17. yet for ſome reaſon or another they had decamped, and had retired into their own country; but yet threatening *Iſrael* with a war, and preparing for it.

℣. 30. *And Jephthah vowed a vow unto the Lord*, &c.] Before he ſet out for the land of the children of *Ammon*, and to fight with them; hoping that ſuch a religious diſpoſition of mind would be regarded by the Lord, and be acceptable to him, and he ſhould be bleſſed with ſucceſs in his enterprize: *and ſaid, if thou ſhalt without fail deliver the children of Ammon into mine hands*; though he was aſſured of the juſtneſs of his cauſe, and of his call to engage in it, he ſeems to have ſome little diffidence in his mind about the ſucceſs of it; at leaſt, was not fully certain of it.

℣. 31. *Then it ſhall be, that whatſoever cometh forth of the doors of my houſe to meet me*, &c.] If this phraſe, *to meet me*, is meant intentionally, then no other than an human creature can be meant; a child, or ſervant, or any other of mankind; for none elſe could come forth with a deſign to meet him: but if this is to be underſtood eventually, of what might meet him, though not with deſign, then any other creature may be intended; and it muſt be meant what came forth firſt, as the *Vulgate Latin* verſion expreſſes it, or otherwiſe many might come forth at ſuch a time: *when I return in peace from the children of Ammon*; ſafe in his own perſon, and having conquered the *Ammonites*, and reſtored peace to *Iſrael*: *ſhall ſurely be the Lord's*; be devoted to him, and made uſe of, or the price of it, with which it is redeemed, in his ſervice: *and I will offer it for a burnt-offering*; that is, if it is what according to the law may be offered up, as an ox, ſheep, ram, or lamb; ſome read the words disjunctively, *or I will offer it*, &c. it ſhall either be devoted to the Lord in the manner that perſons or things, according to the law, are directed to be; or it ſhall be offered up for a burnt-offering, if fit and proper for the ſervice; ſo *Joſeph* and *David Kimchi*, *Ben Melech*, and *Abarbinel*, with others, interpret it; but ſuch a disjunction is objected to as improper and ridiculous, to diſtinguiſh two ſentences, when the one is more general, and the other more ſpecial.

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[z] Seder Olam Rabba, c. 12. Vid. Jarchium & Kimchium in loc.

℣. 32. *So Jephthah paſſed over unto the children of Ammon, to fight againſt them*, &c.] As in ℣. 29. after he had made the above vow: *and the Lord delivered them into his hands*; when both armies met and engaged, victory was on the ſide of *Jephthah*; the Lord being with him, and giving him ſucceſs, to whom all is juſtly aſcribed.

℣. 33. *And he ſmote them from Aroer*, &c.] A city which lay near the river *Arnon*, on the borders of *Moab*, *Deut.* iii. 12. *even till thou come to Minnith*; which ſeems to have been a place famous for wheat, *Ezek.* xxvii. 17. ſo *David de Pomis*[a] ſays it was a place where the beſt wheat grew. *Jerom* ſays[b] in his time was ſhewn a village called *Mannith*, 4 miles from *Eſbus* (or *Heſhbon*) as you go to *Philadelphia*. *Joſephus*[c] calls it *Maniathe*, and it is thought by ſome to be the *Anitha* of *Ptolemy*[d], which he places in *Arabia Petræa*: even *twenty cities*; which he purſued them through and took: *and unto the plain of the vineyards, with a very great ſlaughter*; or, *Abel Ceramim*. *Jerom* ſays[e] in his time was ſeen a village called *Abela*, planted with vineyards, 7 miles from *Philadelphia*: *thus the children of Ammon were ſubdued before the children of Iſrael*; ſo that they were not able to oppreſs them any more.

℣. 34. *And Jephthah came to Mizpeh unto his houſe*, &c.] Where he had uttered his words before the Lord, which had paſſed between him and the elders of *Gilead*, and from whence he ſet out to fight the children of *Ammon*, and whither he returned after he had got the victory over them, ℣. 11, 29. and where it ſeems he had a houſe, and his family dwelt; for upon his being fetched from the land of *Tob*, he brought what family he had with him, and ſettled them at *Mizpeh*, whilſt he went on the expedition againſt the children of *Ammon*: *and behold, his daughter came out to meet him, with timbrels, and with dances*; accompanied with young women, having timbrels in their hands, and playing upon them, and dancing as they came along; expreſſing their joy at, and congratulating him upon the victory he had obtained over the children of *Ammon*: *and ſhe* was his *only child*; and ſo dear unto him, and upon whom all his hopes and expectations of a poſterity from him depended: *beſides her he had neither ſon nor daughter*; ſome read it, *of her*[f]; that is, ſhe had neither ſon nor daughter; and ſo by this vow, be it underſtood in which way it may be, if fulfilled, ſhe muſt die without any iſſue; though the phraſe in the *Hebrew* text is, *of himſelf*[g]; he had none, though his wife whom he married might have ſons and daughters by an huſband ſhe had before him, and ſo theſe were brought up in *Jephthah*'s houſe as his children; yet they were not begotten by him, they were not of his body, not his own children; he had none but this daughter, which made the trial the more grievous to him; her name, according to *Philo*, was *Seila*.

℣. 35. *And it came to paſs when he ſaw her*, &c.] She being the firſt perſon that preſented to his view, as ſhe was at the head of the virgins with their timbrels and dances: *that he rent his clothes*; as was the uſual manner, when any thing calamitous and diſtreſſing happened; ſee *Gen.* xxxvii. 34. *Job* i. 20. *and ſaid, alas, my daughter, thou haſt brought me very low*; damped his ſpirits, ſunk him very low, ſo that he was ready to drop into the earth, as we ſay; he that was now returning in triumph, amidſt the acclamations of the people, in the height of his glory, and extolled to the ſkies, and perhaps elated in his own mind; on a ſudden, at the ſight of his daughter, was ſo depreſſed in his ſpirits, that he could not bear up; but was ready to ſink and die away, all his honour being as it were laid in the duſt, and nothing to him: *and thou art one of them that trouble me*; or among his troublers, and the greateſt he ever met with; he had been in trouble from his brethren, when they drove him from his father's houſe, and he had had trouble with the children of *Ammon* to ſubdue them; but this was the greateſt trouble of all, that his daughter ſhould be the firſt that ſhould meet him; of whom, according to his vow, he was to be deprived; and ſo all his future comforts, hopes, and expectations from her gone; and therefore ranks her among, and at the head of his troublers: *for I have opened my mouth unto the Lord*; in a vow; not only had purpoſed it in his heart, but had expreſſed it with his lips: *and I cannot go back*; or retract it; looking upon himſelf under an indiſpenſible obligation to perform it; of which, be it as it may, he ſeems to have had miſtaken notions and apprehenſions; for if his vow was to ſacrifice her, as ſome think, he was not obliged to do it, ſince it was contrary to the law of God, and abominable in his ſight; and beſides, what was vowed to be the Lord's, or devoted to him, might be redeemed according to the law, a female for 30 pieces of ſilver, *Lev.* xxvii. 2, 3, 4. and if the vow was to ſeparate his daughter from the company of men, and oblige her never to marry, ſuch a power as this parents had not allowed them over their children, according to the laws of God or of men, in the *Jewiſh* nation; and therefore, be it which it will, what he had to do was to repent of this raſh vow, and humble himſelf before God for making it, and not add ſin to ſin by performing it.

℣. 36. *And ſhe ſaid unto him, my father, if thou haſt opened thy mouth unto the Lord*, &c.] The conditional word *if* may be left out, as it is not in the original text; for her father had told her, that he had opened his mouth, or made a vow to the Lord, and had no doubt explained it to her what it was, though it is not expreſſed; ſhe knew it reſpected her, as it had iſſued, and was concerning her, as appears by her after requeſt: *do to me according to that which hath proceeded out of thy mouth*; which is a remarkable inſtance of filial ſubjection and obedience to a parent, and which perhaps was ſtrengthened by a like miſtaken notion, as that of her father concerning the vow, that it could not be diſpenſed with; and therefore was moved under a ſenſe of religion, as well as filial duty, to expreſs herſelf in this manner, as well as by what follows: *foraſmuch as the Lord hath taken vengeance for thee of thine enemies*, even *of the children of Ammon*; ſuch was her public ſpirit, and the grateful ſenſe ſhe had of the divine goodneſs, in giving victory over *Iſrael*'s enemies, and delivering them from them, with vengeance on them, ſhe cared not what was done to her; yea, deſired that what was vowed might be performed.

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[a] Tzemach David, fol. 81. 3.

[b] De loc. Heb. fol. 93. E.

[c] Antiqu. l. 5. c. 7. §. 10.

[d] Geograph. l. 5. c. 17.

[e] De loc. Heb. fol. 88. K.

[f] ממנה Targum apud Kimchi. Vid. Maſoram in loc. ex ea, ſo ſome in Vatablus.

[g] ממנו ex ſe, Pagninus, Montanus, Junius & Tremellius; ſo Noldius, p. 614. No. 1641.

℣. 37. *And ſhe ſaid unto her father, let this thing be done for me*, &c.] She had but one favour to aſk of him, which ſhe thought might be granted, without any breach of the vow: *let me alone two months*; ſhe deſired ſuch a ſpace of time might be allowed her before the vow took place; and the rather ſhe might be encouraged to expect that her requeſt would be granted, ſince no time was fixed by the vow for the accompliſhment of it, and ſince the time ſhe aſked was not very long, and the end to be anſwered not unreaſonable: *that I may go up and down upon the mountains*; or, *deſcend upon the mountains* [h]; *Jephthah*'s houſe in *Mizpeh* being higher than the mountains; or there might be, as *Kimchi* and *Ben Melech* note, a valley between that and the mountains, to which ſhe deſcended in order to go up to the mountains; ſee *Joſh.* ix. 24. theſe ſhe choſe to make her abode, and take her walks in, during the time ſhe aſked, as being moſt fit for retirement and ſolitude; where ſhe might give up herſelf to meditation and prayer, and converſation with her fellow-virgins ſhe would take with her, and ſo be wrought up to a greater degree of reſignation and ſubmiſſion to her father's will, and to the will of God in it, as ſhe might ſuppoſe: *and bewail my virginity, I and my fellows*; the virgins her companions; this ſhe propoſed to be the ſubject that ſhe and her aſſociates would dwell upon, during this time of ſolitude; and the rather, as this may be thought to be the thing contained in the vow, that as ſhe was a virgin, ſo ſhe ſhould continue; by which means ſhe would not be the happy inſtrument of increaſing the number of the children of *Iſrael*, nor of being the progenitrix of the *Meſſiah*; upon which accounts it was reckoned in thoſe times to be very grievous and reproachful, to live and die without iſſue, and ſo matter of lamentation and weeping.

℣. 38. *And he ſaid, go*, &c.] He granted her requeſt at once: *and he ſent her away for two months*; as ſhe deſired: *and ſhe went with her companions, and bewailed her virginity upon the mountains*; for the ſpace of two months: the *Jewiſh* commentators make mention of an allegorical expoſition of a writer [i] of theirs, who by mountains underſtands the *ſanhedrim*, to whom ſhe propoſed to go, who perhaps might find a way for the looſing of the vow; but it is a queſtion whether there was ſuch a court then in *Iſrael*; and had there been one, and either ſhe or her father had applied to it, in this caſe the prieſts would have pointed out what was to be done, and eſpecially if the vow had any regard to the ſacrifice of his daughter; and even to her virginity, which he had no power to oblige her to; but the literal ſenſe is no doubt to be followed.

℣. 39. *And it came to paſs, at the end of two months ſhe returned to her father*, &c.] For the requeſt ſhe made was not a pretence to make her eſcape out of his hands; but having done what ſhe propoſed to do, and the time fixed for it being come, ſhe returned to her father's houſe, and delivered up herſelf to him: *who did with her* according *to his vow which he had vowed*; but what he did is a queſtion, and which is not eaſily reſolved; ſome think he really ſacrificed her, through a miſtaken ſenſe of *Lev.* xxvii. 29. and which and his action are accounted for through his living a military life, and in a diſtant part of the country, and at a time when idolatry had greatly prevailed in *Iſrael*, and to ſuch a degree as it had not before, and no doubt that branch of it, ſacrificing children to *Moloch*; and *Jephthah* might think that though that was ſinful, yet ſuch a ſacrifice might be acceptable to the Lord; and eſpecially ſince his vow, as he thought, bound him to it; and how far the inſtance of *Abraham* offering up his ſon *Iſaac*, might encourage him to it, cannot be ſaid: of this mind were *Joſephus* [k], *Jonathan Ben Uzziah* the *Targumiſt*, and ſome other *Jewiſh* writers [l]; and many of the ancient *Chriſtian* fathers, and many modern authors of every name among *Chriſtians*; and it has been thought that the ſtory of *Iphigenia*, who *Capellus* [m] thinks is the ſame with *Jepthigenia*, that is, the daughter of *Jephthah*, and was ſlain by her father *Agamemnon*, having ſeveral circumſtances in it ſimilar to this, is taken from hence: and there is much ſuch a caſe as this related [n] of *Idomeneus*, a king of the *Cretians*, who upon his return after the deſtruction of *Troy*, being in a tempeſt, vowed, ſhould he be ſaved, that he would ſacrifice the firſt he met with to the gods; and as it was his ſon he firſt met with, he ſacrificed him; or as others ſay, would have done it, but was prevented by the citizens, and who on this account drove him from his kingdom. But others are of opinion, that what *Jephthah* did according to his vow was, that he ſhut up his daughter, and ſeparated her from the company of men, and obliged her to live unmarried all her days, and therefore ſhe is ſaid to bewail her virginity. *Kimchi* and *Ben Melech* ſay, he built a houſe for her without the city, where ſhe dwelt alone, and knew no man; and where her father ſupported her, and obliged her to live all her days; and *Abarbinel* thinks, that the *Romaniſts* from hence learnt to build their cloyſters to put their nuns in; and ſo *Ben Gerſom* interprets this vow of her being ſeparated from men, and devoted to the ſervice of God; and which is the ſenſe of many *Chriſtian* interpreters. Now though *Jephthah* had no ſuch power over his daughter, as to oblige her to perpetual virginity, nor did his vow bind him to it; for perſons devoted to the Lord were not obliged to abſtain from marriage, nor have we any inſtances of a monaſtic life in thoſe times, nor among the *Jews* at any time; yet as he did ſomething not right, which he thought his vow obliged him to, one would be rather tempted to think, in charity to him, that of the two evils he did the leaſt; for if ſhe was put to death, it muſt be done either by the magiſtrates, or by the prieſts, or by *Jephthah* himſelf; neither of which is probable: *and ſhe knew no man*; never married, but lived and died a virgin: *and it was a cuſtom in Iſrael*; the *Targum* adds, "that a man might not offer his ſon or his daughter for a burnt-offering, as *Jephthah* the *Gileadite* did, and did not conſult *Phinehas* the prieſt; for had he conſulted *Phinehas* the prieſt, he would have redeemed her with a price;" ſo *Jarchi*, according to *Lev.* xxvii. 4. but each ſtood upon their honour, as the *Jews* ſay [o]; *Jephthah* being a king would not go to *Phinehas*, and *Phinehas* being an high-prieſt, and the ſon of an high-prieſt, would not go to a plebeian; and ſo, between them both, the maiden was loſt; but the cuſtom refers to what follows.

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[h] וירדתי על ההרים & deſcendam ſuper montes, Pagninus, Montanus; deſcendamque ad montes, Tigurine ver-

[i] Tanchuma.

[k] Antiqu. l. 5. c. 7. §. 10.

[l] Bereſhit Rabba, §. 60. 2. 4. Vajikra Rabba, §. 37. fol. 176. 4.

[m] De voto Jephthæ, §. 12.

[n] Alex. ab Alex. Dier. l. 3. c. 22. Servius in Virgil. Æneid. l. 3. col. 693. in l. 11. col. 1634.

℣. 40 That *the daughters of Iſrael went yearly to lament the daughter of Jephthah the Gileadite*, &c.] Either the death of her, as ſome, or her virginity, as others; though the word [p] uſed may ſignify to talk and diſcourſe with her, to hold a confabulation with her, and comfort her, as *Kimchi* and *Ben Melech* interpret it; to bring her ſome news, and tell her ſome diverting ſtories, to chear and recreate her in her ſolitude. *De Dieu* obſerves, that the word ſignifies in the *Arabic* language to *praiſe*, or ſpeak in commendation of a perſon or thing; and indeed in this ſenſe it ſeems to be uſed in this book, ch. v. 11. *they ſhall rehearſe*, that is, with praiſe and thankſgiving, *the righteous acts of the Lord*; and ſo the daughters of *Iſrael* went every year to the place where the daughter of *Jephthah* was, to ſpeak in the praiſe of her, of her heroiſm, in ſo chearfully ſubmitting to her father's vow, and expreſſing ſuch gratitude and joy at the ſame time for victory over the enemies of *Iſrael*; and this they did in her preſence, and while ſhe lived, to keep up her ſpirits; or it may be, in ſome public place, and even after her death, in memory of her, and to celebrate her praiſe. *Epiphanius* ſays [q], that in his time at *Sebaſte*, formerly called *Samaria*, they deified the daughter of *Jephthah*, and kept a feaſt for her every year. The meeting of the daughters of *Iſrael*, ſo long as the cuſtom laſted, which perhaps was only during the life of *Jephthah*'s daughter, was *four days in a year*; but whether they were four days running, or once in a quarter of a year, is not certain; the latter ſeems moſt probable.

CHAP XII.

THIS chapter relates a quarrel between *Jephthah* and the *Ephraimites*, which was fatal to the latter, ℣. 1—6. the time of *Jephthah* judging *Iſrael*, his death and burial, ℣. 7. and it briefly makes mention of three more judges of *Iſrael*, *Ibzan*, *Elon*, and *Abdon*, ℣. 8—15.

℣. 1. *And the men of Ephraim gathered themſelves together*, &c.] Or *cried* [r]; got together by a cry or proclamation made: in the *Hebrew* text it is, *a man of Ephraim*; not a ſingle man, but a body of men, who met together and joined as one man. It is highly probable, that there were no leſs than 50,000 of them; for 42,000 of them were ſlain, ℣. 6. *and went northward*; or, *went over northward* [s]; that is, over the river *Jordan*, which lay between *Gilead* and *Ephraim*; and when they had croſſed the river, they turned northward; for *Mizpeh*, where *Jephthah* lived, was in the north of the land, near *Hermon* and *Lebanon*, *Joſh.* xi. 3. *and ſaid unto Jephthah, wherefore paſſedſt thou over to fight againſt the children of Ammon?* not over *Jordan*, but over that part of the land of *Iſrael* from the plain where *Jephthah* dwelt, to the country of the children of *Ammon*: *and didſt not call us to go with thee?* they quarrel with him juſt in the ſame manner as they did with *Gideon*: theſe *Ephraimites* were a proud and turbulent people, and eſpecially were very jealous of the tribe of *Manaſſeh*, of which both *Gideon* and *Jephthah* were; the one of the half-tribe on this ſide *Jordan*, and the other of the half that was on the other ſide; and they were jealous of both, leſt any honour and glory ſhould accrue thereunto, and they ſhould get any ſuperiority in any reſpect over them, ſince *Jacob* their father had given the preference to *Ephraim*; and this ſeems to lie at the bottom of all their proceedings: *we will burn thine houſe upon thee with fire*; that is, burn him and his houſe, burn his houſe and him in it; which ſhews that they were in great wrath and fury, and argued not only the height of pride and envy, but wretched ingratitude, and a cruel diſpoſition; who, inſtead of congratulating him as *Iſrael*'s deliverer, and condoling him with reſpect to the caſe of his only child, threaten him in this brutiſh manner.

℣. 2. *And Jephthah ſaid unto them, I and my people were at a great ſtrife with the children of Ammon*, &c.] As to the cauſe of the war, or the reaſon of his going over to fight the children of *Ammon*, it was a ſtrife or contention between the *Gileadites* and them, concerning their country; which the children of *Ammon* claimed as theirs, and the *Gileadites* inſiſted on it they had a juſt right to it; by which it appeared, that this was not a perſonal contention between *Jephthah* and them; and therefore the *Ephraimites* had no reaſon to fall ſo furiouſly upon him particularly; and it was a contention which chiefly concerned the two tribes and a half, and not the reſt; and ſo could not be blamed for defending themſelves alone if they could, without intereſting others in the quarrel: but this is not all he has to ſay, he adds, *and when I called you, ye delivered me not out of their hands*; it ſeems he had called them to aſſiſt in driving the enemy out of their coaſts when there, and they refuſed to help him; though it is not elſewhere ſaid, and it is not denied by them, ſo that it was falſe what they alledged; or however, ſince they declined giving him any aſſiſtance, when the children of *Ammon* were in his country, he could not expect they would join him in an expedition into theirs.

℣. 3. *And when I ſaw that ye delivered* me *not*, &c.] Gave him no aſſiſtance againſt their common enemy, did not attempt to ſave him and his people out of their hands, but left them to defend themſelves: *I put my life in my hands*; ready to deliver it up in the defence of his country; the meaning is, that he expoſed himſelf to the utmoſt danger, hazarded his life in going with a few troops into an enemy's country to fight him, and ſo liable to loſe his life; which was in as much danger, as ſome obſerve, as any brittle thing contained in the hand is in danger of falling, or of being ſnatched out of it: *and paſſed over againſt the children of Ammon*; took a long and fatiguing march over the land of *Gilead* into that of the children of *Ammon*, to fight with them: *and the Lord*

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[o] Bereſhit Rabba & Vajikra, ut ſupra; Midraſh Kohelet, fol. 81. 3.

[p] לתנות ad alloquendum, Pagninus, Montanus; ut differerent, Tigurine verſion; ut colloquerentur, Vatablus; ad confabulandum, Junius & Tremellius, Piſcator.

[q] Contr. Hæreſ. l. 2. hæreſ. 55.

[r] ויצעק ἐβόησαν, Sept. clamatus, i. e. clamando convocatus, Piſcator.

[s] ויעבר tranſivit, Pagninus, Montanus; tranſiverunt, Junius & Tremellius, Piſcator.

Lord delivered them into my hand; gave him victory over them, which ſhewed that his cauſe was juſt, and his call to engage in it clear: *wherefore then are ye come up unto me this day to fight againſt me?* who rather ſhould have come with thanks to him for the ſervice he had done, not only for the *Gileadites*, but for all *Iſrael*; for had he not fought againſt the children of *Ammon*, and conquered them, they would have ſoon not only over-run and oppreſſed *Gilead*, but would have come over *Jordan*, and diſpoſſeſſed the other tribes, and particularly *Ephraim*, as they had done already, ch. x. 9. ſo that it was baſe ingratitude in theſe people to come to fight againſt *Jephthah*, who had fought for them, and wrought ſalvation for them.

℣. 4. *Then Jephthah gathered together all the men of Gilead, and fought with Ephraim*, &c.] The *Ephraimites* not being pacified with the account *Jephthah* gave of the war between him and the children of *Ammon*, but continuing in their tumultuous outrage; he, being a man of ſpirit and courage, got as many of the *Gileadites* together as he could, and gave them battle: *and the men of Gilead ſmote Ephraim*; had the advantage of them, worſted them, killed many of them, and put the reſt to flight: *becauſe they ſaid, ye Gileadites* are *fugitives of Ephraim among the Ephraimites, and among the Manaſſites*; what provoked them to fall upon them with the greater fury, and uſe them the more ſeverely when they had the better of them, was their reproachful language to them; inſulting the *Gileadites*, who perhaps were chiefly, if not all, of the half tribe of *Manaſſeh* beyond *Jordan*, of which *Jephthah* was, that they were the ſcum of the houſe of *Joſeph*, that they had run away from their brethren, and dwelt in a corner of the land by themſelves; and were of no account at all among *Ephraim* and *Manaſſeh*, and diſclaimed by them both, and not eſteemed by either. The *Targum* is, "the fugitives of *Ephraim* ſaid, what are ye *Gileadites* accounted of among the *Ephraimites*, and among the *Manaſſites?*" on which *Kimchi* remarks, that thoſe *Ephraimites* that came in this tumultuous manner, and inſulted *Jephthah*, were a moſt abject company of men, the refuſe of the tribe of *Ephraim*, ſhepherds who through neceſſity were obliged to come over *Jordan* with their flocks and herds for paſture: but the words may be rendered, *for they ſaid, fugitives of Ephraim* are *ye*, even *the Gileadites*, who were, or being *between the Ephraimites and the Manaſſites*; that is, the *Gileadites* called the *Ephraimites* ſo, when they fled before them, and when they got at the fords of *Jordan*, which lay between *Ephraim* and the half tribe of *Manaſſeh* on the other ſide *Jordan*; and they are in the next verſe expreſsly ſo called.

℣. 5. *And the Gileadites took the paſſages of Jordan before the Ephraimites*, &c.] Being either ſwifter of foot, or going a nearer and ſhorter way, being better acquainted with their own country: *and it was ſo, that when thoſe Ephraimites which were eſcaped ſaid, let me go over*; the fugitives of *Ephraim*, as before called, who ran away from the battle, made their eſcape, and the beſt of their way to the paſſages of *Jordan*, to get over there to their own country: *that the men of Gilead ſaid unto him*; to every one of them, as they came up, art *thou an Ephraimite?* or an *Ephrathite*; for ſo it ſeems thoſe of the tribe of *Ephraim* were called, as *Jeroboam*, 1 *Kings* xi. 26. *if he ſaid nay*; that he was not an *Ephraimite*;

℣. 6. *Then ſaid they unto him, ſay now Shibboleth*, &c.] Which ſignifies a ſtream or courſe of water, at which they now were; and ſo it was as if they had bid them ſay, "may I, or let me, paſs over the ſtream of this river;" ſo *Jarchi*; and this being the caſe, though it was done to try them, and by their pronunciation learn whether they were *Ephraimites* or no, they were not upon their guard, but in an hurry, and at once expreſſed the word as they commonly did: *and he ſaid, ſibboleth*; pronouncing the letter *ſhin* as if it was *ſin*, or a *ſamech*; juſt as the *French*, as *Kimchi* obſerves, pronounce *ſ* like a *t*; and though the *Gileadites* and *Ephraimites* were of the ſame nation of *Iſrael*, and ſpoke the ſame language, yet their pronunciation differed, as did that of the *Galilean Jews* from others in the times of *Chriſt*, *Matt*. xxvi. 73. and ſo in all nations, among the *Greeks*, *Romans*, and among ourſelves, people in different counties pronounce in a different manner; which *Kimchi* thinks was in the *Ephraimites* owing to the air or climate, as the *French*, he obſerves, pronounce *ſ* as a *t*, with a ſoft and gentle ſound: *for he could not frame to pronounce it right*; or *thus* [t], as he was bid to do; being uſed to pronounce otherwiſe, he could not frame the organs of ſpeech, or ſo diſpoſe and order them as to ſay *ſhibboleth*; or he did not frame, order, and diſpoſe [u]; he was not careful to do it, though with ſome care he could, being not aware of the deſign of the *Gileadites* in it: *then they took him and ſlew him at the paſſages of Jordan*; every one as they came thither, who could not ſay *ſhibboleth*; theſe they ſuffered not to paſs over, but ſlew them: *and there fell at that time of the Ephraimites* 42,000: not at the paſſages of *Jordan* only; but what fell there, with thoſe at the battle, and in the purſuit, amounted to this number; ſo that the *Ephraimites* paid dear for their pride and inſolence.

℣. 7. *And Jephthah judged Iſrael ſix years*, &c.] After the affair of the *Ephraimites*, he was acknov ledged by all *Iſrael* as their judge and ſupreme g vernor, but did not live long; being perhaps d preſſed and worn away with grief, on account of l daughter, and other troubles that attended him *then died Jephthah the Gileadite, and was buried one of the cities of Gilead*; it is not ſaid in what city he was buried, but very probably it was in his own city *Mizpeh*, where he dwelt. *Joſephus* [w] ſays it was in his own country *Sebee* a city of *Gilead*.

℣. 8. *And after him Ibzan of Bethlehem judged Iſrael*;] There were two *Bethlehems*, one in the tribe of *Zebulun*, *Joſh.* xix. 15. of which ſome think this man was; and another in the tribe of *Judah*, the city of *Jeſſe* and *David*, and of the Meſſiah; and *Joſephus* ſays [x], *Ibzan* was of the tribe of *Judah*, of the city of *Bethlehem*; and becauſe *Boaz* was of the ſame place, and lived in the times of the judges, the *Jewiſh Rabbins* [y] are of opinion, that he is the ſame with *Ibzan*; ſo *Jarchi* and *Ben Gerſom*.

℣. 9. *And he had 30 ſons and 30 daughters*, &c.] Which was a very uncommon caſe, for a man to have ſo many children, and thoſe as to their ſex to be equal. Between the former judge and him there was a great difference, in reſpect of this circumſtance of children; he had but one daughter, an only child; and ſhe, by reaſon of his vow, not ſuffered to marry. Such a difference does God, in his all-wiſe providence, make even among good men; nor is this any certain characteriſtic of a good man. *Danaus* had 50 daughters, and his brother *Egyptus* 50 ſons, who were married to each other; and the huſbands were all ſlain by their wives but one, on the wedding night, and ſo far from being happy in them: but it was otherwiſe with this judge, when *he ſent abroad, and took in thirty daughters from abroad for his ſons*; his daughters he ſent abroad, or married them, to perſons not of another nation, nor of another tribe, but of another family of the ſame tribe, and theſe he diſmiſſed from him to live with their huſbands; and he took in daughters of families in the ſame tribe to be wives to his ſons, and who ſeem to have dwelt together; it being the cuſtom then for ſons, though married, to abide with their father, and their wives with them; as *Abarbinel* ſays is the cuſtom at *Zenobia* unto this day: *and he judged Iſrael ſeven years*; and in his days the wars of *Troy* are ſaid [z] to begin; but they began in the times of *Jephthah* his predeceſſor, and ended in his [a].

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[t] [illegible] Pagninus, Montanus.

[u] לא יכן non dirigebat, Montanus.

[w] Antiqu. l. 5. c. 7.

[x] Ibid. §. 13.

[y] T. Bab. Bava Bathra, fol. 91. 1.

℣. 10. *Then died Ibzan, and was buried in Bethlehem*;] He died at the end of his ſeven years government, and was buried in his native place; nothing memorable having happened during his being judge; this is all that is recorded of him.

℣. 11. *And after him Elon a Zebulonite judged Iſrael*, &c.] One of the tribe of *Zebulon*: *and he judged Iſrael ten years*; adminiſtered juſtice to them, preſerved them in the true religion, and from idolatry; though it does not appear that any enemies aroſe in his time againſt them, from whom he delivered them.

℣. 12. *And Elon the Zebulonite died*, &c.] At the end of his ten years government: *and was buried in Aijalon in the country of Zebulon*; which is added to diſtinguiſh it from another *Aijalon* in the tribe of *Dan*, ch. i. 35.

℣. 13. *And after him Abdon the ſon of Hillell, a Pirathonite, judged Iſrael*;] So called from *Pirathon*, where he was born, and which was in the tribe of *Ephraim*, as appears from ℣. 15.

℣. 14. *And he had 40 ſons, and 30 nephews*, &c.] Or ſons ſons, that is, grandſons; ſo that he lived not only to ſee his ſons married, but his grandchildren grown up to men's eſtate; ſince it follows, *that rode on 70 aſs-colts*; who were either employed by him to ride about on theſe animals, which in thoſe times were reckoned honourable; ſee ch. v. 10. to adminiſter juſtice throughout the nation in their circuits; or rather, not following any trade, or being concerned in huſbandry, or feeding cattle, but being men of eſtates, rode about like gentlemen: *and he judged Iſrael 8 years*; in his time it is ſaid [b] the city of *Troy* was deſtroyed; ſo *Euſebius* [c], who calls this judge *Labdon*, though he elſewhere [d] places it in the times of *Eli*; ſee on ℣. 9.

℣. 15. *And Abdon the ſon of Hillell the Pirathonite died*, &c.] At the end of his 8 years government: *and was buried at Pirathon, in the land of Ephraim, in the mount of the Amalekites*; in the place where he was born, and from whence he had the name of a *Pirathonite*; and this was in the tribe of *Ephraim*, and the particular ſpot was mount *Amalek*; ſo called either from the name of the perſon to whom it belonged, or becauſe the *Amalekites* formerly dwelt in it; or rather, becauſe of ſome remarkable advantage got over them at this place; here, *Joſephus* ſays [e], this judge had a magnificent funeral.

CHAP. XIII.

THIS chapter relates the birth of *Samſon*, another of the judges of *Iſrael*, which was foretold by an angel to his mother, who told her huſband of it, ℣. 1—7. upon whoſe intreaty the angel appeared again, and related the ſame to them both, ℣. 8—14. and who was very reſpectfully treated by the man, and by the wonderful things he did was known by him to be an angel of the Lord, which greatly ſurprized him, ℣. 15—23. and the chapter is cloſed with an account of the birth of *Samſon*, and of his being early endowed with the ſpirit of God, ℣. 24, 25.

℣. 1. *And the children of Iſrael did evil in the ſight of the Lord*, &c.] Committed idolatry, which was the evil they were prone unto, and were frequently guilty of: *and the Lord delivered them into the hands of the Philiſtines 40 years*; which according to *Joſephus* [f] are to be reckoned from the death of the laſt judge, and the time of *Samſon*'s birth; or rather from ſome time after the death of *Jephthah*, particularly taking in the two laſt years of *Ibzan*, when the *Ephraimites* having been weakened thro' the ſlaughter of them by *Jephthah*, might encourage the *Philiſtines* to break in upon them; from which time to the birth of *Samſon* were 20 years, and 20 more may be allowed before he could begin to deliver *Iſrael* out of their hands; ſo that the oppreſſion laſted 40 years. According to others, it began at the ſame time as the oppreſſion of the *Ammonites* did, though it laſted longer, ch. x. 7.

℣. 2. *And there was a certain man of Zorah, of the family of the Danites*, &c.] Of the tribe of *Dan*, in which tribe *Zorah* was, and ſeems to have lain both on the borders of *Judah* and *Dan*, *Joſh.* xv. 33. and xix. 41. ſee the notes there; and this man was not a mean man, but of rank and figure, a principal man in the country, according to *Joſephus* [g]; though the *Talmudiſts* [h] ſay he was a plebeian: *whoſe name was Manoah*; which ſignifies *reſt*, and has much the ſame ſignification as *Noah*; and by this name he was well known in thoſe times, and among his people: *and his wife was barren, and bare not*; had no child, as the *Targum*; and it is obſerved by many, that ſeveral eminent perſons were born of women that had been barren, as *Iſaac*, *Jacob*, *Samuel*, and *John* the *Baptiſt*; and it is remarkable, that the ſtrongeſt man that ever was, was born of ſuch a woman, as the following account relates. The name of this woman, the mother of *Samſon*, is ſaid [i] to be *Zalalponith*; ſee 1 *Chron.* iv. 3.

℣. 3. *And the angel of the Lord appeared unto the woman*,

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[z] Juchaſin, fol. 136. 1.
[a] Gerard. Voſſii Iſagoge Chron. diſſert. 1. p. 4.
[b] Juchaſin, ut ſupra.
[c] Evangel. Præpar. l. 10. c. 11. p. 484.
[d] Ibid. p. 503.
[e] Ut ſupra, §. 15.
[f] Ibid. c. 8. §. 1.
[g] Ibid. §. 2.
[h] T. Bab. Teracot, fol. 61. 1.
[i] T. Bab. Bava Bathra, fol. 91. 1. Juchaſin, fol. 10. 2.

woman, &c.] According to *Joſephus*[k], it was in a plain without the city; and that he appeared in the form of a man is certain from ℣. 6, &c. but was not a mere man, a prophet of the Lord, nor a created angel, but the uncreated one, the angel of the covenant, the Son and Word of God, who often appeared in an human form; ſince his name is ſaid to be *wonderful*, and he to do wonderful things, and is called *Jehovah*, ℣. 18, 23. *and ſaid unto her, behold, now thou art barren, and beareſt not*; barren at that time, and ſo ſhe had been ever ſince ſhe was married to that time; and this is obſerved, that it might appear the more wonderful that ſhe ſhould after this have a child: *but thou ſhalt conceive, and bear a ſon*; which to do, muſt be aſcribed to divine power, that one in her circumſtances ſhould bear a ſon; as the prediction of it was owing to divine omniſcience, and a proof of it.

℣. 4. *Now therefore beware, I pray thee, and drink not wine nor ſtrong drink*, &c.] Any liquor inebriating and intoxicating, neither new wine nor old wine, as the *Targum*, and ſo *Jarchi*; the reaſon of this appears in the next verſe, becauſe the child ſhe ſhould conceive and bear was to be a *Nazarite*, and to be one from his mother's womb; and from all ſuch liquors, *Nazarites*, according to the law, were to abſtain, *Numb*. vi. 3. *and eat not any unclean thing*; meaning not ſo much ſuch ſort of food as was forbidden by the law to be eaten, which every *Iſraelite* was to abſtain from, but ſuch as were peculiarly forbidden to *Nazarites*, as moiſt and dried grapes, or any thing made of the vine-tree from the kernel to the huſk, *Numb*. vi. 3, 4. The reaſon of this is, becauſe the child in the womb is nouriſhed with the ſame the mother is; and as this child was to be a *Nazarite* from the womb, and even in it, his mother was to abſtain both from eatables and drinkables forbidden a *Nazarite* by the law.

℣. 5. *For lo, thou ſhalt conceive and bear a ſon*, &c.] Which is not only repeated for the confirmation of it, but that ſhe might take notice that he was to be a *Nazarite*, and therefore muſt conform to every thing agreeable to the law of the *Nazarites*, and take care that it was obſerved in him: *and no razor ſhall come on his head*; to cut off the hair of it, not from the time of his birth to his death; for he was to be a perpetual *Nazarite*: other *Nazarites* during the time of their *Nazariteſhip* were not to ſuffer a razor to come upon them, but afterwards might; but for ſuch an one as *Samſon*, it was not lawful ever to ſuffer his hair to be cut off; ſee *Numb*. vi. 5. *for the child ſhall be a Nazarite unto God from the womb*; in which he was a type of *Chriſt*, who was ſanctified by the Lord, ſeparated from ſinners, and called a *Nazarene*; was born of a virgin, as *Samſon* was of a barren woman, and his birth foretold by an angel as this: *and he ſhall begin to deliver Iſrael out of the hand of the Philiſtines*; for the ſalvation he wrought for *Iſrael* was not compleat and perfect; it was only begun by him, and carried on in the times of *Eli*, *Samuel*, and *Saul*, and perfected by *David*. In this his antitype exceeds him, who is the author of the compleat ſalvation of his people out of the hands of all their enemies, ſin, ſatan, and the world; tho' in this there is a great reſemblance between *Samſon* and our Lord *Jeſus*, in that what he did he did himſelf alone; not at the head of an army, and with forces under him, as other judges; ſo *Chriſt* with his own arm, and of himſelf, and without others, wrought ſalvation for his people; ſee *Iſ*. lxiii. 5.

℣. 6. *Then the woman came and told her huſband*, &c.] To whom it would be joyful news, as it was to her: *ſaying, a man of God came unto me*; he appeared in an human form, and therefore ſhe calls him a man; and by his mien and deportment, and the meſſage he brought, ſhe concluded he was a man of God, that is, a prophet; by which name ſuch perſons went in thoſe days; and ſo the *Targum* calls him a prophet of the Lord: but it is a mere conceit of *Ben Gerſom* that it was *Phinehas*, who in all probability was not living; beſides what is after related ſhews, that this was a divine perſon, and no other than the Son of God: *and his countenance* was *like the countenance of an angel of God, very terrible*; for though ſhe might never have ſeen an angel, yet it being a common notion that angels were very illuſtrious, of a beautiful form and of a ſhining countenance, and very majeſtic, ſhe compares the man ſhe ſaw to one; for by being *very terrible*, is not meant that he was frightful, and ſtruck her with horror, but venerable and majeſtic, which filled her with admiration: *but I aſked him not whence he* was, *neither told he me his name*; this ſhe added to prevent her huſband's enquiring about his name and place of abode; and perhaps as ſhe came along, ſhe reflected on herſelf, that ſhe did not aſk thoſe queſtions; which might be owing to the ſurprize ſhe was in, partly at the awful and venerable appearance of the perſon, and partly at the joyful news he brought her; though it ſeems as if ſhe did aſk his name, but he did not tell her what it was.

℣. 7. *But he ſaid unto me, behold, thou ſhalt conceive and bear a ſon*, &c.] She ſays nothing of her barrenneſs, which the angel took notice of to her, that having been to her reproach: *and now drink no wine nor ſtrong drink*; neither new wine nor old wine; ſo the *Targum* as before: *neither eat any unclean thing*; which was ſo in a ceremonial ſenſe; otherwiſe every creature of God is good, and not to be called common or unclean; it here reſpects what was forbidden *Nazarites* to eat; ſee ℣. 4. *for the child ſhall be a Nazarite to God from the womb*; it is here added what is not before expreſſed, *unto his death*; for he was to be a perpetual *Nazarite*; ſome were only *Nazarites* for a time, for ſo many days or months, according to their vow; but this ſon was to be a *Nazarite* all his days, by the appointment of God; nor is it any objection to what is here ſaid, that his hair was cut off before his death, which cauſed his *Nazariteſhip* to ceaſe; ſince theſe words are not a prophecy, but a precept; and beſides, that affair happened but a little before his death, he died quickly afterwards.

℣. 8. *Then Manoah intreated the Lord*, &c.] *Joſephus*[l] makes the woman to intreat the Lord; but the text is clear for it that it was *Manoah* that prayed: *and ſaid, O my Lord, let the man of God which thou didſt ſend unto us*; he believed that the man that came to his wife was a man of God, and that he was of his ſending; nor was he incredulous of the meſſage he brought, as appears by what follows: *and teach us what we ſhall do unto the child that ſhall be born*; he believed there would be a child born, and he knew what was to be done to a *Nazarite* in common, according to the law of God reſpecting ſuch, and the angel had mentioned ſomewhat to the woman; yet this being an extraordinary caſe, a *Nazarite* from his birth to his death, he was deſirous of knowing what was further to be done; or if there was any thing more ſpecial and particular to be obſerved concerning him; which ſhewed his readineſs and chearfulneſs to obey the will of God in all things.

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[k] Antiqu. ib.

[l] Ut ſupra, §. 3.

℣. 9. *And God hearkened unto the voice of Manoah*, &c.] Heard his prayer, and anſwered it: *and the angel of God came again unto the woman as ſhe ſat in the field*; who very likely returned to the ſame place where ſhe was before, in hope her huſband's prayers would be heard, and the man return and come to her where he had before met her; as well as ſhe might be here retired for meditation and prayer; unleſs it can be ſuppoſed that ſhe had buſineſs here to do, as keeping a flock of ſheep, which women, and thoſe great perſonages too, were wont to do in thoſe times and countries, as *Rebekah* the ſiſter of *Laban*, and the daughters of *Jethro*, prince of *Midian*: *but Manoah her huſband* was *not with her*; the angel appeared to the woman again, becauſe ſhe would know him to be the ſame; whereas had he appeared to *Manoah*, eſpecially alone, he could not have known whether he was the ſame or no. This clauſe is obſerved for the ſake of what follows.

℣. 10. *And the woman made haſte and ran*, &c.] It is not improbable what *Joſephus* ſays [m], that ſhe intreated the angel to ſtay a little till ſhe fetched her huſband, which he aſſented to, and then made all the haſte ſhe could to him, partly through eagerneſs to acquaint him with it, and partly that ſhe might not make the prophet ſhe took him to be wait too long: *and ſhewed her huſband*; that his prayer was heard: *and ſaid unto him*, *behold the man hath appeared unto me that came unto me* the other *day*; or, as the *Targum*, *this day*; ſo *Kimchi* and *Ben Melech*; for the word *other* is not in the text. It is very probable it was the ſame day he came again he had appeared to her; perhaps it was in the former part of the day he firſt came to her, when ſhe went home to her huſband, and acquainted him with it, who prayed to the Lord that he might be ſent again; and then ſhe returned to her place in the field, and in the latter part of the day the angel appeared again.

℣. 11. *And Manoah aroſe and went after his wife*, &c.] As ſoon as ſhe had delivered the above, ſhe made all the haſte ſhe could to the man again, leſt he ſhould think her too long, and depart; and it was proper enough ſhe ſhould go firſt, to direct her huſband where the man was; *Jarchi* interprets it, after her counſel and advice: *and came to the man, and ſaid unto him*, art *thou the man that ſpakeſt unto the woman?* meaning his wife then preſent: *and he ſaid*, *I am*; the very ſame perſon; for tho' he was not a man, yet appearing in an human form was taken for one; and therefore makes anſwer according to the ſuppoſition of him, and was the ſelf-ſame perſon, and in the ſame form he had appeared before.

℣. 12. *And Manoah ſaid*, *now let thy words come to paſs*, &c.] Which was not only a wiſh that they might, but a prayer of faith that they would come to paſs: *how ſhall we order the child, and how ſhall we do unto him*; he believed a child would be born, and as he was to be a *Nazarite*, he knew what were the rules and orders to be obſerved concerning one in common; but as he was to be an extraordinary one, he was deſirous of knowing what particular laws and rules were to be obſerved with reſpect to him, or what more was to be done to him than to another: the words may be rendered, as in the margin of our bibles, *what ſhall be the judgment of the child, and his work*; and ſeems to relate not to what ſhould be done to it, but what that ſhould do; for being an extraordinary *Nazarite*, he ſuppoſed that ſome extraordinary work would be done by him, and he was curious to know it; and ſo *Abarbinel* interprets it of his requeſt to know things future and wonderful, that ſhould be done after the child was grown up; but this the angel choſe not to inform him of, ſince it might have been prejudicial to them, ſhould the *Philiſtines* get knowledge that this child would be a judge, and ſaviour of *Iſrael*, and do ſuch and ſuch things to them as he did, they would have ſought to have ſlain his wife whilſt ſhe bare him, or the child when born; and it may be obſerved, that though the angel told the woman at firſt, that he ſhould *begin to deliver Iſrael out of the hand of the Philiſtines*, ℣. 5. yet ſhe ſaid nothing of it to her huſband, nor did the angel repeat it.

℣. 13. *And the angel of the Lord ſaid unto Manoah*, &c.] Giving him no direct anſwer to his queſtion, either what ſhould be done to the child, or what that ſhould do; only reminds of and repeats what he had ſaid to his wife, which ſhe ſhould be careful to obſerve and would, and that was enough for him to know: *of all that I ſaid to the woman, let her beware*; take care to abſtain from every thing in eating and drinking, during the time of her going with child, he had enjoined, which are particularly repeated in the next verſe.

℣. 14. *She may not eat of any thing that cometh of the vine*, &c.] Grapes moiſt or dried, kernels, or huſks, or any thing made of them: *neither let her drink wine, or ſtrong drink*; as ſhe was to be careful to abſtain from ſuch liquors, ſo her huſband alſo is enjoined not to ſuffer her to drink any: *nor eat any unclean thing*; which was ſo by the law of *Moſes*, and particularly by [redacted] law of the *Nazarites*: *all that I* *let her obſerve*; both with reſpect elf and the child.

℣. 15. *And* *anoah ſaid unto the angel of the Lord*, Being ſatisfied with what he had ſaid, perceiving that he choſe to ſay no more, and was about to depart: *I pray thee let me detain thee, until we ſhall have made ready a kid for thee*; to eat a meal with them, in token of gratitude for the trouble he had been at in bringing theſe meſſages to them, taking him to be a man, a prophet of the Lord, for whom they were wont to make entertainments; and *Abarbinel* thinks *Manoah* propoſed this, on purpoſe to detain him, in hope that while they were eating together, he would reveal ſome ſecrets unto him.

℣. 16. *And the angel of the Lord ſaid unto Manoah*, &c.] In anſwer to his requeſt: *though thou detain me, I will not eat of thy bread*; that is, ſhould he be prevailed upon to ſtay a while with him, until an entertainment ſhould be got ready, he would not eat of any of his proviſions; for *bread* is put for all eatables, or whatſoever he might provide for the entertainment: *and if*, or *but if* [n] *thou wilt offer a burnt-offering, thou muſt offer it unto the Lord*; if he meant to provide not a feſtival entertainment, but a ſacrifice, then he ſhould take care that he did not offer it to ſtrange gods, as was now very much the cuſtom with *Iſrael* in this their time of apoſtacy, ℣. 1. but to the true *Jehovah*, and not to a ſervant of his, a prophet or an angel, but to himſelf,

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[m] Ibid.

[n] ואם ſi autem, V. L. quod ſi, Tigurine verſion; ſin autem, Junius & Tremellius; ſi vero, Piſcator.

himſelf: *for Manoah knew not that he was an angel of the Lord*; he took him to be a man, a prophet ſent of God, and not an angel; and much leſs the increated one, to whom as ſuch only the ſacrifice could be offered.

ỳ. 17. *And Manoah ſaid unto the angel of the Lord, what is thy name*, &c.] Who art thou, and by what name art thou called? for ſince he could not prevail upon him to ſtay and eat a meal with him, he deſired to know his name, and where he lived, that when he heard his name mentioned he might ſpeak well of him, or ſend to him upon occaſion; or if any meſſage was ſent from him, as *Jarchi* ſuggeſts, that he might ſhew a reſpect to him, and obſerve it: and particularly, *that when thy ſayings come to paſs, we may do thee honour?* ſay that ſuch a prophet, whoſe name is ſuch, and lives in ſuch a place, foretold theſe things; or that they might ſend him a preſent, in gratitude for, and as a reward of his ſervice and trouble; ſo the reward of a labourer, and the maintenance of a goſpel-miniſter, is called *honour*, 1 *Tim*. v. 17. and thus *Joſephus* [o] underſtood it, that they might give him thanks, and ſend him a preſent.

ỳ. 18. *And the angel of the Lord ſaid unto him*, &c.] Being ſo importunate, and preſſing upon him: *why aſkeſt thou thus after my name, ſeeing it is ſecret*; and not to be known; as his nature and eſſence as a divine perſon, which may be meant by his name, is what paſſes knowledge, is infinite and incomprehenſible; ſee *Prov*. xxx. 4. or *wonderful* [p]; which is one of the names of *Chriſt*, and fitly agrees with him, who is wonderful in his perſon, as God and man; in his incarnation, in his offices and relations, in his love to his people, and in all he is unto them, and has done for them; ſee *Iſ*. ix. 6. and the note there.

ỳ. 19. *So Manoah took a kid with a meat-offering*, &c.] The kid which he propoſed to make an entertainment with, for the man of God, he took him to be, he fetched and brought for a burnt-offering, at the hint which the angel had given him, and joined to it a meat-offering, as was uſual whenever burnt-offerings were made; ſee *Numb*. xv. 3, 4. *and offered it upon a rock unto the Lord*; for tho' *Manoah* was not a prieſt, nor was this a proper place for ſacrifice; high places were now forbidden, and only at the tabernacle in *Shiloh* were offerings to be brought; yet all this was diſpenſed with, and *Manoah* was juſtified in what he did by the warrant of the angel, ỳ. 16. The rock was probably near the place where this meeting of *Manoah* and his wife with the angel was, and where the diſcourſe between them paſſed; and which ſerved inſtead of an altar, and on which *Manoah* ſacrificed, not to idols, but to the true *Jehovah*, as the angel directed: *and* the angel *did wonderouſly*; agreeable to his name, which was *wonderful*, ỳ. 18. or *he, Jehovah, did wonderouſly*; for this angel was no other than *Jehovah* the ſon. The inſtance in which he did wonderouſly was, as *Kimchi* obſerves, by bringing fire out of the rock, which conſumed the fleſh of the kid, and the meat-offering; and ſo *Joſephus* [q] ſays, that he touched the fleſh with a rod he had, and fire ſparkled out, and conſumed it with the bread, or meat-offering; juſt in the ſame manner as the angel did with the kid and cakes that *Gideon* brought, ch. vi. 21. *and Manoah and his wife looked on*; to ſee either fire come down from heaven, or ſpring up out of the rock, which conſumed the ſacrifice, and ſhewed the Lord's acceptance of it, and alſo the angel's aſcending in it as follows.

ỳ. 20. *For it came to paſs when the flame went up towards heaven from off the altar*, &c.] That is, from the rock, which ſerved inſtead of an altar, and from whence perhaps the fire ſprung which conſumed both the burnt-offering and the meat-offering, the flame of which went up to heaven; this rock or altar having no covering, but was *ſub dio*, open to the heavens: *that the angel of the Lord aſcended in the flame of the altar*; making uſe of the ſmoke, as *Joſephus* [r] ſays, as a vehicle in which he openly went up to heaven: *and Manoah and his wife looked on it*; on the flame and ſmoke, and the angel in it as he aſcended; juſt as the diſciples of *Chriſt* looked ſtedfaſtly on him as he went up to heaven, when a cloud received him out of their ſight, *Acts* i. 9, 10. *and fell on their faces to the ground*; with aſtoniſhment and ſurprize at what they ſaw, through fear and reverence of the divine being, of whoſe preſence they were now ſenſible, and as worſhipping of him, and praying to him.

ỳ. 21. *But the angel of the Lord did no more appear to Manoah and to his wife*, &c.] As the flame and ſmoke aſcended, he diſappeared therewith, and was ſeen no more: *then Manoah knew that he was an angel of the Lord*; by the wondrous things he did, cauſing fire to come down from heaven, or out of the rock, aſcending in the midſt of the flame, without being hurt by it, and going up to heaven in it.

ỳ. 22. *And Manoah ſaid unto his wife*, &c.] Being riſen from the ground, where they fell on their faces: *we ſhall ſurely die, becauſe we have ſeen God*; by which it appears that he not only believed him to be an angel, and not a man, but a divine perſon; for though angels are ſometimes called *Elohim*, the word here uſed, yet good men were not wont to fear death, or conclude they ſhould die on ſight of an angel; but their notion was, that an appearance of God to them was death, and were ſurprized when it did not follow, *Gen*. xxxii. 30. *Judg*. vi. 22, 23. ſee *Exod*. xxxiii. 20.

ỳ. 23. *But his wife ſaid unto him*, &c.] Who was leſs fearful, and the ſtrongeſt believer of the two, ſeeing her huſband ſo very much intimidated, endeavoured to comfort and ſtrengthen him by the three following arguments: *if the Lord was pleaſed to kill us, he would not have received a burnt-offering, and a meat-offering at our hands*; for it was at the direction of this illuſtrious perſon, that they offered theſe offerings, and who teſtified the divine acceptance of them, by cauſing fire in an extraordinary manner to conſume them, which was always reckoned a token of God's acceptance of them; and beſides, the angel went up in the flame, as being well pleaſed with them, and, as it were, carrying up the ſacrifice to heaven with him, as a ſweet-ſwelling ſavour to God. Here the angel is called Jehovah by the woman, and ſhews this was the increated angel: *neither would he have ſhewed us all theſe things*; which they ſaw, as the appearance of a divine perſon to them, in an human form, the conſuming of the ſacrifice by fire in ſo ſtrange a manner, and the aſcent of the angel heavenwards in the flame of it: *nor would as at this time, have told us ſuch things as theſe*; as that they ſhould have a ſon; how the woman was to manage herſelf, whilſt with child of him; and how when born he was to be brought up, and what things God would do by him, and begin to deliver *Iſrael* out of the hand of the *Philiſtines*. Now all this would not have been told at ſuch a time of diſtreſs, as the nation was now in, but to comfort them, or he would never have told them of a ſon to be born of them, if they were to be deſtroyed immediately. So an enlightened ſoul may reaſon from the ſight and ſenſe he has had of his ſinful, loſt, and undone ſtate by nature; from the revelation of Chriſt to him, as the only way of ſalvation; from the views he has had of the glories of his perſon, and the riches of his grace; and from that communion with God he has ſometimes enjoyed; from all this he may reaſon, that if God had a deſign to damn him for his ſins, he would never have made ſuch diſcoveries of love, grace and mercy to him; as well as from the ſacrifice of Chriſt, God has provided and accepted of, on the foot of which juſtice is engaged to ſave; and beſides, grace and glory are inſeparable.

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[o] Antiq. l. 5. c. 8. §. 3.

[p] פלאי θαυμαστον, Sept. mirabile, V. L. Montanus; mirificus, Junius & Tremellius.

[q] Ut ſupra.

[r] Ibid.

℣. 24. *And the woman bare a ſon, and called his name Samſon*, &c.] After theſe appearances were over, *Manoah* and his wife returned to their habitation, and ſhe ſoon became pregnant, and at the uſual courſe of time brought forth a ſon, and ſhe gave him the name of *Samſon*; for what reaſon it is not eaſy to determine. *Joſephus* ſays[s], the word ſignifies *ſtrong*; perhaps he was born a ſtrong, robuſt child, which is not unlikely, or the woman might have ſome prophetic hint of his future ſtrength, and ſo gave him this name; but the word has not the ſignification of ſtrength in it; it rather ſignifies the ſun, which is indeed a ſtrong body, and is compared to a ſtrong man running his race, and ſo a ſtrong man may be compared to that; but rather with reſpect to the ſun, this name might be given him, becauſe of the ſplendor of his countenance with which he might be born, or in memory of the ſhining countenance of the angel which brought the tidings of his birth, or becauſe he was to be the inſtrument of diſpelling the darkneſs of calamity and diſtreſs *Iſrael* were now in: but the word more properly ſignifies a miniſter or ſervant, from whence the ſun has its name; for *Samſon* was to be, and was, a miniſter and ſervant of God, and of his people *Iſrael*. There is an agreement between the type and the antitype in this name in either ſenſe. Chriſt is the mighty God, and mighty Saviour, the ſun of righteouſneſs, the light of the world, and the deliverer of his people from darkneſs of calamity and diſtreſs; and who came not to be miniſtred unto, but to miniſter and perform the great ſervice of redemption and ſalvation: *and the child grew*; in bodily ſtrength and ſtature, and grew up to man's eſtate, *Luke* ii. 40, 52. *and the Lord bleſſed him*; not only with extraordinary ſtrength of body, but with great endowments of mind, with the Spirit and graces of the Spirit; with grace, and bleſſings of it, and with his gracious preſence; with this compare *Pſ.* xxi. 3, 6. *Eph.* i. 3.

℣. 25. *And the Spirit of the Lord began to move him at times in the camp of Dan*, &c.] To go out into it, in order to be trained up in and inured to military exerciſes; or it began to *ſtrike* his mind, inject thoughts into it, and impreſs it with them concerning doing great things for the people of God in time to come; and for the preſent put him upon doing ſtrange and wonderful exploits, which were omens of what was to be done by him hereafter; and theſe were done by him now and then, not always, but as the Spirit of God came upon him, under the impulſe of which he did them, and by the ſtrength he gave him; ſo the *Targum*, "and the ſpirit of ſtrength from the Lord began to ſtrengthen him." This camp of *Dan* was either a camp formed in that tribe, to prevent the incurſions of the *Philiſtines*; or rather, ſince it does not ſeem that *Iſrael* had ſtrength enough to reſiſt them, they having got the power over them, this was the name of a place called *Mahaneh-dan* near *Kirjath-jearim*, from the *Danites* encamping in it, when they went to beſiege *Laiſh*, ch. xviii. 11, 12. for the fact was done before this time, though related afterwards: *between Zorah and Eſhtaol*; which were two cities in the tribe of *Dan*, and upon the borders of the tribe of *Judah*; of which ſee *Joſh.* xv. 33. and xix. 41. It may be obſerved, that as the tribe of *Dan* lay near to the *Philiſtines*, and ſo liable to their ravages, and might be moſt oppreſſed by them, ſo a deliverer of *Iſrael* was raiſed up in this tribe.

CHAP. XIV.

THIS chapter treats of *Samſon*'s courtſhip, and marriage of a *Philiſtine* woman, ℣. 1—5. of his meeting with a young lion as he went a courting, and of his ſlaying it, and afterwards finding honey in it, ℣. 6—9. of a riddle which he framed out of this incident, and put to his companions at his marriage to unriddle, giving them ſeven days to do it in, with a promiſe of a reward, ℣. 10—14. and of their unriddling it by means of his wife, who got the ſecret from him, ℣. 15—18. which led him to ſlay 30 *Philiſtines*, to make good his promiſe of 30 ſheets and changes of raiment, and to leave his new married wife, who was given to his companion, ℣. 19, 20.

℣. 1. *And Samſon went down to Timnath*, &c.] A city which by lot fell to the tribe of *Judah*, but was afterwards given to the tribe of *Dan*, and now in the hands of the *Philiſtines*, *Joſh.* xv. 57. and xix. 43. *Judah* is ſaid to go up to it, becauſe the place where he lived lay below it, *Gen.* xxxviii. 13. but *Samſon* is ſaid to go down to it, becauſe he lived above it. The *Jews*[t] differ about the reconciliation of theſe two places; ſome ſay there were two of this name, the one is a deſcent, and the other is an aſcent; others ſay there was but one, ſo ſituated, that they that came to it on one ſide aſcended, and they that came to it on the other ſide deſcended. *Bochart*[u] approves of the former. According to *Bunting*[w], this was 12 miles from *Eſhtaol*, where *Samſon* lived: *and ſaw a woman in Timnath, of the daughters of the Philiſtines*; who at this time dwelt there; he ſaw no doubt many other women beſides her, but he took ſpecial notice of her, and entertained a particular affection for her; or, in other words, on ſight of her fell in love with her.

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[s] Ut ſupra, §. 4.

[t] T. Bab. Sotah, fol. 10. 1.

[u] Hierozoic. par. 1. l. 3. c. 4. col. 763, 764.

[w] Travels, &c. p. 115.

℣. 2. *And he came up and told his father and his mother*, &c.] Of his paſſion of love, being deſirous of having their approbation and conſent, in which he acted a dutiful part, and what became him; and may be an example to children to adviſe with their parents, and have their opinion and conſent before they engage in ſuch an enterprize, even before courtſhip: *and ſaid, I have ſeen a woman in Timnath of the daughters of the Philiſtines*; whom he had a good liking of, and a ſtrong affection for; he is very open and ingenuous in his account, does not go about to hide any thing from his parents, or colour things over, or conceal her deſcent, but frankly tells them ſhe was a *Philiſtine* woman, which he knew would at once furniſh out an objection againſt her: *now therefore get her for me to wife*; for it ſeems it was the cuſtom then, when a young man had pitched upon a woman he liked, that it was left to his parents to treat with the woman and her friends about the marriage of her to him.

℣. 3. *Then his father and his mother ſaid unto him*, &c.] What he might expect, and doubtleſs did expect: is there *never a woman among the daughters of thy brethren, or among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtines?* none in their own family, nor in the tribe of *Dan*, nor among the whole nation of *Iſrael*, but muſt go among the uncircumciſed *Philiſtines*; for though they were not of the ſeven nations of the *Canaanites*, with whom marriage was forbidden, yet they not only dwelt where they did, and where the *Iſraelites* ſhould, but were idolaters and impure perſons, and therefore affinity ſhould not be contracted with them, as being of a dangerous conſequence, which might entice to idolatry. *Ben Gerſom* obſerves, that their *Rabbins* ſay he made her a proſelyte firſt, though he did not acquaint his parents with it, and ſo *Abarbinel*; but this ſeems not likely, for had this been the caſe, he would have had an eaſy and ready reply to this objection of theirs: *and Samſon ſaid unto his father, get her for me, for ſhe pleaſeth me well*; or is *right in mine eyes* [x]; not only his eyes were taken with her beauty or external form, but it was right in his ſight, in his judgment, to marry her; he having an impulſe upon his mind from the Spirit of God unto it, though he did not let his parents know of it, but left them to conclude it ſprung from a violent affection to her perſon. *Abarbinel* obſerves, that he only addreſſed his father, and not his mother, ſhe being moſt vehemently againſt the match, and expreſſing more uneaſineſs at it than his father did; but it is moſt likely that he addreſſed his father particularly, becauſe he was the proper perſon to negotiate this affair for him.

℣. 4. *And his father and mother knew not that it was of the Lord*, &c.] That he ſhould marry this uncircumciſed *Philiſtine*; *Samſon* knew it was, and that his deſire of having her in marriage did not ariſe from carnal affection to her merely, being captivated with her beauty and external form, for ſhe was not ſo very fair, her younger ſiſter was fairer than ſhe, ch. xv. 2. but he perceived it was the mind and will of God that he ſhould take ſuch a perſon to wife, by the impulſe of the Spirit of God upon him, pointing it unto him, inclining and urging him to it, ſuggeſting the end and deſign of it, and the opportunity it would give him of quarrelling with the *Philiſtines*, and taking vengeance on them; but this his parents were ignorant of, nor did he let them know that this was of God: *that he ſought an occaſion againſt the Philiſtines*; in this way, by this means; they might know he ſought to get an opportunity to be avenged on them for their oppreſſion, and to attempt the deliverance of *Iſrael*; but they knew not that it was the will of God, that a way ſhould be opened for it by this means. *Samſon* might be directed by the Lord to reaſon thus in his mind, that if he propoſed to the *Philiſtines* to marry one of their daughters, and they ſhould reject his propoſal, this would give him a handle to fall out with them, and fall upon them; and if they ſhould agree to ſuch a match, he might expect they would be kind to him, and to his people for his ſake, being in alliance with them, or he ſhould reſent it, and take occaſion from hence to come to a rupture with them: *for at that time the Philiſtines had dominion over Iſrael*; had invaded their country, and dwelt in their cities, and made them tributary to them, and uſed them ill; which *Samſon* obſerving, was provoked to ſeek an opportunity of avenging the injuries done them, and of delivering them, and he was directed to it this way.

℣. 5. *Then went Samſon down, and his father and his mother, to Timnath*, &c.] They were prevailed upon to go with him, either becauſe they perceived his affections were ſo ſtrongly ſet upon a wife, that they thought it adviſeable to agree to it, leſt it ſhould be of bad conſequence to him, or becauſe he let them know that the thing was of God, and what was his deſign in it: *and came to the vineyards of Timnath*; the land of *Canaan* was a land of vineyards, and particularly that part of it which was inhabited by the *Philiſtines* and *Phœnicians*; and though we no where read of the wine of *Timnath*, yet frequent mention is made in authors of the wine of *Aſcalon*, *Gaza*, and *Sarepta*, inhabited by the above people; theſe vineyards ſeem to have lain ſomewhat out of *Samſon*'s way; but hither he turned on ſome account or another from his parents, perhaps to eat ſome grapes: *and behold, a young lion roared againſt him*; not a whelp, that is expreſſed by another word, but one more grown, and is afterwards called a lion ſimply; and by the *Targum*, a lion, the ſon of lions or lioneſſes; which ſeeing him in the vineyards, where he was lurking, came out to meet him, and roared at him in a hideous manner, and made up to him to deſtroy him: theſe creatures, though now more rare in thoſe parts, were at this time frequent, and in after-times; ſee 1 *Sam.* xvii. 34. 1 *Kings* xiii. 24. and xx. 36. and ſeveral writers [y] make mention of lions in *Meſopotamia* and *Syria*; and *Strabo* [z], and *Pliny* [a] ſpeak of a city in *Phœnicia* near *Sidon*, called the city of lions, becauſe perhaps it had been much infeſted with them; and for a like reaſon it may be ſome cities in the tribes of *Judah* and *Simeon* were called *Lebaoth* and *Bethlebaoth*, *Joſh.* xv. 32. and xix. 6.

℣. 6. *And the ſpirit of the Lord came mightily upon him*, &c.] The Spirit of might from the Lord, as the *Targum*, inſpiring him with courage and intrepidity of mind, and increaſing his bodily ſtrength: *and he rent him as he would rend a kid*; as he came up to him to ſeize him, he laid hold

[x] ישרה ב[illegible] recta in oculis meis, Montanus, Junius & Tremellius.

[y] Strabo Geograph. l. 16. p. 514. [illegible] l. 8. §. 1. Plin. Nat. Hiſt. l. 8, c. 16.

[z] Geograph. l. 16 p. 520.

[a] Nat. Hiſt. [illegible] 20.

on him and ſtrangled him, as *Joſephus* [b] ſays, caught him by the throat, and tore it out; for it does not ſeem that the carcaſs was torn to pieces, or limb from limb, by what follows; and this he did with as much eaſe, as if he had had only a kid to deal with: *and he had nothing in his hand*; not a ſtaff to keep it off, nor a ſpear, ſword or knife to ſtab it with: in this *Samſon* was a type of Chriſt, who has deſtroyed our adverſary the devil, compared to a roaring lion, 1 *Pet.* v. 8. to a lion for his ſtrength, cruelty and voraciouſneſs; to a roaring lion, making a hideous noiſe and ſtir when the goſpel was carried unto the *Gentiles*, and they were about to be called and eſpouſed to Chriſt; from among whom he was caſt out, and by no other weapon than the miniſtration of the goſpel, accompanied with the power of Chriſt, and his Spirit: *but he told not his father or his mother what he had done*; when he overtook them, as he quickly did, he ſaid not a word to them of his meeting with a lion and ſlaying it; which as it ſhewed his modeſty in not blazing abroad his wonderful and heroic actions, in which alſo he was a type of Chriſt, but his great prudence in concealing this, leſt his great ſtrength ſhould be known too ſoon, and the *Philiſtines* be upon their guard againſt him, or ſeek to diſpatch him privately; tho' no doubt he had pondered this in his own mind, and conſidered it as an omen and preſage of the advantage he ſhould have over the *Philiſtines* his enemies, whom he ſhould as eaſily overcome as he had that lion, and that without any inſtrument of war.

℣. 7. *And he went down, and talked with the woman*, &c.] Entered into a converſation with her, that he might the better judge of her other qualifications, beſides that of outward form and beauty, whether ſhe would be a ſuitable yoke-fellow for him; and he talked with her about marriage, and propoſed it to her, or talked about her to her father and near relations; and, as the *Targum* expreſſes it, aſked the woman, not only aſked of her her conſent, but demanded her of her friends: it may refer, as *Abarbinel* obſerves, to his father, that he went down and talked with the woman, and with her relations about her, concerning the affair of his ſon's marriage with her: *and ſhe pleaſed Samſon well*; he liked her converſation as well as her perſon, and the more he converſed with her, the more agreeable ſhe was to him, and the more deſirous he was to marry her. Though ſome obſerve from hence, that ſhe did not pleaſe the father of *Samſon* as himſelf; ſo *Abarbinel*.

℣. 8. *And after a time he returned to take her*, &c.] Matters being agreed on, and ſettled on both ſides, and the eſpouſals made, he and his parents returned, and at the proper uſual time for the conſummation of the marriage, he went again to *Timnath* for that purpoſe. It is in the *Hebrew* text, *after days* [c], which ſometimes ſignifies a year, ſee *Gen.* iv. 3. *Exod.* xiii. 10. and ſo *Ben Gerſom* interprets it, that a year after this woman became *Samſon*'s wife (*i. e.* betrothed to him) he returned to take her to himſelf to wife; and it ſeems, adds he, that twelve months were given her to prepare herſelf; and ſome conſiderable time muſt have elapſed, as appears from what had happened to the carcaſs of the lion, next related: *and he turned aſide to ſee the carcaſs of the lion*; juſt before he came to *Timnath* he thought of the lion he had ſlain ſome time again ago, and he went a little out of the way to ſee what was become of it, or had happened to it. *Joſephus* ſays [d], when he ſlew it he threw it into a woody place, perhaps among ſome buſhes, a little out of the road; for which reaſon it had not been ſeen and removed, and was in a more convenient place for what was done in it: *and behold*, there was *a ſwarm of bees and honey in the carcaſs of the lion*; and though naturaliſts [e] tell us, that bees are averſe to fleſh, and will not touch any, yet in the courſe of time that the carcaſs of this lion had lain, its fleſh might have been clean eaten off by the fowls of the air, or was quite dried away and conſumed, ſo that it was nothing but a mere ſkeleton; a bony carcaſs, as the *Syriac* verſion. *Joſephus* [f] ſays, the ſwarm was in the breaſt of the lion; and it is no more unlikely, that a ſwarm of bees ſhould ſettle in it, and continue and build combs, and lay up their honey there, than that the like ſhould be done in the ſkull of *Oneſilus* king of *Cyprus*, when hung up and dried, as *Herodotus* [g] relates. Beſides, according to *Virgil* [h], this was a method made uſe of to produce a new breed of bees, even from the corrupt gore and putrid bowels of ſlain beaſts; and *Pythagoras* [i] obſerves, they are produced from thence. This may be an emblem of thoſe ſweet bleſſings of grace, which come to the people of Chriſt through his having deſtroyed ſatan, the roaring lion, and all his works; and particularly which came to the poor *Gentiles*, when the devil was caſt out from them, and his empire there demoliſhed.

℣. 9. *And he took thereof in his hands, and went on eating*, &c.] *Joſephus* [k] ſays, he took three honey-combs, he means three pieces of the honey-comb, and eat the honey as he went along to *Timnath*; which he might do without touching the carcaſs of the lion, and defiling himſelf thereby, which, as a *Nazarite*, he was more eſpecially to be careful of: *and came to his father and mother, and he gave them, and they did eat*; who went down with him to the conſummation of the marriage, and from whom he had turned a little aſide; and now overtook them, and to whom he gave ſome of his honey to eat, which, having travelled ſome way, might be grateful to them. The above writer takes no notice of this, but ſays he gave of it to the young woman whom he betrothed, when he came to her; but of that the text makes no mention: *but he told not them that he had taken the honey out of the carcaſs of the lion*; either leſt they ſhould ſcruple eating it, being taken out of ſuch a carcaſs; or that the riddle, which perhaps he meditated as he came along eating the honey, might not be found out, which might more eaſily have been done, had this fact been known by any.

℣. 10. *So his father went down unto the woman*, &c.] At *Timnath*, whom *Samſon* had eſpouſed; the *Targum* is, "about the buſineſs of the woman;" about the conſummation of the marriage with her; they all three went, the father, the mother, and the ſon, as appears from the preceding verſe: *for Samſon made a feaſt, for ſo uſed the young men to do*; at the time of marriage; this was the nuptial feaſt common in all nations; but it ſeems the cuſtom now and here was, for the bridegroom to make it; whereas from other inſtances we learn, that the father of the bridegroom uſed to make it, *Matt.* xxii. 2. ſee the note there; and the *Vulgate Latin*

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[b] Antiq. l. 5. c. 8. §. 5.

[c] מימים a diebus, Montanus; poſt dies, Vatablus.

[d] Ut ſupra.

[e] Ariſtot. Hiſt. Animal. l. 9. c. 40. Plin. Nat. Hiſt. l. 11. c. 21.

[f] Ut ſupra, §. 6.

[g] Terpſichore, ſive, l. 5. c. 114.

[h] —quoquo modo cæſis, &c. Georgic. l. 4. ℣. 284, &c. Liquefacta boum per viſcera, &c. Ib. ℣. 555.

[i] Apud Ovid. Metamorph. l. 15. fab. 4. ℣. 365, 366.

[k] Ut ſupra.

Latin verſion here renders it, *and he made a feaſt for his ſon Samſon*; the *Septuagint*, *Syriac* and *Arabic* verſions add, ſeven days, and ſo long this feaſt was kept, ℣. 12. Now this marriage of *Samſon* with a daughter of the *Philiſtines*, was a type of the marriage of Chriſt with his people, eſpecially with the *Gentile* church, ſuch as were not of the commonwealth of *Iſrael*, but ſinners of the *Gentiles*, very ignorant of divine things, reproached by the *Jews*, and their calling an offence to them; and may fitly expreſs the love of Chriſt to his church, though unworthy of it, which is a love of complacency and delight, ariſing from his own good-will and pleaſure, and not owing to any ſuperior beauty, excellence, worth or worthineſs in them, they being no better than others, children of wrath, even as others, ſee ch. xv. 2. as well as there is an agreement in the manner of his obtaining and betrothing her, which was by applying to his father to get her for him, and being got and given, he betrothed her; ſo Chriſt aſked his people of his father to be his ſpouſe, which requeſt being obtained, he betrothed them to himſelf in righteouſneſs; and the goſpel-feaſt, or miniſtry of the word is kept and continued on account of it, *Pſ.* xxi. 2. *Hoſ.* ii. 19. *Matt.* xxii. 2, 3, 4.

℣. 11. *And it came to paſs when they ſaw him*, &c.] That is, the *Philiſtines*, the citizens of *Timnath*, when they ſaw that he was come to conſummate his marriage: *that they brought 30 companions to be with him*; to be the bridegroom's men, or children of the bride chamber, as they are called, *Matt.* ix. 15. or friends of the bridegroom, *John* iii. 29. to keep him company during the nuptial-feaſt: this they did according to cuſtom, and in honour and reſpect unto him; tho' ſome think, and ſo *Joſephus*[l], that they were brought to be guards upon him, obſerving that he was a man of great might, ſtrength and courage, ſo that they were afraid of him, leſt he ſhould have ſome deſign upon them; but it is not certain that there was any thing very viſible or terrible in him, more than in another man, that ſhewed him to be of extraordinary courage and ſtrength, ſince it was but at times the ſpirit of the Lord came upon him, and as yet he had done nothing to their knowledge which ſhewed him to be ſuch; had they indeed known of his rencounter with the lion, they might have had ſuch thoughts of him, but this they knew nothing of.

℣. 12. *And Samſon ſaid unto them*, &c.] His 30 companions, very likely on the firſt day of the feaſt: *I will now put forth a riddle to you*; a ſecret, hidden, abſtruſe thing, not eaſy to be underſtood; a dark ſaying, wrapt up in figurative terms; and this he propoſed as an amuſement to them, to exerciſe their wits, which it ſeems was uſual to entertain gueſts with, and might be both pleaſing and profitable: *if you can certainly declare it unto me within the ſeven days of the feaſt*; for ſo long the nuptial-feaſt was uſually kept, ſee *Gen.* xxix. 27, 28. If they could *find it out*; and with clearneſs and certainty explain the riddle to him within that period of time, which was giving them time enough to do it in: *then I will give you 30 ſheets, and 30 change of garments*; that is, every man one of each. By *ſheets* he means, as *Kimchi* and *Ben Melech* interpret it, a covering of the body in the night next to the fleſh, in which a man lies, and was made of linen; meaning either what we call ſhirts, or bed-ſheets, and by change of raiment, a ſuit of clothes worn in the day-time.

℣. 13. *But if ye cannot declare it unto me*, &c.] Explain the riddle in the ſpace of time allowed: *then ſhall ye give me 30 ſheets, and 30 change of garments*; ſo many ſhirts and ſuits of apparel: *and they ſaid unto him, put forth thy riddle that we may hear it*; not thereby to judge whether they would agree to his propoſals, but hereby ſuggeſting that they accepted his terms and conditions, either to give or receive the above premium, if they did or did not hit on the explanation of the riddle.

℣. 14. *And he ſaid unto them, out of the eater came forth meat*, &c.] Out of a devouring eater, ſuch as the lion is, came forth honey, or that was taken out of it, which *Samſon*, and his father and mother eat of, and which was the common food of ſome perſons, as of *John* the *Baptiſt*: *and out of the ſtrong came forth ſweetneſs*; not only out of that which was ſtrong in body whilſt alive, but of a ſtrong and ill ſcent, as the carcaſs of a dead lion is, and out of that came forth honey, than which nothing is ſweeter. *Joſephus*[m] expreſſes it, "that which devours all things furniſhes out pleaſant food, when that itſelf is altogether unpleaſant:" *and they could not in three days expound the riddle*; ſo long they laboured to find it out, but then began to deſpair of it.

℣. 15. *And it came to paſs on the 7th day*, &c.] Not on the 7th day of the feaſt, for ſome time before that they applied to his wife, and ſhe preſſed him hard to diſcloſe it; but on the ſabbath-day, as *Kimchi*, and ſo *Jarchi* ſays, on the 7th day of the week, not on the 7th day of the feaſt, for it was the 4th day of the feaſt; this is ſo clear, that the *Septuagint*, *Syriac* and *Arabic* verſions, inſtead of the 7th, read the 4th day: *that they ſaid unto Samſon's wife, entice thy huſband, that he may declare unto us the riddle*; that is, perſuade him to tell the meaning of it to her, that ſhe might declare it to them: *leſt we burn thee and thy father's houſe with fire*; in which ſhe now was, not as yet being taken home to her huſband, and her in it; this they ſaid to terrify her, and make her importunate with *Samſon* to explain the riddle to her, if he had any value for her, and her life: *have ye called us to take that we have?* invited them to the wedding-feaſt, to ſtrip them of their clothes, and even take their very ſhirts off of their backs, which they muſt have been obliged to part with, if they could not explain the riddle, or ſend for other ſuits and ſhirts from their own houſes: is *it not* ſo? verily this is the caſe, nor can it be underſtood otherwiſe than a contrived buſineſs between thee and thy huſband, to get our raiment, woollen and linen, from us.

℣. 16. *And Samſon's wife wept before him*, &c.] When ſhe came to him to get out of him the explanation of the riddle, thinking that her tears would move him to it: *and ſaid, thou doſt but hate me, and loveſt me not*; another artifice ſhe uſed, well knowing he could not bear to have his affection called in queſtion, which was now very ſtrong, as is uſual with new-married perſons: *thou haſt put forth a riddle unto the children of my people*; her countrymen, fellow-citizens, and neighbours, and could not but be dear to her, and reſpected by her; ſo that what affected and afflicted them,

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[l] Ut ſupra.

[m] Ibid.

muſt have ſome influence upon her: *and haſt not told me*; that is, the explanation of it, otherwiſe it is likely ſhe had heard the riddle itſelf told: *and he ſaid unto her, behold, I have not told* it *my father nor my mother, and ſhall I tell* it *thee?* his parents he was greatly indebted to, for whom he had the higheſt reverence and eſteem, whoſe fidelity and taciturnity he had ſufficient knowledge of, and yet he had not thought fit to impart it to them; how therefore could ſhe expect to be truſted with ſuch a ſecret, with whom he had not been long acquainted, not long enough to know whether ſhe could keep it or no?

℣. 17. *And ſhe wept before him the ſeven days, while the feaſt laſted,* &c.] Thoſe that remained of the ſeven days, from the 4th to this time, as *Kimchi* ſeems rightly to interpret it; though ſome think ſhe began to beſeech him with tears on the firſt day of the feaſt, to impart the ſecret to her for her own ſatisfaction; and then, after the men had urged her on the 4th day to perſuade her huſband to it, ſhe continued preſſing him more earneſtly with tears unto the 7th day. Some, as *Abarbinel* obſerves, and to whom he ſeems to incline, think there were 14 days, ſeven days before the feſtival began, on the laſt of which they importuned her to try to get the ſecret from him, ℣. 15. and that ſhe continued preſſing all the ſecond ſeven days; but it ſeems quite clear, that it was at the beginning of the ſeven days of the feaſt that the riddle was put, which was to be explained within that time, ℣. 12. *and it came to paſs on the 7th day, that he told her, becauſe ſhe lay ſore upon him*; preſſed him moſt earneſtly with her intreaties, cries and tears: *and ſhe told the riddle to the children of her people*; though ſhe knew it would be to her huſband's detriment, and that he muſt be obliged to give them 30 ſheets of linen, and as many ſuits of apparel, and tho' it is probable ſhe had promiſed not to tell them.

℣. 18. *And the men of the city ſaid unto him, on the 7th day, before the ſun went down,* &c.] And ſo ſoon enough to free them from the obligation they otherwiſe would have been under, to have given him the ſheets and changes of raiment agreed unto: *what is ſweeter than honey?* nothing, at leaſt that was known, ſugar not being invented. *Julian* the emperor[n], in commendation of figs, ſhews, from various authors, that nothing is ſweeter than they, excepting honey: *and what is ſtronger than a lion?* no creature is, it is the ſtrongeſt among beaſts, *Prov.* xxx. 30 *Homer*[o] gives the epithet of ſtrong to a lion: *and he ſaid unto them, if ye had not plowed with my heifer*; meaning his wife, whom he compares to an heifer, young, wanton and unaccuſtomed to the yoke[p]; and by *plowing* with her, he alludes to ſuch creatures being employed therein, making uſe of her to get the ſecret out of him, and then plying her cloſely to obtain it from her; and this diligent application and ſearch of theirs, by this means to inform themſelves, was like plowing up ground; they got a diſcovery of that which before lay hid, and without which they could never have had the knowledge of, as he adds: *ye had not found out my riddle*; the explanation of it. *Ben Gerſom* and *Abarbinel* interpret plowing, of committing adultery with her; in which ſenſe the phraſe is uſed by *Greek* and *Latin* writers[q]; but the firſt ſenſe is beſt, for it is not ſaid, *plowed my heifer*, but with her.

℣. 19. *And the ſpirit of the Lord came upon him,* &c.] The Spirit of might from the Lord, as the *Targum*; which filled him with zeal and courage, animating him to the following undertaking, and increaſed his bodily ſtrength to perform it: *and he went down to Aſkelon*; one of the five principal cities of the *Philiſtines*; it lay near the *Mediterranean* ſea, and according to *Bunting*[r], was 24 miles from *Timnath*; why he went ſo far, is not eaſy to ſay; ſome think there was ſome grand ſolemnity or feſtival obſerved there at this time, which he knew of, when perſons put on their beſt ſuits of apparel, and ſuch he wanted: *and ſlew 30 men of them*; in vindication of which, it may be obſerved, that *Samſon* was now raiſed up of God to be judge of *Iſrael*; and that he acted now as ſuch, and under the direction and impulſe of the Spirit of God, and the perſons he ſlew were the common enemies of *Iſrael*; and if now obſerving a feſtival in honour of their gods, they were juſtly cut off for their idolatry: *and took their ſpoil*; their clothes off their backs, ſtripped them of their apparel, and even of their ſhirts, all which he brought away with him: and here it may obſerved, that though *Samſon* was a *Nazarite*, yet not a common one, and was an extraordinary perſon, and not in all things bound to the law of the *Nazarites*; at leaſt that law was diſpenſed with in various inſtances relative to him, as taking honey out of the carcaſs of the lion, and here ſtripping dead bodies which were defiling, and other things: *and gave change of garments unto them which expounded the riddle*; to the 30 companions, to whom it was propoſed, each man a ſuit of apparel taken from the 30 men he ſlew at *Aſkelon*, and ſheets or ſhirts alſo no doubt, though not expreſſed. Indeed ſome have thought, becauſe they did not find out the riddle of themſelves, he did not give them the whole premium, and that by their own conſent: *and his anger was kindled*; againſt his wife, for her treachery and unfaithfulneſs to him, and againſt his companions for their deceitful uſage of him, and againſt the citizens of the place, who perhaps laughed at him being thus tricked and deceived: *and he went up to his father's houſe*; left his wife, and her relations, and his companions, and the men of *Timnath*, and betook himſelf to his father's houſe again, as if he had been never married; his parents very probably had returned before him.

℣. 20. *But Samſon's wife was given to his companion,* &c.] By her father, and with her conſent, both being affronted and provoked by *Samſon* leaving her, who judged her not only to be injured, but hereby diſcharged from him, and free to marry another: *and whom he had uſed as his friend*; though there were 30 of them that were his companions, yet there was one of them that was the principal of them, and was the moſt intimate with him, whom he uſed in the moſt friendly manner, and admitted to a more free converſation than the reſt, the ſame that is called the friend of the bridegroom, *John* iii. 29. whilſt the others were called the children of the bride-chamber, *Matt.* ix. 15. It is not unlikely that this perſon had too much intimacy with *Samſon*'s wife before, and ſo had the ſecret of the riddle from her, and ſo very readily married her, as ſoon as *Samſon* departed; and all this furniſhed out an occaſion and opportunity, which *Samſon* ſought for, to be revenged on the *Philiſtines*, as in the following chapter.

CHAP.

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[n] Opera, par. 2. epiſt. 24.

[o] Odyſſ. 4. ℣. 336.

[p] Vid. Horat. Carmin. l. 2. ode 5. Graja Juvenca venit. Ovid. ep. 5. ℣. 117.

[q] Vid. Bochart. Hierozoic. par. 1. l. 2. c. 41. col. 406.

[r] Travels of the Patriarchs, &c. p. 116.

CHAP. XV.

THIS chapter relates, that *Samſon* being denied his wife, did by a ſtrange ſtratagem burn the corn-fields, vineyards, and olives of the *Philiſtines*, ℣. 1 — 5. and that becauſe of their burning her and her father, he made a great ſlaughter of them, ℣. 6—8. which brought the *Philiſtines* againſt the men of *Judah*, who took *Samſon* and bound him, to deliver him to the *Philiſtines*, when he, looſing himſelf, ſlew a thouſand of them with the jaw-bone of an aſs, ℣. 9—17. and being athirſt, God in a wonderful manner ſupplied him with water, ℣. 18—20.

℣. 1. *But it came to paſs within a while after*, &c.] Or *after days*, a year after, the ſame phraſe as in ch. xiv. 8. *in the time of wheat-harveſt*; which began at *Pentecoſt*, as barley-harveſt did at the paſſover; this circumſtance is mentioned for the ſake of the following piece of hiſtory: *that Samſon viſited his wife with a kid*; by this time his paſſion of anger ſubſided, and he *remembered* his wife, as the *Targum* expreſſes it, and thought proper to return to her, and attempt a reconciliation with her; and for that purpoſe took a kid with him to eat a meal with her in her own apartment, which in thoſe days was reckoned an elegant entertainment, and was a preſent to a king, 1 *Sam.* xvi. 20. *Iſidore* [s] derives the *Latin* word for a kid, *ab edendo*, from eating, as if it was food by way of eminency, as it is both ſavoury and wholeſome: *and he ſaid, I will go with my wife into the chamber*; where ſhe was, as women had their chambers and apartments by themſelves; this he ſaid within himſelf, or reſolved in his own mind, and perhaps expreſſed it in her father's hearing, or however moved that way, which plainly indicated his deſign: *but her father would not ſuffer him to go in*; placed himſelf perhaps between him and the door, and parlayed with him, and declared he ſhould not go into his daughter's chamber; *Samſon* through his ſuperior ſtrength could eaſily have puſhed him away, and broke open the door, but he did not chuſe to uſe ſuch violent methods, and patiently heard what he had to ſay, and ſubmitted.

℣. 2. *And her father ſaid, I verily thought that thou hadſt utterly hated her*, &c.] Not only thought ſo, but ſaid ſo, and had ſaid it over and over again; for the words are, *ſaying I ſaid* [t], affirmed it confidently and conſtantly, that *in hating thou haſt hated her* [u], with an implacable hatred, that there was no hope of any reconciliation: *therefore I gave her to thy companion*; this he ſaid to excuſe his daughter, and ſoften his reſentment, that it was not his daughter's doing, but his, and that he had diſpoſed of her not to any body, but to a companion of *Samſon*'s; and what follows ſeems to be ſaid with the ſame view, for he might be in ſome fear of *Samſon*, knowing him to be a man of ſpirit and ſtrength: *is not her younger ſiſter fairer than ſhe? take her, I pray thee, inſtead of her*; that is, to wife; and two things he obſerves to recommend her, her youth and beauty, in which ſhe was preferable to her ſiſter. Such inceſtuous marriages were common with the old *Canaanites*, and it ſeems ſtill continued; but were condemned by the law of God, and not allowed an *Iſraelite*, which *Samſon* knew full well, and therefore liſtened not to the propoſal; ſee *Lev.* xviii. 3, 18.

℣. 3. *And Samſon ſaid concerning them*, &c.] His wife's father, and other relations, and the citizens of *Timnath*; this, which is what follows, he ſaid either within himſelf reſpecting them, or he ſaid it to them openly and publickly before them all: *now ſhall I be more blameleſs than the Philiſtines, though I do them a diſpleaſure*; ſignifying, that if he did them an ill thing, or what might be reckoned an injury to their perſons or properties, and which would be diſagreeable and diſpleaſing to them, they could not juſtly blame him for it, ſince they had given him ſuch a provocation as to diſpoſe of his wife to another man; tho' *Samſon* did not mean to act, nor did he act in the following inſtances as a private perſon, taking private revenge, but as a public perſon, and judge of *Iſrael*; and took occaſion from the private injuries done him, to avenge the public ones of the children of *Iſrael* upon the *Philiſtines*; and they might thank themſelves for giving the opportunity which they could not juſtly condemn him for taking.

℣. 4. *And Samſon went and caught* 300 *foxes*, &c.] Nor ſhould this be thought at all incredible, ſince *Canaan* and *Paleſtine* abounded with foxes; hence ſeveral places therein had their names of *Shual*, which ſignifies a fox, *Joſh.* xv. 28. and xix. 3, 42. 1 *Sam.* xiii. 17. A traveller [w] in thoſe parts ſays, that foxes ſwarm there, and that there are very great numbers of them in the hedges, and ruins of buildings: and theſe creatures were very pernicious to vines, and ſo may reaſonably be thought to be about *Timnath* in great numbers, becauſe of the vineyards there, ch. xiv. 5. ſee *Cant.* ii. 15. beſides, there is no neceſſity of ſuppoſing that *Samſon* took all theſe himſelf, he might employ others in catching them for him, nor that he took them at the ſame time, on one and the ſame day; he might be many days and weeks about it, and keep them up until he had got his number: to which may be added, there was a creature in thoſe parts very much like a fox, called *Thoes*, which, as *Bellonius* [x] ſays, were about *Ceſarea* and *Paleſtina*, and go 200 in company; and ſo making uſe of proper means, which *Samſon* was not unacquainted with, great numbers might be taken together; but above all, it may be obſerved, that as this was under the direction of the divine providence, God could eaſily cauſe ſuch a number of creatures to be gathered together, and taken, as he ordered all the living creatures, as by an inſtinct, to come into the ark to *Noah*: *and he took fire-brands*; or rather torches, made of oily and reſinous matter, which were not eaſily extinguiſhed: *and turned tail to tail*; took two foxes, and tied their tails together with a cord, giving them room enough to run about, as ſuch creatures do, not forward, but in a crooked, flexuous manner, here and there: *and put a fire-brand in the midſt between two tails*; which torch, ſeems to have been faſtened to the cord with which the tails were tied; he did not put a fire-brand or torch to the tail of every ſingle fox, which then would have made its way to its own den, but between two, which could not enter into one hole, and would draw different ways, and ſtop each other, and ſo do greater execution in fields and vineyards into which they came.

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[s] [illegible]in. l. 12. c. 1. p. 101.

[t] אמר אמרתי dicendo dixi, Pagninus, Montanus, Piſcator.

[u] שנא [illegible] odiendo odires eam, Pagninus, Montanus; ſo Piſcator.

[w] Morriſon's Voyage, l. 2. c. 31. apud [illegible] the word Fox.

[x] L. 2. c. 11. apud Scheuchzer. Phyſic. Sacr. vol. 3. p. 476.

℣. 5. *And when he had ſet the brands on fire,* &c.] Diſpoſed as before related; and foxes being naturally fearful of, and frighted with fire, and eſpecially ſo near them as at their tails, would run into the firſt place they could for ſhelter: *he let them go into the ſtanding corn of the Philiſtines*; which being ripe, as it was now wheat-harveſt, would ſoon take fire; and taking fire, this would in courſe cauſe the foxes to run ſtill farther to other parts of ſtanding corn, and ſet fire to them alſo; beſides, it is reaſonable to ſuppoſe, that *Samſon* did not let them go all at once on one ſpot, but diſpoſed of them, ſome here, and ſome there, to do the greater and more ſpeedy execution: *and burnt up both the ſhocks, and alſo the ſtanding corn, with the vineyards* and *olives*; for as it was in the time of harveſt, in ſome places the corn was ſtanding, and in other places it was cut down, and put into ſhocks or heaps; and to theſe the foxes would naturally run to ſhelter themſelves, and ſo ſet fire to them, as well as they would make their way to the vineyards or olive-yards, either for ſhelter alſo, or for the ſake of the grapes and olives, to ſatisfy their hunger, after having been detained long for this purpoſe; and thus by one means or another they deſtroyed the corn, the vines, and olives of the *Philiſtines* in thoſe parts. Some would have it, in order to ſhun the difficulties objected by the enemies of revelation, that the word for *foxes* ſhould be rendered *ſheaves* or ſhocks of corn, ſet end to end [y], which the word for *tail* is ſaid to ſignify; and fire-brands or torches being ſet on fire, communicated it to ſtanding-corn, ſhocks of corn, vineyards, and olive-yards; but there is no need to put ſuch a ſenſe upon the words, as already obſerved: nor is the word tranſlated *foxes*, ever uſed in ſcripture in any form for *ſheaves* or ſhocks of corn, but always others; nor in any *Jewiſh* writings, nor in the ſiſter dialects, *Arabic*, *Chaldee*, or *Ethiopic*; and in any place of ſcripture where it is tranſlated *fox* or *foxes*, ſhould the word *ſheaves* or *ſhocks* be put, the ſenſe would appear moſt ridiculous; nor is the word for *tail* ever uſed in ſcripture in a literal ſenſe, but for the tail of a living creature; nor is the word for *took* or *caught* ever uſed of taking any thing in common, but either of taking men or cities by force, or of creatures in nets, traps and ſnares: and the ſenſe which ſuch a verſion of the words would give, is not only contrary to the *Hebrew* text, and to the *Chaldee* paraphraſe, but to all the ancient verſions, *Arabic*, *Syriac*, *Septuagint*, and *Vulgate Latin*, and to *Joſephus*. The memory of this great event was kept up, or a cuſtom borrowed from it, as ſome learned men have obſerved in the *Vulpinaria* of the *Romans*, mentioned by *Ovid* [z], and others, which bore a great reſemblance to this, and which was obſerved at the ſame time of the year, about the middle of *April*, or calends of *May*; which exactly agrees with the time of wheat-harveſt in *Paleſtine*; when in the *circus* they uſed to ſend out foxes with burning torches fixed to their backs. Nor need this affair of *Samſon*'s ſeem more ſtrange or incredible, than the great number of creatures brought into the *Circus* at *Rome*, to be ſeen there together. *Sylla* firſt introduced 100 lions, after him *Pompey* the great 300, and *Julius Cæſar* when he was dictator 400, as *Pliny* [a] relates. *Probus* [b] ſent into the amphitheatre at one time, which he made like a wood full of trees, 1000 oſtriches, a like number of harts, does, boars, and other creatures each; and at another time 100 lions, as many lioneſſes and leopards each, and 300 bears; *Heliogabalus* [c] got together 1000 weaſels, 10,000 mice, 10,000 weight of ſpiders and flies.

℣. 6. *Then the Philiſtines ſaid, who hath done this?* &c.] They aſked and enquired one of another, who they thought could be the author of ſuch miſchief: *and they anſwered Samſon, the ſon-in-law of the Timnite*; this they ſaid either by conjecture, which might be the caſe of ſome; and others more confidently aſſerted it, having heard what he ſaid, ℣. 3. and they aſſign a very good reaſon for it, *becauſe he had already taken away his wife, and given her to his companion*; which had provoked him to do ſuch an action as this; and perhaps the very ſame perſons that were very well pleaſed before, that *Samſon* was ſo ſerved, yet now were full of wrath and indignation at the *Timnite* having ſuffered ſo much in their property on his account: *and the Philiſtines came up, and burnt her and her father with fire*; *Joſephus* [d] ſays, her and her relations; they ſet fire to her father's houſe, where ſhe was, and burnt them both in it, whereby that evil came upon her ſhe thought to avoid, by getting the ſecret of the riddle out of *Samſon*, and telling it to his companion, ch. xiv. 15. and ſuffered the proper puniſhment for her adultery; the people that did this were thoſe that lived in the towns adjacent, from whence they came up to *Timnath*, whoſe fields, vineyards and olive-yards had been deſtroyed by the foxes with their fire-brands.

℣. 7. *And Samſon ſaid unto them*, &c.] After they had burnt his wife and her father in their dwelling-houſe, by which they thought to appeaſe him, being afraid of him: *though ye have done this, yet will I be avenged of you*; not for burning his wife and father-in-law; his ſenſe is, that tho' they had done this, in order to ingratiate themſelves with him, yet he ſhould not ſtop on this account, but be avenged on them, not for private injuries done to him, or any that had been in connexion with him, but for public injuries done to *Iſrael*, and their oppreſſion of them: *and after that I will ceaſe*; when he had taken full vengeance on them, and not before.

℣. 8. *And he ſmote them hip and thigh with a great ſlaughter*, &c.] Either ſmote them on their hips and thighs with his hands; (for it does not appear he had any weapon of war) ſo that they were ſadly bruiſed, and maimed, and lamed, that they could not ſtir, and of which blows and bruiſes multitudes died; or he ſmote them with his legs on their thighs, kicked them about at pleaſure, which kicks numbers of them never got over; or the meaning of the proverbial expreſſion is, he laid on them at a great rate, and ſmote them here and there, and any where, which iſſued in the death of many of them: the *Targum* is, "he ſmote them horſe and foot," their cavalry and infantry, deſtroyed them both; but it does not appear that they came out in an hoſtile manner unto him, and much leſs in the form of a regular army: *and he went down and dwelt in the top of the rock Etam*. *Joſephus* ſays [e], that *Samſon* having ſlain many in the fields of the *Philiſtines*, went and dwelt at *Etam*, a ſtrong rock in the tribe of *Judah*; and which agrees with 2 *Chron.* xi. 6. where mention is made of the city *Etam*, along with *Bethlehem* and *Tekoah*, cities in that tribe, which had its name either from this rock, or the rock from that. The *Septuagint* and *Vulgate Latin* verſions read, "in a cave of the rock of *Etam*;" and the *Syriac* and *Arabic* verſions, in *Sahaph*, which is on the rock of *Etam*, as if *Sahaph* was the name of a city there; hither *Samſon* went, not through fear, or for ſafety, but to wait for another opportunity of farther avenging the injuries of *Iſrael* on the *Philiſtines*.

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[y] Obſerv. Halenſ. apud Stockium in voc. שעל p. 1126. & Hardtius apud Marck. Diſſertat. Philolog. Exercitat. 5. §. 7. p. 196.

[z] Faſti, l. 4. Vid. Alex. ab Alex. Genial. Dier. l. 5. c. 26.

[a] Nat. Hiſt. l. 8. c. 16.

[b] Vopiſcus in vita Probi.

[c] Ib. in vita ejus.

[d] Antiq. l. 5. c. 8. §. 7.

[e] Ibid. §. 8.

℣. 9. *Then the Philiſtines went up*, &c. From *Paleſtine*, which lay low on the ſhore of the *Mediterranean* ſea: *and pitched in Judah*; in the land of *Judea*, which lay higher, particularly in the tribe of *Judah*, whither they came with an army, and encamped there: *and ſpread themſelves in Lehi*; their forces were ſo many, that they extended a conſiderable way, and particularly reached to *Lehi*, that is, which was afterwards ſo called; for it has its name by anticipation from the jaw-bone, which it ſignifies, with which *Samſon* ſlew many in this place, as after related.

℣. 10. *And the men of Judah ſaid*, &c.] To the *Philiſtines*, very probably by a deputation, which they ſent unto them, to know the reaſon of this formidable appearance: *why are ye come up againſt us?* in this hoſtile manner, with ſuch a number of forces, ſince they were not conſcious to themſelves that they had done any thing to diſoblige them; they had not attempted to caſt off their yoke, they quietly ſubmitted to their government, and had paid their whole tribute, as *Joſephus*[f] repreſents them ſaying; they could not imagine what ſhould be the meaning of all this: *and they anſwered, to bind Samſon are we come up*; that is, to oblige them to bind him, and deliver him into their hands: *to do to him as he hath done to us*; to put him to death, as he had ſlain many of their people in the laſt rencounter with them.

℣. 11. *Then 3000 men of Judah went up to the top of the rock of Etam*, &c.] Or *went down*[g]; that is, into the cave of the rock of *Etam*, as the *Septuagint* and *Vulgate Latin* verſions; and ſo it is taken by *David de Pomis*[h] for a cave dug in the rock: this was a large number that went to take one man, the reaſon is, they knew his great ſtrength; *and ſaid to Samſon, knoweſt thou not that the Philiſtines are rulers over us?* and therefore it muſt be a very unwiſe thing to diſoblige and provoke them, when it lay in their power to oppreſs them yet more and more, to increaſe their tribute, and make their burdens heavier, and even take away their lives: *what is this that thou haſt done unto us?* they aſk not what he had done to them, but unto us; though they mean that, but expreſs themſelves thus, becauſe what he had done to the *Philiſtines*, was the occaſion of their coming up againſt them, and ſo eventually it was doing them ill: *and he ſaid unto them, as they did unto me, ſo have I done to them*; they had done him ill, and therefore he did ill to them; they had burnt his wife and her father, with fire, and he had ſlain many of them; at leaſt this was what he thought fit to ſay in his own vindication; otherwiſe what he did was not in a way of private revenge, but on account of the injury done to the people of *Iſrael*, he taking what was done to them as done to himſelf, the chief magiſtrate and judge of *Iſrael*.

℣. 12. *And they ſaid unto him, we are come down to bind thee*, &c.] That is, they were come down into the cave where he was; otherwiſe more properly they were come up to the top of the rock: *that we may deliver thee into the hands of the Philiſtines*; they own what was their intention in binding him, and what put them upon it was not ill-will to him, but fear of the *Philiſtines*: *and Samſon ſaid unto them, ſwear unto me, that ye will not fall upon me yourſelves*; which ſhows he did not fear them, though they were 3000; and that if they attempted to take away his life, he ſhould defend himſelf, but he choſe not to ſhed the blood of any of them; and rather than they ſhould come into any diſtreſs through the *Philiſtines*, conſented to be bound by them, and delivered into their hands; in which he was a type of Chriſt, who was betrayed by the *Jews*, and delivered by them into the hands of the *Romans*; and though he could have delivered himſelf by his great ſtrength, would not, but ſuffered himſelf to be taken and bound, and given into the hands of his enemies, that his own people might go free; ſee *John* xviii. 4—12.

℣. 13. *And they ſpake unto him, ſaying, no*, &c.] They declared they would not fall upon him themſelves and ſlay him; nor would the *Jews* put Chriſt to death themſelves, though they were virtually his betrayers and murderers, *John* xviii. 31. *but we will bind thee faſt, and deliver thee into their hands*; as the *Jews* did Chriſt, and not only delivered him bound to the high-prieſt, but alſo to the *Roman* governor, *Matt.* xxvii. 2. *but ſurely we will not kill thee*; not with their own hands, but then they propoſed to deliver him into the hands of the *Philiſtines*, from whence nothing but death could be expected; ſo that had they put him to death, they would have been acceſſary to it, as the *Jews* were to the death of Chriſt, by delivering him to the *Gentiles*, and are charged with it, *Acts* ii. 23, 36. *and they bound him with two new cords*; not with one only, leſt it ſhould not be ſufficient to hold him, knowing his ſtrength, but with two, and theſe not old worn-out ones, but new ones juſt made, and very ſtrong; and, as *Joſeph Kimchi* noted by *Ben Melech*, were trebled, or made of three cords or thongs for greater ſecurity; and of flax, as the following verſe intimates, and ſuch are moſt firm and ſtrongeſt to hold any thing; hence nets were made of flax to hold creatures in, fiſh, fowl or beaſts[i]: *and brought him up from the rock*; the place, as *Kimchi* ſays, where the men of *Judah* dwelt, being higher than the rock; tho' rather the true ſenſe is, they brought him up out of the cave in the rock.

℣. 14. *And when he came unto Lehi*, &c.] The place which was afterwards ſo called, from what happened there at this time, and where the *Philiſtines* were ſpread, ℣. 9. this, according to *Bunting*[k], was ſix miles from *Etam*: *the Philiſtines ſhouted againſt him*; for joy that they had got him into their hands, and in the circumſtances he was, being bound, ſo that they had nothing to fear from him: *and the ſpirit of the Lord came mightily upon him*; as it at times did, and had done before; the *Targum* is, "the Spirit of might from the Lord,"

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[f] Ut ſupra.

[g] וירדו & deſcenderunt, Pagninus, Montanus; deſcenderunt ergo, V. L. Tigurine verſion.

[h] Tzemach David, fol. 112. 3.

[i] Vid. Plin. Nat. Hiſt. l. 19. 1.

[k] Travels, p. 116.

Lord," which gave him courage and reſolution of mind, and great ſtrength of body, even more than he had at other times: *and the cords that were upon his arms became as flax that was burnt with fire*; as eaſily parted as the flax when fire takes it, which is conſumed at once: *and his bonds looſed off from his hands*; by which it appears that both arms and hands were bound with the cords; his arms were pinioned cloſe to his body, as well as his hands were tied together; and theſe, as in the original, *melted away* [l], like wax before the fire, or ſnow before the ſun, ſo eaſily were theſe bands ſeparated from him; this may be an emblem of Chriſt's looſing himſelf from the cords of death, *Acts* ii. 24.

℣. 15. *And he found a new jaw-bone of an aſs*, &c.] That is, the jaw-bone of an aſs lately killed, which perhaps had ſome of the fleſh upon it, the blood or purulent matter on it; for *Jarchi* ſays, he had read in the books of phyſicians, that the word here uſed ſignifies the ſanies or purulent matter of a wound; however, it was moiſt, and freſh, and ſo tough and ſtrong, and would bear to ſtrike with, and give hard blows with, when an old jaw-bone would have been dry and brittle; and perhaps the aſſes of thoſe countries were larger than ours, and ſo their jaw-bones bigger and ſtronger: *and put forth his hand and took it*; it lay near him, being ſo diſpoſed by the providence of God at the time and place where his cords were looſed from him, and he reached and took it up: *and ſlew* 1000 *men therewith*; ſuch was his great ſtrength, that every blow he gave in all probability killed a man; there have been wonderful things done by mighty warriors, but none like this; they have by the uſe of warlike weapons deſtroyed many, as with the ſword or ſpear, but not with ſuch an inſtrument. One of *David*'s worthies ſlew 300 men at one time with his ſpear, 1 *Chron*. xi. 11. and *Scanderbeg* with his ſword ſlew great numbers of the *Turks* with his own hand at different times; what comes neareſt to this is *Shamgar*'s killing 600 *Philiſtines* with an ox-goad, ch. iii. 31. this may be an emblem of the weak and contemptible means of the goſpel, the fooliſhneſs of preaching, by which Chriſt has conquered and ſubdued multitudes to himſelf.

℣. 16. *And Samſon ſaid*, &c.] In a kind of triumphant ſong: *with the jaw-bone of an aſs, heaps upon heaps*; that is, with ſuch an inſtrument he had ſlain heaps of men, who lay dead in heaps upon one another; in the words for an *aſs*, and for an *heap*, is an elegant *paronomaſia*, not eaſy to be expreſſed in our language: *with the jaw of an aſs have I ſlain* 1000 *men*; this he ſaid not in a proud and haughty manner, aſcribing it to himſelf, as *Joſephus* ſuggeſts [m], ſince he takes notice of the mean inſtrument he uſed; which ſhewed that he was ſenſible it was not done by his own power, but by the power of God, which enabled him by ſuch weak means to do ſuch wonderful things.

℣. 17. *And it came to paſs, when he had made an end of ſpeaking*, &c.] Of delivering out the above ſong, which very probably conſiſted of much more than what is here expreſſed: *that he caſt away the jaw-bone out of his hand*; which he held in his hand while he was ſpeaking, as a token of the wonders God had wrought by him through the means of it, and ſo ſerved to animate him to praiſe and thankfulneſs; but having no further uſe for it, he threw it away: *and called the place Ramath-lehi*; that is, the caſting away the jaw-bone, ſo *Kimchi*; but *Ben Gerſom* thinks it was an high place where it was thrown, and ſo ſignifies the elevation or lifting up of the *jaw-bone*, as the *Septuagint* verſion renders it.

℣. 18. *And he was ſore a-thirſt*, &c.] Which *Joſephus* [n] thinks came upon him as a rebuke unto him, for aſcribing the victory he had obtained to his own ſtrength, and not to the Lord, whereby he was ſhewn his own weakneſs, and how eaſily his ſtrength could be reduced; but for this there ſeems no foundation; it is not to wondered at in a natural way, that he ſhould be a-thirſt after he had been bound with cords, after he had ſo exerted himſelf, and ſlain 1000 men with his own hand, and after he had celebrated this victory with a triumphant ſong; and it may alſo be obſerved, that it was ſo ordered in providence, that he might in this be a type of the Meſſiah, who on the croſs, as he was ſpoiling principalities and powers, and triumphing over them in it, ſaid, *I thirſt*, *John* xix. 28. *and called on the Lord, and ſaid*; in prayer to him: *thou haſt given this great deliverance into the hand of thy ſervant*; he owns the deliverance to be great, as indeed it was, and that it was of the Lord, and he only his ſervant and inſtrument in it: *and now ſhall I die for thirſt*; when my life has been ſaved in ſo wonderful a manner, and ſo great a ſalvation has been wrought by my hands, as an inſtrument: *and fall into the hands of the uncircumciſed?* which would be matter of joy and triumph to them, and mar the glory of the deliverance wrought.

℣. 19. *And God clave an hollow place that was in the jaw, and there came water thereout*, &c.] A ſocket, in which was faſtened one of the teeth, and was in the form of a mortar; ſo *Jarchi* and *Ben Melech*, as the word for an hollow place ſignifies; one of the grinders was knocked out, and ſo the place where it had been was left hollow, and out of that ſprung a ſtream or flow of water; which was very wonderful, ſince out of ſuch a place rather blood, or purulent matter, would naturally have iſſued; the *Targum* is, "the Lord clave the rock which was in the jaw;" which *Kimchi* interprets thus, the rock was under the jaw, and the rock was made as a hollow place, and therefore they call it *mactes*, a mortar: the ſenſe ſeems to be this, that the place on which *Samſon* caſt the jaw-bone, was a rock, and there God clave an hollow place, out of which water ſprung, and which perhaps was under the jaw-bone, and ſprung under it, and through it; and ſo *Joſephus* ſays [o], that God at his prayer brought a ſweet and large fountain out of a certain rock; and the words of the text will bear to be rendered, *and God clave an hollow place, which is in Lehi*; that is, in the place called *Lehi*, ℣. 9, 14. and not in the jaw-bone itſelf: *and when he had drank, his ſpirit came again, and he revived*; his ſpirit was ſunk and gone, as it were, but upon drinking a draught of this water he was refreſhed and cheered, recovered his ſpirits, and became briſk and lively: *wherefore he called the name thereof En-hakkore*; that is, "the fountain of him that was calling;" of *Samſon* that called upon God in prayer, and was heard, in memory of which he gave it this name; ſo the *Targum*, "therefore its name was called the fountain that was given through the prayer of *Samſon*:" *which is in Lehi unto this day*; or in the jaw-bone; not that the jaw-bone continued unto the time of the writer of this book, but the name of the place where this miracle was wrought, which was in *Lebi*, continued to be called *En-hakkore* unto that time, and it may be the fountain itſelf continued alſo; nay, *Glycas* [p] ſays, who lived but about 600 years ago, that the fountain continued unto his time, and was to be ſeen in the ſuburbs of *Eleutheropolis*, and was called the fountain of the jaw-bone.

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[l] ימסו diffluxerunt, Tigurine verſion; liqueſacta ſunt, Piſcator.

[m] Antiq. l. 5. c. 8. §. 9.

[n] Ibid.

[o] Ibid.

℣. 20. *And he judged Iſrael in the days of the Philiſtines* 20 *years.*] Whilſt they had the power over the *Iſraelites*, who were not entirely delivered out of their hands by *Samſon*, he only began to deliver them, but did not completely do it; though he got many advantages over them, and wrought many ſalvations and deliverances, yet was not the author of perfect ſalvation, ſee ch. xiii. 5. however he was a check upon the *Philiſtines*, and protected the *Iſraelites* from heavier oppreſſions, which otherwiſe they would have come under; and no doubt adminiſtred juſtice and judgment among them, and was an inſtrument of their reformation, and of preſerving them from idolatry; for in ſuch things the work of a judge chiefly lay: ſome from hence obſerve, that this ſhews the years of ſervitude and bondage are included in the years of the judges.

CHAP. XVI.

IN this chapter we have an account of *Samſon*'s too great familiarity with two harlots; by the one he was brought into great danger, and narrowly eſcaped, ℣. 1—3. and by the other he was betrayed into the hands of the *Philiſtines*, having got the ſecret out of him wherein his great ſtrength lay, ℣. 4—20. who having him in their hands, put out his eyes, impriſoned him, and in their idol-temple made ſport of him, ℣. 21—25. where praying for renewed ſtrength from the Lord, he pulled down the temple, and deſtroyed multitudes with the loſs of his own life, ℣. 26—31.

℣. 1. *Then went Samſon to Gaza*, &c.] One of the five principalities of the *Philiſtines*, which was 10 miles from *Aſkelon*, as *Sandys* [q] ſays; who alſo deſcribes [r] it, as ſtanding upon an hill environed with vallies, and theſe again well nigh incloſed with hills, moſt of them planted with all ſorts of delicate fruits; and, according to *Bunting* [s], 42 miles from *Ramath-lebi*, the place where we laſt hear of him, ſee the notes on *Amos* i. 6. and on *Zeph.* ii. 4. what he went hither for is not eaſy to ſay; it ſhowed great boldneſs and courage, after he had made ſuch a ſlaughter of the *Philiſtines*, to venture himſelf in one of their ſtrongeſt cities, where he muſt expect to be expoſed to danger; though it is highly probably this was a long time after his laſt rencounter with them: *and ſaw there an harlot, and went in unto her*; the *Targum* renders it an innkeeper, one that kept a victualling-houſe; ſo *Kimchi*, *Ben Gerſom* and *Ben Melech* interpret it; into whoſe houſe he went for entertainment and lodging, and very probably in the duſk of the evening; and the woman that kept this houſe might herſelf be an harlot, or however *Samſon* ſaw one in her houſe, with whom he was captivated, and went in unto her, or had criminal converſation with her; it ſeems as if he did not turn in thither with any ſuch wicked deſign, but on ſight of the perſon was inſnared to commit leudneſs with her; and, as *Lyra* ſays, there were many hoſteſſes in ſome places, and ſo here, who too eaſily proſtituted themſelves to their gueſts.

℣. 2. And it was told *the Gazites*, &c.] The inhabitants of *Gaza*, the principal ones of it, the magiſtrates of the city, either by ſome perſons that ſaw him come in, who knew him, or by the harlot into whoſe company he fell, to whom he made himſelf known: *ſaying*, *Samſon is come hither*; the man ſo famous for his ſtrength, and ſuch an enemy to the *Philiſtines*; his name was well known for his great exploits, and rung throughout *Paleſtine*, and was a terror to the whole country: *and they compaſſed* him *in*; not that they ſurrounded the houſe where he was, which perhaps they might not certainly know, but they ſecured all the avenues and gates of the city, made them faſt, and placed guards there, that he might not eſcape their hands: *and laid wait for him all night in the gate*; particularly at that gate, where if he went out for his country, he muſt paſs: *and were quiet all the night*; did not attempt to diſturb *Samſon*, or ſeize on him, if they knew where he was; knowing his great ſtrength, and what a tumult might be raiſed in the city, they ſaid nothing of it to any body that paſſed, what they were placed there for, leſt it ſhould come to his ears; they made as if they were deaf and dumb, as ſome interpret it, and heard and knew nothing: *ſaying, in the morning when it is day we ſhall kill him*; when they ſhould better know him, and make ſure their blow at him, and do it ſuddenly, unawares to him, as he came to the gate, to paſs through it.

℣. 3. *And Samſon lay till midnight, and aroſe at midnight*, &c.] Either not being able to lie any longer through the conviction of his conſcience for his leudneſs, or being warned by a dream, or having an impulſe upon his ſpirit, which ſuggeſted to him that wait was laid for him, and the danger he was in; and coming to the gate of the city, which he found ſhut and faſt barred and bolted, and the watch perhaps aſleep, not expecting his coming until day-light: *and took the doors of the gate of the city, and the two poſts, and went away with them, bar and all*; did not ſtand to break open the doors of the gate, but took the two ſide-poſts up, on which the folding doors of the gate were hung, out of the ground in which they were faſtened, with the bar which went acroſs the doors for the ſecurity of them: *and carried them up to the top of an hill that is before Hebron*; if this hill was near *Hebron*, as the words thus read ſeem to intimate, he muſt carry the gates 20 miles upon his ſhoulders, for ſo far was *Hebron* from *Gaza*; ſo *Joſephus* ſays it was over *Hebron*; but according to *Adrichomius* [t], it was near *Gaza*, looking towards *Hebron*; and ſo *Sandys* ſays [u], in the valley, on the eaſt-ſide of the city, are many ſtraggling buildings, beyond which there is a hill more eminent than the reſt, on the north-ſide of the way that leads to *Babylon*, ſaid to be that to which *Samſon*

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[p] Annal. par. 2. p. 164. apud Reland. Paleſtin. illuſtrat. p. 872.
[q] Travels, l. 3. p. 118.
[r] Ib. p. [illegible]
[s] Ut ſupra.
[t] Theatrum Terræ Sanct. p. 133.
[u] Ut ſupra, p. 117.

Samſon carried the gates of the city. It is very probable, as ſome think, that it was between *Gaza* and *Hebron*, in ſight of both cities, which may be meant by the phraſe *before*, or *on the face of*; being ſo high might be ſeen as far as *Hebron*, as well as at *Gaza*. This was an emblem of Chriſt's reſurrection, of whom *Samſon* was a type, who being encompaſſed in a ſepulchre, and ſealed and watched by ſoldiers, broke through the bars of death and the grave, and carried off the doors in triumph; and in a ſhort time aſcended to heaven, whereby he declared himſelf to be the Son of God with power. It was uſual for doors and bars of gates to be carried in triumph, and laid up in temples[w]; and the *Jews* ſay, theſe doors were not leſs than 60 cubits, and ſuppoſe *Samſon*'s ſhoulders to be as broad[x].

ỷ. 4. *And it came to paſs afterwards, that he loved a woman in the valley of Sorek*, &c.] Which, according to *Adrichomius*[y], was but half a mile from the brook *Eſhcol*, from whence the ſpies brought a bunch of grapes, as a ſpecimen of the fruit of the land of *Canaan*; and this valley of *Sorek* ſeems to have been famous for the beſt wine, and hither *Samſon* retired for refreſhment and pleaſure; but, according to *Jerom*[z], it was on the north of *Eleutheropolis*, where, he ſays, was ſhewn a village in his time called *Caphar-ſorech*, near the village *Zorah*, from whence *Samſon* was; and *Bunting*[a] makes it to be 12 miles from *Hebron*, and 12 from *Jeruſalem*; where he met with a woman he loved; whether ſhe was an *Iſraelite*, or one of the daughters of the *Philiſtines*, they now being the rulers of *Iſrael*, is not ſaid; moſt likely the latter, as ſay *Ben Gerſom* and *Abarbinel*, ſince the lords of the *Philiſtines* were ſo intimate with her, and were entertained in her houſe, and ſhe ſhewed more reſpect to them than to *Samſon*. The *Jews* ſays, ſhe became a proſelyte, but if ſhe did, there is very little evidence of her being a ſincere one: ſome have thought, that the courtſhip to her was a lawful conjugal love; that falling in love with her, he courted and married her; but this is not very likely, ſince no mention is made of his marriage to her, nor did he take her home, but dwelt in her houſe: it rather ſeems to be an impure and unlawful love he had to her, and that ſhe was an harlot, as *Joſephus*[b]; and all her conduct and behaviour confirm the ſame: *whoſe name was Delilah*; the *Jews* ſay[c], ſhe was ſo called, becauſe ſhe weakened the heart and ſpirit of *Samſon*, and weakened his ſtrength, and weakened his works; and therefore if this had not been her name, they ſay it was one very proper for her.

ỷ. 5. *And the lords of the Philiſtines came up unto her*, &c.] Having heard that *Samſon* kept company with her, ſhe being a noted ſtrumpet, like *Lais* among the *Grecians*. Theſe were in number five, as appears from ch. iii. 3. and had under them five principalities, into which *Paleſtine* was divided; and theſe, if not united in their government, which poſſibly might be the caſe at this time, yet were united againſt their common enemy *Samſon*; and being great perſonages, it is thought by ſome they came not themſelves to this harlot's houſe, but ſent a deputation of five perſons in their names, though the text is very expreſs here and after: they are ſaid to come up to her, becauſe their country lay on the ſhore of the ſea, and lower than *Judea*: *and ſaid unto her, entice him*; perſuade him with ſoothing and flattering words; take an opportunity when in an amorous mood to improve her intereſt in his affections: *and ſee wherein his great ſtrength* lieth; for it might not appear by the bigneſs of his body, or from his natural conſtitution, and in the common actions of life, but only at certain times, and as it ſhould ſeem when he pleaſed; and he might have been heard to ſay that it was a ſecret he kept to himſelf, and no man knew it; or they might ſuſpect ſomething of magic in the caſe, that he carried ſomething about him, which if it could be got from him, would deprive him of his ſtrength: *and by what* means *we may prevail againſt him, that we may bind him to afflict him*; to humble him, bring him low, and reduce him to the common condition of men; they did not propoſe to kill him, which they might think ſhe would not agree to, and ſo reject their propoſal at once, but at moſt to diſtreſs him, and to chaſtize him with mockings and ſcourgings, bonds and impriſonment, for the miſchief he had indeed done them, and prevent him from doing more: *and we will give thee, every one of us*, 1100 pieces *of ſilver*; or ſhekels; it may ſeem ſtrange that they ſhould promiſe each 1100: ſome think their principalities offered each 1000 ſhekels, and the princes themſelves 100; but *Abarbinel* ſuppoſes, that this was on ſome account or another, in thoſe times an uſual ſum or computation, ſince the ſame is mentioned in the following chapter; though it may be obſerved, that theſe five ſeveral ſums put together, make a round number 5500 pieces of ſilver; which, taking them to be ſhekels, according to *Waſerus*[d], they amounted to 1375 rix-dollars, and of *Helvetian* money 3666 pounds, and a little more, and of our money near 700 pounds ſterling; a conſiderable bribe, and very tempting to a perſon of ſuch a character, and which ſhe readily embraced, as appears by what follows.

ỷ. 6. *And Delilah ſaid to Samſon*, &c.] At a proper opportunity, when in his cups and careſſes, as *Joſephus* relates[e], and introduced it in an artful manner, admiring his ſtrange exploits, and wondering how he could perform them: *tell me, I pray thee, wherein thy great ſtrength* lieth; which ſhe propoſed ſeemingly out of mere curioſity, and as it would be a proof of his affection to her, to impart the ſecret to her: *and wherewith thou mightieſt be bound to afflict thee*; not that ſhe ſuggeſted to him that ſhe was deſirous to have him afflicted, or to try the experiment herſelf in order to afflict him, but to know by what means, if he was bound, it would be afflicting to him, ſo that he could not relieve himſelf; ſhe knew he might be bound, if he would admit of it, as he had been, but ſhe wanted to know how he might be bound, ſo as to be held, and could not looſe himſelf.

ỷ. 7. *And Samſon ſaid unto her*, &c.] In anſwer to her preſſing ſolicitations: *if they bind me with ſeven green withs, that were never dried*; the word is ſometimes uſed for nerves, and cords or ropes; but neither of theſe can be here meant, ſince theſe, if moiſtened or made wet, are the leſs fit to bind with, and the drier the better; but rods or branches of trees juſt cut off, ſuch as faggots are bound up with, or green oſiers, which are eaſily

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[w] ——ſacris in poſtibus arma:
——& portarum ingentia clauſtra. Virgil. Æneid. 7. ỷ. 185.

[x] T. Bab. Sotah, fol. 10. 1.
[y] Ut ſupra, p. 24.
[z] De loc. Heb. fol. 94. L.
[a] Travels, p. 116, 117.
[b] Ut ſupra, §. 11.
[c] T. Bab. Sotah, fol. 9. 2.
[d] De antiquis Numis, l. 2. c. 5.
[e] Ut ſupra.

eaſily bent and twiſted, and may bind with; *Joſephus*[u] calls them vine-branches: *then ſhall I be weak, and be as another man*; which can't well be excuſed from a lye; for *Samſon* knew full well, that being bound would not weaken his ſtrength; but as he had fallen into one ſin, it is no wonder he was drawn into another: unleſs this can be underſtood, as it is by ſome, as jeſting with her; however, it ſhews that he was *compos mentis*, as *Joſephus*[w] obſerves, and was upon his guard with reſpect to the ſecret of his ſtrength.

℣. 8. *Then the lords of the Philiſtines brought up to her*, &c.] To the chamber where ſhe was with *Samſon*, ſhe having acquainted them with what he had told her: *ſeven green withs, which had not been dried*; juſt ſuch as he had deſcribed and directed to: *and ſhe bound him with them*; taking an opportunity, very likely, when he was aſleep, and drunk too, according to *Joſephus*[x]: the *Philiſtines* did not attempt to bind him, ſuppoſing that he would not admit them to do it, if aware of them; and they might fear, if aſleep, he might awake before they could do it, and fall upon them and deſtroy them; but as [illegible] *Delilah*, if ſhe had been found at it, ſhe could have excuſed it as a piece of curioſity, being willing to try whether he told her truth or no.

℣. 9. *Now there were men lying in wait*, &c.] Very likely ſome of the ſervants of the lords of the *Philiſtines*, who were placed privately on purpoſe, that when an opportunity offered, they might ruſh out, and fall upon *Samſon*; *Joſephus*[y] calls them ſoldiers: *abiding with her in the chamber*; in a private part of it, or otherwiſe they could not be ſaid to lie in wait; *in* it may mean near it; perhaps it was in the next apartment to hers, where they were ſet: *and ſhe ſaid unto him, the Philiſtines be upon thee, Samſon*; are juſt ready to fall upon thee, and ſeize thee; this ſhe ſaid to arouſe him, and try whether he could break the withs or no, before ſhe called in the men that lay in wait, and whether he had told her the truth or no: *and he brake the withs as a thread of tow is broken, when it toucheth the fire*; or *ſmells it*[z]; as ſoon as it comes near it; a thread of tow or linen catches the fire preſently, it being ſo weak that it can't ſtand before the leaſt force of it; ſo eaſily did the withs give way, and were broken, when *Samſon* did but juſt ſtir himſelf, and move his arms: *ſo his ſtrength was not known*; by *Delilah*, nor by the *Philiſtines*; that is, where it lay, ſo as that it might be weakened; for otherwiſe it was known by the eaſy breaking of the withs.

℣. 10. *And Delilah ſaid unto Samſon*, &c.] Not on the ſame day, but ſome time after, as *Kimchi* obſerves, when an opportunity offered, and he was in like circumſtances as before; for had ſhe immediately attacked him, it might have created ſome ſuſpicion in him of a deſign againſt him: *behold, thou haſt mocked me, and told me lies*; deceived her with lies, by telling her the other day that if he was bound with green withs, he ſhould become as weak as other men; which ſhe, out of curioſity as ſhe might pretend, had tried, and had found to be falſe; and which, ſhe might add, was an argument of want of true love to her, to mock her in ſuch a manner: *now tell me, I pray thee, wherewith thou mighteſt be bound*; ſo as to be held.

℣. 11. *And he ſaid unto her*, &c.] *Abarbinel* repreſents *Samſon* replying to her, that he had told her the truth at firſt, only forgot one circumſtance, that the *cords*, for ſo he takes the word for *withs* to ſignify, ſhould be *new*, ſuch as were never uſed, as follows: *if they bind me faſt with new ropes, that never were occupied*; the word ſignifies thick ropes, which according to *Kimchi* and *Ben Melech* were trebled, or made of three cords twiſted together, and thoſe ſuch as were juſt made, and had never been put to any uſe, and ſo ſtrong and firm: *then ſhall I be weak, and be as another man*; ſee ℣. 7.

℣. 12. *Delilah therefore took new ropes, and bound him therewith*, &c.] Tried this experiment with him, according to his directions, being very deſirous of getting the ſum of money offered her: *and ſaid unto him, the Philiſtines be upon thee, Samſon*; uſing the ſame words, and with the ſame view as ſhe had done before, ℣. 9. *(and there were liers in wait abiding in the chamber)*; as before, ready upon occaſion to ruſh in upon him, as ſoon as any notice was given them: *and he brake them from off his arms like a thread*; as eaſily as a thread of linen can be ſnapped aſunder.

℣. 13. *And Delilah ſaid unto Samſon*, &c.] At another time, when ſhe thought it moſt proper to upbraid him with his deception of her: *hitherto thou haſt mocked me, and told me lies*; both the times that ſhe had ſolicited him to impart the ſecret of his ſtrength to her: *tell me wherewith thou mighteſt be bound*; tell me the real truth, and deceive me no more: *and he ſaid unto her, if thou weaveſt the ſeven locks of my head with the web*; it ſeems that *Samſon*'s hair was parted into ſeven locks, which no doubt hung down very long; and now he tells her, that if theſe were interwoven with the warp which was upon the beam in a loom hard by; perhaps in the ſame room, where *Delilah* uſed to weave, as was the cuſtom of thoſe times, and in various nations[a]; his ſtrength would be weakened; for *Braunius*[b] is miſtaken in ſuppoſing this to be the beam about which the web was rolled, as he is alſo in the pin next mentioned, which he takes to be the *ſpatha*, or lathe, with which the threads are knocked together.

℣. 14. *And ſhe faſtened it with the pin*, &c.] That is, after ſhe had interwoven the locks of his hair into the warp, ſhe faſtened the beam on which it was with the pin, that it might not roll back; or elſe her machine or loom to the ground, that it might ſtand more firmly; or the web into which the hair was woven, with the hair itſelf; which of them is right, it is difficult to ſay: but if the addition of the *Septuagint* verſion can be admitted as genuine, which ſupplies ſome things which ſeem to be wanting, and which beſt agrees with what follows, the whole will be plain and eaſy, and which after the preceding verſe runs thus; "and faſteneſt *them* with a pin to the wall, then ſhall I be weak as another man; and it came to paſs when he ſlept, and *Delilah* took ſeven locks of his head, and wove *them* in the web, and faſtened them with a pin to the wall;" and then it follows as here: *and ſaid unto him, the Philiſtines be upon thee, Samſon*; as ſhe had twice before: *and he awaked out of his ſleep*; in which he was during her weaving his locks into the web; and this makes it probable, that he was in the ſame circumſtances when ſhe bound him both with withs and ropes, though it is not expreſſed: *and went away with the pin of the beam, and with the web*; carried off not the pin of the beam only, but the beam itſelf, and the warp on it, and the whole web into which his hair was woven. The *Septuagint* verſion is, he took the pin of the web out of the wall; and the *Vulgate Latin*, the pin with the hairs and web.

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[u] Ut ſupra.

[w] Ibid.

[x] Ib.

[y] Ib.

[z] בהריחו cum olfecerit, Druſius; ſo Piſcator.

[a] Arguto conjux &c. Virgil. Georgic. l. 1. v. 294. So Penelope in Homer, Minerva & Arachne in Ovid. Metamorph. l. 6. fab. 1. v. 55, &c. Vid. Pignorium de ſervis, p. 418. Braunium de veſt. ſacerd. Hebr. l. 1. c. 17. §. [illegible]

[b] Ib. c. 16. §. 8.

℣. 15. *And ſhe ſaid unto him, how canſt thou ſay I love thee, when thine heart is not with me?* &c.] She took an opportunity, when he was careſſing her, to upbraid him with diſſembled love, and a falſe heart: *thou haſt mocked me theſe three times*; ſhe had urged him to tell her where his ſtrength lay, and by what it might be weakened, firſt pretending it might be done by binding him with green withs, and then with new ropes, and a third time by weaving his locks into the web: *and haſt not told me wherein thy great ſtrength* lieth; the thing ſo frequently and ſo importunately requeſted.

℣. 16. *And it came to paſs, when ſhe preſſed him daily with her words, and urged him*, &c.] Lay at him day after day to communicate the ſecret to him, gave him no reſt, but was inceſſant in her applications to him: ſo *that his ſoul was vexed unto death*; could hardly bear to live, but wiſhed to die, being in the utmoſt perplexity what to do between two different paſſions, love and fear; on the one hand chained by his luſt to this harlot, that was continually teazing him, and whom he had not an heart to leave, or otherwiſe that would have cleared him of his difficulties; and on the other hand, ſhould he diſcloſe the ſecret, he feared, and was in danger of loſing his ſtrength, in which his glory lay: or *his ſoul was ſhortened unto death*[c]; it was the means of ſhortening his days, and haſtening his death. *Abarbinel* thinks that *Samſon* was ſenſible of this, that his days were ſhort, and the time of his death at hand; which made him the more willing to impart the ſecret. This may put in mind of the ſtory of *Milo*, a man famous for his great ſtrength, ſaid to carry an ox upon his ſhoulders a furlong without breathing; of whom it is reported, that none of his adverſaries could deliver themſelves out of his hands, but his whore could, often contending with him; hence it is obſerved of him, that he was ſtrong in body, but not of a manly ſoul[d]; and there are many other things ſaid[e] of him concerning his great ſtrength, which ſeem to be taken from this hiſtory of *Samſon*.

℣. 17. *That he told her all his heart*, &c.] All that was in his heart concerning this affair, all that he knew relating to it; he had told her ſomething before, or at leaſt what came nearer to the truth of the matter, when he directed her to the weaving of his locks into the web; but now he told her all, which is as follows: *and ſaid unto her, there hath not come a raſor upon mine head*; his head had never been ſhaved ſince he was born; which was the order of the angel that foretold his birth, and it had been carefully obſerved to that time: *for I have been a Nazarite unto God from my mother's womb*; one condition of which, or what was enjoined a *Nazarite* was, that he ſhould not be ſhaved, and which had been religiouſly obſerved in *Samſon*; and whereas abſtinence from wine and ſtrong drink, was another part of the law of *Nazariteſhip*, or what ſuch perſons were obliged unto, what *Joſephus* ſays concerning *Samſon* being drunk in the above caſes, could not be true; ſince his *Nazariteſhip* would have been made void by it, and ſo have affected his ſtrength: but it muſt be owned, that there were other things *Nazarites* were obliged to, which were diſpenſed with, as has been obſerved in the caſe of *Samſon*, a perpetual *Nazarite*; and therefore it is probable, that the principal thing he was to regard, and upon which his ſtrength was continued, was not ſhaving his head: *if I be ſhaven then my ſtrength will go from me, and I ſhall become weak, and be like any* other *man*; in which he ſays more than he ever did before, namely, that his ſtrength ſhould go from him; for tho' that did not ariſe from his hair, yet the keeping on of that was the condition of his retaining it.

℣. 18. *And when Delilah ſaw that he had told her all his heart*, &c.] Which ſhe perceived by his countenance, and the ſerious manner in which he expreſſed himſelf; and *Abarbinel* conjectures that he might ſwear to her, that what he ſaid was truth; and who obſerves from their *Rabbins*, as does alſo *Kimchi*, that ſhe concluded he had told her the truth, by his making mention of the name of God, ſaying he was a *Nazarite* unto God, whoſe name ſhe knew he would not take in vain; and with the account he gave agreed the long hair he wore: *ſhe ſent and called for the lords of the Philiſtines, ſaying, come up this once*; for it ſeems as if they were returned home, finding that ſhe could do nothing with him, and was not able to get the ſecret out of him; but now believing ſhe had it, ſends to them, and intreats them to come once more, being very deſirous of having the money they had offered her: *for he hath ſhewed me all his heart*; there is a double reading of this clauſe; the *Keri* or marginal reading, which our verſion follows, is, *hath ſhewed me*, as being the words of *Delilah* to the lords of the *Philiſtines*; but the *Cetib* or textual reading is, *he hath ſhewed her*, as being the words of the meſſengers to them: *then the lords of the Philiſtines came up unto her*; that is, from their own country; for it can hardly be underſtood of their coming up into her room, or chamber; and eſpecially ſince it follows, *and brought money in their hand*; 1100 ſhekels of ſilver a piece, the ſum they firſt propoſed to give her; and now being pretty well aſſured of ſucceſs, brought it along with them to pay her for the ſervice done.

℣. 19. *And ſhe made him ſleep upon her knees*, &c.] Giving him, as ſome think, a ſleepy potion; or however encouraged him to take a nap upon her knees, and by her fondneſs lulled him to ſleep: *and ſhe called for a man*; a barber; in former times to ſhave was the work of a ſervant[f], and ſometimes of a woman; ſhe gave orders for one to be ſent for; for *Jarchi* calls him a meſſenger of the lords of the *Philiſtines*: *and ſhe cauſed him to ſhave off the ſeven locks of his head*; this ſhews that they were not wove into one another, and made but one lock, as ſome interpret what ſhe was before directed to do: *and ſhe began to afflict him*; as his hair was ſhaving off; though he was aſleep, yet he diſcovered ſome uneaſineſs, the effects of it began to appear: tho' the word *began* here may be redundant, as in *Numb.*

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[c] תקצר abbreviata eſt, Montanus, Druſius. So Munſter.

[d] Ælian. Var. Hiſt. l. 2. c. 24.

[e] Vid. Pauſan. Eliac. 2. ſive l. 6. p. 309.

[f] Vid. Pignorium de ſervis, p. 89, 90, 91. & Popma de ſervis, p. 57, 58.

xxv. 1. *Judg.* xx. 40. and then the meaning is, that ſhe afflicted him, or again afflicted him; for ſhe had afflicted him, or at leaſt attempted it three times before, and therefore did not begin now; this *Hebraiſm* is uſed in *Mar.* iv. 1. and frequently in *Jewiſh* writings [g]: *and his ſtrength went from him*; ſenſibly and gradually; though ſome underſtand it of her ſhaking him in a violent manner to awake him, and ſhrieking and crying out terribly to affright him, with her old cry of the *Philiſtines* being on him, and of her binding him though not expreſſed; whereby ſhe perceived his ſtrength was gone, and he could not looſe himſelf.

℣. 20. *And ſhe ſaid, the Philiſtines be upon thee, Samſon,* &c.] In like manner as ſhe had before, that ſhe might have full proof that the caſe was really ſuch, that his ſtrength was gone from him: *and he awoke out of his ſleep*; upon the cry ſhe made: *and ſaid*; within himſelf, purpoſing and determining in his own mind: *I will go out as at other times before*; as he had done at the three former times, and did not meet with any *Philiſtines* to fall upon him, and ſo concluded it would be the caſe now, and he, if he did, ſhould be able to defend himſelf againſt them: *and ſhake myſelf*; that he might be thoroughly awake, and be on his guard and defence: *and he wiſt not that the Lord was departed from him*; might have forgot what he had told *Delilah* of, and knew not what had been done to him, that his hair was ſhaved off; or if he did, was not ſenſible that the Lord had removed from him; but might hope that he would renew his ſtrength, when he ſhould ſtand in need of it; but he ſoon found his miſtake; he was quickly taken by the *Philiſtines*, and ill uſed, and in a little time loſt his life. And from hence it is thought ſprung the ſtory of *Niſus*, king of the *Megarenſes*, who is ſuppoſed to reign about this time; of whom it is reported [h], that the hair of his head was of a purple colour, and was told by the oracle, that ſo long as that was kept on he ſhould be ſafe, but if it was ſhaved off he ſhould die; and ſo it was, that when the *Cretians* beſieged him, his daughter falling in love with *Minos*, the king of the *Cretians*, cut off her father's hair, and ſo both he and his country were delivered into the hands of the enemy.

℣. 21. *But the Philiſtines took him,* &c.] Being aſſured by *Delilah*, that his ſtrength was gone from him, of which perhaps ſhe had made trial by binding him, and found he could not free himſelf from the bonds till ſhe looſed them; or otherwiſe they would have been afraid to have ventured to lay hold upon him: *and put out his eyes*; that ſhould his ſtrength return to him, he might not be able to ſee where, and whom to ſtrike, and ſo be uncapable of doing much miſchief any more; the word ſignifies, they *dug* or *bored them* [i] out; they plucked or cut out his eye-balls, ſo that it was impoſſible his ſight ſhould ever be recovered: according to the *Arabic* verſion, they blinded him by putting fire to his eyes; the *Jews* obſerve, that this was done in juſt retaliation, meaſure for meaſure; *Samſon*, they ſay [k], went after his eyes; that is, by taking one harlot after another; therefore the *Philiſtines* put out his eyes: *and brought him down to Gaza*; which lay on the ſea-coaſt, and therefore they are ſaid to bring him down to it; here he had been before of his own will, now againſt it; here in one inſtance he had acted to his own ſhame, by going in to an harlot; and in another, to the ſhame and diſgrace of the city, and the inhabitants of it, by carrying off their city-gates; through which they now brought him in triumph, in order to repair the diſhonour done them: though perhaps the true reaſon of carrying him thither was, that he might be at the greater diſtance from the *Iſraelites*, ſhould they think of reſcuing him out of their hands; and eſpecially becauſe it was a very ſtrong fortified city, it had its name from ſtrength; hence *Mela* [l] calls it *Munita admodum Gaza*, and ſays, that when *Cambyſes* made war in *Egypt*, he carried his wealth and money to this place: *and bound him with fetters of braſs*; the *Targum* calls them chains of braſs, and the word being of the dual number, it is probable there were two of them, with which he was bound for the greater ſecurity: *and he did grind in the priſon-houſe*; the motion of mills by water or wind was as yet not invented, but it was uſual, as it is ſtill in the eaſtern countries, to grind with hand-mills, at which one or more worked; or with mills moved around by beaſts or ſlaves, and was a work priſoners were employed in, *Exod.* xi. 5. and xii. 29. ſee *Iſ.* xlvii. 1, 2. and *Samſon* being a ſtrong man, they might expect much ſervice from him this way. The *Talmudiſts* [m] underſtand this in a criminal ſenſe, as they do *Job* xxxi. 10. but this is juſtly rejected by *Kimchi*.

℣. 22. *Howbeit the hair of his head began to grow again after he was ſhaven*;] It began to grow immediately no doubt, as it naturally would do; but it is highly probable it grew in an extraordinary manner, and in a ſhort time became, *as when it was ſhaved* [n], as it may be rendered, and upon which his ſtrength was renewed; not that his ſtrength naturally lay in his hair, and ſo naturally increaſed as that grew; but he being made ſenſible of his ſin, and repenting of it, renewed his *Nazariteſhip*, of which letting his hair grow was a token; and it pleaſed God, who accepted of his repentance as genuine, of his own good will and pleaſure to renew his ſtrength; particularly upon his prayer to him, after related.

℣. 23. *Then the lords of the Philiſtines gathered them together,* &c.] The five lords with their friends; not directly upon *Samſon*'s being taken and committed to priſon, but ſome time after; perhaps ſome months: *for to offer a great ſacrifice to Dagon their god*; in after times their god was called *Marnas* [o], which ſignifies the lord of men, but now *Dagon*; who alſo had a temple at *Aſhdod*, another of the five principalities of the *Philiſtines*, 1 *Sam.* v. 2. and ſeems to have been at this time their common and chief deity: according to *Jarchi* in the place referred to, it was in the form of a fiſh, for *Dag* in *Hebrew* ſignifies a fiſh; and *Kimchi* on the ſame place ſays, that from its navel upwards it was in the form of a man, and from thence downwards in the form of a fiſh [p]; and *Diodorus*

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[g] See Lightfoot. Hor. Heb. in Mar. 4. 1. Vid. Sterringæ Animadv. Philolog. Sacr. p. 248.

[h] Pauſaniæ Attica, ſive l. 1. p. 33. Ovid. Metamorph. l. 8. fab. 1.

[i] ינקרו effoderunt, Pagninus, Montanus, Tigurine verſion, Junius & Tremellius, Piſcator.

[k] Miſn. Sotah, c. 1. §. 8.

[l] De ſitu orbis, l. 1. [illegible]

[m] T. Bab. Sotah, fol. 10. 1.

[n] כאשר גלח ut raſus fuerat, Tigurine verſion, Vatablus; ut quum abraderetur, Junius & Tremellius.

[o] Hieron. in Iſ. xvii. fol. 39. K.

[p] So David de Pomis Lexic. fol. 18. 3. & Milton in his Paradiſe Loſt, l. 8. v. 462, 463.

Dagon his name, ſea-monſter, upwards man,
And downwards fiſh.

Diodorus Siculus [q] relates that *Derceto*, a goddeſs of *Aſcalon*, another of the five principalities of *Paleſtine*, its face was human, and the other part of its body reſembled a fiſh; and the ſame *Lucian* ſays of the *Syrian* goddeſs; and *Cicero* [r] teſtifies, that the *Syrians* worſhipped a fiſh, and *Porphyry* [s] ſays they will not eat any; and *Gaza* being a maritime city, a ſea-port, this might be their ſea-god in this form: but *Ben Gerſom* in the above place ſays, it was in the form of a man; and *Sanchoniatho* [t] making mention of *Dagan*, a brother of *Saturn*, *Philo Byblius*, who tranſlated his hiſtory into *Greek*, interprets it by *Siton*, which ſignifies corn, deriving it from *Dagan*, which ſo ſignifies; as if this deity preſided over corn, as *Ceres* in other nations, and *Jupiter Frumentarius*, or *Aratrius*; yea, he ſays he invented corn and the plough; however this be, the *Philiſtine* princes met together to ſacrifice to him, not a common offering, but a great ſacrifice. It is very probable, that this was a public feſtival of the *Philiſtines*, as *Joſephus* [u] ſays, an anniverſary one; and perhaps was held in a more grand manner on the preſent occaſion, ſince it is added, *and to rejoice*; *for they ſaid*, *our God hath delivered Samſon our enemy into our hands*; for though *Samſon*'s harlot had done it, and they had paid her for it, yet they attribute it to their God, ſuch was their blindneſs and ſtupidity; and yet this may ſhame us believers in the true God, who are ſo backward to aſcribe to him the great things he does for us, when ſuch heathens were ſo forward to give glory to their falſe deities, without any foundation for it.

℣. 24. *And when the people ſaw him*, &c.] In the condition he was, blinded and fettered, of whom and of his great exploits they had heard ſo much: *they praiſed their god*; as *Belſhazzar* did his, *Dan.* v. 4. in hymns and ſongs compoſed for them, the ſubſtance of which was as follows: *for they ſaid*, *our God hath delivered into our hands our enemy*, *and the deſtroyer of our country*; as he had been, by tying firebrands to the tails of 300 foxes, and letting them go into their corn-fields, vineyards, and olive-yards: *which ſlew many of us*; 30 men at *Aſhkelon*, more at *Timnath*, and 1000 with the jawbone of an aſs at *Lehi*.

℣. 25. *And it came to paſs when their hearts were merry*, &c.] With wine, for which *Gaza* is famous in many writers [w]; with eating and drinking, dancing, and muſic; for it was uſual for the heathens to feaſt in their temples, and eſpecially no doubt they would on ſuch an occaſion as this: *and they ſaid*, *call for Samſon*, *that he may make us ſport*; by which it ſeems that what is before ſaid, *when the people ſaw him*, ℣. 24. is ſaid by anticipation; for as yet he was not in the temple, but in the priſon; and therefore a motion was made by ſome of the great perſonages, that he might be fetched from thence, and they might have ſome diverſion with him: *and they called for Samſon out of the priſon-houſe*; ſent ſome meſſengers to fetch him from thence: *and he made them ſport*; not actively, but paſſively; it cannot well be thought, that a man of ſo great a ſpirit as *Samſon* was, and in ſuch circumſtances as he now was, would ever either by words or geſtures do any thing on purpoſe to divert his enemies, and make them laugh; but he was the object of their ſport and ſcorn, and he bore it patiently, their cruel mockings, buffetings, and ſpittings; in which he was a type of *Chriſt*. It was a diverſion to them to ſee him in his rattling chains, groping and blundering along from poſt to pillar, one perhaps giving him a box of the ear, or a ſlap of the face, another plucking him by his noſe or beard, and another ſpitting in his face, and others taunting at him, and reproaching him: *and they ſet him between the pillars*; that he might be the better ſeen, and in which there was the direction of providence to bring about what follows.

℣. 26. *And Samſon ſaid to the lad that held him by the hand*, &c.] And led him about; as nothing is more common now than for a blind man to be led by a boy: *ſuffer me that I may feel the pillars whereupon the houſe ſtandeth*; he might by information know in what manner the houſe was built, that it was ſupported by pillars, if he had never been in it before when he had his ſight; and he might underſtand by ſome means or another, that he was near theſe pillars, and placed between them, though being blind did not know which way to direct his hands towards them to feel them, as he propoſed to do, and therefore deſired the lad that led him to guide his hands towards them: *that I may lean upon them*; being, as he might at leaſt pretend to be, weary, as *Joſephus* ſays [x]; either by grinding at the mill, or thro' being led to and fro in this houſe, that all might ſee him, and caſt their flouts and jeers at him.

℣. 27. *Now the houſe was full of men and women*, &c.] Within it, who were gathered together from all parts of the city, and perhaps from other places, on this occaſion: *and all the lords of the Philiſtines were there*; their five lords, the lords of *Gaza*, *Aſhdod*, *Aſcalon*, *Gath*, and *Ekron*: *and there were upon the roof* 3000 *men and women*; it being a flat roof, as the houſes in *Canaan* and *Phœnicia*, and the places adjacent were; ſee *Deut.* xxii. 8. and there might be ſome openings or windows in ſeveral parts of it, through which the people might ſee who were below them, and were within the houſe, and what was doing there, and particularly could have a ſight of *Samſon* through them as follows: *that beheld whilſt Samſon made ſport*; or was made a ſport of; whilſt he was buffeted and uſed in a ludicrous manner.

℣. 28. *And Samſon called unto the Lord*, &c.] In an ejaculatory manner, by mental prayer; though he might poſſibly expreſs it aloud, without being heard and obſerved by the people, amidſt their noiſe and mirth; and if it was heard, it might only furniſh out more ridicule and contempt; and be it as it may, the prayer muſt have been preſerved by the Lord himſelf, and given by inſpiration to the writer of this book; ſince there were none that heard it that lived to relate it to others, no not *Samſon* himſelf: *and ſaid*, *O Lord God*, *remember me*, *I pray thee*; the office that I bear as judge of *Iſrael*, the reproaches caſt upon me, and which fall upon thy people, cauſe, and intereſt; remember thy loving-kindneſs, formerly expreſſed to me, the gracious promiſes made unto me, and the help and aſſiſtance I have had from thee: *and ſtrengthen me*, *I pray thee*, *only this once*, *O God*; and it was a prayer of faith, as appears by its being heard, accepted, and anſwered; and ſhews that his ſtrength did not come with his hair, but was owing to the immediate communication of it from the Lord: *that I may be at once avenged of the Philiſtines*

[q] Bibliothec. l. 2. p. 92. & Ovid. Metamorph. l. 4. fab. 1. v. 44, &c.

[r] De Natura Deorum, l. 3.

[s] De Abſtinentia, l. 2. §. 6.

[t] Apud Euſeb. Evangel. Præpar. l. 1. p. 36, 37.

[u] Antiqu. l. 5. c. 8. §. 12.

[w] Vid. Rivinum de Majumis, &c. c. 6. §. 19.

[x] Ut ſupra.

Philiſtines for my two eyes ; once for all, and no more ; take his laſt and final vengeance on them ; or one vengeance for his two eyes, or vengeance for one of his two eyes ; either ſenſes will bear. This was ſaid not from a private ſpirit of revenge for perſonal injuries ; but as a civil magiſtrate, a judge of *Iſrael*, whoſe office it was to be a revenger, to execute wrath ; and though he mentions only his own eyes, yet he ſuffered the loſs of them, and every other indignity and injury, as a public perſon, the common enemy of the *Philiſtines*, and deſtroyer of their country, and protector of *Iſrael* ; and in this character he now acted.

℣. 29. *And Samſon took hold of the two middle pillars, upon which the houſe ſtood, and on which it was borne up*, &c.] Some have objected, that a building ſo large and ſo capacious as this was, could not be ſupported by two pillars, and thoſe placed in the middle, and ſo near to each other that *Samſon* could lay hold on them ; on which it has been obſerved, that the architecture of the antients is little known to us, and they might have curious and ingenious arts of building now loſt ; and ſeveral authors have taken notice of two *Roman* theatres built by *Curio*, that held abundantly more people than this houſe did, which were ſupported only by a ſingle pin or hinge, as *Pliny* [y] relates ; and our *Weſtminſter* hall, which was built by *William Rufus*, and is 270 feet long, and 74 broad [z], and has a roof the largeſt in all *Europe*, is ſupported without any pillars at all ; add to all which, that mention being made of the two middle pillars of this houſe, ſuppoſes that there were others in other parts of it, though theſe were the main and principal ones, on which the weight of the building chiefly lay. *Kimchi* obſerves, that the word ſignifies to incline or bend, as if *Samſon* made the pillars to bend or bow ; but it is a better ſenſe that he laid hold of them : *of the one with his right hand, and the other with his left* ; and thus he ſtood with his arms ſtretched out, as *Jeſus* on the croſs, of whom he was a type, as often obſerved.

℣. 30. *And Samſon ſaid, let me die with the Philiſtines*, &c.] He ſought their death, and was content to loſe his own life to be avenged on them ; in neither of which did he act a criminal part as a judge of *Iſrael* ; and from a public ſpirit he might deſire the death of their enemies, and ſeek to effect it by all means poſſible ; and was the more juſtifiable at this time, as they were not only inſulting him, the repreſentative of his nation, but were affronting the moſt high God with their idolatries, being now in the temple of their idol, and ſacrificing to him. As for his own death, he did not ſimply deſire that, only as he could not be avenged on his enemies without it, he was willing to ſubmit to it ; nor did he lay hands on himſelf, and can't be charged with being guilty of ſuicide, and did no other than what a man of valour and public ſpirit will do ; who for the good of his country will not only expoſe his life to danger in common, but for the ſake of that will engage in a deſperate enterprize, when he knows moſt certainly that he muſt periſh in it. Beſides *Samſon* ſaid this, and did what he did under the direction and influence of the Spirit of God ; and herein was a type of *Chriſt*, who freely laid down his life for his people, that he might deſtroy his and their enemies : *and he bowed himſelf with all his might* ; having freſh ſtrength, and a large meaſure of it given him at this inſtant, which he had faith in, and therefore made the attempt, and for which he is reckoned among the heroes for faith in *Heb.* xi. 32. *and the houſe fell upon the lords, and upon all the people that were therein* ; who were all killed, and *Samſon* himſelf ; an emblem this of the deſtruction of *Satan*, and his principalities and powers by the death of *Chriſt* : *ſo the dead which he ſlew at his death, were more than they which he ſlew in his life* ; for beſides the lords, and they that were in the houſe, there were 3000 men and women on the roof, which fell in and loſt their lives alſo, ſo that it is very likely there were at leaſt 6 or 7000 ſlain ; *Philo Byblius* ſays 40,000, which is not probable ; whereas in his life we only read of 1000 ſlain by him with the jaw-bone, beſides 30 men at *Aſcalon*, and the ſlaughter made when he ſmote hip and thigh, the number of which is not known. As this houſe pulled down by *Samſon* is generally thought to be the temple of *Dagon*, a traveller [a] in thoſe parts tells us, that there is now extant the temple of *Dagon* in *Gaza*, half demoliſhed, and the pillars of it are yet to be ſeen ; but he doubtleſs miſtakes an edifice of a later conſtruction for it : and another traveller [b] of our own country ſays, on the north-eaſt corner and ſummit of the hill, (on which the city is built) are the ruins of huge arches ſunk low in the earth, and other foundations of a ſtately building ;—the *Jews*, adds he, do fable this place to have been the theatre of *Samſon* pulled down on the heads of the *Philiſtines* ; but he takes it to be the ruins of a later building ; ſee the note on 1 *Sam.* v. 2.

℣. 31. *Then his brethren, and all the houſe of his father came down*, &c.] To *Gaza*, having heard of what had befallen him there. This muſt be underſtood of his kindred and near relations, thoſe of his father's family ; though it is not unlikely that he had brethren in a proper ſenſe, ſince tho' his mother was barren before his birth, yet afterwards might have many children, as *Hannah* had, whoſe caſe was ſimilar to hers : *and took him and brought him up* ; took his body out of the ruins of the houſe, and brought him up on a bier, or ſome proper carriage, to his own country ; and perhaps in great funeral pomp, as a judge of *Iſrael* ; nor need it be wondered at that the *Philiſtines* ſhould admit of it, it being uſual in all ages, and among all people, to allow even an enemy to bury their dead ; beſides *Samſon*'s friends had done them no injury, only *Samſon* himſelf, and the *Iſraelites* in general were quiet and peaceable under their government ; add to this, they were now in diſtreſs themſelves for their own dead, and might be in ſome fear of the *Iſraelites* falling upon them, and attempting to deliver themſelves out of their hands, ſince their five lords were dead, and no doubt many more of their principal men with them ; ſo that they might judge this was not a proper time to refuſe ſuch a favour, leſt it ſhould occaſion a quarrel, which they were not in a condition to engage in ; and had *Iſrael* taken this opportunity, in all likelihood they might have freed themſelves from them : *and buried him between Zorah and Eſhtaol, in the burying-place of Manoah his father* ; the former of theſe ſeems to have been his native place, and the other was near it; and between theſe the Spirit of the Lord firſt began to move him, and here his father's ſepulchre was, in which he was laid; ſee ch. xiii. 2, 25. *and he judged Iſrael* 20 *years*; by diſtreſſing and weakening their enemies; and though he did not compleat their deliverance out of their hands, yet no doubt their oppreſſions were fewer, and their burdens eaſier on his account; the time of his judging *Iſrael* is obſerved before, ch. xv. 20. and here repeated for the confirmation of it, and the rather becauſe they were now ended by his death. *Ben Gerſom* obſerves, that this is ſaid to ſhew that the time that *Samſon* dwelt in the land of the *Philiſtines* is included in theſe twenty years; ſome would infer from hence, that he judged *Iſrael* 40 years, 20 in the days of the *Philiſtines*, as it is expreſſed in the above place; that is, when they had the dominion over *Iſrael*, and 20 more afterwards; but it does not appear that their dominion over *Iſrael* ceaſed in his time. In the *Jeruſalem Talmud*[c] it is alſo ſaid, that he judged *Iſrael* 40 years, but for it there is no foundation; nor is the reaſon given of any force, that the *Philiſtines* feared him 20 years after his death; the other *Talmud*[d] ſays he judged *Iſrael* twenty-two years; but the word *two* is put into a *parentheſis*.

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[y] Nat. Hiſt. l. 36. c. 15.

[z] Rapin's Hiſtory of England, vol. I. p. 188.

[a] Baumgarten. Peregrinatio, l. 2. c. 3. p. 27. Vid. Adriachom. Theatrum Terræ S. p. 134.

[b] Sandy's Travels, l. 3. p. 116.

CHAP. XVII.

THIS chapter relates the firſt riſe of idolatry in *Iſrael* after the death of *Joſhua*, which began in mount *Ephraim*, occaſioned by a ſum of money ſtolen by a man from his mother, which being reſtored, part was converted to an idolatrous uſe; two images were made of it, ℣. 1—5. and there being no king in *Iſrael* to take cognizance of it, the idolatry took place and continued, and afterwards ſpread, ℣. 6. and this idolater not only made one of his ſons a prieſt, but took a *Levite* for another, whom he hired by the year to ſerve him, ℣. 7—13.

℣. 1. *And there was a man of mount Ephraim*, &c.] This and the four following chapters contain an hiſtory of facts, which were done not after the death of *Samſon*, as ſome have thought, and as they may ſeem at firſt ſight, by the order in which they are laid; but long before his time, and indeed before any of the judges in *Iſrael*, when there was no king, judge, or ſupreme governor among them, as appears from ℣. 6. and xix. 1. and xxi. 25. even between the death of *Joſhua* and the elders, and the firſt judge of *Iſrael*, *Othniel*; and ſo *Joſephus*[e] places them in his hiſtory, and the connexion of them is with ch. ii. 10. and ſo accounts for the riſe of idolatry in *Iſrael*, how it got into the tribe of *Dan*, and ſpread itſelf over all the tribes of *Iſrael*, ch. ii. 11. which brought on their ſervitude to *Cuſhan Riſhathaim*, in which time the *Jewiſh* chronology[f] places thoſe events; but they were certainly before that, for the idolatry they fell into was the cauſe of it; yet could not be ſo early as the times of *Joſhua*, and before his death; becauſe in his days, and the days of the elders, *Iſrael* ſerved the Lord; the reaſons why they are poſtponed to the end of this book, and the account of them given here are, according to Dr. *Lightfoot*[g], that the reader obſerving how their ſtate-policy failed in the death of *Samſon*, who was a *Danite*, might preſently be ſhewed God's juſtice in it, becauſe their religion had firſt failed among the *Danites*; that when he obſerves that 1100 pieces of ſilver were given by every *Philiſtine* prince for the ruin of *Samſon*, ch. xvi. 5. he might preſently obſerve the 1100 pieces of ſilver that were given by *Micah*'s mother for the making of an idol, which ruined religion in *Samſon*'s tribe; that the ſtory of *Micah* of the hill-country of *Ephraim*, the firſt deſtroyer of religion, and the ſtory of *Samuel*, of the hill-country of *Ephraim*, the firſt reformer of religion, might be laid together ſomewhat near. That the facts after related were ſo early done as has been obſerved, appears from the following things; the prieſt of the idol, *Micah* made, was a grandſon of *Moſes*, ch. xviii. 30. the *Danites* ſeeking to enlarge their poſſeſſions, related in the ſame chapter, was moſt probably as ſoon as they were driven into the mountains by the *Amorites*, ch. i. 34. *Mahanah Dan* from whence they marched, and had its name from their expedition, ch. xviii. 12. is mentioned before in the hiſtory of *Samſon*, ch. xv. 25. and therefore the expedition muſt be before his time. *Phinehas* the ſon of *Eleazar*, was alive at the battle of *Gibeah*, ch. xx. 28. and *Deborah* ſpeaks of the 40,000 *Iſraelites* ſlain by *Benjamin* at it, ch. 5. 8. This man with whom the idolatry began was of the tribe of *Ephraim*, and dwelt in the mountainous part of it: *whoſe name* was *Micah*; in the original it is *Micajehu*, with part of the name *Jehovah* affixed to it, as Dr. *Lightfoot*[h] remarks, till he ſet up his image, and thenceforward was called *Micah*; but according to *Abarbinel*, the former was his name whilſt he was a child, and in his youth, and with his mother, being a diminutive term, and when he became a man he was called *Micah*, ℣. 5.

℣. 2. *And he ſaid unto his mother*, &c.] Who ſeems to have been a widow, and an ancient woman, ſince *Micah* had ſons, and one of them at an age to become a prieſt: *the* 1100 ſhekels *of ſilver that were taken from thee*; which were taken away by ſtealth from her, though it may be rendered *taken to thee*[i]; which ſhe had taken to herſelf out of the reſt of her ſubſtance, and had ſeparated and devoted it to religious uſes; but *Jarchi* and *Kimchi* interpret it as we do, and which ſeems to be the beſt ſenſe; of the value of this ſum, ſee the note on ch. xvi. 5. and becauſe the like ſum is there offered, and was given to *Delilah*, hence ſome have thought, as *Jarchi* relates, that this woman was *Delilah*; but, as he obſerves, it is a miſtake; for this woman lived long before the times of *Samſon* and *Delilah*: *about which thou curſedſt*; which when ſhe perceived was ſtolen from her, ſhe fell into a paſſion, and curſed and ſwore, curſed the thief that took it, whether of her own family or another; or adjured her ſon, that if he knew any thing of it, that he would declare it, ſuſpecting him of the robbery; ſome think this refers to the oath ſhe had made, that ſhe would devote the ſilver to a religious uſe: *and ſpakeſt of alſo in mine ears*;

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[c] T. Hieroſ. Sotah, fol. 17 2.

[d] T. Bab. Sotah, fol. 10. 1.

[e] Antiqu. l. 5. c. 2. §. 8, &c.

[f] Seder Olam Rabba, c. 12. p. 33.

[g] Works, vol. I. p. 46.

[h] Ibid. p. 45.

[i] לקח לך captum eſt tibi, Montanus, Junius & Tremellius.

ears; of the ſum how much it was, and of the uſe ſhe deſigned it for; or rather the curſe was delivered in his hearing, and cut him to the heart, and wrought that conviction in him, that he could not retain the money any longer, not being able to bear his mother's curſe; though *Abarbinel* connects this with the following clauſe, *behold the ſilver is with me*; as if the ſenſe was, that ſhe ſpake in his ears, and charged him with the theft to his face; ſaying, verily the ſilver is with thee, thou haſt certainly taken it; upon which he confeſſed it, *I took it*; but the former ſenſe ſeems beſt, that not being willing to lie under his mother's curſe, he owned that the money was in his hands, and he had taken it from her: *and his mother ſaid, bleſſed be thou of the Lord my ſon*; ſhe reverſed the curſe, and pronounced a bleſſing on him, or wiſhed one to him, and that without reproving him for his ſin, rejoicing to hear of her money again.

℣. 3. *And when he had reſtored the* 1100 *ſhekels of ſilver to his mother*, &c.] The whole ſum, having embezzled none of it: *his mother ſaid, I had wholly dedicated the ſilver unto the Lord from my hand, for my ſon to make a graven image and a molten image*; this ſhe had done either before it was ſtolen, and it troubled her the more, and cauſed her the rather to curſe the man that had taken it; or after it was ſtolen, that if it ſhould be recovered again ſhe would appropriate it to ſuch a uſe; ſo *Abarbinel*; and by the Lord, or *Jehovah*, ſhe doubtleſs meant the true God; for ſhe had no intention to forſake him, but to worſhip him in and by theſe images, and which ſhe deſigned for the uſe of her ſon and his family, that they might not go ſo far as *Shiloh* to worſhip at the tabernacle there: *therefore I will reſtore it unto thee*; for that uſe, and ſo gave him the money again, to be laid out in images, or to make images of it.

℣. 4. *Yet he reſtored the money unto his mother*, &c.] Gave it to her a ſecond time, not as diſapproving her idolatrous intention, as the ſequel ſhews, but being deſirous to be entirely quit of it, and not have his mind diſturbed with it as it had been, and that ſhe might do with it as ſhe thought fit: *and his mother took* 200 *ſhekels of ſilver, and gave them to the founder, who made thereof a graven image, and a molten image*; the other 900 pieces ſhe kept to herſelf, repenting of her vow, and being unwilling to part with ſo much money for ſuch an uſe; or elſe they were laid out in an ephod, and *Teraphim*, and what elſe were thought neceſſary for the idolatrous worſhip they were about to ſet up; though *Kimchi* is of opinion, that the 200 ſhekels were what ſhe gave the founder for making the images, and of the 900 the images were made; and indeed the images muſt be very ſmall ones, if made out of 200 ſhekels of ſilver only; ſome have thought there was but one image, called both molten and graven; becauſe after the ſilver was melted, and caſt into a mould, it was faſhioned with a graving tool, as the golden calf was by *Aaron*; but they are manifeſtly diſtinguiſhed and repreſented as two, ch. xviii. 17, 18. *and they were in the houſe of Micah*; in an apartment in his houſe, peculiar for them, as appears by the next verſe; here they were put and continued.

℣. 5. *And the man Micah had an houſe of gods*, &c.] Having two images in it, beſides *Teraphim*, which were a ſort of idols; and the *Targum* is, an houſe of images, or idols; though it may be rendered, *an houſe of God*; a temple, a place for religious worſhip: *and made an ephod*; a prieſtly garment, a linen one very probably, not ſo rich an one with a breaſt-plate to it as the high-prieſt had, which was very coſtly. *Ben Melech* interprets it a girdle, and there was a curious girdle of the ephod, with which it was girt; this may be here put for the reſt of the prieſtly garments which *Micah* provided: *and Teraphim*; which were a ſort of houſhold gods, like the *Lares* and *Penates* of the *Romans*, and by which conſultations were made; ſee the notes on *Hoſ.* iii. 3, 4. and *Zech.* x. 2. *Micah* propoſed to have an oracle in his houſe, whereby he might conſult the Lord about future things, and not be at the trouble of going to the tabernacle, and conſult there by *Urim* and *Thummim*; and the ſame ſome take the *Teraphim* to be: *and conſecrated one of his ſons, who became his prieſt*; or, *filled the hand*[k] of one of them; that is, with offerings, as *Ben Melech* interprets it; in which way prieſts were initiated, and conſecrated to their office; ſee *Exod.* xxviii. 41. and xxix. 9, 24. or, as *Kimchi* expreſſes it, he offered his offerings by the hand of one of his ſons, and appointed him to be a prieſt, very probably his eldeſt ſon.

℣. 6. *In thoſe days* there was *no king in Iſrael*, &c.] That is, no ſupreme magiſtrate, judge, or ruler, *Joſhua* being dead and *Caleb* alſo, and the elders cotemporary with them; for what the *Samaritan* chronicle ſays[l] is without foundation, that *Joſhua* a little before his death caſt a lot in the preſence of the congregation, to know who ſhould govern after him, and the lot came to one *Abel*, of the tribe of *Judah*: but *every man did that which was right in his own eyes*; which accounts for the idolatry of *Micah*, there being no ſupreme magiſtrate to take cognizance of his ſin, and reſtrain him from it, or puniſh him for it according to the law of God.

℣. 7. *And there was a young man out of Bethlehem Judah*, &c.] As there were two *Bethlehems*, one in the tribe of *Zebulun*, *Joſh.* xix. 15. and another in the tribe of *Judah*, the place here deſigned, *Judah* is added to it to diſtinguiſh it from the other: *of the family of Judah*; which refers either to the young man, who was by his father's ſide a *Levite*, and by his mother's ſide, as *Jarchi* thinks, of the tribe of *Judah*, which ſeems very probable, though the genealogies of families were not reckoned from the mother; wherefore he might be ſo called becauſe he had lived chiefly in the tribe of *Judah*, and particularly at *Bethlehem*; but *Kimchi*, and ſeveral other *Jewiſh* commentators, refer this to the city of *Bethlehem*, that was of the tribe of *Judah*, family being put for the tribe; or belonged to the children of *Judah*; though one would think there was no need to have added this, ſince it was fully expreſſed before by calling it *Bethlehem Judah*; the former ſenſe therefore ſeems beſt: *who was a Levite*; his father being, as before obſerved, of that tribe, though his mother might be of the tribe of *Judah*: *and he ſojourned there*; that is, at *Bethlehem*; he was not a native, nor an inhabitant there, but a ſojourner, it not being a *Levitical* city.

℣. 8. *And the man departed out of the city from Bethlehem Judah, to ſojourn where he could find a place*, &c.] Either being a man that had a rambling head, and of an unſettled mind, and could not eaſily fix any where; or elſe there being no ſupreme magiſtrate, to take care that the *Levites* had their due maintenance, for which there was a ſufficient proviſion made by law; and the people being negligent of paying their tithes, there being none to oblige them to it, and they indifferent to the true worſhip of God, and prone to idolatry; this man was obliged to go abroad, and ſeek for a livelihood where he could get it, and ſojourn in a place the moſt convenient for him: *and he came to mount Ephraim, to the houſe of Micah, as he journeyed*; not with a deſign to ſtay there, but called by the way, having heard perhaps that *Micah* was both a wealthy and an hoſpitable man, and he alſo might have heard of the new form of worſhip he had ſet up in his houſe.

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[k] וימלא את יד & implevit manum, Montanus, V. L.

[l] Apud Hottinger. Smegma Orient. p. 522.

ꝟ. 9. *And Micah ſaid unto him, whence comeſt thou?* &c.] For as he might aſk for a meal, or for a night's lodging, it was but natural to put ſuch a queſtion to him, as from whence he came, and what was his buſineſs in theſe parts? or whither he was going? *and he ſaid unto him, I* am *a Levite of Bethlehem Judah*; the tribe he was of was *Levi*, and ſo a *Levite* by tribe and office, and the place he came laſt from, and where he had ſojourned a while, was *Bethlehem*, a city in the tribe of *Judah*: *and I go to ſojourn where I may find* a place; the moſt convenient to abide in, where he could get a livelihood.

ꝟ. 10. *And Micah ſaid unto him, dwell with me*, &c.] Hearing that he was a *Levite*, he thought him a fit man for his purpoſe, and would give ſome credit to, and put a better face upon his new form of worſhip, and therefore without farther enquiry after him and his character, invites him to make his abode with him: *and be unto me a father and a prieſt*; a father to inſtruct him in the knowledge of divine things; ſo prophets were called fathers, and their diſciples their ſons; and a prieſt to offer ſacrifices for him, and to conſult before him by his *Teraphim* upon occaſion: *and I will give thee ten* ſhekels *of ſilver by the year*; or yearly, which was but a ſmall ſum, a poor ſalary for a prieſt, at moſt amounting but to 25 ſhillings, and ſcarce ſo much: *and a ſuit of apparel*; or an *order of apparel*[m]; ſuch as was fit for one of his rank and order as a prieſt to wear, ſo *Jarchi* and *Abarbinel*; or a couple of garments, as the *Targum* and *Septuagint*, a double ſuit of apparel, according to the order of the ſeaſon, one for ſummer and another for winter, as *Kimchi* and *Ben Melech*: *and thy victuals*; his meat and drink: *ſo the Levite went in*; into his houſe, and it looks as if the parley was made, and the bargain ſtruck at the door, *Micah* being at it as the *Levite* paſſed by, or came to it upon his knocking at it; he went after his counſel and advice, as *Jarchi*, or to do his buſineſs, as *Kimchi*.

ꝟ. 11. *And the Levite was content to dwell with the man*, &c.] To continue with him; after he had made trial for ſome time, he liked his ſervice, and his wages, and way of living; it was all agreeable to him: *and the young man was unto him as one of his ſons*; as dearly beloved by him, and uſed as kindly and tenderly, as if he had been one of his own children; ſo ſtrong were the affections of *Micah* to him, and ſo well pleaſed was he with his ſervice.

ꝟ. 12. *And Micah conſecrated the Levite*, &c.] Inſtalled him into, and inveſted him with the prieſtly office; in like manner he had conſecrated his ſon before, by filling his hand with ſacrifices; ſee ꝟ. 5. *and the young man became his prieſt*; and did the work and office of one; this was a very daring piece of preſumption in them both; in *Micah*, to take upon him to conſecrate a prieſt, who was himſelf of the tribe of *Ephraim*; and in the young man, to ſuffer himſelf to be put into ſuch an office, which did not belong to him; for tho' every prieſt was a *Levite*, or of the tribe of *Levi*, yet every *Levite* had not a right to be a prieſt, only thoſe who were of the family of *Aaron*: *and was in the houſe of Micah*; and continued there.

ꝟ. 13. *Then ſaid Micah*, &c.] Within himſelf, pleaſed with what he had done, and with what he engaged in: *now know I that the Lord will do me good*; that I ſhall enjoy his favour, be a happy man, and proſper; and by this it appears, that notwithſtanding the idolatry he had fallen into, he had not utterly forſaken the Lord, but worſhipped him in and by his images; there was a mixture of the worſhip of God, and of the worſhip of images: *ſeeing I have a Levite to my prieſt*; who was of the ſame tribe the prieſts were, and ſo the neareſt to them of any, and which he thought would be acceptable to God, and an omen of good to himſelf.

CHAP. XVIII.

THIS chapter relates how the *Danites* being ſtraitened in their inheritance, ſent out ſpies to ſearch the land, and ſee if they could find any proper place to add unto it, and enlarge it, ꝟ. 1—6. who returned and reported *Laiſh* as ſuch, and encouraged the *Danites* to go and poſſeſs it; for which purpoſe they ſent 600 men up to it, ꝟ. 7—12. and as they went, called at the houſe of *Micah*, and took away his prieſt and his gods, ꝟ. 13—27. and having taken *Laiſh*, ſet up *Micah*'s graven image there, ꝟ. 28—31.

ꝟ. 1. *In thoſe days* there was *no king in Iſrael*, &c.] No ſupreme magiſtrate, no judge, for it was before the time of the judges, after the death of *Joſhua*, and before *Othniel* the firſt judge; this is obſerved before, ch. xvii. 6. and here repeated to account for the evil things done by the *Danites*, their conſulting *Micah*'s oracle, taking away his prieſt and his gods, and ſetting up his graven image in *Dan*; by which means idolatry was ſpread in *Iſrael*, and brought on their ſervitude to *Cuſhanriſhathaim*, from which *Othniel* the firſt judge was their deliverer: *and in thoſe days the tribe of the Danites ſought them an inheritance to dwell in*; that is, a family of them, as in the next verſe, not the whole tribe; for as a family is ſometimes put for a tribe, *Joſh.* vii. 17. ſo a tribe for a family, ch. xx. 12. *for unto that day* all their *inheritance had not fallen to them among the tribes of Iſrael*; we rightly ſupply the words *all their*; for otherwiſe an inheritance had fallen to them by lot, as the other tribes, *Joſh.* xix. 40. but that was not only too little for them, ꝟ. 47. but all that was allotted to them did not come into their poſſeſſion, but a part remained unſubdued; and ſome they had poſſeſſion of they could not keep, either through the ſuperior ſtrength of the *Amorites*, or their own ſloth and cowardice, or for want of the help of their brethren; ſee ch. i. 34, 35.

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[m] ערך בגדים ordinem veſtimentorum, Pagninus, Montanus, Munſter, Vatablus; demenſum veſtimentorum, Tigurine verſion.

℣. 2. *And the children of Dan ſent of their family five men,* &c.] According to *Abarbinel* one out of a family, as *Moſes* ſent one out of a tribe to ſpy the land; and ſo there muſt be five families concerned in this affair: *from their coaſts, men of valour, from Zorah, and from Eſhtaol, to ſpy out the land, and to ſearch it*; theſe men were ſent from the borders of the tribe, the extreme parts of it, as the word may ſignify, where perhaps they were the moſt preſſed and ſtraitened; *Zorah* and *Eſhtaol* are particularly mentioned, and were the firſt cities in their lot, and were the coaſt of their inheritance, *Joſh.* xix. 41. ſee the note there: ſome take the phraſe, rendered, *from their coaſts*, to ſignify perſons of extreme meanneſs, men of the loweſt claſs among them; but the above-mentioned writers interpret it to a quite contrary ſenſe, by *Katzinim*, princes, ſuch as *Moſes* ſent to ſpy the land; and this better agrees with the next clauſe, *men of valour*; and the word uſed ſignifies not only magnanimity and fortitude of mind, but wealth and riches; and theſe were ſent not to ſpy the land of *Canaan*, but ſuch places as fell to this tribe, but were poſſeſſed by the *Canaanites*; and their errand was to obſerve in what condition they were, and whether fit for their purpoſe, and eaſy to obtain, and how they might get the poſſeſſion of any of them: *and they ſaid unto them, go ſearch the land*; and ſee if ſome convenient place can't be found out to enlarge their inheritance, and give them more room and liberty for their families, now pent up, and a paſturage for their flocks and herds: *who when they came to mount Ephraim*; which lay upon the borders of them: *to the houſe of Micah, they lodged there*; that is, when they were come near to the houſe of *Micah*, as *Kimchi* and *Ben Melech* interpret it, they took up their lodging in the neighbourhood of it, perhaps at a public houſe or inn; for the ſenſe is not, that they lodged in *Micah*'s houſe, for after this we read of their turning into it, as in the next verſe. According to *Bunting* [r], this place was 24 miles from *Zorah* and *Eſhtaol*, from whence theſe men came.

℣. 3. *When they* were *by the houſe of Micah*, &c.] At their inn, which might be next to it, or as they were paſſing by it: *they knew the voice of the young man the Levite*; who had been in their country, and they had been in his company and converſation, and they knew the tone of his voice when they heard it; a particular brogue he might have. *Abarbinel* conjectures, that he was ſinging to *Micah*'s idol, or multiplying his prayers before him: *and they turned in thither*; into *Micah*'s houſe, and into the apartment where the young man was; *and ſaid unto him, who brought thee hither?* they knew he was of *Bethlehem-judah*; they enquire therefore how he came there, who ſent for him, and by what means he was brought to that place: *and what makeſt thou in this place?* they knew he was a *Levite*, and that ſuch an one had no buſineſs to miniſter but at the tabernacle, and therefore they enquire what was his employment here: *and what haſt thou here?* to ſupport himſelf with, what he had for his maintenance, or how he lived.

℣. 4. *And he ſaid unto them, thus and thus dealeth Micah with me,* &c.] Told them the whole ſtory how he came to the door of *Micah*'s houſe, how he enquired of him who he was, and from whence he came, and whither he was going, and then invited him into his houſe to ſtay with him: *and hath hired me*; by the year for ten ſhekels of ſilver, a ſuit of clothes, and meat and drink, and by this means he got a livelihood, and was ſupported: *and I am his prieſt*; and that was his buſineſs to offer ſacrifice for his family, and to conſult his oracle for him, and for whomſoever ſhould apply.

℣. 5. *And they ſaid unto him, aſk counſel, we pray thee, of God,* &c.] They did not reprove him for aſſuming the prieſtly office, when they knew he was a *Levite*, ſuch was the corruption of thoſe times, and the great depravity and declenſions they were fallen into; nor even for the idolatry he was guilty of, but encourage him in it, and thought they had got a fine opportunity, which they readily laid hold on, to have counſel aſked for them of God, about the ſucceſs of the errand they were ſent about; to this they were led at ſight of the ephod, which was like that in the tabernacle, and of the *Teraphim*, images, which, according to a notion that prevailed, when conſulted, foretold future things; whether by *God* they meant the true God, who they thought would give an anſwer by theſe, or *Micah*'s gods, is not certain; according to the *Targum* of *Jonathan*, they meant the true God, which paraphraſes it, "aſk of the Word of the Lord:" *that we may know whether our way which we go ſhall be proſperous or no*; whether they ſhould find out a proper place to dwell in, and be able to get poſſeſſion of it.

℣. 6. *And the prieſt ſaid to them, go in peace,* &c.] After he had conſulted the oracle, or had aſked counſel by the ephod and teraphim; either of his own head, or by a voice he had heard, which ſatan might be permitted of God to deliver, he very roundly told them, that they might proceed on in their journey with their minds quite eaſy, and with full aſſurance of ſucceſs: *before the Lord* is *your way wherein ye go*; it is ſeen, obſerved and taken notice of by him, and he approves of it; it is according to his will, and under his direction and protection, and ſucceſs from him may be depended upon; though ſome obſerve that this anſwer is delivered in ambiguous terms, as generally the oracles of dæmons were, and might be taken in a good or bad ſenſe, as the event ſhould be; as that their way was before the Lord, and was ſeen by him either with pleaſure or diſpleaſure, with approbation or diſapprobation, for their good, or for their hurt: ſo that let it fall out as it might, the credit of the oracle was ſaved.

℣. 7. *And the five men departed,* &c.] From mount *Ephraim*, and *Micah*'s houſe there: *and came to Laiſh*; which, according to *Bunting* [s], was 104 miles from mount *Ephraim*, and ſo many he makes it to be from *Jeruſalem*; it lay at the fartheſt northern border of the land of *Canaan*, at the foot of mount *Lebanon*, near the fountain of *Jordan*; it was four miles from *Paneas*, as *Jerom* ſays [t], as you go to *Tyre*; it is the *Cæſarea Philippi* of the New Teſtament, and the ſame that is called *Leſhem*, *Joſh.* xix. 47. ſee the note there: *and ſaw the people that* were *therein*; went into the city, and made their obſervations on the inhabitants of it, their number, ſtrength and manner of living: *how they dwelt careleſs, after the manner of the Zidonians, quiet and ſecure*; the inhabitants of *Zidon*, whoſe cuſtoms they might imitate, whoſe laws they might uſe, and might be under their government, ſince they are ſaid to have no magiſtrate within themſelves; and their careleſſneſs and confidence might ariſe from their ſtrong fortreſſes; or rather becauſe they thought their city, and the land adjacent to it, did not belong to the land of *Iſrael*, and did not know that the *Iſraelites* made any pretenſions to it, and therefore were quite eaſy, and in no fear of them; had no watchmen to guard their city, and did not take care to furniſh themſelves with weapons of war for their defence, even as the *Zidonians*; who, beſides their city being a ſtrong and fortified one, were in no fear of the *Iſraelites*, becauſe their city was not in the land of *Canaan*, only the border of it reached to it: *and* there was *no magiſtrate in the land that might put* them *to ſhame in any thing*; to reſtrain them from vice, and puniſh them for it, or even to reprove and correct them, and ſo put them to ſhame; or put any mark of infamy and diſgrace upon them in a public manner, that might ſhame them; hence they lived in a diſorderly and diſſolute manner, whereby they became the more eaſy prey to others: or the ſenſe is, there was no king, nor an heir of the kingdom, as *Kimchi* interprets it, ſo that there were none to conteſt his right to the government of the place, or to accuſe another, and put him to ſhame for taking it away from him. *Jarchi* takes the ſenſe to be, that none needed to turn back his neighbour empty, when he aſked any thing of him for his relief, ſince there was no want of any thing in the land, as after obſerved; but the firſt ſenſe ſeems beſt: *and they were far from the Zidonians*; who were the only people that could help them, being in friendſhip with them; and it may be they were under their government, as before obſerved; they are ſaid [u] to be about 11 miles from them, *Joſephus* ſays [w], a day's journey: *and had no buſineſs with any man*; no trade or commerce, but lived independent of others, and within themſelves, their land affording them every thing ſufficient for them. Some underſtand it of their not being in any league or alliance with any other people, and ſo had none to call in to their aſſiſtance in caſe of any attack upon them.

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[r] Travels of the Patriarchs, &c. p. 112.

[s] Ut ſupra.

[t] De loc. Heb. fol. 90. H.

℣. 8. *And they came unto their brethren to Zorah and Eſhtaol*, &c.] After they had well viewed the city, and made their remarks on the inhabitants of it, the condition and circumſtances in which they were, and took notice of the goodneſs of the land about it, they returned to their brethren that ſent them, particularly thoſe that dwelt at the two places mentioned: *and their brethren ſaid unto them, what* ſay ye? what tidings do you bring? what account of the place and country where you have been?

℣. 9. *And they ſaid, ariſe, that we may go up againſt them*, &c.] That is, prepare for war, and go up in an hoſtile manner againſt the preſent poſſeſſors of the land, not doubting of being maſters of it eaſily: *for we have ſeen the land, and behold*, it is *very good*. *Adrichomius* [x] ſays, it was very good paſture-land, and fertile, abounding with fruits of all kinds; and the ſame is atteſted by *Joſephus* [y]: *and are ye ſtill?* can ye ſit ſtill, and be eaſy, and not beſtir yourſelves to go up and poſſeſs ſo good a country, of which an eaſy conqueſt may be made? or affirmatively, *ye are ſtill* or *ſilent* [z]; ye make no anſwer to what we ſay, and ſeem careleſs and indifferent about the matter; or by way of exhortation, *be ſilent*, either that the people may remain in their quiet, eaſy, careleſs ſtate, and leſt on hearing deſigns againſt them, ſhould prepare for their defence; or, as *Abarbinel*, leſt any of the other tribes of *Iſrael* ſhould hear of it, and go and take it before them: *be not ſlothful to go*, and *to enter to poſſeſs the land*; they ſuggeſt, that there was ſcarce any thing more to be done than to go and take poſſeſſion, and that it would be altogether owing to their ſloth and indolence if they did not.

℣. 10. *When ye go, ye ſhall come to a people ſecure, and to a large land*, &c.] For though it was but one city, the territories of it were large, and the villages belonging to it might be many; which, with the ſecurity of the people, might eaſily be ſurprized and taken, not being upon their guard, are the arguments uſed by the ſpies to encourage their countrymen to go up and take it, to which they add others: *for God hath given it into your hands*; which they concluded from the ſtate and condition they found the people in, thoughtleſs and defenceleſs; or it may be on account of the oracle in *Micah*'s houſe they had conſulted, and to which they gave credit; though ſome think their faith was grounded upon this place being given by lot to the tribe of *Dan*, but this does not appear: *a place where* there is *no want of any thing that* is *in the earth*; in the land of *Canaan*; meaning, that there was nothing in the whole land but might be found there, as wheat and barley, vines, fig-trees, pomegranates, olives, and honey, with all other neceſſaries and conveniences of life.

℣. 11. *And there went from thence of the family of the Danites*, &c.] Or families, the ſingular being put for the plural; for it can hardly be thought that ſuch a number of men, as after mentioned, went out of one family: *out of Zorah, and out of Eſhtaol*; the two places the ſpies were ſent from, and now had returned unto: and upon their report, and at their inſtigation, and by the encouragement they gave, there were 600 *men appointed with weapons of war*; that ſet out armed from the above places, on the expedition to take *Laiſh*.

℣. 12. *And they went up and pitched in Kirjath-jearim in Judah*, &c.] Of which place ſee *Joſh.* xv. 9, 60. According to *Bunting* [a] it was 16 miles from *Zorah* and *Eſhtaol*, and this was their firſt day's march: *wherefore they called the name of that place Mahaneh-dan unto this day*; which ſignifies the camp of *Dan*, or of the *Danites*; ſo it was called in the times of *Samſon*, ch. xiii. 25. and is a proof that this expedition was before his time; and it was ſo called, it ſeems, in the time of *Samuel*, the writer of this book: *behold*, it is *behind Kirjath-jearim*; to the weſt of it; for though they are ſaid to pitch *in* that place, the meaning is, that they pitched near it, in the fields adjacent to it, which were the moſt proper and convenient for a camp.

℣. 13. *And they paſſed thence unto mount Ephraim*, &c.] Steering their coaſt ſtill north-ward; this, according to *Bunting* [b], was eight miles from *Kirjath-jearim*, or *Mahaneh-dan*, in which *Micah*'s houſe was, for as yet they were not come to it, ſee ℣. 15.

℣. 14. *Then they anſwered the five men that went to ſpy out the country of Laiſh*, &c.] That were ſent by their brethren, ℣. 5. and, as it ſeems from hence, were ſent particularly to *Laiſh*; they had ſome notion of that place as proper for them, and therefore ſent thoſe men to reconnoitre it; and now as they had paſſed this way before, when they came within ſight of *Micah*'s houſe, it put them in mind of what they had ſeen there; wherefore one in the name of the reſt, and with their approbation, acquainted the company with it: *and ſaid unto their brethren, do ye know that there is in thoſe houſes*; in one of them, pointing to the houſes of a village or town in ſight: *an ephod and teraphim, and a graven image, and a molten image?* of which ſee ch. xvii. 4, 5. and no doubt but they acquainted them, not only that they had ſeen them, and ſo were certain of it, but had conſulted them, and that with ſucceſs: *now therefore conſider*, ſay they, *what ye have to do*; whether it may not be proper to conſult them again, or rather to take them with us, to conſult as occaſion may require, and as tokens and pledges of God being with us, and ſo may the rather hope that every thing will ſucceed to our wiſhes.

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[u] Adrichom. Theatrum Terræ Sanct. p. 105.

[w] Antiq. l. 5. c. 3. §. 1.

[x] Ut ſupra.

[y] Ut ſupra.

[z] אתם מחשים vos autem deſidetis, Tigurine verſion; & vos quieſcitis, Munſter.

[a] Ut ſupra.

[b] Ibid.

℣. 15. *And they turned thitherward*, &c.] It ſeems as if the houſe lay a little out of their way, and therefore they turned on one hand to go unto it: *and came to the houſe of the young man the Levite*, even *unto the houſe of Micah*; for the young man's houſe was only an apartment of *Micah*'s, and lay very probably next to that in which the images and oracle were; and they made up to the young man's apartment, rather than to *Micah*'s, becauſe the above things were under his care: *and ſaluted him*; aſked him of his welfare in a kind and obliging manner, the rather to ingratiate themſelves unto him.

℣. 16. *And the 600 men appointed with their weapons of war*, &c.] Who were armed men, and marched with their armour about them: *which were of the children of Dan*; for no other were concerned in this expedition: *ſtood by the entering of the gate*; not of *Micah*'s houſe, but of the city in which his houſe was; here they ſtood whilſt the five men went up to the houſe.

℣. 17. *And the five men that went out to ſpy the land, went up and came thither*, &c.] They firſt came to *Micah*'s houſe, and ſaluted the young man, and after that ſalutation, told him there was ſuch a number of their brethren at the gate of the city, very probably, who would be glad to ſee him; and the young man being deſirous alſo of ſeeing them, and paying his reſpects to them, went with them thither, and after they had introduced him, left him diſcourſing with them, and then returned to his apartment: *and took the graven image, and the ephod, and the teraphim, and the molten image*; and brought them away with them; and from hence it appears plainly, that there were two images, the one graven, and the other molten, ſince they are ſo manifeſtly diſtinguiſhed, and the ephod and teraphim are ſpoken of between them: *and the prieſt ſtood in the entering of the gate, with the 600 men that were appointed with the weapons of war*; who kept him in talk, whilſt the five men went and ſtole the above things.

℣. 18. *And theſe went into Micah's houſe*, &c.] Into that part of it where his gods were; not the 600 men laſt mentioned, but the five men who knew the houſe, and the chapel where the things were; *and fetched the carved image, the ephod, and the teraphim, and the molten image*; and brought them away in their hands to their brethren at the gate where the prieſt alſo was: and when he ſaw them, *then ſaid the prieſt to them, what do ye?* what do you mean by this? is this your kindneſs to me, to take away what are my care and charge, and on which my livelihood depends? and do you conſider the wickedneſs, the ſin of ſacrilege you are guilty of, to take away theſe ſacred things, theſe objects of religious devotion?

℣. 19. *And they ſaid unto him, hold thy peace*, &c.] Be ſilent, make no diſturbance, be quiet and eaſy: *lay thy hand upon thy mouth*; as a token of ſilence; ſo the *Egyptians* uſed to paint *Harpocrates*, the god of ſilence, with his fingers preſſing his lips: *and go with us*; for they wanted him as well as his gods, not knowing well how to make uſe of them without him: *and be to us a father and a prieſt*; to direct them, inſtruct them, perform acts of devotion for them, and aſk counſel on their account; it ſeems as if it was common in thoſe days to call a prieſt a father, ſee ch. xvii. 10. *is it better for thee to be a prieſt unto the houſe of one man, or that thou be a prieſt unto a tribe and a family in Iſrael?* ſuggeſting, that it muſt be much more honourable for him, and more to his advantage, to officiate as a prieſt to a body of people, that might be called a tribe, or to a family conſiſting of various houſes, than in the houſe of a private perſon; this they left him to conſider and judge of.

℣. 20. *And the prieſt's heart was glad*, &c.] He rejoiced that ſuch an opportunity offered; it ſuited well with his covetous, ambitious, rambling and unſettled diſpoſition of mind: *and he took the ephod, and the teraphim, and the graven image*; and no doubt the molten image alſo, out of the hands of the five men into his own, agreeing to go with them, and officiate for them: *and went in the midſt of the people*; the 600 armed men, either for the ſecurity of himſelf, if *Micah* ſhould raiſe his ſervants, and his neighbours, to purſue after him, and fetch him back, with his images; or, as others think, in imitation of the prieſts bearing the ark, who in journeying marched in the middle of the camp.

℣. 21. *So they turned and departed*, &c.] Turned from the gate of the city where *Micah* dwelt, and marched forward to *Laiſh*: *and put the little ones, and the cattle, and the carriage before them*; partly for ſafety from *Micah*, and his friends and neighbours, and partly that they might not be overdriven: their wives, who doubtleſs were with them, though not mentioned, and their children, and alſo their flocks and herds, they brought with them from *Zorah* and *Eſhtaol*, as never intending to return again thither, and being fully aſſured they ſhould take *Laiſh*, and the country about, and ſettle there; and alſo all their wealth and ſubſtance, as the *Targum* renders the word for *carriage*, whatever they were poſſeſſed of that was moveable; their veſſels, ſilver and gold, and other moveables, as *Kimchi* interprets it, whatever was weighty, valuable and glorious, as the word ſignifies, or that was of any importance and worth.

℣. 22. And *when they were a good way from the houſe of Micah*, &c.] For it might be ſome time before *Micah* knew that his gods were ſtolen, and his prieſt was decoyed from him; and it muſt take up more time ſtill to get his ſervants and neighbours together to purſue after thoſe that injured him: *the men that* were *in the houſes near to Micah's houſe were gathered together*; no doubt at the requeſt of *Micah*, who informed them of what had happened to him; and they being not only his neighbours, but deeply involved in the ſame ſuperſtition and idolatry, and cloſely addicted to it, and to whom it might in ſome reſpects be advantageous, as it brought people from various parts to worſhip, or to conſult the oracle: theſe being got together in a body, purſued *and overtook the children of Dan*; who were obliged to move but ſlowly, becauſe of their wives, little ones, and heavy ſubſtance they carried with them.

℣. 23. *And they cried unto the children of Dan*, &c.] When they had got pretty near them, and in their hearing, they called to them aloud, and deſired they would ſtop, having ſomething to ſay to them: *and they turned their faces*; that is, the *Danites* turned and looked at them, and ſtopped to hear what they had to ſay to them; theſe were they who were in the rear in marching: *and ſaid unto Micah*; who was at the head of them: *what aileſt thou that thou comeſt with ſuch a company?* as if he intended to attack them in an hoſtile way, and therefore aſks what ſhould be the occaſion of it? what affront had been given him? what injury had been done him, that had provoked him to come out and follow them in ſuch a manner?

℣. 24. *And he ſaid, ye have taken away my gods that I made*, &c.] Meaning his graven and molten images, which he had made, or cauſed to be made, out of the ſilver his mother gave him, or however had paid for the making of; and though this might be an argument proving his right unto them, it was a very poor one in favour of their deity; and it is aſtoniſhing he ſhould call them gods he knew the making of, and who could not ſave themſelves from being ſtolen and carried off: *and the prieſt, and ye are gone away*; they had not only took away his gods, but the prieſt that ſacrificed for him unto them, and aſſiſted him in acts of devotion to them, or to God by them, and were gone off with both: *and what have I more?* ſignifying, that all he had in the world, wife, children and ſubſtance, were all nothing in compariſon of theſe; there was nothing he ſo much valued as he did theſe, nor could he take any pleaſure or comfort in any thing, being deprived of them, ſo much was his heart ſet on them: *and what* is *this* that *ye ſay unto me, what aileth thee?* what a queſtion is this you aſk, as if the injury done me was none at all, and that I had no reaſon to complain; that it was a trifling, inſignificant thing, worthy of no regard, when it was a matter of the greateſt moment and importance to him in life?

℣. 25. *And the children of Dan ſaid unto him, let not thy voice be heard among us*, &c.] Complaining of us as having done an unjuſt thing, charging and reproaching us with theft and ſacrilege, inſiſting upon a reſtoration of the things taken, and abuſing with odious names and characters: *leſt angry fellows run upon thee*; leſt men of bitter and paſſionate ſpirits, provoked by ill language given them, ſhould draw their ſwords and fall upon thee: *and thou loſe thy life, and the life of thy houſhold*; the life of himſelf, his family, ſervants, tenants and neighbours with him, which ought to have been more precious and valuable than his gods; of which there was great danger in demanding his gods, which by this they let him know they would not part with.

℣. 26. *And the children of Dan went their way*, &c.] Went their way, would not ſtay to have any farther talk with him, as being an impertinent man, and unworthy of their regard, bidding him defiance, and do his worſt, having nothing to fear from him: *and when Micah ſaw they were too ſtrong for him*, that he could not prevail upon them by words and arguments; to take up arms, and uſe them, he perceived it was to no purpoſe, ſince they were more numerous and more mighty than he and his neighbours: *he turned and went unto his own houſe*; and if he returned from his idolatry to the true God, and the right worſhip of him, having loſt his gods, it was well for him they were taken away.

℣. 27. *And they took* the things *which Micah had made*, &c.] The ephod, teraphim and the two images, the *Danites* took them, or having taken them kept them, and went on with them: *and the prieſt which he had*; him alſo they took, and who was willing enough to go with them: *and came unto Laiſh, unto a people* that were *quiet and ſecure*; having no centinels placed at any diſtance to give them warning of an enemy, nor any watchmen on their walls to deſcry one; and perhaps their gates not ſhut, nor any guard at any of their paſſes and avenues, having no apprehenſion at all of being viſited by an enemy, eſpecially from *Iſrael*, not being apprized that they had any pretenſions to their city, and the land about it: *and they ſmote them with the edge of the ſword*; entered their city, and fell on them ſuddenly, and cut them to pieces: *and burnt the city with fire*; to ſtrike terror to all about; or it may be only they ſet fire to ſome part of it, as they entered, only to frighten the inhabitants, and throw them into the greater confuſion, that they might become a more eaſy prey to them; for their intention was to inhabit it, and it ſeems to be the ſame city ſtill, though they rebuilt it, and called it by another name.

℣. 28. *And there* was *no deliverer, becauſe it* was *far from Zidon*, &c.] Under whoſe government and protection they ſeem to have been; and that city being at a diſtance from them, and the *Danites* coming upon them ſuddenly, there was no time to ſend to them for help, or any to come in to their aſſiſtance, and ſave them from their enemies, ſee ℣. 7. *and they had no buſineſs with any man*; that could have given them notice of the deſign of the children of *Dan* againſt them, nor to the *Zidonians* to come ſoon enough for their protection and defence; none there were in alliance with them except them: *and it* was *in the valley that* lieth *by Beth-rehob*; which lay in the northern border of the land of *Canaan*, as you go to *Hamath* of *Syria*, *Numb.* xiii. 21. ſee the note there: *and they built a city to dwell there*; not a new one altogether, but they rebuilt and enlarged *Laiſh*, and made it convenient for them to dwell in.

℣. 29. *And they called the name of the city Dan*, &c.] The name of their tribe, and to ſhew, that though they were at the fartheſt part of the land northward, and at ſuch a diſtance from their tribe, which lay to the ſouth-weſt, yet they belonged to it: *after the name of Dan their father, who was born unto Iſrael*; one of the twelve ſons of *Jacob* or *Iſrael: however, the name of the city* was *Laiſh at firſt*; which ſignifies a *lion*, and might be ſo called from its being infeſted with lions, which might come from the mountain of *Lebanon*, near to which it was, and whither *Dan*, as a lion's whelp, leaped, *Deut.* xxxiii. 21. and now the prophecy had its accompliſhment. This place was alſo called *Leſhem*, *Joſh.* xix. 47. and it is remarkable, that *Leſhem* is the name of the precious ſtone in the high-prieſt's breaſt-plate, on which the name of *Dan* was engraved, which was done many years before this city fell into the hands of the *Danites*, though that might portend it.

℣. 30. *And the children of Dan ſet up the graven image*, &c.] In their new city *Dan*, and very probably had a houſe built for it, peculiar to it, in the ſame place where *Jeroboam*, in after-times, ſet up one of his golden calves. The *Danites* having ſucceeded, according to the oracle in *Micah*'s houſe, they had a very great veneration for the images they brought away with them from thence, and ſet them up for religious worſhip in a proper place; for though only mention is made of the graven image, yet no doubt the molten image, and the teraphim, with the ephod, were all placed together for devotion, and conſultation: *and Jonathan the ſon of Gerſhom, the ſon of Manaſſeh, he, and his ſons were prieſts to the tribe of Dan*; not to the whole tribe, but to that part of it which reſided in this city, called *Dan*; and this *Jonathan* ſeems to be no other than the Levite *Micah* took into his houſe, and made a prieſt of; and whom the *Danites* took with them to *Laiſh*, to be their prieſt, who is ſaid to be the ſon of *Gerſhom*, the ſon of *Manaſſeh*: now *Gerſhom* was the ſon of *Moſes*, and this man is thought by ſome to be a grandſon of his; and with this agrees the time in which he lived, for as *Phinehas* the grandſon of *Aaron* was now living, ch. xx. 28. ſo might a grandſon of *Moſes*; and though he is called a young man, he might be a younger ſon of *Gerſhom*'s; nor is his being a *Levite* any objection, ſince it is a clear caſe that *Moſes* made no proviſion for his family, ſo diſintereſted was he, which may be obſerved againſt the deiſts: and it is remarkable that the nun, or N in *Manaſſeh*, is ſuſpended over the other letters in our printed copies of the *Hebrew* bible, and ſo without it may be read, *Moſes*; and the *Jews*[c] have a notion, that this was done for the honour of *Moſes*, and to obſerve that he was more like a ſon of *Manaſſeh* than of *Moſes*; though rather this being the firſt letter of נשה to forget, may ſuggeſt, as *Alting*[d] obſerves, that he had forgot the virtues of his grandfather; and the *Vulgate Latin* verſion reads, the ſon of *Moſes*; and ſome[e] are of opinion, that this is the true reading of the text; though it may be that another *Gerſhom* than the ſon of *Moſes*, and another *Manaſſeh* we know nothing of, are here intended, ſo *Marcus Marinus*[f]: however, this man, and his ſons in ſucceſſion after him, were prieſts in *Dan*, *until the day of the captivity of the land*; not till the captivity of *Sennacherib* or *Salmaneſer*, when *Dan*, with the reſt of the ten tribes, were carried captives, as *Jarchi*; for this idolatry, and theſe idolatrous prieſts, can hardly be thought to be continued here through the times of *Samuel*, *David* and *Solomon*: nor is it to be underſtood of the captivity of *Iſrael* by *Jabin* king of *Canaan*, as *Ben Gerſom*; for as the other is too long a time, this is too ſhort, ſince it is clear by the next verſe, that this idolatry continued all the time the houſe of God was at *Shiloh*; and which directs us to the captivity here ſpoken of, when the ark was carried captive by the *Philiſtines*, and the houſe of *Shiloh* was forſaken; which is the ſenſe of *Kimchi*, R. *Iſaiah*, and *Abarbinel*, and may be illuſtrated and confirmed by ſome paſſages in *Pſ.* lxxviii. 58, 59, 60, 61.

ỿ. 31. *And they ſet them up Micah's graven image, which he made*, &c.] Which is repeated for the ſake of the time of its continuance next expreſſed: *all the time the houſe of God was in Shiloh*; which, according to ſome *Jewiſh* writers[g], was 360 years; that is, ſo long as the tabernacle was there, which was afterwards removed to *Nob*.

CHAP. XIX.

THIS chapter gives an account of a ſad affair of a *Levite* and his concubine, and of the bad conſequence of it, how that ſhe played the whore, and went away from him to her father's houſe, whither he followed her, and where he was kindly entertained by her father ſeveral days, ỿ. 1—9. and then ſet out on his journey to his own country; and paſſing by *Jebus* or *Jeruſalem*, he came to *Gibeah*, and could get no lodging, ỿ. 10—15. but at length was taken in by an old man, an *Ephraimite*, ỿ. 16—21. when the houſe where he was, was beſet by ſome wicked men in *Gibeah*, with the ſame intent as the men of *Sodom* beſet the houſe of *Lot*, ỿ. 22—24. and after ſome expoſtulation of the old man with them, the concubine was brought out to them, and abuſed by them even unto death, ỿ. 25—28. upon which the *Levite* her huſband cut her into 12 pieces, and ſent them into all the coaſts of *Iſrael*, which was ſhocking and ſurprizing, ỿ. 29, 30. the conſequence of which is related in the next chapter.

ỿ. 1. *And it came to paſs in thoſe days, when there was no king in Iſrael*, &c.] The ſame is obſerved in ch. xvii. 6. and xviii. 1. and refers to the ſame times, the times before the judges, between them and the death of *Joſhua*, during which time there was no ſupreme magiſtrate or ruler in *Iſrael*, which is meant; and this is obſerved as before, to account for wickedneſs being committed with impunity, ſuch as adultery, ſodomy, murder, &c. afterwards related: *that there was a certain Levite ſojourning on the ſide of mount Ephraim*; in a city that was on one ſide of that mountain; it ſeems not to have been a *Levitical* city, becauſe he was only a ſojourner in it; perhaps he choſe to reſide there, as being near to the tabernacle at *Shiloh*, which was in that tribe: *who took to him a concubine out of Bethlehem-judah*; the ſame place from whence the wicked *Levite* came, ſpoken of in the preceding chapters, and who was the means of ſpreading idolatry in *Iſrael*; and here a wicked concubine of a *Levite* comes from the ſame, and was the cauſe of great effuſion of blood in *Iſrael*; which two inſtances may ſeem to reflect diſhonour and diſgrace on *Bethlehem*, which were wiped off by the birth of ſome eminent perſons in it, as *Boaz*, *Jeſſe*, *David*, and eſpecially the Meſſiah. The woman the *Levite* took from hence, is in the *Hebrew* called *a wife, a concubine*[h]; for a concubine was a ſecondary wife, taken without eſpouſals and a dowry: ſome think they were eſpouſed, though there was no dowry, and were reckoned truly wives, though they had not all the honour and privilege as others; and that this woman was accounted the wife of the *Levite*, appears from his being called her huſband frequently; and her father is ſaid to be his father-in-law, and he his ſon-in-law; nor could ſhe have been chargeable with adultery otherwiſe.

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[c] b. Bava Bathra, fol. 109. 2.

[d] Shiloh, l. 4. c. 28. p. 334.

[e] See Dr. Kennicott's 2. p. 51, &c.

[f] Apud Glaſſium in Philolog. Sacr. l. 1. tract. 1. §. 2.

[g] Maimon. Zebachim, c. 14. §. 6. & Bartenora in ib. §. 7.

[h] So Pagninus, Tigurine verſion, Druſius.

℣. 2. *And his concubine played the whore againſt him*, &c.] Was unfaithful to him and his bed, and broke the covenant and agreement between them; or *with him*[i], whilſt ſhe was with him in the houſe; or *before him*[k], of which he had knowledge and full proof; though ſome think this is not to be underſtood of whoredom or adultery, but of her ill uſage of him, and departure from him. The *Targum* is, ſhe deſpiſed him; ſo *Kimchi* and *Ben Gerſom* interpret it, of her declining and turning aſide from him, and returning to her father's houſe, as follows: and indeed, had ſhe been guilty of ſuch a crime, one would think he would never have ſought after her to reconcile her, and take her again, ſince ſhe not only deſerved to be put away, but to be put to death according to the law of God: *and went away from him to her father's houſe to Bethlehem-judah*; where ſhe was received, as ſhe knew ſhe ſhould, having a parent perhaps too indulgent, and which was an encouragement to her to leave her huſband: *and was there ſome whole months*; or a year and four months, according to *Ben Gerſom*; ſo *Kimchi* and *Ben Melech* obſerve the copulative *and*, is wanting, which is expreſſed in 1 *Sam.* xxvii. 7. and *yamim days* is ſometimes uſed for a year, ſee ch. xiv. 8. and xv. 1. and xxi. 19.

℣. 3. *And her huſband aroſe*, &c.] From the place where he lived: *and went after her*; to *Bethlehem-judah*, where her father lived: *to ſpeak comfortably to her*; or *to her heart*[l]; having heard perhaps that ſhe repented of her ſin, or if it was only upon a quarrel between them, his anger might cool and ſubſide, and therefore ſought for a reconciliation; and which was the more commendable in him, as he did not put her away, but ſhe departed from him: and *to bring her again*; to his own city, and to his own houſe and bed, as before: *having his ſervant with him, and a couple of aſſes*; one of them for her to ride upon, and the other to carry proviſions on: *and ſhe brought him into her father's houſe*; it ſeems ſhe met with him before he came thither, in the fields, or in the ſtreet; and by this it appears, that ſhe was glad to ſee him, and received him in a loving manner, and introduced him into her father's houſe, ſo that things looked well, and promiſed ſucceſs: *and when the father of the damſel ſaw him, he rejoiced to meet him*; having a good opinion of him, and perhaps underſtood even by his daughter's ſtory, that ſhe was moſt in fault, and therefore was well pleaſed to ſee him come after her; though he ought before this time to have ſent her home, or ſought for a reconciliation of her to her huſband.

℣. 4. *And his father-in law, the damſel's father, retained him*, &c.] Prevailed upon him to ſtay ſome time with him: *and he abode with him three days*; it ſeems as if he agreed to ſtay with him ſo long, and that time he ſtayed contentedly: *ſo they did eat and drink, and lodged there*; the *Levite* and his ſervant were very handſomely entertained, and had every thing provided for them convenient for meat, drink and lodging.

℣. 5. *And it came to paſs on the fourth day*, &c.] The time the *Levite* had agreed to ſtay being up: *when they aroſe early in the morning*; the *Levite*, his concubine and ſervant, in order to ſet out on their journey: *that he aroſe to depart*; the *Levite* roſe up from his ſeat to take his leave of his father-in-law, and depart from his houſe, and proceed on his way homeward; for riſing out of his bed, is before expreſſed: *and the damſel's father ſaid to his ſon-in-law, comfort thy heart with a morſel of bread*; take a breakfaſt firſt, that he might be fitter for his journey, for bread comforts or ſtrengthens mens hearts, *Pſ.* civ. 15. though here it may be put for any, and all ſorts of proviſions, whatever might be proper to take early in a morning, and before ſetting out on a journey: *and afterwards go your way*; he ſeemed as if he was willing he ſhould ſet forward, after he had refreſhed himſelf with a meal.

℣. 6. *And they ſat down*, &c.] Not only ſat down upon their ſeats again, the *Levite* having roſe up in order to go away, but ſat down at table: *and did eat and drink both of them together*; both the *Levite* and his father-in-law; and it appears by this, and what follows, that the *Levite* did not take only a ſhort repaſt, or breakfaſt with him, but ſtayed and dined with him, when they ate a plentiful meal, and drank freely after dinner: *for the damſel's father had ſaid to the man, be content, I pray thee, and tarry all night, and let thine heart be merry*; let us ſpend a pleaſant evening together, in drinking freely, though not to exceſs, in chearful converſation, and innocent mirth. This he propoſed to him, and hoped he would agree to it.

℣. 7. *And when the man roſe up to depart*, &c.] Roſe up from table, having eat and drank ſufficiently, in order to depart the houſe, and proceed on his journey: *his father-in-law urged him*; with much entreaty, and earneſt ſolicitations, that he would ſtay all night with him: *therefore he lodged there again*; another night, being prevailed upon through his father's importunity.

℣. 8. *And he roſe early in the morning on the fifth day to depart*, &c.] With a full intention to take his leave of his father, and be gone: *and the damſel's father ſaid, comfort thine heart, I pray thee*; with a meal's meat, with a breakfaſt, before he ſet out on his journey, that he might be heartier and ſtronger for it: *and they tarried until afternoon*; or *until the decline of the day*[m], when the ſun had paſſed the meridian, and was declining, as it immediately does when noon is paſt: *and they did eat both of them*; the man ſtayed and took a dinner with his father-in-law; and though no mention is made of the concubine, neither in this, nor in the other inſtances, no doubt ſhe eat with them.

℣. 9. *And when the man roſe up to depart, he and his concubine, and his ſervant*, &c.] Roſe up from table, having comfortably refreſhed themſelves: *his father-in-law, the damſel's father, ſaid unto him, behold, now the day draweth towards evening*; or is *remiſs*, or *weak*[n]; that is, the heat, light and ſtrength of the ſun abated, and became weaker and more remiſs, as it does the more it declines, and is nearer ſetting: *I pray you tarry all night*; ſuggeſting, it was a very improper time to ſet out in on a journey: *behold, the day groweth to an end*; or *behold*, it is *the encampment of the day*[o], when the day or ſun ſeems to be pitching its tent, and going to reſt; or it being the time when an army on the march ſtops and pitches their tents, in order to continue all night; or when men go to their tents and habitations, and lie down and take their reſt: *lodge here, that thine heart may be merry*; and let us have another pleaſant evening together, which can't be had in an inn upon the road; you can't be comfortable there, as here, and therefore be perſuaded to ſtay, ſince it is not poſſible to get home to-night: *and to morrow get you early on your way, that thou mayeſt go home*; to thy city, as the *Targum*; ſignifying, that he ſhould not inſiſt upon their ſtaying any longer, and then they might ſet out on their journey as ſoon as they pleaſed.

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[i] עליו apud eum, Pagninus, Piſcator; cum eo, Junius & Tremellius.

[k] Conſpectu ejus, Vatablus; coram eo, Druſius.

[l] על לבה ad cor, Pagninus.

[m] עד נטות היום uſque ad declinare diem, Montanus; to the ſame purpoſe Pagninus, Tigurine verſion, Junius & Tremellius, Piſcator.

[n] רפה debilitata eſt, Pagninus, Vatablus; remiſſus eſt, Junius & Tremellius.

[o] חנות היום caſtrametatio diei, Druſius.

ỳ. 10. *But the man would not tarry that night*, &c.] He was determined upon his journey; he perceived there was no end of the ſolicitations of his father-in-law, and did not know how long he intended to detain him, and therefore was reſolved not to hearken to him any longer: *but he roſe up and departed*; roſe up from his ſeat, took his leave of his father-in-law, and proceeded on his journey: *and came over-againſt Jebus, which* is *Jeruſalem*; which was then called *Jebus*, becauſe inhabited by the *Jebuſites*, as appears from the following verſe; this was about ſix miles from *Bethlehem* [p]; ſo far they were come on in their journey homewards: *and* there were *with him two aſſes ſaddled*; which he brought with him when he came to *Bethlehem*, ỳ. 3. now ſaid to be *ſaddled*, either for him and his concubine to ride on; or they were bound or girt, as the word ſignifies, being loaded with bread, and wine, and provender; or it may be one of them was for him and his concubine to ride on by turns, and the other to carry the proviſions: *and his concubine alſo* was *with him*; matters being now made up between them, ſhe had agreed to go with him, and did, which was the end of his coming to her father's houſe; and therefore this is obſerved on that account, as well as for what follows in the tragical part of this hiſtory.

ỳ. 11. And *when they* were *by Jebus, the day was far ſpent*, &c.] Or *was gone down very much* [q], the ſun was going down apace, and near ſetting: *and the ſervant ſaid unto his maſter, come, I pray thee*; he propoſed it to him in a ſubmiſſive manner, and might uſe ſome intreaty for his maſter's good and ſafety: *and let us turn in to this city of the Jebuſites, and lodge in it*; for though that part of the city which belonged to the tribe of *Judah*, was taken by them after the death of *Joſhua*, yet that which belonged to the tribe of *Benjamin*, part of it was ſtill poſſeſſed by the *Jebuſites*, whom the *Benjamites* could not expel, ch. viii. 21. and *Ben Gerſom* thinks, that this affair of the *Levite*, and his concubine, was before the men of *Judah* fought againſt it, and took it; which is not unlikely, ſeeing it is called here a city of the *Jebuſites*, and becauſe the *Levite* objected going into it on that account; whereas there would not have been much in his objection, if one part of it was in the poſſeſſion of the men of *Judah*, and the other in the hands of the tribe of *Benjamin*, though they had ſome *Jebuſites* dwelling among them.

ỳ. 12. *And his maſter ſaid unto him, we will not turn aſide hither into the city of a ſtranger*, &c.] A city of the children of the *Gentiles*, as the *Targum*, as the *Jebuſites* were, being one of the ſeven nations of the land of *Canaan*, who were to be diſpoſſeſſed and deſtroyed; and which, one would think, he would not have ſo called, had it been inhabited, though but in part, by the children of *Judah* and *Benjamin*: by this it appears, that this *Levite* was a good man, and conſcientious, and ſhunned all appearance of evil, and the company of wicked men, as became his character and profeſſion: and it is added, that is *not of the children of Iſrael*; which farther confirms the above conjecture, that this city was not as yet at all in the hands of the *Iſraelites*; or if it had been, was retaken, and now in the hands of the *Jebuſites*: *we will paſs over to Gibeah*; which was in the tribe of *Benjamin*, and inhabited by men of that tribe, and ſo more agreeable to this *Levite*, though it proved fatal to him; this was, as *Joſephus* ſays [r], 30 furlongs, or near four miles from *Jebus* or *Jeruſalem*; and though it was near ſun-ſetting, he choſe rather to proceed on to this place, than to lodge at *Jebus*, and the rather it may be, as it was a *Levitical* city, *Joſh*. xxi. 17.

ỳ. 13. *And he ſaid to his ſervant, come, and let us draw near*, &c.] And get on as faſt as we can: *to one of theſe places to lodge all night, in Gibeah or in Ramah*; which were both in the tribe of *Benjamin*, and he left it to his ſervant to go to either, to that which was moſt convenient, becauſe of the time of the day, it being near ſun-ſetting; now, as before obſerved, *Gibeah* was not quite four miles from *Jeruſalem*; whereas, according to *Jerom* [s], *Ramah* was ſix miles, and therefore we find they took up at *Gibeah*, as being neareſt of theſe two places; ſee the notes on *Joſh*. xviii. 24, 25. and in *Hoſ*. v. 8.

ỳ. 14. *And they paſſed on, and went their way*, &c.] Proceeded on in their journey from *Jebus* or *Jeruſalem*, near to which they were: *and the ſun went down upon them* when they were *by Gibeah, which* belongeth *to Benjamin*; which is added, to diſtinguiſh it from another *Gibeah* in the tribe of *Judah*, *Joſh*. xv. 57. when they were come pretty near to this place, on the ſide of it, as it ſeems, the ſun was juſt ſetting, which determined them to take up their lodging here, as follows.

ỳ. 15. *And they turned aſide thither to go in* and *lodge in Gibeah*, &c.] Inſtead of going right forward, and paſſing by *Gibeah*, over-againſt which they were, they turned out of their road, and went into the city to ſeek a lodging in it: *and when he went in, he ſat him down in a ſtreet of the city*; to ſee whether any perſon would invite him into any of their houſes, as was uſual in thoſe hoſpitable times and countries, and where there were few inns for the entertainment of travellers and ſtrangers, or none at all, and eſpecially in cities; if any where, they were upon the public road: *for* there was *no man that took them into his houſe to lodging*; the ſpirit of hoſpitality being greatly declined, and even gone from among them; or, as ſome think, thoſe that had ſuch a ſpirit, and were willing to receive ſtrangers, were afraid, becauſe of their wicked neighbours, who would beſet their houſes to abuſe ſtrangers, as the ſequel of this hiſtory ſhows.

ỳ. 16. *And behold, there came an old man from his work out of the field at even*, &c.] Which is the time that men come from their labour, and take their reſt; and this man, though a man in years, and of ſome ſubſtance, as appears by what follows, yet attended the buſineſs of his calling, which was very commendable in him: *which* was *alſo*

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[p] [illegible] de loc. Heb. fol. 89. E.

[q] ירד מאד deſcenderat valde, Pagninus, Montanus, Tigurine verſion.

[r] [illegible] Jud. l. 5. c. 2. §. 1.

[s] De loc. Heb. fol. 94. B.

alſo of mount Ephraim ; as the *Levite* was, which when the old man underſtood, he was the more ready no doubt to receive him into his houſe : *and he ſojourned in Gibeah* ; he was not a native of the place, and yet more kind to ſtrangers than ſuch as were ; nor does he appear to be a *Levite*, though it was a *Levitical* city ; on what account he ſojourned here, is not manifeſt : *but the men of the place* were *Benjamites* ; for as yet the number of *Levites* were not large, others dwelt in the cities beſides them, even ſuch as were of the tribe to which they belonged.

℣. 17. *And when he had lift up his eyes*, &c.] For it may be as he came out of the field, he was muſing and meditating with his eyes downwards directed, but coming into the city looked up : *he ſaw a wayfaring man in the ſtreet of the city* ; whom he ſuppoſed to be a traveller and a ſtranger by his dreſs, and other circumſtances, having never ſeen him before, and knowing pretty well the inhabitants of the place : *and the old man ſaid, whither goeſt thou ? and whence comeſt thou ?* the meaning of the queſtions is, what place he was travelling to, and from whence he came laſt.

℣. 18. *And he ſaid unto him, we are paſſing from Bethlehem-judah*, &c.] He anſwers to his laſt queſtion firſt, for this was the place from whence they came : *towards the ſide of mount Ephraim* ; thither they were going, which is an anſwer to the firſt queſtion : and then adds, which is more than what was requeſted, *from thence am I* ; that is, he was an inhabitant of a city on one ſide of mount *Ephraim*, but what that city was, he ſays not, nor is it elſewhere ſaid : *and I went to Bethlehem-judah* ; on what account he does not declare, but the above narrative clearly ſhews for what reaſon he went thither : *but I* am now *going to the houſe of the Lord* ; that is, the tabernacle in *Shiloh*, there he propoſed to go firſt to offer ſacrifice for the ſucceſs of his journey, and for the reconciliation of his wife to him, and to pray to God for happineſs in his family yet to come, and where ſome think his habitation was ; but rather it was at ſome diſtance, not far from mount *Ephraim*, and on the ſide of it, whither he ſhould return when he had performed thoſe acts of religion and devotion, which he judged were his duty : *and there* is *no man that receiveth me to houſe* ; that had invited him to him to his houſe to take a lodging there, as was common to do to travellers, as the inſtances of *Abraham*, *Lot*, *Job*, and others ſhew. It was a law with the *Lucani* (a people in *Italy*) that if a ſtranger came at ſun-ſetting, and was deſirous of coming under the roof of any one, if ſuch an one did not receive him, he was to be mulcted, and ſuffer the puniſhment of inhoſpitality [t].

℣. 19. *Yet there is both ſtraw and provender for our aſſes*, &c.] Straw to litter them with, and provender to feed them with, which he had brought with him on them : *and there* is *bread and wine alſo for me, and for thine hand-maid* ; meaning himſelf and his concubine ; there were enough for them both, which were packed up, and carried by the aſſes : *and for the young man* which is *with thy ſervants* ; the ſupplement, which is, ſeems quite needleſs, and even impertinent ; for as yet the young man, by whom he means his ſervant, was not as yet in company with the ſervants of the old man ; but the ſenſe is, that there was not only proviſions with him for himſelf, and his wife, and alſo for his ſervant, but even enough for the ſervants of the old man, whether maid or man-ſervants : there is *no want of any thing* ; and therefore none needed to be ſhy of taking them in, ſince they ſhould not be burdenſome to any upon any account ; all they wanted was a lodging.

℣. 20. *And the old man ſaid, peace* be *with you*, &c.] All happineſs attend thee, particularly eaſe and tranquility of mind, let nothing diſturb or diſtreſs thee : *howſoever*, let *all thy wants* lie *upon me* ; ſignifying, that if he had neither bread nor wine for himſelf, his wife, and his ſervant, nor any litter nor provender for his aſſes, he was welcome to all from him ; and whatever his wants were, he would ſupply them, which was nobly and generouſly ſaid : *only lodge not in the ſtreet* ; that I can't bear to think of, as if he ſhould ſay ; for a ſtranger, an *Iſraelite*, one of my own country, a good man, a *Levite* going to the houſe of God, to take up a lodging in the ſtreets, let it not be ſaid.

℣. 21. *So he brought him into his houſe*, &c.] Shewed him the way to it, and in a kind and friendly manner introduced him, and bid him welcome : *and gave provender unto the aſſes* ; this is mentioned firſt, it being then perhaps as now, the firſt thing that a careful man is concerned for, to ſee that his cattle is taken care of, and then himſelf ; and ſuch a method this ancient good man took with his gueſt : and *they waſhed their feet* ; which was commonly done to ſtrangers in thoſe hot countries, and was very refreſhing, ſee *Gen.* xviii. 4. and xix. 2. *and did eat and drink* ; ſat down at table and ſupped with him.

℣. 22. Now *as they were making their hearts merry*, &c.] With a glaſs of wine after ſupper, and converſing together in a chearful manner about their country and friends : *behold, the men of the city, certain ſons of Belial* ; very wicked, lawleſs, ungovernable, worthleſs and unprofitable creatures, men under the influence of ſatan, and their own luſts : *beſet the houſe round about* ; that none might eſcape out of it, eſpecially the *Levite*, his wife and ſervant : *and beat at the door* ; to get entrance, either by thoſe within opening to them, or by breaking it open : *and ſpake to the maſter of the houſe, the old man* ; who upon this noiſe and clamour made, came to the door, to enquire what was the meaning of all this : to whom they replied, *ſaying, bring forth the man that came into thy houſe, that we may know him* ; not what manner of perſon he was, of what country and profeſſion, whither he was going, and what buſineſs he had here ; but that they might have carnal knowledge of him in an unnatural way, or commit that ſin with him which is commonly called *Sodomy* ; and the men of *Sodom* expreſſed their luſt by the ſame word, *Gen.* xix. 5.

℣. 23. *And the man, the maſter of the houſe, went out unto them*, &c.] Opened the door, and went out to converſe with them, and beſpoke them after this manner : *and ſaid unto them, nay, my brethren*, nay, *I pray you, do not* ſo *wickedly* ; it is plain he underſtood them in ſuch ſenſe, that they meant not bare knowledge of the man, as who he was, *&c.* but to commit wickedneſs the moſt abominable ; ſo great, that it cannot be well ſaid how great it is ; and to diſſuade from it, he uſes the moſt tender language, and the moſt earneſt intreaties : *ſeeing this man is come into my houſe, do not this folly* ; he argues from the law of hoſpitality, which ought not to be infringed ; a man being obliged to protect a ſtranger under his roof ; and from the nature of the crime, which was folly, ſtupidity, and what was abominable to the laſt degree.

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[t] Ælian. Var. Hiſt. l. 4. c. 1.

℣. 24. *Behold*, here is *my daughter, a maiden, and his concubine*, &c.] His own daughter a virgin, and the concubine of the *Levite* his gueſt: *them I will bring out now, and humble ye them, and do with them what ſeemeth good unto you*; thoſe he propoſed to bring out, and deliver to them, to lie with, to do with as they pleaſed to gratify their raging luſt, which to do was more than he ought, or had power to do; he had no right to proſtitute his own daughter, and much leſs the concubine or wife of another man, though perhaps it might be with the conſent of the *Levite*; but all this he ſaid in a hurry and ſurprize, in a fright and terror, and of two evils chuſing the leaſt, and perhaps in imitation of *Lot*, whoſe caſe might come to remembrance: *but unto this man do not ſo vile a thing*; as he apprehended that to be which they were deſirous of, whether to kill him, as he himſelf ſays, ch. xx. 5. or to commit the unnatural ſin, and which rather than comply with, he ſhould have choſen to have been ſlain.

℣. 25. *But the men would not hearken to him*, &c.] Eſpecially with reſpect to his daughter, whom they knew very well, and had no affection for, perhaps was not handſome enough for them: *ſo the man took his concubine, and brought her forth unto them*; that is, not the old man, but the *Levite* took his own wife or concubine, and put her forth to them, very probably with her conſent, to try if that would pacify them, ſhe being a fair and beautiful woman, as *Ben Gerſom* and *Abarbinel* ſuggeſt; and *Joſephus*[u] intimates, that ſome young men of the city had ſeen her in the ſtreet, and were captivated with her beauty, and came on purpoſe for her, and would not be ſatisfied unleſs ſhe was delivered to them; and upon which her huſband perceiving this, laid hold on her by main ſtrength, as the word ſignifies, and brought her out whether ſhe would or no, as *Kimchi* notes: *and they knew her, and abuſed her all night until the morning*; had carnal knowledge of her, and uſed her in a moſt ſhocking manner one after another, all the night long until the morning appeared: *and when the day began to ſpring*; at break of day, when the light dawned: *and let her go*; their works being works of darkneſs, and would not bear the light.

℣. 26. *Then came the woman in the dawning of the day*, &c.] When thoſe wicked wretches who had abuſed her, had left her, having had her from place to place, at ſome diſtance from the houſe out of which ſhe was put, and to which ſhe got again, as well as ſhe could: *and fell down at the door of the man's houſe where her lord was*; her huſband, ſo called, not becauſe ſhe had been his ſervant, but becauſe ſhe was his wife; and at the door of the old man's houſe, where he was, which ſhe knew, and had found out by one means or another; ſhe fell down, either purpoſely for her eaſe, and to lie and wait there, until the time of opening the door in the morning; or rather through weakneſs, not being able to ſtand, nor ſo much as to knock at the door to get admittance: and there ſhe lay *till it was light*; broad day-light.

℣. 27. *And her lord roſe up in the morning*, &c.] Very early no doubt, and it is ſcarcely reaſonable to think he ſhould ſleep quietly after ſuch a riot, and his concubine or wife delivered up to the luſt of ſuch brutiſh creatures: *and opened the doors of the houſe, and went out to go his way*; either in ſearch of her, or rather to make the beſt of his way on his journey, to preſerve his own life, having given her up for loſt: *and behold, the woman his concubine was fallen down at the door of the houſe, and her hands* were *upon the threſhold*; in a poſture that perſons are when they fall, ſtretching out their hands to ſave themſelves what they can; or of ſuch who lay themſelves down to ſleep with their hands under their heads, and which her huſband thought was her caſe, by what follows.

℣. 28. *And he ſaid unto her, up, and let us be going*, &c.] He ſpoke to her as ſuppoſing her aſleep, in order to awake her, and prepare for their journey with all the haſte they could, leſt greater miſchief ſhould befal them: *but none anſwered*; for ſhe was dead; and her death was occaſioned, as *Joſephus*[w] ſays, partly through grief at what ſhe had ſuffered, and partly thro' ſhame, not daring to come into the ſight of her huſband; but chiefly through the injuries done her by the number of perſons that had lain with her: ſo it is reported[x] of the *Theſſalonians*, when they took *Phocis*, many women were deſtroyed through the abundance of rapes committed upon them. To theſe *Abarbinel* adds, the cold of the night, being without her clothes, or any thing to cover her: *then the man took her up upon an aſs*; and carried off her dead body, without making any remonſtrance to the inhabitants, from whom he could not expect that any juſtice would be done him: *and the man roſe up, and got him unto his place*; to his city on one ſide mount *Ephraim*, to which he made as much haſte as he could, inſtead of going to the houſe of God at *Shiloh*, as he propoſed; for now the circumſtances of things were changed with him, and inſtead of ſacrificing and giving praiſe to God in his houſe, his buſineſs was to ſeek for juſtice from the tribes of *Iſrael*.

℣. 29. *And when he was come into his houſe*, &c.] Having taken the dead body of his wife from off the aſs, and brought it in thither, and laid it in a proper place and order: *he took a knife*; a carving knife, ſuch as food is cut with, as the word ſignifies; the *Targum* is, a ſword: *and laid hold on his concubine, and divided her*, together *with her bones, into* 12 *pieces*; cut off her limbs at the joints of her bones, and made 12 pieces of them, according to the number of the tribes of *Iſrael*: *and ſent her into all the coaſts of Iſrael*; that is, to every tribe, as *Joſephus* ſays[y]: there was now no ſupreme magiſtrate to apply unto for juſtice, nor the court of 70 elders, and therefore he took this ſtrange and unheard-of method to acquaint the ſeveral tribes with the fact committed; this he did not out of diſreſpect to his wife, but to expreſs the vehement paſſion he was in on account of her death, in the way it was, and to raiſe their indignation at the perpetrators of it. *Ben Gerſom* thinks, he did not ſend to the tribe of *Benjamin*, where the evil was done; but *Abarbinel* is of another mind, and as *Levi* was not a tribe that lay together in one part of the land, but was ſcattered in it, pieces might be ſent to the two half tribes of *Manaſſeh*, as the one lay on the one ſide *Jordan*, and the other on the other, and ſo there were 12 for the 12 pieces to be ſent unto. So *Ptolemy* king of *Egypt* killed his eldeſt ſon, and divided his members, and put them in a box, and ſent them to his mother on his birth-day [y]. *Chytræus* [z] writes, that about A. C. 140, a citizen of *Vicentia*, his daughter being raviſhed by the governor *Carrarius*, and cut to pieces, who had refuſed to ſend her to him, being ſent back again, he put up the carcaſs in a veſſel, and ſent it to the ſenate of *Venice*, and invited them to puniſh the governor, and ſeize upon the city.

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[u] Antiq. l. 5. c. 2. §. 8.

[w] Ut ſupra.

[x] Herodot. Urania, ſive, l. 8. c. 33.

[y] Ut ſupra.

℣. 30. *And it was ſo, that all that ſaw it*, &c.] The diſmembered pieces of the dead body, and were made acquainted with the cauſe of it; for ſo *Joſephus* [a] ſays, he gave the meſſengers a command to declare what was the cauſe of her death: *ſaid, there was no ſuch deed done nor ſeen, from the day that the children of Iſrael came out of Egypt, unto this day*; meaning not ſo much the cutting in pieces the dead body, and ſending it to different parts; though that was awful and ſhocking, as the complicated wickedneſs committed at *Gibeah*, which was the cauſe of it, to which reference is had, *Hoſ.* ix. 9. this is an obſervation of the writer of this book, *Samuel*; but what follows are the words either of thoſe the *Levite* ſent, who were bid to deliver them to thoſe to whom the pieces were ſent, or elſe of the perſons preſent at the time of the delivery of the pieces to them, or whom they got together to diſcloſe the matter to: *conſider of it, take advice, and ſpeak* your minds; well weigh and think of the matter within yourſelves, conſult with one another what is proper to be done, and give your opinion freely without any reſerve.

CHAP. XX.

THIS chapter relates, how that there was an aſſembly of the children of *Iſrael* at *Mizpeh*, upon what had happened to the concubine of the *Levite*, where he appeared and related the whole affair to them, ℣. 1—7. upon which they unanimouſly agreed to chaſtize the inhabitants of *Gibeah* for what they had done, ℣. 8—11. and in order to it ſent to the tribe of *Benjamin* to deliver up the guilty, but inſtead of that they took to their arms, and prepared for battle in defence of them, ℣. 12—17. and two battles enſued on this, in which the *Iſraelites*, who were on the right ſide of the queſtion, were worſted, ℣. 18—25. but upon their ſeeking the Lord again, and their humiliation before him, they engaged a third time in battle, and got an entire victory over the *Benjaminites*, and deſtroyed them all excepting 600 men, ℣. 26—48.

℣. 1. *Then all the children of Iſrael went out*, &c.] Of their tribes, cities, habitations, not every individual of them, but ſome of the chief of them, with a ſelect company with them: *and the congregation was gathered together as one man*; with as much unanimity and eaſe met together in one place, at the ſame time, as if only one man had been pitched upon and deputed for that purpoſe: *from Dan even to Beerſheba*; from the city *Dan*, lately built, which was in the moſt northern parts of the land of *Canaan*, to *Beerſheba*, a city in the moſt ſouthern part, which included all the tribes in the land of *Canaan*, who all, excepting *Benjamin*, aſſembled: *with the land of Gilead*; which lay on the other ſide *Jordan*, inhabited by the two tribes of *Reuben* and *Dan*, and the half tribe of *Manaſſeh*, who alſo came on this occaſion: *unto the Lord in Mizpeh*; a city which lay upon the borders of *Judah* and *Benjamin*, and is therefore aſſigned to them both, *Joſh.* xv. 38. and xviii. 26. for this was not *Mizpeh* in the land of *Gilead*, but a city near to *Shiloh*; and, according to *Fuller* [b], eight miles from *Gibeah*, and ſo was a convenient place to meet at: it is not to be thought the tribes met here, by a ſecret impulſe upon their minds, but by a ſummons of ſome principal perſons in one of the tribes, very probably in the tribe of *Ephraim*, where the *Levite* dwelt, and in which was the tabernacle of the Lord, and of which the laſt ſupreme magiſtrate was, namely *Joſhua*; and all having notice of the occaſion of it, met very readily; and becauſe they aſſembled in the name and fear of God, and it was in the cauſe of God, and as a ſolemn aſſembly, a judicial one, in which God was uſually preſent, they are ſaid to be gathered unto him, and the rather, as they ſought for direction and counſel from him in the affair before them.

℣. 2. *And the chief of all the people*, &c.] The princes of the tribes and heads of families, rulers of thouſands, and hundreds, and fifties, and tens; or the *corners* [c], who were like the corner-ſtones in a building, which are not only the moſt valuable and ornamental, but the ſtrength of the building, which cement it, and ſupport it, and hold it together; though *Abarbinel* thinks, this intends the diviſion and ſeparation of each tribe, which encamped in a ſeparate corner and ſide by itſelf: but the former ſenſe ſeems beſt, and the meaning is, that the principal men of them, even *of all the tribes of Iſrael*; excepting the tribe of *Benjamin*: *preſented themſelves in the aſſembly of the people of God*; now gathered together: which aſſembly conſiſted, beſides the heads of them, of 400,000 *footmen that drew ſword*; or were armed men; there were 600,000 or more in *Iſrael* able to bear arms; but as now the wars in *Canaan* were pretty much at an end, the militia of the nation was not ſo regularly kept up, and many were employed in tilling the ground, and dreſſing the vines, and the like; and beſides, as there were none of the tribe of *Benjamin* preſent, it need not be wondered at there ſhould be no more, but rather that ſo many ſhould be gathered together on ſuch an occaſion.

℣. 3. *Now the children of Benjamin heard that the children of Iſrael were gone up to Mizpeh*, &c.] Having no doubt the ſame notice the reſt of the tribes had; but the thing complained of being done in their tribe, and by ſome of it, they might be willing to ſkreen the delinquents, or were careleſs about, and indifferent to the caſe, and ſecure and eaſy, as imagining their brethren would never go to war with them about it; or were proud and haughty, and would pay no regard to the ſummons given them: *then ſaid the children of Iſrael, tell us, how was this wickedneſs?* proclamation was made in the aſſembly, that if any perſon there knew any thing of this ſhocking affair, and horrid iniquity, which was the occaſion of their meeting together, that they would riſe up and declare what was the cauſe of it, how it came about, and by whom it was done; or they addreſſed themſelves particularly to the *Levite*, and his hoſt, and his ſervant, who might all be upon the ſpot to bear witneſs in this caſe, as it is certain the former of them was, who upon this ſtood up, and ſpoke as follows.

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[y] Juſtin. e Trogo, l. 38. c. 8.

[z] Apud Quiſtorp. in loc.

[a] Ut ſupra.

[b] Piſgah-Sight, b. 2. c. 12. p. 259.

[c] פנות anguli, V. L. Pagninus, Montanus, Munſter, Vatablus, Druſius, Tigurine verſion.

℣. 4. *And the Levite, the huſband of the woman that was ſlain, anſwered, and ſaid*, &c.] He roſe up, and in anſwer to their requeſt, declared the whole affair as follows; and none ſo proper as he, who was upon the ſpot when it was done, and ſo near a relation of the deceaſed, and had a right to demand juſtice to be done; for from hence it appears, that ſhe was his lawful wife, though called a concubine: *I came into Gibeah, that* belongeth *to Benjamin*; which he ſo particularly deſcribes, to diſtinguiſh it from another of the ſame name in the tribe of *Judah*, leſt any miſtake ſhould be made, and an innocent people ſhould ſuffer in their reputation, or otherwiſe; and which alſo would account for the tribe of *Benjamin* not being preſent at this convention: *I and my concubine, to lodge*; thither they came, not with an intention to ſtay, to ſojourn there, and much leſs to do them any injury, or to infringe any of their rights and privileges; nor in the leaſt to be burdenſome to them, having brought all neceſſary proviſions with them for themſelves, ſervant and cattle, only to get a night's lodging with them.

℣. 5. *And the men of Gibeah roſe againſt me*, &c.] Not all of them, but ſome that dwelt in that city; he forbears giving them the character they juſtly deſerved, ſons of *Belial*. Theſe came in a tumultuous and violent manner, *and beſet the houſe round about upon me by night*; that he might not make his eſcape, reſolving if poſſible to get him into their hands, and do with him according to their will: *and thought to have ſlain me*; their firſt intention was to commit the unnatural ſin on him, and if he reſiſted, to ſlay him; but this he modeſtly conceals, as being a ſin not to be named in an aſſembly of ſaints; and beſides he might ſay this, becauſe he himſelf choſe rather to be ſlain then to ſubmit to their luſt, which he knew muſt be the caſe upon his refuſal and reſiſtance; and even if he had yielded, being over-powered, this would have been the conſequence, that he ſhould have been abuſed even unto death, as his wife was: and *my concubine have they forced, that ſhe is dead*; or *afflicted*, or *humbled*[d] her; which is a modeſt expreſſion for carnal knowledge of her, and which they had to ſuch exceſs, that ſhe died thro' it.

℣. 6. *And I took my concubine, and cut her in pieces*, &c.] Leſt it ſhould be thought that theſe barbarous creatures, after they had uſed her in ſuch a manner that occaſioned her death, that they had committed this fact alſo; the *Levite* takes it to himſelf, and owns that he did that: *and ſent her throughout all the country of the inheritance of Iſrael*; to alarm them, and excite their attention to what had paſſed, and to raiſe their indignation againſt it: *for they have committed leudneſs and folly in Iſrael*; being guilty of adultery and murder, and would have committed the unnatural crime, if they could have had an opportunity of doing it.

℣. 7. *Behold, ye* are *all children of Iſrael*, &c.] The deſcendants of one man that feared the Lord; were of one nation, and of one religion, men profeſſing godlineſs, and therefore ought to bear teſtimony againſt ſin and wickedneſs of every ſort, and eſpecially ſuch crying abominations as theſe: *give here your adviſe and counſel*; in this place, being aſſembled together on this occaſion; conſult what is beſt to be done, and let every man ſpeak his mind freely what ſtep he thinks ſhould be taken for the glory of God, and honour of religion, and to bring ſuch perſons to juſtice who had committed ſo foul a fact.

℣. 8. *And all the people aroſe as one man*, &c.] Either the heads of the people aſſembled in council, all agreed unanimouſly in one vote or reſolution, or all the 400,000 men were of the ſame mind, when the caſe was reported to them: *ſaying, we will not any* of us *go to his tent, neither will we any* of us *turn into his houſe*; that is, they would not return home, to take one night's reſt in their houſes, or attend to the buſineſs of their callings, or to any affair of life, however urgent, till ſatisfaction was made for the evil committed.

℣. 9. *But now this* ſhall be *the thing which we will do to Gibeah*, &c.] Where the fact was done; what follows was propoſed by ſome, and unanimouſly agreed to by all: we will go up *by lot againſt it*; caſt lots who ſhall go up to it, and demand ſatisfaction for the offence committed; and if denied, to act in an hoſtile manner againſt it.

℣. 10. *And we will take ten men of an hundred, throughout all the tribes of Iſrael*, &c.] Excepting that of *Benjamin*, which was not with them, not any of them: *and a hundred out of a thouſand, and a thouſand out of ten thouſand*; in all 40,000, out of the 400,000: *to fetch victual for the people*; ten men were to provide food for 90, and 100 men for 900, and 1000 men for 9000, in all 40,000, for 360,000; theſe were either to go to their own tribes and habitations, or to the towns and cities adjacent, to procure food for this large army; for they came from their homes without any proviſion, not knowing that the affair would retard them long; but perceiving that it would require time before is could be determined, they judged it the wiſeſt method for ſome to be appointed to take care of proviſion for the army, that it might not be ſcattered about on that account, but purſue the war with vigour till ſatisfaction was obtained: *that they might do, when they came to Gibeah of Benjamin, according to all the folly that they have wrought in Iſrael*; puniſh with death the delinquents, and chaſtize the inhabitants, and eſpecially the magiſtrates, for their connivance at ſuch wicked perſons among them, and negligence of doing their duty.

℣. 11. *So all the men of Iſrael were gathered againſt the city*, &c.] Of *Gibeah*, even 360,000 men: *knit together as one man*; went heart and hand together, united in their ſentiments and reſolutions, determining to have juſtice done, or loſe their lives in this cauſe: according to the *Jews*[e], this was on the 23d of *Shebet*, which anſwers to part of *January* and part of *February*, on which day a faſt was kept on this account.

℣. 12. *And the tribes of Iſrael ſent men through all the tribes of Benjamin*, &c.] Meaning the families of *Benjamin*; for as ſometimes a tribe is called a family, *Joſh.* vii. 17. ſo a family is called a tribe; and there were ten families in the tribe of *Benjamin*, according to the number of his ſons, the fathers of theſe families, ſee *Gen.* xlvi. 21. which being numerous and powerful, and conſiſting of men of courage, and expert in war, thought themſelves a match for the ten tribes of *Iſrael* now aſſembled, who ſent one out of each tribe, very probably ten in all, upon this errand; for they judged it moſt adviſeable, before they went to war with them, to try to get the offenders delivered up to juſtice, and ſo prevent the ſhedding of blood of either ſide; and the rather, as there were none of the tribe of *Benjamin* at this aſſembly, and which indeed might give them reaſon to ſuſpect they meant not to join with them in an amicable manner in this affair: however, they were willing to try peaceable methods firſt: *ſaying, what wickedneſs is this that is done among you?* not that they were ſent to enquire what the crime was that was committed, that was fully known; but by putting the queſtion in this manner, their deſign was to aggravate it, and to put the men of *Benjamin* on conſidering how great it was, what an enormous ſin it was that was committed, and that among them; and therefore it lay upon them, either to puniſh the perpetrators of it themſelves, or deliver them up to them to be puniſhed according to the common law of *Iſrael*.

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[d] [illegible] afflixerunt, Pagninus, Montanus, Vatablus.

[e] Schulchan Aruch, par. 1. c. 580. §. 2.

℣. 13. *Now therefore deliver us the men, the children of Belial, which* are *in Gibeah*, &c.] Thoſe wicked men that were the authors of that abominable wickedneſs there committed: *that we may put them to death*; as they deſerved, ſince they were guilty both of adultery and murder; their meaning is, that they in conjunction with the tribe of *Benjamin* might adjudge them to death, and puniſh them with it, as their crime deſerved: *and put away evil from Iſrael*; prevent both the ſpread of ſuch a ſinful evil in the nation, encouraged by ſuch examples, and the evil of puniſhment coming upon them from God, ſhould they let ſuch wickedneſs paſs with impunity: *but the children of Benjamin would not hearken to the voice of their brethren the children of Iſrael*; they refuſed to give up the men of *Gibeah*, that had been guilty of ſuch great wickedneſs; reckoning it a reproach, as *Joſephus*[f] ſays, to obey the commands of others, for fear of war, and unwilling to yield to any in arms, neither on account of multitude nor courage.

℣. 14. *But the children of Benjamin gathered themſelves together out of the cities unto Gibeah*, &c.] To protect and defend it againſt the other tribes, being a city of theirs, and where the perſons charged with the crime lived; theſe got together thither out of the ſeveral cities of the tribe of *Benjamin*, as many as could bear arms: *to go out to battle againſt the children of Iſrael*; they neither denied the fact, nor attempted to palliate and excuſe it, nor ſought for peace, but at once betook themſelves to arms; which ſhewed not only want of prudence, but pride, paſſion and ſelf-confidence, and that they were ſadly depraved in their morals to riſe up in defence of ſuch wicked men; and a ſtrange infatuation to expect ſucceſs againſt ſuch vaſtly ſuperior numbers, and in ſo bad a cauſe.

℣. 15. *And the children of Benjamin were numbered at that time out of the cities*, &c.] All that they could muſter up, and gather together out of their ſeveral cities, were no more than 26,000 *men that drew the ſword*; able-bodied men fit for war, and expert in it: *beſide the inhabitants of Gibeah, which were numbered* 700 *choſen men*; young, ſtout and ſtrong, and in all but 26,700; and what are theſe to an army of 400,000 men, or however 360,000 that came up againſt *Gibeah*, whilſt 40,000 were employed in getting proviſions for them? *Joſephus*[g] makes the number of the *Benjaminites* ſtill leſs, no more than 25,600, led thereunto by an after-account, that 25,000 *Benjaminites* were ſlain in the third and laſt battle, and only 600 eſcaped to a rock for ſafety, not conſidering that 1000 men may well be ſuppoſed to be loſt in the two firſt battles; for it would be ſtrange indeed, that they ſhould loſe none in two engagements with ſo large an army; the ſame error is committed in the *Vulgate Latin* verſion, which makes them no more than 25,000; with which agrees the *Alexandrian* copy of the *Septuagint* verſion; though that, according to the *Vatican* exemplar, has but 23,000. The numbers in the *Hebrew* text are no doubt the right.

℣. 16. *Among all this people* there were 700 *choſen men left-handed*, &c.] According to *Ben Gerſom*, theſe were the 700 men of *Gibeah*; but this does not appear from the text, but on the contrary, that theſe were among all the people; or there were ſo many to be ſelected out of them all, who were left-handed men; nor is it likely that all the inhabitants of one place ſhould be ſuch. *Benjamin* ſignifies a ſon of the right-hand, yet this tribe had a great number of left-handed men in it, ſee ch. iii. 15. *Joſephus*[h] wrongly reduces the number to 500: *every one could ſling ſtones at an hair's* breadth, *and not miſs*; the mark they ſlung the ſtone at, ſo very expert were they at it; and perhaps their having ſuch a number of ſkilful men in this art, made them more confident of ſucceſs, and emboldened them in this daring undertaking, to point to which this circumſtance ſeems to be mentioned. There were a people that inhabited the iſlands, now called *Majorca* and *Minorca*, anciently *Baleares*, from their ſkilfulneſs in ſlinging ſtones, to which they were brought up from their childhood, as it is related by various writers, *Strabo*[i], *Diodorus Siculus*[k], *Florus*[l], and others[m]; that their mothers uſed to ſet their breakfaſt on a beam or poſt, or ſome ſuch thing, at a diſtance, which they were not to have, unleſs they could ſtrike it off; and the firſt of theſe writers ſays, that they exerciſed this art from the time that the *Phœnicians* held theſe iſlands; and, according to *Pliny*[n], the *Phœnicians*, the old inhabitants of *Canaan*, were the firſt inventers of ſlings, and from theſe the *Benjaminites* might learn it. The *Indians* are ſaid[o] to be very expert in ſlinging ſtones to an hair's breadth.

℣. 17. *And the men of Iſrael, beſide Benjamin*, &c.] Who did not join them in this affair, but oppoſed them, *were numbered* 400,000 *men that drew ſword*; ſee ℣. 2. *all theſe* were *men of war*; inured to it, ſkilful and courageous.

℣. 18. *And the children of Iſrael aroſe*, &c.] From *Mizpeh*, where they were aſſembled, having heard that the *Benjaminites* were gathered together to defend the men of *Gibeah*: *and went up to the houſe of God*; to the tabernacle which was in *Shiloh*, ch. xviii. 31. ſee *Joſh.* xviii. 1. though the *Targum* takes *Bethel* for the name of a place ſo called; and ſo do *Ben Gerſom* and *Joſephus*[p], which was near *Shiloh*, for *Shiloh* is ſaid to be on the north-ſide of *Bethel*, ch. xxi. 19. but as there is no reaſon to believe the tabernacle was now removed from *Shiloh* thither, ſo it is not likely they would go to any other place but where the tabernacle, ark, and high-prieſt were: *and aſked counſel of God*;

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[f] Antiq. l. 5. c. 2. §. 9.

[g] Ibid. §. 10.

[h] Ibid.

[i] Geograph. l. 3. p. 116.

[k] Bibliothec. l. 5. p. 298.

[l] Roman. Geſt. l. 3. c. 8.

[m] Vid. Barthii Animadv. ad Claudian. in 3 Conſul. Honor. ℣. 50.

[n] Nat. Hiſt. l. 7. c. 56.

[o] Philoſtrat. Vit. Apollon. l. 2. c. 12.

[p] Ut ſupra.

before *Phinehas* the high-prieſt, according to the judgment of *Urim* and *Thummim*, ỳ. 28. *and ſaid, which of us ſhall go up firſt to the battle againſt the children of Benjamin?* there being no ſupreme magiſtrate, judge, or general to lead them; they did not aſk, whether they ſhould go to war or no with their brethren; they made no doubt of that, taking it for granted they had ſufficient reaſon for ſo doing, and that it was according to the will of God; nor did they enquire whether they ſhould be victorious or no, they made no doubt of being victorious, both from their ſuperior numbers, and the juſtneſs of their cauſe, they only enquire who ſhould lead them on, having no general; and this they might do, to prevent any contentions among them about precedency: *and the Lord ſaid, Judah ſhall go up firſt*; which tribe pitched their ſtandard firſt about the tabernacle, and marched firſt in their journies in the wilderneſs, and was ordered to go up firſt and fight the *Canaanites*, being a powerful and warlike tribe.

ỳ. 19. *And the children of Iſrael roſe up in the morning*, &c.] After they had had counſel at *Shiloh*, and which perhaps was by a deputation ſent thither: *and encamped againſt Gibeah*; formed a camp near *Gibeah* of 360,000 men, enough to have ſtormed and taken that city at once, one would think.

ỳ. 20. *And the men of Iſrael went out to battle againſt Benjamin*, &c.] From the place where they were encamped: *and the men of Iſrael put themſelves in array to fight againſt them at Gibeah*; not only againſt the inhabitants of *Gibeah*, but the children of *Benjamin*, that came to the defence of them; they formed themſelves in a line of battle, and prepared for an action.

ỳ. 21. *And the children of Benjamin came forth out of Gibeah*, &c.] Which was their place of rendezvous, and which they came to defend; and in and about which they had ſtationed their whole army of 26,000 men: *and deſtroyed down to the ground*; killed dead upon the ſpot: *of the Iſraelites that day 22,000 men*; wanting but 4000 of their whole number, excepting the men of *Gibeah*, which was ſuch a rebuff the *Iſraelites* did not expect, being engaged in ſo juſt a cauſe, and having ſuch a numerous army. Several *Jewiſh* writes [q] think, this was on account of their idolatry, that though they were very zealous to revenge corporal adultery in the caſe of the *Levite*'s concubine, and to remove ſuch iniquity from *Iſrael*; yet were not zealous to revenge and put away ſpiritual adultery or idolatry in the caſe of the *Danites*, who had ſet up the image of *Micah*, and ſo had ſpread idolatry not only in their own tribe, but throughout *Iſrael*; and therefore God took this opportunity to avenge his own quarrel, and rebuke them for their ſin; and now did *Benjamin* raven as a wolf, according to *Jacob*'s prophecy, *Gen.* xlix. 27.

ỳ. 22. *And the people, the men of Iſrael, encouraged themſelves*, &c.] That though they had loſt a great number of men, yet ſtill their forces were large and greatly ſuperior to thoſe of *Benjamin*, and above all their cauſe was good: *and ſet their battle again in array*; formed a line of battle again facing the enemy, inviting to another battle, and bidding defiance: *and in the place where they put themſelves in array the firſt day*; by which it ſeems they kept the field of battle; though they loſt ſo many men, they did not flee before the children of *Benjamin*, but ſtood their ground; nor were they ſo ſuperſtitious as to fancy the place unlucky; nor was it a bad ſituation they were in, to which their want of ſucceſs was owing, for then they would have changed it.

ỳ. 23. *And the children of Iſrael went up and wept before the Lord until even*, &c.] The evening of the day in which the battle was fought; not that the whole army went up to *Shiloh* to the houſe of God there, but a deputation of them, who lamented their defeat, and the loſs of ſo many lives, but not their ſins and tranſgreſſions, and particularly the idolatry they had been guilty of: *and aſked counſel of the Lord, ſaying, ſhall we go up again to battle againſt the children of Benjamin my brother?* they ſeemed to have ſome doubt by the loſs they ſuſtained, whether they were right in going to war with *Benjamin*, eſpecially as he was their brother; and therefore the queſtion now is, not who ſhould go up firſt, which was already determined, but whether they ſhould go at all; and ſtill they don't aſk any help of God in battle, nor ſucceſs, but were depending on their numbers, and the juſtneſs of their cauſe, and therefore neither is promiſed to them, only they have an anſwer to their queſtion: *and the Lord ſaid, go up againſt him*; for *Benjamin* was certainly in the wrong, and therefore the *Iſraelites* are directed to go againſt him, and they alſo were not ſufficiently chaſtized, nor thoroughly humbled.

ỳ. 24. *And the children of Iſrael came near*, &c.] To the city of *Gibeah*, drew nigh to battle: *againſt the children of Benjamin the ſecond day*; for the two battles were fought two days ſucceſſively.

ỳ. 25. *And Benjamin went forth againſt them out of Gibeah the ſecond day*, &c.] Fluſhed with the victory they had obtained the day before: *and deſtroyed down to the ground of the children of Iſrael again 18,000 men, all theſe drew the ſword*; were armed men; this with the 22,000 ſlain the day preceding, made 40,000; the ſame number ſingled out from among them by lot to provide food for them, and is thought by ſome to be the caſe *Deborah* refers to, ch. v. 8. and is what is certainly intended in *Hoſ.* x. 9.

ỳ. 26. *Then all the children of Iſrael and all the people went up, and came unto the houſe of God*, &c.] This looks as if the whole body of the army, with other people from parts adjacent, went up to the tabernacle of God in *Shiloh*: *and wept and ſat there before the Lord*; not only wept, but continued weeping, and that not merely for their defeat, but for their ſins, ſince it follows: *and faſted that day until even*; afflicted their bodies with faſting, which was a token of the humiliation of their ſouls for their ſins: *and offered burnt-offerings and peace-offerings before the Lord*; to make atonement for their ſins, and to implore ſucceſs on their arms.

ỳ. 27. *And the children of Iſrael enquired of the Lord*, &c.] By the Word of the Lord, as the *Targum*, and which has the ſame expreſſion in ỳ. 18, 23. *for the ark of the covenant of God was there in thoſe days*; in *Shiloh*, where the tabernacle was.

ỳ. 28. *And Phinehas the ſon of Eleazar, the ſon of Aaron, ſtood before it in thoſe days*, &c.] Before the ark, miniſtring before the Lord, which ſhews that this affair was long before the times of *Samſon*, though placed after them; or otherwiſe *Phinehas* muſt have been more than 300 years of age, which is not probable [r]. *Phinehas*'s ſtanding before the ark was the poſture of the prieſt, when he enquired of the Lord for any by *Urim* and *Thummim*; the perſon that enquired ſtood before him that was enquired of, as *Kimchi* obſerves, and he that was enquired of ſtood before the *Shekinah*, or the preſence of the divine majeſty, of which the ark was a ſymbol: *ſaying, ſhall I yet again go out to battle againſt the children of Benjamin my brother, or ſhall I ceaſe?* in which the queſtion is put in ſomewhat different manner than before, not only deſiring to know whether it was the will of God they ſhould renew the battle or not, ſince *Benjamin* was their brother, but whether they ſhould have ſucceſs or not; intimating, that if the Lord would bleſs and ſucceed them, they were willing to go up, but if not they choſe to deſiſt; for they were fully convinced now they were wrong in depending on their numbers, or the juſtneſs of their cauſe; whereas ſucceſs depended wholly on the will and pleaſure of God, to which they deſired to ſubmit: *and the Lord ſaid, go up, for to-morrow I will deliver them into thine hand*; now they are not only directed to go up to the battle, but are promiſed victory.

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[q] T. Bab. Sanhedrin, fol. 103. 2. Pirke Eliezer, c. 28. Jarchi & Kimchi in loc.

℣. 29. *And Iſrael ſet liers in wait round about Gibeah.*] For though they were aſſured of ſucceſs and victory, yet they thought proper to make uſe of means; and though their numbers were very great, they had recourſe to art and ſtratagem, and ſet an ambuſh in divers places, much in like manner as *Iſrael* did for the men of *Ai*; the two caſes being pretty much ſimilar; this ambuſh was ſet in the night, as *Joſephus* ſays [s].

℣. 30. *And the children of Iſrael went up againſt the children of Benjamin on the third day*, &c.] Not the day following the ſecond battle, ſince it would take more time to go to *Shiloh*, and faſt and offer ſacrifices there, but on the third day from the ſecond battle: *and put themſelves in array againſt Gibeah, as at other times*; as they had done on the firſt and ſecond days of battle.

℣. 31. *And the children of Benjamin went out againſt the people*, &c.] Sallied out of *Gibeah* upon them, where they had put themſelves in array againſt them: and *were drawn away from the city*; the *Iſraelites* retreating, and diſſembling a flight, which drew the *Benjaminites* to purſue after them, by which means they were drawn off to a greater diſtance from the city of *Gibeah*: *and they began to ſmite of the people, and kill as at other times*; at the other two battles: *in the highways*; where it ſeems two ways met: *of which one goeth up to the houſe of God*; to *Bethel*, as the *Targum* [t]; or rather to *Shiloh*, where the houſe or tabernacle of God was, and was two miles from *Gibeah*, as *Bunting* [u] ſays: *and the other to Gibeah in the field*; ſo called, to diſtinguiſh it from the other *Gibeah* ſituated on an hill: *about thirty men of Iſrael*; which were killed in this running fight; and it ſeems as if one part of the army of *Iſrael* took one road, and the other the other road, and ſo divided the army of the *Benjaminites* that purſued after them.

℣. 32. *And the children of Benjamin ſaid, they are ſmitten down before us, as at firſt*, &c.] At the firſt battle, which gave them great ſpirit, and they concluded they ſhould have victory, as before: *but the children Iſrael ſaid, let us flee, and draw them from the city unto the highways*; pretending to be afraid of them, and not able to face them, and therefore made as if they fled through fear and cowardice, which inſpired the *Benjaminites* with freſh ardour to purſue them cloſely, and ſo were drawn from the city to the highways, as expreſſed in the preceding verſe.

℣. 33. *And all the men of Iſrael roſe up out of their place*, &c.] The main body of the army, which fled before *Benjamin*, when they were come to a proper place, ſtopped, and roſe up out of it, and ſtood in their own defence: *and put themſelves in array at Baal-tamar*; drew up in a line of battle at that place, facing their enemies, in order to engage with them: this place the *Targum* calls the plains of *Jericho*, that being the city of palm-trees, which *Tamar* ſignifies; and ſo *Jarchi* interprets it; but theſe are too far off, it muſt be ſome place near *Gibeah*. *Jerom* [w] ſpeaks of a little village in his time in thoſe parts, called *Bethamari*, and may be thought to be this ſame place; perhaps in the times of the old *Canaanites* here was a grove of palm-trees, in which *Baal* was worſhipped, from whence it had its name: *and the liers in wait of Iſrael came forth out of their places*, even *out of the meadows of Gibeah*; or plain of *Gibeah*, as the *Targum*; for as the city was built on a hill, at the bottom of it were a plain and fine meadows of graſs, and here an ambuſh was placed at ſome little diſtance from the city; and when the army of the *Benjaminites* were drawn off from it, in purſuit of *Iſrael*, theſe came forth and placed themſelves between them and the city.

℣. 34. *And there came againſt Gibeah 10,000 choſen men out of all Iſrael*, &c.] Which, according to *Ben Gerſom*, were the liers in wait; and came from the ſouth, as the *Targum* ſays: *and the battle was ſore*; not between thoſe liers in wait, and the *Benjaminites*, but between thoſe at *Baal-tamar*, and them who ſet themſelves in battle-array againſt them, and they fought ſtoutly on both ſides: *but they knew not that evil was near them*; that there was an ambuſh laid, by which they were in great danger; they knew nothing of the 10,000 men that were now come out againſt *Gibeah*, and were between them and that.

℣. 35. *And the Lord ſmote Benjamin before Iſrael*, &c.] Gave *Iſrael* the victory over them at *Baal-tamar*; for notwithſtanding all the art and ſtratagem they uſed, their numbers and their valour, victory was of the Lord, and to him it is aſcribed; for until now *Benjamin*, though fewer in number, had been always victorious: *and the children of Iſrael deſtroyed of the Benjaminites that day 25,100*; which is the total ſum of all that were ſlain of them that day, the particulars of which are afterwards given: *all theſe drew the ſword*; were armed men.

℣. 36. *So the children of Benjamin ſaw that they were ſmitten*, &c.] Their forces broken and worſted, many being killed: *for the men of Iſrael gave place to the Benjaminites*; at firſt, and made as if they were afraid of them, and ſo fled before them, which was only to decoy them to a greater diſtance from the city of *Gibeah*: *becauſe they truſted unto the liers in wait, which they had ſet beſide Gibeah*; that theſe would not only enter the city, and burn it, but meet the *Benjaminites* fleeing back to it, when they ſhould turn upon them and ſmite them, and ſo cut off all that remained of them.

℣. 37. *And the liers in wait haſted*, &c.] When the time was come agreed upon for them to riſe out of their ambuſh: *and ruſhed upon Gibeah*; at unawares, with great force and violence entered the city, and took poſſeſſion of it; or *extended*[x], or ſpread themſelves unto it; before they lay cloſe in a narrow compaſs, but now they put themſelves in a regular order, and marched rank and file, and reached from the meadows in which they were, ℣. 33. to the city: *and the liers in wait drew themſelves along*; along the city, in every part of it, ſpread themſelves all over it, and made themſelves maſters of every corner of it; or *made a long ſound*[y] with a trumpet, protracted that to a great length, which was done to terrify the inhabitants, or to let the *Iſraelites* know they were poſſeſſed of the city: *and ſmote all the city with the edge of the ſword*; old men, women and children, who were not able to bear arms.

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[r] Vid. Rainold. de lib. Apocryph. Prælect. 149. 159. P. 345. 353. 354.

[s] Ut ſupra, §. 11.

[t] So the Septuagint, and Noldius, p. 69. No. 345.

[u] Travels, &c. p. 121.

[w] De loc. Heb. fol. 89. I.

℣. 38. *Now there was an appointed ſign between the men of Iſrael, and the liers in wait*, &c.] Or an appointed time[z], as the *Targum*; ſo *Kimchi* and *Abarbinel*. There was a time fixed, at which the men of *Iſrael* propoſed to be at *Baal-tamar*, exactly when the *Benjaminites* would be drawn at a proper diſtance from the city, and then the liers in wait were to break forth, and ruſh upon it, and enter it: and *that they ſhould make a great flame with ſmoke to riſe up out of the city*; ſet it on fire, and cauſe the fire to burn fiercely, that there might be a large aſcent of flame and ſmoke to be ſeen afar off; which, when the men of *Iſrael* ſaw, they would know the city was taken.

℣. 39. *And when the men of Iſrael retired in the battle*, &c.] Which is before expreſſed by their fleeing, and giving place to the *Benjaminites*, and was only an artifice of theirs to draw them off from the city: *Benjamin began to ſmite, and kill of the men of Iſrael about thirty perſons*; which was done in the highways leading to *Shiloh* and *Gibeah* in the field, ℣. 31. *for they ſaid, ſurely they are ſmitten down before us as in the firſt battle*; when the greater number of the *Iſraelites* were ſlain by them.

℣. 40. *But when the flame began to ariſe up out of the city with a pillar of ſmoke*, &c.] Fire being ſet to it by the liers in wait, who had entered it, and who made a large fire, which cauſed a vaſt pillar of flame and ſmoke to ariſe, which might be ſeen a great way off: *the Benjaminites looked behind them*; perhaps at hearing the blowing of the trumpet, and the long ſound of that: *and behold, the flame of the city aſcended up to heaven*; went upwards, and reached to a great height.

℣. 41. *And when the men of Iſrael turned again*, &c.] Turned their faces to the *Benjaminites*, on whom they had turned their backs; and which they did on hearing the ſound of the trumpet, or ſeeing the flame of the city, or both, and that in order to fight the *Benjaminites*, and ſmite them, as now was their opportunity: *the men of Benjamin were amazed*; at this ſtrange and ſudden change of things, at the ſight of the flame of their city behind them, and at the *Iſraelites* turning back to fight them, when they thought themſelves ſure of victory, as at other times: *for they ſaw that evil was come upon them*; that they were in the utmoſt danger, between two fires, as we uſually ſay, liers in wait behind them, which had ſeized their city and [illegible] it, and the army of *Iſrael* turning upon them with great ſpirit and reſolution.

℣. 42. *Therefore they turned their backs before the men of Iſrael*, &c.] And fled from them: *unto the way of the wilderneſs*; what wilderneſs is not certain, perhaps the wilderneſs of *Judah*; they did not turn directly back towards *Gibeah*, perceiving that was taken, and in the hands of a body of men that would meet them, and therefore they turned on one ſide towards the wilderneſs, if happily they could make their eſcape thither, and ſhelter themſelves: *but the battle overtook them*; that is, they that made war, as the *Targum*, the *Iſraelites* that were engaged in battle with them, purſued them, and overtook them: *and them which came out of the cities they deſtroyed in the midſt of them*; either the *Iſraelites* that came out of their cities to aſſiſt their brethren, deſtroyed the *Benjaminites* as they fled, or the *Benjaminites* who came out of other cities to *Gibeah*, theſe were deſtroyed in the midſt of it, with the inhabitants, by the liers in wait, when they entered it.

℣. 43. Thus *they encloſed the Benjaminites round about*, &c.] Surrounded them on all ſides, the army of *Iſrael* being poſted in different places, and people coming out of all the cities to their aſſiſtance. *Joſephus*[a] ſays, they were forced into, and cooped up, in a hollow place in a valley, ſo that they could not eſcape: *and chaſed them*; or *cauſed to purſue*[b]; calling after them a purſuit, crying to one another as they went along, ſaying, purſue them, purſue them; ſo *Jarchi* and *Kimchi*; which cry, as it inſpired the purſuers with zeal, ſo the purſued with terror: and *trod them down with eaſe*; they making no reſiſtance, being quite diſpirited; the *Targum* is, "from the houſe of their reſt," where they took up their reſt, and deſigned to reſt that night, but could not, being ſo cloſely purſued, and diligently ſought after. Some take *menuchah*, rendered *eaſe*, to be the name of a place, from or unto which they were purſued and trodden down, ſee 1 *Chron.* ii. 52. and ſo the *Septuagint* ſeems to take it for the name of a place, rendering it, *from Noua: over-againſt Gibeah, towards the ſun riſing*; that is, as *Jarchi* interprets it, to the eaſt of *Gibeah*, there was this overthrow and ſlaughter made.

℣. 44. *And there fell of Benjamin* 18,000 *men*, &c.] Juſt the number they had ſlain of *Iſrael* in the ſecond battle. This is the number of them that were ſlain when *Iſrael* turned upon them, and by that time they got to the eaſt of *Gibeah*; afterwards 5000 more were ſlain on the high ways, and 2000 near *Gidom*, as after related: *all theſe were men of valour*; as appears by three times facing and engaging with the army of *Iſrael*, ſo vaſtly ſuperior to them, and twice beating them.

℣. 45. *And they turned and fled toward the wilderneſs unto the rock of Rimmon*, &c.] Which ſignifies a pomegranate; perhaps it was in the form of one, and may be the ſame as in 1 *Sam.* xiv. 2. where *Saul* is ſaid to be under a pomegranate tree, or under *Rimmon*, the rock *Rimmon*, for that is ſaid to be near *Gibeah*, as this was. There was a village in the times of *Jerom* called *Remmon*, 15 miles from *Jeruſalem* to the north[c], but could not be near this rock to have its name from thence; hither the reſt of the army fled for ſhelter: *and they gleaned of them in the highways* 5000 *men*; who were ſcattered one from another, and as they were found in the highways, and picked up, they were

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extenderunt ſe, Tigurine verſion.

[y] ימשך pertraxerunt buccinæ ſonitum, Pagninus; ſo Jarchi

[z] המועד tempus conſtitutum, Pagninus, Montanus, Junius & Tremellius, Piſcator.

[a] Ut

[b] הרדיפהו perſequi fecerunt eum, Pagninus, Montanus, Druſius; vel eos, Vatablus.

[c] De

94. B.

were ſlain one after another, juſt as ears of corn are gleaned one by one, after the harveſt is got in, or as grapes in ſingle berries, after the vintage is over: *and purſued hard after them unto Gidom*; which perhaps had its name from the cutting off of the *Benjaminites* there: *and ſlew 2000 men of them*; that is, 2000 more beſides the 5000 before mentioned.

℣. 46. *So that all which fell that day of Benjamin were 25,000 men*, &c.] It is before ſaid 25,100, ℣. 35. here the 100 are omitted, and the round number of thouſands given, which is no unuſual way of ſpeaking and writing: the whole army of *Benjamin* conſiſted of 26,700, of which 18,000 were ſlain in the field of battle, 5000 in the highways, and 2000 at *Gidom*, in all 25,000; and we may ſuppoſe 100 as they were ſtraggling in the road, or found in bye places, or are not mentioned with either of the thouſands for the ſake of a round number, and 600 fled to the rock *Rimmon*; as for the other 1000, it is highly probable they fell in the two firſt battles, as *Ben Gerſom* and *Abarbinel* rightly ſuppoſe; for it is not credible, that though they got ſuch amazing victories, it was without the loſs of men, and theſe are as few as well can be imagined. *Jarchi* thinks theſe thouſand fled to the cities of *Benjamin*, and were ſlain when the *Iſraelites* entered them, as after related, ℣. 48. which is much more probable than a tradition they have, that they went into the land of *Romania*, and dwelt there. Now all thoſe that were ſlain, were men *that drew the ſword*; ſoldiers, not huſbandmen, artificers, &c. but armed men: *all theſe* were *men of valour*; even thoſe that fled, who choſe rather to loſe their lives than aſk for quarter.

℣. 47. *But 600 men*, &c.] Who were all that were left of 26,700: *turned and fled to the wilderneſs*; turned out of the highway or common road, and being ſwift of foot, got to a wilderneſs, what wilderneſs is not certain; *unto the rock Rimmon, and abode in the rock Rimmon four months*; very probably in a cave of that rock, which might be large enough to hold ſuch a number; *Saul* is ſaid to have juſt the ſame number under it, and *David* had alſo a like number in a cave at *Engedi*, 1 *Sam.* xiv. 2. and xxiii. 13. and xxiv. 3. and from hence theſe men might ſend out of their number to fetch in proviſion for them from parts adjacent, after the heat of the action was over, and the rage and fury of the *Iſraelites* ſubſided.

℣. 48. *And the men of Iſrael turned again upon the children of Benjamin*, &c.] After they had deſtroyed their army, the city of *Gibeah*, and the inhabitants of it: not content with this, in their wrath and fury, turned and went, *and ſmote them with the edge of the ſword, as well the men of every city*; even men, women and children, in every city of *Benjamin*, at leaſt all that lay in their way; and which they might do to be avenged on them, for ſending out their militia againſt them, which had made ſuch a ſlaughter among them to the loſs of 40,000 men, or to fulfil their oath, that ſuch who came not to *Mizpeh* ſhould be put to death; for which reaſon alſo the inhabitants of *Jabeſh-gilead*, as well as of the cities of *Benjamin*, were put to death, men, women and children, dealing in the ſame ſeverity with them, as with the *Canaanitiſh* nations, or as with a city given to idolatry: *as the beaſt, and all that came to hand*; ſpared no living creature, herds and flocks: *alſo they ſet on fire all the cities that they came unto*; which belonged to the tribe of *Benjamin*, ſo exceedingly wroth were they with them, for protecting ſuch that had been the authors of ſuch abominable wickedneſs, and for the loſs of the lives ſo many valuable men.

CHAP. XXI.

THIS chapter relates how that when the *Iſraelites* came to be cool, and ſeriouſly to reflect on what had paſſed, they were ſore grieved, and much lamented the caſe of *Benjamin*, and were particularly concerned what they ſhould do for wives for thoſe few men that remained, that the tribe might be built up again, ℣. 1—7. and for theſe they provided wives, partly out of *Jabeſh-gilead*, the inhabitants of which came not up to the convention at *Mizpeh*, and therefore they ſmote them, men, women and children, only reſerved 400 virgins, whom they gave to the men of *Benjamin*, ℣. 8—15. and partly from among the daughters of *Shiloh*, taken at a yearly feaſt there, the taking of whom was connived at, the other number not being ſufficient, ℣. 16—25.

℣. 1. *Now the men of Iſrael had ſworn in Mizpeh*, &c.] Where they were there convened, before the war began; after they had heard the account the *Levite* gave of the affair, which brought them thither; and after they had ſent meſſengers to *Benjamin* to deliver up the men of *Gibeah*, that had committed the wickedneſs; and after they perceived that *Benjamin* did not hearken to their demand, but prepared to make war with them; then, as they reſolved on the deſtruction of *Gibeah*, and of all the cities that ſent out men againſt them, even all the inhabitants of them, men, women and children, entered into an oath, that they would uſe thoſe men that remained as heathens, and not intermarry with them, as follows: *ſaying, there ſhall not any of us give his daughter unto Benjamin to wife*; ſeeing thoſe that uſed the wife of the *Levite* in ſuch a baſe manner, and thoſe that protected and defended them, deſerved to have no wives.

℣. 2. *And the people came to the houſe of God*, &c.] Not to the city *Bethel*, as the *Targum*, *Septuagint*, and other verſions, but to *Shiloh*, where were the tabernacle and ark; and this is to be underſtood of the army after they had utterly deſtroyed the *Benjaminites*: hence we read of the camp in *Shiloh*, ℣. 12. here they came not ſo much to rejoice, and be glad, and to return thanks for the victory they had at laſt obtained, as to lament the unhappy caſe of the tribe of *Benjamin*, and to have counſel and advice, and conſider of ways and means to repair their loſs: *and abode there till even before God*; faſting and praying, inſtead of feaſting and rejoicing: *and lift up their voices, and wept ſore*; not ſo much, or at leaſt not only for the 40,000 *Iſraelites* that were ſlain, but for the tribe of *Benjamin*, in danger of being loſt, as follows.

℣. 3. *And ſaid, O Lord God of Iſrael*, &c.] Jehovah, the only living and true God, the Being of beings, eternal, immutable, omnipotent and omnipreſent, the God of all *Iſrael*, of the twelve tribes of *Iſrael*, their Covenant-God and Father; who had ſhown favour to them in ſuch a peculiar and gracious manner, as he had not to other nations, and therefore hoped he would ſtill have a kind regard unto them, and ſuffer them to expoſtulate with him in the following manner: *why is this come to paſs in Iſrael*; expreſſing, as *Abarbinel* thinks, a concern for the 40,000 men of *Iſrael* which fell in the two firſt battles; but it manifeſtly refers to the caſe in the next words: *that there ſhould be to-day one tribe lacking in Iſrael*; meaning the tribe of *Benjamin*, which was all deſtroyed, excepting ſix hundred men, and theſe had no wives to propagate the tribe; and therefore unleſs ſome proviſion could be made for that, it muſt in a ſhort time be totally extinct; for which they expreſs great concern, it not being their intention when they made the above oath to extirpate them; but ſuch were now the circumſtances of things in providence, that it muſt periſh unleſs ſome way could be found to relieve it, and which their oath ſeemed to preclude; and this threw them into great perplexity.

℣. 4. *And it came to paſs on the morrow, that the people roſe early*, &c.] The day after their faſting and prayer, and a ſenſe of their preſent caſe and circumſtances being deeply impreſſed upon their minds, they roſe early in the morning to acts of devotion, and exerciſes of religion, hoping that being in the way of their duty, the difficulties with which they were perplexed would be removed, *and built there an altar*; if this place was *Bethel*, as *Kimchi* reaſons, there *Jacob* had built an altar; but that in ſuch a courſe of years might have been demoliſhed: and if it was *Shiloh*, there was the tabernacle, and ſo the altar of the Lord there; wherefore this either ſignifies the repairing of that, being in ruins, which is not likely, ſince it was but lately uſed, ch. xx. 26. or the building of a new one, which to do in the tabernacle was not unlawful, eſpecially when the number of ſacrifices required it, which it is highly probable was the caſe now, as it was at the dedication of the temple, 1 *Kings* viii. 64. though the above-mentioned writer thinks, that building an altar ſignifies, as in many places, only ſeeking the Lord; but the uſe for which it was built is expreſſed: *and offered burnt-offerings and peace-offerings*; both to atone for the ſins they had been guilty of in the proſecution of the war, and to return thanks for victory given, and to implore freſh favours to be beſtowed upon them.

℣. 5. *And the children of Iſrael ſaid*, &c.] One to another, after they had offered their ſacrifices, and whilſt they were together in *Shiloh*: *who is there among all the tribes of Iſrael, that came not up with the congregation unto the Lord?* when they were ſummoned to come to *Mizpeh*, to conſult together about the affair of the *Levite*'s concubine, as appears by what follows: *for they had made a great oath*; in a very awful and ſolemn manner, with a curſe annexed to it, as that about not giving a wife to *Benjamin*, ℣. 18. *concerning him that came not up to the Lord to Mizpeh*; not about him, who did not go out to battle againſt *Benjamin*, nor about every individual that did not come to conſult about it; but every city that did not ſend their proper repreſentatives or quota to aſſiſt in that affair: *he* [illegible] *put to death*; this was ſent along with [illegible] in order to quicken their attention to

℣. 6. *And the children of Iſrael repented them for Benjamin their brother*, &c.] Not that they went to war with them, as if their cauſe was not good; but for the ſeverity they had exerciſed towards them, eſpecially in deſtroying their women and children, and for the fatal conſequences like to follow hereon, particularly the diſſolution of the whole tribe: *and ſaid, there is one tribe cut off from Iſrael this day*; that is, there is a likelihood or great danger of it.

℣. 7. *How ſhall we do for wives for them that remain*, &c.] By which it ſeems, as well as by what is after related, that they knew of the ſix hundred men hid in the rock *Rimmon*: *ſeeing we have ſworn by the Lord*; by the Word of the Lord, as the *Targum*; and ſuch an oath with them was a ſacred thing, and to be kept inviolable, even to their own hurt: *that we will not give them of our daughters to wives*; as in ℣. 1. and therefore they muſt either marry among the heathens, which was forbidden, or they muſt make void their oath, or the tribe in a little time would be extinct; theſe were difficulties they knew not how to ſurmount, and this was the object of their enquiry.

℣. 8. *And they ſaid, what one* is there *of the tribes of Iſrael that came not up to Mizpeh to the Lord*, &c.] This is aſked not only to bring them to juſtice, and put them to death, according to their oath, who ſhould be found guilty, ℣. 5. but as an expedient to find wives for the ſurviving *Benjaminites*; ſince theſe, as they came not to *Mizpeh*, ſo conſequently ſwore not that they would not give their daughters to *Benjaminites*; wherefore from among them wives might be given to them, without the violation of an oath: *and behold, there came none to the camp from Jabeſh-gilead to the aſſembly*; this was obſerved by ſome upon the queſtion put, which cauſed an enquiry to be made as after related. This city was in the land of *Gilead*, from whence it had its name, on the other ſide *Jordan*, and is placed by *Adrichomius* [a] in the half tribe of *Manaſſeh*; and *Jerom* [b] ſays it was a village in his time 6 miles from the city *Pella*, upon a mountain, as you go to *Geraſa*.

℣. 9. *For the people were numbered*, &c.] To know who did come up, and who did not, and particularly to know whether the inhabitants of *Jabeſh-Gilead* did or not, againſt whom an information was brought: *and behold* there were *none of the inhabitants of Jabeſh-Gilead there*; for as yet none that came had returned home; all came to *Shiloh* firſt, to pay their devotion to the Lord; and as none were found among the living, it did not appear they were among the ſlain; and very probably the muſter-roll was taken before they went to battle, and they were not on that.

℣. 10. *And the congregation ſent thither* 12000 *men of the valianteſt*, &c.] That were in their army; in the *Vulgate Latin* verſion it is only 10,000; but the *Targum*, *Septuagint*, *Syriac*, and *Arabic* verſions, and *Joſephus* [c], agree with the *Hebrew* text. This place, according to *Bunting*, to which this army was ſent, was 52 miles from *Shiloh* [d]: *and commanded them, ſaying*; theſe were the orders they gave them, when they marched out: *go and ſmite the inhabitants of Jabeſh-Gilead with the edge of the ſword, with the women and the children*; which it ſeems was according to the oath they had made, ℣. 5.

℣. 11.

Terræ S. p. 90.

p. 121.

[b] De loc. Heb. fol. 88. K. & fol. 93. L.

[d] Ut ſupra.

℣. 11. *And this is the thing that ye ſhall do,* &c.] Which they gave them in charge to execute: *ye ſhall utterly deſtroy every male*; without any reſerve, young or old, married or unmarried: *and every woman that hath lien by man*; whether lawfully or unlawfully, in a married or unmarried ſtate.

℣. 12. *And they found among the inhabitants of Jabeſh-Gilead* 400 *young virgins,* &c.] Or *damſel virgins*[e]; damſels that were virgins: *that had known no man by lying with any male*; which was judged of by their age, and by their unmarried ſtate, and by common report, unleſs it can be thought they were examined by matrons; but how it was that they were not obliged, or did not think themſelves obliged by their oath to put theſe to death, as well as others, is not eaſy to ſay; whether they thought the neceſſity of the caſe would excuſe it, or they had a diſpenſation from the Lord for it, on conſulting him; however ſo it was: *and they brought them unto the camp to Shiloh, which is in the land of Canaan*; this is obſerved becauſe that *Jabeſh-Gilead* was not in the land of *Canaan*, from whence they were brought, but in the land of *Og* king of *Baſhan*; only what was on this ſide *Jordan* was the land of *Canaan*, and in that *Shiloh* was, to which they were brought; and this ſhews that not the city *Bethel*, but *Shiloh*, was the place whither the people or army of *Iſrael* came to offer ſacrifice after the war was ended.

℣. 13. *And the whole congregation ſent* ſome *to ſpeak to the children of Benjamin,* &c.] Sent ſome meſſengers to them, to call them, and deſire them to come to them: *that were in the rock Rimmon*; the 600 men who had hid themſelves in a cave in it, of which the people of *Iſrael* were informed: *and to call peaceably unto them*; to proclaim peace to them, and aſſure them of it, and to let them know that they had no ill deſign againſt them, that they might come ſafely to them, and would be kindly received and protected by them.

℣. 14. *And Benjamin came again at that time,* &c.] The 600 *Benjaminites* returned with the meſſengers at the ſame time to the people of *Iſrael*, putting confidence in the aſſurances they had given them of peace and ſafety: *and they gave them wives which they had ſaved alive of the women of Jabeſh-Gilead*; in doing which they ſuppoſed they had not violated their oath, ſince though they had ſworn that they would not give their own daughters, they had not ſworn they would not give the daughters of others; and beſides as the men of *Jabeſh-Gilead* were not at *Mizpeh* when the oaths were made, they had taken none, and ſo their daughters might be given in marriage to the *Benjaminites*, notwithſtanding that oath: *and yet ſo they ſufficed them not*; there were not wives enough for them all; for they were 600 men, whereas the daughters of the inhabitants of *Jabeſh-Gilead* were but 400, ſo that there were 200 more wanting. *Abarbinel* interprets the word we render *ſo* in a different manner by *right*, as in *Numb.* xxvii. 7. and gives the ſenſe thus, that it was not a point of juſtice and judgment to do this to the daughters of *Jabeſh-Gilead*, namely, to ſave and give them in marriage; but they did this becauſe the people repented for *Benjamin*, as follows.

℣. 15. *And the people repented them for Benjamin,* &c.] That they had deſtroyed all their women, and that they had ſaved no more of the daughters of *Jabeſh-Gilead*, not a ſufficient number to be wives to the *Benjaminites*: *becauſe the Lord had made a breach in the tribes of Iſrael*; by almoſt deſtroying one of them; for though this was done by the *Iſraelites*, yet by the permiſſion and according to the will of God, and through his over-ruling providence.

℣. 16. *Then the elders of the congregation ſaid,* &c.] This being the caſe, that there were not wives enough for them, they were obliged to conſult again, and conſider of another expedient to provide for them; and this motion came from the elders of the people, not only in years, but in office: *how ſhall we do for wives for them that remain*; the other 200 who had none: *ſeeing the women are deſtroyed out of Benjamin?* and ſo no wives to be had there; and as for the *Iſraelites* which came to *Mizpeh*, who were of all the tribes of *Iſrael*, they had ſolemnly ſworn that they would not give any of their daughters to them, and therefore it was a very difficult thing to provide wives for them.

℣. 17. *And they ſaid,* there muſt be *an inheritance for them that be eſcaped of Benjamin,* &c.] The eſcaped are the 600 men in the rock *Rimmon*; four hundred of them were ſupplied with wives, the other two wanted; and as there was an inheritance divided by lot to the tribe of *Benjamin*, to that tribe and to that only it belonged, and they muſt have it and no other; it now of right devolved on theſe 600 men, and them only, and therefore proviſion muſt be made to increaſe their number, that they may occupy the inheritance they have a right to, rebuild their cities, till their land, cultivate their vineyards and olive-yards, and enjoy all the advantages of their poſſeſſions: *that a tribe be not deſtroyed out of Iſrael*; but the full number of the tribes be preſerved, and their inheritances belonging to them, according to the predictions of *Jacob* and *Moſes*, and the aſſignment of them by lot unto them by *Joſhua*.

℣. 18. *Howbeit we may not give them wives of our daughters,* &c.] Though their caſe was ſo very neceſſitous and deſperate: *for the children of Iſrael have ſworn, ſaying, curſed be he that giveth a wife to Benjamin,* ℣. 1. and therefore without the violation of their oath could not give any of their daughters in marriage to them; wherefore ſome other way muſt be deviſed to help them.

℣. 19. *Then they ſaid,* &c.] Some of the elders that ſat in council, debating this matter, and conſidering of ways and means to aſſiſt their brethren the *Benjaminites*, and preſerve their tribe from being loſt: *behold* there is *a feaſt of the Lord in Shiloh yearly*; where the tabernacle then was, and before which the males of *Iſrael* were obliged to appear three times of the year; and this was one of them, as is clear by its being called a feaſt of the Lord; and therefore cannot deſign any civil feſtival, or fair kept for trade and commerce. Some have thought of the feaſt of the paſſover, but it is moſt likely to be the feaſt of tabernacles, as *Abarbinel* takes it to be; which in *Jewiſh* writings is emphatically called *the feaſt*; and the time of year when that was kept was a time of great rejoicing, on account of the fruits of the earth being gathered in, and the reading of the law, and eſpecially at the time of drawing of water at this feaſt; inſomuch that it is ſaid[f], that he who never ſaw the rejoicing at drawing of water, never ſaw rejoicing in his life, which was attended with piping,

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[e] נערה בתולה puellam virginem, Montanus; puellas virgines, Pagninus, Tigurine verſion, Druſius, Junius & Tremellius, Piſcator.

[f] Miſn. Succah, c. 5. §. 1, 4. Vid. Maimon Hilchot Lulab, c. 8. §. 13.

and dancing, and ſinging. It is pretty ſtrange what *Kimchi* notes, that this may be either one of the above feaſts, or the day of atonement, at which he ſays the daughters of *Iſrael* uſed to go and dance in the vineyards, according to the words of the *Rabbins*; when though that is reckoned among the feaſts, *Lev.* xxiii. it was properly a faſt, as it is called *Acts* xxvii. 9. and all tokens of feſtivity and joy were forbidden on it; and where theſe words of their *Rabbins* are to be met with he ſays not: in a place *which is on the north-ſide of Bethel*; we rightly ſupply *in a place*; for the intention is not to deſcribe the ſituation of *Shiloh*, which was well known, but a place not far from it, where at this feſtival the daughters of *Shiloh* uſed to dance: *on the eaſt-ſide of the highway that goeth up from Bethel to Shechem*; this place lay to the eaſt of a public road, that led from *Bethel* to *Shechem*: *and on the ſouth of Lebonah*; which Mr. *Maundrell*[f] takes to be a place now called *Kane Leban*, which ſtands on the eaſt-ſide of a delicious vale, having a village of the ſame name ſtanding oppoſite to it on the other ſide of the vale; one of theſe places, either that *Kane* or the village is ſuppoſed to be the *Lebonah* mentioned *Judg.* xxi. 19. to which both the name and ſituation ſeem to agree.

℣. 20. *Therefore they commanded the children of Benjamin*, &c.] The 200 men of the tribe that wanted wives; they ordered them as follows, and which they ſpake with authority, being the elders of the congregation, ℣. 16. *ſaying, go and lie in wait in the vineyards*; which might belong to *Shiloh*, or it may be to *Lebonah*, which perhaps is the ſame with *Beth-Laban*, famous for its wine with the *Miſnic* writers; who ſay[g] the ſecond places for wine are *Beth rimah* and *Beth-laban*; and I ſuſpect that *Beth-rimah* is the ſame with *Beth-rimmon*, near which was the rock *Rimmon* theſe men were in; now this being the time of year when the vintage was juſt over, the vines were full of branches and leaves, under which the men might the better hide themſelves; and the grapes being gathered, there were no men in the vineyards, and ſo might lie in wait ſafely, and under cover.

℣. 21. *And ſee and behold, if the daughters of Shiloh come out to dance in dances*, &c.] As they uſed to do at this feſtival, not along with men, but by themſelves; and ſo might the more eaſily be taken and carried off; and though only males were obliged to appear from all parts at this feaſt, yet females might come if they would; and no doubt from neighbouring places at leaſt many did; however the daughters of *Shiloh*, who dwelt where the tabernacle was, theſe always attended the feaſt with demonſtrations of joy, and among the reſt with dancing, and that as expreſſive of ſpiritual and religious joy, as in the caſe of *Miriam*, and the *Iſraelitiſh* woman, *Exod.* xv. 20. and as in latter times the moſt religious men uſed to expreſs their joy at this feaſt: now the 200 men in the vineyards, which lay near the field where theſe virgins uſed to dance at this time, were to watch and obſerve when they came out of the city thither, and were engaged in ſuch an exerciſe: *then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin*: they are directed to ruſh out at once upon them as they were dancing, ſecure as they thought from moleſtation and danger; and they were to take every one one, not more, and go off directly with them to their own tribe.

℣. 22. *And it ſhall be when their fathers or their brethren come unto us to complain*, &c.] Of this rape of their daughters or ſiſters, or to bring an action againſt them, and deſire they might be ſummoned before them, the elders of the people, and be tried and judged according to law for what they had done; or to put them upon going to war with them again for ſuch treatment of them: *that we will ſay unto them, be favourable unto them for our ſakes*; for the ſake of the elders, who adviſed them to do what they did; or for the ſake of us *Iſraelites*, your ſake and ours, who were too ſevere upon them, and proſecuted the war with too much vigour, which made what they have done neceſſary, or otherwiſe a tribe muſt have been loſt in *Iſrael*: *becauſe we reſerved not to each man his wife in the war*; either in the war with *Benjamin*, which they carried on with ſuch wrath and fury as to deſtroy all the women, ſo that there were no wives left for the men that remained, which they now repented of; or in the war with *Jabeſh-Gilead*, they did not reſerve enough of the women taken, only 400 virgins, whereas there were 600 men; but the firſt ſeems beſt: *for ye did not give unto them at this time* that *you ſhould be guilty*; the meaning is, that if they had any uneaſineſs upon their minds about the oath which they had taken, not to give any of their daughters in marriage to *Benjamin*, they need not be diſturbed at that, ſince they did not *give* them to them, but theſe *took* them by force; which was the ſcheme theſe elders contrived to ſecure from the violation of the oath. This they propoſed to ſay to quiet them, and make them eaſy, to which other things might have been added; as that theſe were their brethren, and not ſtrangers they were married to, and not to mean men, but to men of large eſtates, having the whole inheritance of the tribe of *Benjamin* devolved upon them; and their daughters would be the original mothers of the poſterity of that tribe in ſucceeding ages.

℣. 23. *And the children of Benjamin did ſo*, &c.] Went and laid wait in the vineyards, and when the daughters of *Shiloh* came out to dance, they ruſhed upon them: *and took* them *wives according to their number*; two hundred of them, each man a wife, and no more; for though polygamy was in uſe in thoſe times, and if at any time neceſſary, and could be excuſed, it might ſeem now; yet it was not indulged to, neither by the elders, nor by the children of *Benjamin*: *of them that danced whom they caught*; the rape of the *Sabine* virgins by *Romulus*, at the cirque plays and ſhows, mentioned by various authors[h]; and the carrying off of 15 *Spartan* virgins from the dances by *Ariſtomenes* the *Meſſenian*[i], are ſometimes obſerved as parallel caſes to this, and juſtified by it, particularly that of *Romulus*[k]: *and they went and returned unto their inheritance*; the 600 *Benjaminites*, with their wives, returned to their own tribe, which was their inheritance by lot; and theſe being the only ſurvivors, had a right to the whole: *and repaired the cities and dwelt in them*; in proceſs of time they rebuilt the cities the *Iſraelites* had burnt in the late war, and repeopled them as their poſterity increaſed. And the *Jewiſh* writers ſay, that in after times they were allowed to marry with other tribes as before, ſince the oath only bound thoſe preſent at *Mizpeh*; for they obſerve, that it ran only, *there ſhall not any of us*, &c. not, not any of our ſons; they might give wives to *Benjamin*, and ſo in time they became numerous again.

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[f] [illegible] from Aleppo, p. 63.

[g] Miſn. Menachot, c. 8. § 6.

[h] Liv. Hiſt. l. 1. p. 7, 8. [illegible] Rom. l. 1. c. 1. Aurel. Victor. de vir. illuſtr. c. 2. Valer. Maxim. l. 1. c. 4.

[i] Hieron. adv. Jo- [illegible] fol. 27. B, C.

[k] Vid. Albericum Gentil. de armis Roman. l. 2. p. 114.

℣. 24. *And the children of Iſrael departed thence at that time, every man to his tribe and to his family*, &c.] The war being ended, and things ſettled as well as circumſtances would admit of, for the preſervation of the tribe of *Benjamin*, who were the cauſe of it, and had ſuffered ſo much in it; the *Iſraelites* that had met at *Mizpeh*, and who had not fallen in the war, returned to their reſpective countries, to their wives and children, and the buſineſs of their callings: *and they went out from thence every man to his inheritance*; divided by lot to them, to their eſtates and poſſeſſions, which each had a right unto.

℣. 25. *In thoſe days there was no king in Iſrael*, &c.] No ſupreme magiſtrate, *Joſhua* being dead, and as yet no judge in *Iſrael* had riſen up; for all related in the *five* laſt chapters of this book, were done between the death of *Joſhua*, and the time of the *judges*: *every man did that which was right in his own eyes*; there being none to reſtrain him from it, or puniſh him for it; and this accounts for the many evil things related, as the idolatry of *Micah* and the *Danites*, the baſe uſage of the *Levite*'s concubine, the extreme rigour and ſeverity with which the *Iſraelites* treated their brethren the *Benjaminites*, the ſlaughter of the inhabitants of *Jabeſh-gilead*, and the rape of the daughters of *Shiloh*.

VI FE 59

The

R U T H.

THIS book is called *Ruth*, not becauſe ſhe was the author of it, but becauſe ſhe is the principal ſubject of it. In the *Syriac* and *Arabic* verſions, it is called the book of *Ruth* the *Moabiteſs*, which deſcribes her by the country of which ſhe was. Her name, according to *Hillerus*[l] ſignifies beautiful, of a good aſpect, the ſame with *Calliope* in *Greek*. As to the author of this book, ſome attribute it to *Eli* the prieſt, who ſeems to have been too ſoon to give an account of the birth of *David*; others to *Gad* or *Nathan*; ſome to *Hezekiah*, and others to *Ezra*; but what the *Talmudiſts* aſſert, which is moſt generally received, and moſt probable, is, that it was written by *Samuel*; ſo they ſay *Samuel*[m] wrote his own book, *Judges*, and *Ruth*; and it is commonly ſaid that this book is an appendix to that of the judges, and an introduction to *Samuel*, and is fitly placed between them both. According to *Euſebius*[n], with the *Hebrews*, *Judges* and *Ruth* make one book they call *Shophetim* or *Judges*; the principal deſign of it is to give the genealogy of *David*, whom *Samuel* had anointed to be king of *Iſrael*, and from whom the *Meſſiah* was to come, and who therefore may be ſaid to be the aim and ſcope of it, as he is of all ſcripture; and whereby it appears that he ſprung both from *Jews* and *Gentiles*, and is the ſaviour of both, and there is a good foundation for both to hope in him; and the call and converſion of *Ruth* the *Moabiteſs*, may be conſidered as a ſhadow, emblem, and pledge of the converſion of the *Gentiles*. Many things beſides may be learnt from this little book, as the different circumſtances of good people in this life, and the particular providence of God reſpecting them. It furniſhes out examples of bearing afflictions patiently, of induſtry, courteouſneſs, kindneſs to ſtrangers, and young converts; and none can doubt of the divine authority of this book, that conſiders the uſe made of it in the genealogies of *Chriſt* by the evangeliſts *Matthew* and *Luke*.

CHAP. I.

THIS chapter treats of a family that removed from the land of *Canaan* to the land of *Moab* on account of a famine, where the father of it and his two ſons died, and each of them left a widow, ℣. 1—5. the mother-in-law propoſed to return to her own country, and ſet forward with her two daughters in law, whom, when they had gone a little way with her, ſhe intreated to go back, and expoſtulated with them about it, ℣. 6—13. upon which one of them did, but the other, *Ruth*, the ſubject of this book, reſolved to go the journey with her, ℣. 14—18. and they both came to *Bethlehem*, the former reſidence of her mother-in-law *Naomi*, who was greatly taken notice of by her old friends and acquaintance, to whom ſhe related her preſent circumſtances, ℣. 19—22.

℣. 1. *Now it came to paſs, in the days when the judges ruled*, &c.] So that it appears that this hiſtory is of time and things after the affair of *Micah*, and of the concubine of the *Levite*, and of the war between *Iſrael* and *Benjamin*; for in thoſe times there was no king nor judge in *Iſrael*; but to what time of the judges, and which government of theirs it belongs to, is not agreed on. *Joſephus*[o] places it in the government of *Eli*, but that is too late for *Boaz*, the grandfather of *Jeſſe*, the father of *David*, to live. Some *Jewiſh* writers, as *Jarchi*, ſay it was in the times of *Ibzan*, who they ſay[p] is the ſame with *Boaz*, but without proof, and which times are too late alſo for this hiſtory. The *Jewiſh* chronology[q] comes nearer the truth, which carries it up as high as the times of *Eglon*, king of *Moab*, when *Ehud* was judge; and with which Dr. *Lightfoot*[r] pretty much agrees, who puts this hiſtory between the third and fourth chapters of *Judges*, and ſo muſt belong to the times of *Ehud* or *Shamgar*. *Junius* refers it to the times of *Deborah* and *Barak*; and others[s] on account of the famine, think it began in the times when the *Midianites* oppreſſed *Iſrael*, and carried off the fruits of the earth, which cauſed it, when *Gideon* was raiſed up to be their judge; *Alting*[t] places it in the times of *Jephthah*; ſuch is the uncertainty about the time referred to: *that there was a famine in the land*; the land of *Canaan*, that very fruitful country. The *Targum* ſays this was the ſixth famine that had been in the world, and it was in the days of *Boaz*, who is called *Ibzan* the juſt, and who was of *Bethlehem-Judah*; but it is more probable that it was in the days of *Gideon*, as before obſerved, than in the days of *Ibzan*: *and a certain man of Bethlehem-Judah*; ſo called to diſtinguiſh it from another *Bethlehem* in the tribe of *Zebulun*, *Joſh.* xix. 15. which had its name from the fruitfulneſs of the place, and the plenty of bread in it, and yet the famine was here; hence this man with his family removed from it: *and went to ſojourn in the country of Moab*; where there was plenty; not to dwell there, but to ſojourn for a time, until the famine was over: *he and his wife, and his two ſons*; the names of each of them are next given.

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[l] Onomaſtic. Sacr. p. 211.

[m] T. Bab. Bava Bathra, fol. 13. 2.

[n] Eccl. Hiſt. l. 6. c. 25.

[o] Antiqu. l. 5. c. 9. § 1.

[p] T. Bab. Bava Bathra, fol. 91. 1. Tzemach David, par. 1. fol. 8. 2. Jarchi & Abendana in loc

[q] Seder Olam Rabba, c. 12. p. 33.

[r] Works, vol. I. p. 48.

[s] [illegible]chius in loc. & Majus in ib. ſo Bp. Patrick. Lampe Hiſt. Eccl l. 1. c. 5. p. 22.

[t] Theolog. Hiſt. l. [illegible] p. 84.

℣. 2. *And the name of the man was Elimelech*, &c.] Which ſignifies *my God is king*, as he was king over *Iſrael*. In the times of the judges, the government was a theocracy; the judges were raiſed up immediately by the Lord, and ruled under him; the *Targum* calls him a great man, and ſo *Jarchi*; and it is very likely he was, eſpecially if it be true what is ſaid in the *Jewiſh* chronology [u], that he was the brother of *Salmon*, prince of the tribe of *Judah*; and it is certain that *Boaz* the ſon of *Salmon* was a kinſman of his, ch. ii. 1. *and the name of his wife Naomi*; which ſignifies *ſweet*, *pleaſant*, very likely a comely perſon, and of a ſweet diſpoſition; a name of the ſame ſignification with *Naamah*, the ſiſter of *Tubal Cain*, *Gen.* iv. 22. and according to the *Talmudiſts* ſhe was *Elimelech*'s brother's daughter; for they ſay [w], that *Elimelech*, *Salmon*, and the kinſman, (ſpoken of in this book) and the father of *Naomi*, were all of them the ſons of *Nahſhon*, prince of the tribe of *Judah*; the ſame *Jarchi* obſerves on ℣. 22. *and the name of his two ſons Mahlon and Chilion*; which ſeem to have their names from weakneſs and conſumption, being perhaps weakly and conſumptive perſons; and it appears they both died young. It is a tradition of the *Jews*, mentioned by *Aben Ezra*, that theſe are the ſame with *Joaſh* and *Saraph*, who are ſaid to have dominion in *Moab*, 1 *Chron.* iv. 22. which is not likely: *Ephrathites of Bethlehem-Judah*; *Jarchi* interprets *Ephrathites* by men of worth and eſteem; and the *Targum* is, *Ephrathites, great men of Bethlehem-Judah*; but no doubt they were called ſo, becauſe *Ephratah* was one of the names of *Bethlehem*, *Gen.* xxxv. 19. *Mic.* v. 2. ſo called from its fruitfulneſs; though *Aben Ezra* thinks it had its name from *Ephratah* the wife of *Caleb*; but it was ſo called in the time of *Moſes*, as in the paſſage referred to: *and they came into the country of Moab, and continued there*; unto their death; all excepting *Naomi*, who returned when ſhe heard the famine was over.

℣. 3. *And Elimelech Naomi's huſband died*, &c.] According to *Joſephus* [x], after he had dwelt in the land ten years, and had married his two ſons to *Moabitiſh* women; but, as *Alſhech* obſerves, the text ſhews that whilſt he was living they were not married to them, but after his death; and it is ſaid of them only that they dwelt there about ten years; ſo that it is moſt probable that their father died quickly after he came into the land of *Moab*: *and ſhe was left and her two ſons*; in a ſtrange land, ſhe without a huſband, and they without a father.

℣. 4. *And they took them wives of the women of Moab*, &c.] Not before they were proſelyted to the *Jewiſh* religion, as *Aben Ezra* thinks, and which ſeems plainly to be the caſe of *Ruth*; at leaſt ſhe was ſo afterwards, if not before; and alſo of *Orpah*, as the ſame writer concludes from ℣. 15. though others are of a different opinion, and ſome excuſe their marriage, and others condemn it as unlawful, among whom is the *Targumiſt*, who paraphraſes the words, "and they tranſgreſſed the decree of the Word of the Lord, and took to them ſtrange wives of the daughters of *Moab*;" however it was ſo permitted by the Lord, and ordered in providence, that from one of them the *Meſſiah* might ſpring: *and the name of the one was Orpah*; ſhe was married to *Chilion*; and *Alſhech* gathers from hence, that the youngeſt was married firſt before his brother: *and the name of the other Ruth*; the *Targum* adds, "the daughter of *Eglon*, king of *Moab*;" and that ſhe was his daughter, or the daughter of his ſon, is a notion commonly received with the *Jews* [y], though without any juſt foundation; ſhe was married to *Mahlon*, ch. iv. 10. one *Philo* [z] aſſerts theſe two women to be own ſiſters, for what reaſon does not appear; and a *Jewiſh* writer [a] ſays they were both daughters of *Eglon*, king of *Moab*: *and they dwelt there about ten years*; that is, *Mahlon* and *Chilion*, who married theſe women; which is to be reckoned either from the time they came into the land, or from the time of their marriage; the latter ſeems to be the caſe from the connexion of the words.

℣. 5. *And Mahlon and Chilion died alſo both of them*, &c.] As well as their father in the land of *Moab*, after they had lived with their wives in it about ten years; the *Targum* is, "becauſe they tranſgreſſed the decree of the Word of the Lord, and joined in affinity with ſtrange people, their days were cut off;" or ſhortened: *and the woman was left of her two ſons and her huſband*; deprived both of her huſband and her ſons, which was a great affliction, aggravated by her being in a ſtrange country; many are the afflictions of the righteous.

℣. 6. *Then ſhe aroſe with her daughters-in-law that ſhe might return from the country of Moab*, &c.] After the death of her two ſons, and having heard of the ceaſing of the famine in *Iſrael*, ſhe had a deſire to go into her own country, where ſhe would have better opportunities of ſerving the Lord; and having no heart to ſtay in *Moab*, an idolatrous country, where ſhe had loſt her huſband, and her two ſons; and therefore prepared for her journey, and ſet forward, and her two daughters-in-law with her, to accompany her ſome part of the way; for it does not appear to be their intention, at leaſt at firſt ſetting out, to go with her into the land of *Canaan*; and therefore it is only ſaid, that they aroſe *that ſhe might return*, &c. *for ſhe had heard in the country of Moab*; which was near the land of *Iſrael*, the borders of it reaching to the ſalt-ſea; the *Targum* ſays, ſhe heard it by the mouth of an angel, but it is highly probable it was by common fame: *that the Lord had viſited his people in giving them bread*; that he had been kind and gracious to the people of *Iſrael*, by granting them plenty of proviſions; which might be their happy caſe after *Gideon* had vanquiſhed the *Midianites*,

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[u] Seder Olam Rabba, c. 12. p. 34. Shalſhalet Hakabala, fol. 8. 1.

[w] T. Bab. Bava Bathra, fol. 91. 1.

[x] Ut ſupra.

[y] T. Bab. Nazir, fol. 23. 2. Sotah, fol. 47. 1. Sanhedrin, fol 105. 2. Horayot, fol. 10. 2. Zohar in Deut. fol. 109. 2.

[z] Apud Druſium in loc.

[a] Shalſhalet Hakabala, fol. 8. 1.

Midianites, who came yearly, and deſtroyed and carried off the fruits of the earth, which had cauſed a famine; ſee *Judg*. vi. 3, 4, 5, 6. and viii. 28. It ſeems as if the famine had continued 10 years, ſee ℣. 4. nor need this be thought incredible, ſince there was a famine in *Lydia*, which laſted 18 years [b].

℣. 7. *Wherefore ſhe went forth out of the place where ſhe was*, &c.] What part of *Moab* ſhe had dwelt in, and now removed from, is not ſaid; it is called the country or field of *Moab*, ſhe returned from; hence ſome have thought, that ſhe and her huſband, and her ſons, did not live in any of the cities of *Moab*, but in a field; either becauſe the *Moabites* would not ſuffer them to dwell in their cities, only allowed them to pitch their tents in their fields; or they choſe to dwell there, that they might as much as poſſible avoid converſation with them, and be preſerved from their idolatry, and other corruptions: *and her two daughters-in-law with her*; who out of reſpect to her, accompanied her ſome part of the way, as relations and friends uſually did: *and they went on the way to return unto the land of Judah*; they went along with her to the border of the land of *Judah*, in her return thither; for returning can only be ſaid of her with any propriety, becauſe her two daughters had never been there; that was not the country from whence they came, and therefore could not be ſaid to return thither.

℣. 8. *And Naomi ſaid to her two daughters-in-law*, &c.] When they were come, as it is very probable, to the utmoſt limits of the land of *Moab*, and to the borders of the land of *Iſrael*: *go return each unto her mother's houſe*; the mother's houſe is mentioned, and not the father's, not becauſe they had no father living; for it is certain *Ruth* had a father as well as a mother, ch. ii. 11. but becauſe mothers are moſt affectionate to their daughters, and they moſt converſant together; and becauſe women in thoſe times had apartments to themſelves, and who uſed to take their daughters to them when become widows; though ſuch was the ſtrong love of thoſe young widows to their mother-in-law, that they choſe rather to dwell with her, whilſt ſhe lived in *Moab*, than with their own mothers: *the Lord deal kindly with you, as ye have dealt with the dead, and with me*; that is, with their huſbands, who were dead; as the *Targum* is, that they refuſed to marry men after their death; or rather it reſpects their affectionate care of their huſbands, and behaviour towards them when living, as well as the reſpect they ſhewed to their memory, at and ſince their death; and alſo their filial duty to her, both before and ſince; and particularly, as the *Targum* expreſſes it, in that they had fed and ſupported her.

℣. 9. *The Lord grant you*, &c.] Some make a ſupplement here, the *Targum* a perfect reward, *Aben Ezra* an huſband; and ſo *Joſephus* ſays [c], ſhe wiſhed them happier marriages, than they had with her ſons, who were ſo ſoon taken from them; but a ſupplement ſeems needleſs, for what follows is connected with the wiſh, and contains the ſum of it: *that you may find reſt*; each of you: *in the houſe of her huſband*; that is, that they might each of them be bleſſed with a good huſband, with whom they might live free from brawls and contentions, as well as from the diſtreſſing cares of life, having huſbands to provide all things neceſſary for them, and ſo from all the ſorrows and diſtreſſes of a widowhood-eſtate: *then ſhe kiſſed them*; in token of her affection for them, and in order to part with them; it being uſual then as now for relations and friends to kiſs at parting: *and they lift up their voice and wept*; to think they muſt part, and never ſee one another more; their paſſions worked vehemently, and broke out in ſobs, and ſighs, and tears, and loud crying.

℣. 10. *And they ſaid unto her*, &c.] When they had vented themſelves in cries and tears, and had recovered their ſpeech: *ſurely we will return with thee unto thy people*; to be proſelyted, as the *Targum*; not only to dwell with them, but to worſhip with them.

℣. 11. *And Naomi ſaid, turn again my daughters*, &c.] Suppoſing this reſolution of theirs only aroſe from a natural affection, and not from any love to the God or people of *Iſrael*; at leaſt doubting whether it was ſo or no, and willing to try whether any one, or both of them, were really from a principle of religion inclined to go with her; and deſirous that they would thoroughly conſider what they did, leſt they ſhould repent and apoſtatize, and bring a reproach upon the true religion: *why will ye go with me?* what reaſon can you give? this ſhe ſaid in order to get out of them, if there was any real inclination in them to the true worſhip and ſervice of God; though ſhe keeps out that from her own queſtions put to them as follows, that it might come purely from themſelves: *are there yet* any more *ſons in my womb, that they may be your huſbands?* is there any likelihood that I ſhould ever have any ſons to be inſtead of huſbands, or really huſbands to you? can it be thought that at my age, ſuppoſing I had an huſband, or an huſband's brother to marry me, that there is in me a natural power of conceiving and bearing children? this therefore can ſurely be no inducement to you to go along with me; for ſome, as *Jarchi*, think ſhe refers to the law of a huſband's brother marrying his widow, and raiſing up ſeed to him, which was known among the *Gentiles* before it was given to *Iſrael*; ſee *Gen*. xxxviii. 8. *Deut*. xxv. 5. to which *Aben Ezra* rightly objects, that that law reſpects a brother by the father's ſide, and not by the mother's only; to which may be added, that this law was not binding on a brother unborn, but on one that was living before the death of his brother; beſides if this law had been in her mind, it would rather have furniſhed out an encouraging reaſon for them to go with her, ſince there were kinſmen of her ſons, to whom they might be married, as one of them afterwards was.

℣. 12. *Turn again my daughters, go* your way, &c.] This ſhe repeated ſtill to try their affections to her, and eſpecially whether there was any real love to the God of *Iſrael*, his people, and worſhip, but ſtill proceeds upon the ſame topick: *for I am too old to have an huſband*; and can never think of marrying again on account of age, nor can you ſurely ever think I ſhould, at theſe years I am now arrived to: *if I ſhould ſay I have hope*; of marrying, and bearing children; ſuppoſe that: *if I ſhould have a huſband alſo to-night*; be married to a man directly, ſuppoſe that: *and ſhould alſo bear ſons*; conceive and bear, not female but male children, allow that; all which are mere ſuppoſitions, and could they be admitted, would not furniſh out any reaſon why you ſhould be deſirous of going with me.

℣. 13. *Would you tarry for them till they were grown?*

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[b] Herodot. Clio, ſive, l. 1. c. 94.

[c] Antiqu. l. 5. c. 9. § 1.

grown? &c.] It is not to be thought that they would tarry till ſhe was married and had children, and then till theſe infants were grown up to mens eſtate, and be marriageable; for though *Tamar* tarried for *Shelah*, yet he was born, and of ſome years of age, tho' not a grown man, *Gen.* xxxviii. 11, 14. *would ye ſtay for them from having huſbands?* they were young widows, and it was fit they ſhould marry again; and it could not be imagined, that they would deny themſelves having huſbands, in expectation of any ſons of her's: *nay, my daughters*; I am well ſatisfied you will never tarry for them, nor deprive yourſelves of ſuch a benefit; it is unreaſonable to ſuppoſe it: *for it grieveth me much for your ſakes*; that ſhe could be of no manner of ſervice to them, either to give them huſbands, or to ſupport and maintain them, ſhould they go with her; or *I have exceedingly more bitterneſs than you*[d]; her condition and circumſtances were much worſe than theirs; for though they had loſt their huſbands, ſhe had loſt both huſband and children: or it was more bitter and grievous to her to be ſeparated from them, than it was for them to be ſeparated from her; her affection to them was as ſtrong, or ſtronger than theirs to her; or they had friends in their own country that would be kind to them, but as for her, ſhe was in deep poverty and diſtreſs, and when ſhe came into her own country, knew not that ſhe had any friends left to take any notice of her: *that the hand of the Lord is gone out againſt me*; in taking away her huſband and children, and reducing her to a low eſtate, pennyleſs and friendleſs; ſo poor, as it appears, that her daughter-in-law, when come to the land of *Canaan*, was obliged to glean for the livelihood of them both, as in the next chapter.

℣. 14. *And they lift up their voice, and wept again*, &c.] Not being able to bear the thought of parting, or that they muſt be obliged to it: *and Orpah kiſſed her mother-in-law*; gave her the parting kiſs, as the *Jews*[e] call it; and which was uſed by other people[f]; but not without affection to her, and took her leave of her, as her kiſs teſtified, ſince it muſt be ſo; and being moved by her reaſons, and having a greater inclination to her own country than *Ruth* had; of the kiſs at parting, ſee *Gen.* xxxi. 28. 1 *Kings* xix. 20. *but Ruth clave unto her*; hung about her, would not part from her, but cleaved unto her in body and mind; forſaking her own people, and her father's houſe; neither the thought of them, nor of her native country, nor of not having an huſband, or any likelihood of it, nor of poverty and diſtreſs, had any manner of influence upon her, but determined ſhe was to go and abide with her.

℣. 15. *And ſhe ſaid*, &c.] That is, *Naomi* to *Ruth*, after *Orpah* was gone: *behold, thy ſiſter-in-law is gone back unto her people, and unto her gods*; meaning *Orpah*, who was the wife of her huſband's brother, as the word uſed ſignifies; ſhe was not only on the road turning back to her own country and people, but to the gods thereof, *Baal peor* or *Priapus*, and *Chemoſh*, *Numb.* xxi. 29. and xxv. 3. from whence *Aben Ezra* concludes, that ſhe had been a proſelyte to the true religion, and had renounced the gods of her nation, and retained the ſame profeſſion whilſt her huſband lived, and unto this time, and now apoſtatized, ſince ſhe is ſaid to go back to her gods; and in this he is followed by ſome chriſtian interpreters[g], and not without reaſon: *return thou after thy ſiſter-in-law*; this ſhe ſaid, not that in good earneſt ſhe deſired her to return, at leaſt to her former religion, only relates, though not as approving of, the conduct of her ſiſter, rather as upbraiding it; but to try her ſincerity and ſtedfaſtneſs, when ſuch an inſtance and example was before her.

℣. 16. *And Ruth ſaid, intreat me not to leave thee*, or *to return from following after thee*, &c.] Don't make uſe of any arguments to perſuade me to go back: or *do not meet me*, or *be againſt me*[h]; don't meet me with objections, or be in my way, or an hindrance to me, in going along with thee; don't be againſt it, for to be againſt that was to be againſt her inclination, deſires and reſolutions, and againſt her intereſt: *for whither thou goeſt I will go*; let the country ſhe was going to, be what it would, though unknown to her, and though ſhe ſhould never ſee her own country any more: *and where thou lodgeſt, I will lodge*; though in ever ſo mean a cottage, or under the open air: *thy people* ſhall be *my people*; whom I ſhall chuſe to dwell among, and converſe with; whoſe religion, laws and cuſtoms ſhe ſhould readily comply with, having heard much of them, their wiſdom, goodneſs and piety, of which ſhe had a ſpecimen and an example in *Naomi*, and by whom ſhe judged of the reſt: *and thy God my God*; not *Chemoſh*, nor *Baal-peor*, nor other gods of the *Moabites*, be they what they will, but *Jehovah*, the God of *Naomi*, and of the people of *Iſrael*. So a ſoul that is truly brought to Chriſt affectionately loves him, and heartily cleaves unto him, reſolves in the ſtrength of divine grace to follow him, the Lamb, whitherſoever he goes or directs; and is deſirous to have communion with none but him, and that he alſo would not be as a wayfaring man, that tarries but a night; his people are the excellent of the earth, whom to converſe with is all his delight and pleaſure; and Chriſt's God is his God, and his Father is his father: and, in a word, he determines to have no other Saviour but him, and to walk in all his commands and ordinances.

℣. 17. *Where thou dieſt, will I die, and there will I be buried*, &c.] She was determined to abide with her unto death, and not only was deſirous to die as ſhe did, but where ſhe ſhould die; in the ſame country, cottage and bed, and be laid in the ſame grave, in hope of riſing together at the reſurrection of the juſt; having no regard at all to the ſepulchres of her fathers, which people in all ages and countries have been fond of being laid in, as an honour and happineſs. So with the *Greeks* and *Romans*, not only relations, but intimate friends, and ſuch as had a ſtrong affection for each other, were ſometimes buried in the ſame grave, as *Crates* and *Polemon*[i], *Paris* and *Œnome*[k], and others[l]; ſee *Gal.* ii. 20. *Col.* ii. 12. and iii. 1. *the Lord do ſo to me, and more alſo*, if ought *but death part thee and me*; this is the form of oath ſhe uſed for confirmation of what ſhe had ſaid, and to put an end to the debate on this ſubject; what ſhe imprecates upon herſelf is not expreſſed, ſhould ſhe otherwiſe do than what ſhe ſwears to; leaving

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[d] מר לי מאד מכם amaritudo mihi (eſt) valde præ nobis, Montanus, Rambachius; ſo Pagninus, Junius & Tremellius, Piſcator, Druſius.

[e] Bereſhit Rabba, §. 70. fol. 62. 4. Shemot, §. 5. fol. 94. 4.

[f] ——— diſcedens oſcula nulla dedi. Ovid. ep. 3. ℣. 14.

[g] Clericus & Rambachius.

[h] אל תפגעי בי ne occurras mihi, Vatablus, Rambachius; ne obſtes me, Tigurine verſion; ne adverſeris mihi, V. L. Druſius; ſo Junius & Tremellius, Piſcator.

[i] Laërt. in vita Cratet.

[k] Strabo. Geograph. l. 13. p. 410.

[l] Vid. Kirchman. de funer. Roman. l. 3. c. 14. p. 433.

Naomi to ſupply it in her own mind, and as being what was not fit to be named, and the greateſt evil that could be thought to befal a perjured perſon.

℣. 18. *When ſhe ſaw that ſhe was ſtedfaſtly minded to go with her*, &c.] That ſhe was ſtrong in her reſolutions, and ſtedfaſt in her determinations not to go back to her own country, but to go forward with her; and nothing could move her from the firm purpoſe of her mind, which was what *Naomi* wanted to make trial of: *then ſhe left ſpeaking unto her*; that is, upon that head of returning home; otherwiſe, no doubt upon this a cloſe, comfortable, religious converſation enſued, which made their journey the more pleaſant and agreeable.

℣. 19. *So they two went until they came to Bethlehem*, &c.] Went on their way directly till they came to it, without lingering or ſtaying by the way, at leaſt not unneceſſarily, and not for any time; and they kept together, though *Ruth* was a younger woman, and could have gone faſter, yet ſhe kept company with her ancient mother, and was no doubt very much edified and inſtructed by her pious converſation; and it ſeems that they were alone, only they two; for as they had no camels nor aſſes to ride on, but were obliged to travel on foot, ſo they had no ſervants to wait upon them, and aſſiſt them in their journey, ſuch were their mean circumſtances: *and it came to paſs, when they were come to Bethlebem*; had entered the city, and were ſeen by ſome that formerly had known *Naomi*, or at leaſt to whom ſhe made herſelf known: *that all the city was moved about them*; the news of their arrival was ſoon ſpread throughout the place, and the whole city rang of it; ſo the *Septuagint* verſion, *all the city ſounded*; it was all the talk every where, it was in every body's mouth, that *Naomi*, who had been ſo long out of the land, and thought to be dead, and it was not expected ſhe would ever return more, was now come; and this drew a great concourſe of people in a tumultuous manner, as the word ſignifies, to ſee her; and as it may denote a corporal motion of them, ſo the inward moving and working of their paſſions about her; ſome having pity and compaſſion on her to ſee ſuch a change in her perſon and circumſtances; others treating her with ſcorn and contempt, and upbraiding her for leaving her native place, and not content to ſhare the common affliction of her people, intimating that ſhe was rightly treated for going out of the land at ſuch a time into a ſtrange country; and others were glad to ſee their old neighbour again, who had always behaved well among them; ſo the *Syriac* and *Arabic* verſions, *all the city rejoiced*; many no doubt knew her not, and would be aſking queſtions about her, and others anſwering them, which is commonly the caſe of a croud of people on ſuch an occaſion: *and they ſaid, is this Naomi?* that is, the women of the place ſaid ſo, for the word is feminine; and perhaps they were chiefly women that gathered about her, and put this queſtion in a way of admiration; is this *Naomi* that was ſo beautiful, and uſed to look ſo pleaſant and comely, and now ſo wrinkled and ſorrowful! who uſed to dreſs ſo well, and now in ſo mean an habit! that would be attended with maidens to wait on her, and now alone! for, as *Aben Ezra* obſerves, this ſhews that *Elimelech* and *Naomi* were great perſonages in *Bethlehem* formerly, people of rank and figure, or otherwiſe there would not have been ſuch a concourſe of people upon her coming, and ſuch enquiries made and queſtions put, had ſhe been formerly a poor woman.

℣. 20. *And ſhe ſaid, call me not Naomi, call me Mara*, &c.] The one ſignifying *proſperity*, according to *Joſephus* [m], and the other *grief*; but he is not always happy in his interpretation of *Hebrew* words, or to be depended on; by this indeed her different ſtates are well enough expreſſed, and he rightly obſerves, that ſhe might more juſtly be called the one than the other; but the words ſignify, the one *ſweet* and pleaſant, and the other *bitter*, ſee *Exod.* xv. 23. and the reaſon ſhe gives confirms it: *for the almighty hath dealt very bitterly with me*; had wrote bitter things againſt her, brought bitter afflictions on her, which were very diſagreeable to the fleſh, as the loſs of her huſband, her children, and her ſubſtance; ſee *Lam.* iii. 15, 19.

℣. 21. *I went out full*, &c.] Of my huſband and children, as the *Targum*; of children and riches, as *Aben Ezra* and *Jarchi*; wherefore ſome *Jewiſh* writers blame her and her huſband for going abroad at ſuch a time, and aſcribe it to a covetous diſpoſition, and an unwillingneſs to relieve the poor that came to them in their diſtreſs, and therefore got out of the way of them, on account of which they were puniſhed, ſo *Jarchi* on ℣. 1. ſee *Judg.* ii. 15. but this is ſaid without any juſt cauſe or reaſon that appears: *and the Lord hath brought me home again empty*; deprived of her huſband, children and ſubſtance; ſhe acknowledges the hand of God in it, and ſeems not to murmur at it, but to ſubmit to it quietly, and bear it patiently: *why then call ye me Naomi*; when there is nothing pleaſant and agreeable in me, nor in my circumſtances: *ſeeing the Almighty hath teſtified againſt me, and the Almighty hath afflicted me?* had bore witneſs that that was not a name ſuitable for her; or that ſhe had ſinned, and had not done what was well-pleaſing in his ſight, as appeared by his afflicting her; ſhe ſeemed therefore to be humbled under a ſenſe of ſin, and to conſider afflictions as coming from the Lord on account of it, and ſubmitted to his ſovereign will; the affliction ſhe means, was the loſs of her huſband, children and ſubſtance; ſee *Job* x. 17. and xvi. 8.

℣. 22. *So Naomi returned*, &c.] *Aben Ezra* thinks, this is to be underſtood of her returning at another time; but it is only an obſervation of the writer of this hiſtory, to excite the attention of the reader to this remarkable event, and particularly to what follows: *and Ruth the Moabiteſs her daughter-in-law with her, which returned out of the country of Moab*; to *Bethlehem*, the birth-place of the Meſſiah, and who was to ſpring from her a *Gentile*; and which, that it might be the more carefully remarked, ſhe is called a *Moabiteſs*, and ſaid to return out of the country of *Moab*: *and they came to Bethlehem in the beginning of barley-harveſt*; which began on the ſecond day of the feaſt of unleavened bread, on the *ſixteenth* of *Niſan*, which anſwers to part of our *March*, and part of *April*, when they offered the ſheaf of the firſt-fruits to the Lord, and then, and not till then, might they begin their harveſt, ſee *Lev.* xxiii. 10, 14. and the notes there: hence the *Targum* here is, "they came to *Bethlehem* at the beginning of the day of the paſſover, and on that day the children of *Iſrael* began to reap the wave-ſheaf, which was of barley." So the *Egyptians* and *Phœnicians*, near neighbours of the *Jews*, went about cutting down their barley, as ſoon as the cuckow was heard, which was the ſame time of the year; hence the comedian [n] calls that bird the king of *Egypt* and *Phœnicia*. This circumſtance is obſerved for the ſake of the following account in the next chapter.

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[m] Antiq. l. 5. c. 9. §. 2.

CHAP. II.

IN this chapter we have an account of *Ruth*'s gleaning corn in the fields of *Boaz*, a relation of *Naomi*, ỳ. 1—3. and of *Boaz* coming to his reapers, whom he ſaluted in a very kind manner; and obſerving a woman gleaning after them, enquired of them who ſhe was, and they informed him, ỳ. 4—9. upon which he addreſſed himſelf to her, and gave her leave to glean in his field, and deſired her to go no where elſe, and bid her eat and drink with his ſervants, ỳ. 8—14. and gave directions to his ſervants to let her glean, and to let fall ſome of the handfuls on purpoſe, that ſhe might gather them up, ỳ. 15—17. and then an account is given of her returning to her mother-in-law with her gleanings, to whom ſhe related where ſhe had gleaned, who was owner of the field, and what he had ſaid to her, upon which *Naomi* gave her her advice, ỳ. 18—23.

ỳ. 1. *And Naomi had a kinſman of her huſband's*, &c.] That was her kinſman by her huſband's ſide, who now lived at *Bethlehem*; and yet it does not appear, that *Naomi* made any application to him for aſſiſtance in her circumſtances, tho' well known to her, as the word uſed ſignifies; which might ariſe from her modeſty, and being loth to be troubleſome to him, eſpecially as he was a relation, not of her own family, but of her huſband's; but what is more ſtrange, that this kinſman had taken no notice of her, nor ſent to her, who yet was a very generous and liberal man, and had knowledge of her coming, for he had heard of the character of *Ruth*, ỳ. 11, 12. but perhaps he was not acquainted with their indigent circumſtances: *a mighty man of wealth*; a man of great wealth and riches, and of great power and authority, which riches give and raiſe a man to, and alſo of great virtue and honour, all which the word for *wealth* ſignifies; to which may be added the paraphraſe the *Targumiſt* gives, that he was mighty in the law; in the ſcriptures, in the word of God, a truly religious man, which completes his character: *of the family of Elimelech*; the huſband of *Naomi*; ſome ſay that his father was *Elimelech*'s brother, ſee the note on ỳ. 2. *and his name was Boaz*; which ſignifies, *in him is ſtrength*, ſtrength of riches, power, virtue and grace; it is the name of one of the pillars in *Solomon*'s temple, ſo called from its ſtrength. This man is commonly ſaid by the *Jews* to be the ſame with *Ibzan*, a judge of *Iſrael*, *Judg*. xii. 8. ſee the note on ỳ. 1. he was the grandſon of *Nahſhon*, prince of the tribe of *Judah*, who firſt offered at the dedication of the altar, *Numb*. vii. 12. his father's name was *Salmon*, and his mother was *Rahab*, the harlot of *Jericho*, *Matt*. i. 5. A particular account is given of this man, becauſe he, with *Ruth*, makes the principal part of the following hiſtory.

ỳ. 2. *And Ruth the Moabiteſs ſaid to Naomi*, &c.] After they had been ſome little time at *Bethlehem*, and not long; for they came at the beginning of barley-harveſt, and as yet it was not over, nor perhaps for ſome time after this; and knowing and conſidering the circumſtances they were in, and unwilling to live an idle life, and ready to do any thing for the ſupport of her life, and of her ancient mother-in-law; which was very commendable, and ſhewed her to be an induſtrious, virtuous woman: ſhe addreſſed her, and ſaid: *let me now go to the field*; ſhe did not chuſe to go any where, nor do any thing without her advice and conſent; ſo dutiful and obedient was ſhe to her, and ſo high an opinion had ſhe of her wiſdom and goodneſs; ſhe deſired to go to the field which belonged to *Bethlehem*, which ſeems to have been an open field, not encloſed, where each inhabitant had his part, as *Boaz*, ỳ. 3. though *Jarchi* interprets it of one of the fields of the men of the city; hither ſhe aſked leave to go, not with any ill intent, nor was ſhe in any danger of being expoſed, ſince it being harveſt-time the field was full of people: her end in going thither is expreſſed in the next clauſe, *and glean ears of corn after him, in whoſe ſight I ſhall find grace*; or *in* or *among the ears of corn* [o]; between the ears of corn bound up into ſheaves, and there pick up the looſe ears that were dropt and left. This ſhe propoſed to do with the leave of the owner of the field, or of the reapers, whom ſhe followed; ſhe might be ignorant that it was allowed by the law of God, that widows and ſtrangers might glean in the field, *Lev*. xix. 9, 10. *Deut*. xxiv. 19. or if ſhe had been acquainted with it by *Naomi*, which is not improbable, ſuch was her modeſty and humility, that ſhe did not chuſe to make uſe of this privilege without leave; leſt, as *Jarchi* ſays, ſhe ſhould be chid or reproved, and it is certain ſhe did intreat the favour to glean, ỳ. 7. *and ſhe ſaid unto her, go, my daughter*; which ſhews the neceſſitous circumſtances *Naomi* was in; though perhaps ſhe might give this leave and direction under an impulſe of the Spirit of God, in order to bring about an event of the greateſt moment and importance, whereby ſhe became the anceſtor of our bleſſed Lord.

ỳ. 3. *And ſhe went, and came*, &c.] That is, ſhe went out of the houſe where ſhe was, and out of the city, and came into the field; though, according to the *Midraſh* [p], ſhe marked the ways as ſhe went, before ſhe entered into the field, and then came back to the city to obſerve the marks and ſigns ſhe made, that ſhe might not miſtake the way, and might know how to come back again: *and gleaned in the field after the reapers*; when they had cut down and bound up the corn, what fell and was left, ſhe picked up, having firſt aſked leave ſo to do: *and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech*; the providence of God ſo ordering and directing it; for though it was hap and chance to her, and what ſome people call good-luck, it was according to the purpoſe, and by the providence and direction of God, that ſhe came to the reapers in that part of the field, *Boaz*, a near kinſman of her father-in-law was owner of, and aſked leave of them to glean and follow them.

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[n] Ariſtoph. in Avibus, p. 565.

[o] בשבלים ἐν τοῖς ςάχυσι, Sept. in ſpicis, Montanus, Druſius, Piſcator; inter ſpicas, De Dieu, Rambachius.

[p] Midraſh Ruth, fol. 31. 4. Vid. Jarchi & Alſhech in loc.

℣. 4. *And behold, Boaz came from Bethlehem*, &c.] Into the field, to ſee how his workmen went on, and performed their ſervice, and to encourage them in it by his preſence, and by his courteous language and behaviour, and to ſee what proviſions were wanting, that he might take care and give orders for the ſending of them, it being now near noon, as it may be ſuppoſed; and though he was a man of great wealth, he did not think it below him to go into his field, and look after his ſervants, which was highly commendable in him, and which ſhowed his diligence and induſtry, as well as his humility. So a king in *Homer* [q] is repreſented as among his reapers, with his ſceptre in his hand, and chearful. *Pliny* [r] relates it, as a ſaying of the ancients, that the eye of the maſter is the moſt fruitful thing in the field; and *Ariſtotle* [s] reports, that a *Perſian* being aſked what fattened a horſe moſt? replied, the eye of the maſter; and an *African* being aſked, what was the beſt dung for land? anſwered, the ſteps of his maſter: *and ſaid unto the reapers, the Lord be with you*; to give them health, and ſtrength, and induſtry in their work; the *Targum* is, "may the Word of the Lord be your help:" *and they anſwered him, the Lord bleſs you*; with a good harveſt, and good weather to gather it in; and though theſe ſalutations were of a civil kind, yet they breathe the true ſpirit of ſincere and undiſſembled piety, and ſhew the ſenſe that both maſter and ſervants had of the providence of God attending the civil affairs of life, without whoſe help, aſſiſtance, and bleſſing, nothing ſucceeds well.

℣. 5. *Then ſaid Boaz unto his ſervant that was ſet over the reapers*, &c.] To direct them their work, what part each was to do, and to ſee that they did it well; to take care for proviſions for them, and to pay them their wages when their work was done. *Joſephus* [t] calls him αγροκομος, that had the care of the field, and all things relative to it; the *Jews* [u] ſay, he was ſet over two and forty perſons, whom he had the command of: *whoſe damſel is this?* to whom does ſhe belong? of what family is ſhe? whoſe daughter is ſhe? or whoſe wife? for he thought, as *Aben Ezra* notes, that ſhe was another man's wife; the *Targum* is, of what nation is ſhe? perhaps her dreſs might be ſomewhat different from that of the *Iſraelitiſh* women.

℣. 6. *And the ſervant that was ſet over the reapers, anſwered and ſaid*, &c.] Who had taken a great deal of notice of *Ruth*, and had converſed with her, and ſo was capable of giving anſwers to his maſter's queſtion: *it is the Moabitiſh damſel that came back with Naomi, out of the country of Moab*; perhaps he had not got knowledge of her name, and therefore only deſcribes her by the country from whence ſhe came; and by her coming from thence along with *Naomi*, when ſhe returned from *Moab*, with whoſe name *Boaz* was well acquainted, and of whoſe return he had been informed; and perhaps had ſeen her in perſon, and even *Ruth* alſo, tho' he might have forgot her; the *Targum* makes the ſervant add, that ſhe was become a proſelyteſs.

℣. 7. *And ſhe ſaid*, &c.] Theſe are the words the ſervant continued, who goes on with the account of *Ruth*, and her conduct, ſince ſhe had been in the field: *I pray you, let me glean, and gather after the reapers among the ſheaves*; for though by the law of *Iſrael* ſhe had a right, as a poor widow and ſtranger to glean, yet as the owner of the field, and his ſervants, by his appointment, under him, might have power of fixing the time when ſuch might glean, and of judging who were the proper perſons to be admitted, *Ruth* in her great modeſty and meekneſs did not chuſe to enter on this work without leave: *ſo ſhe came*; into the field and gleaned, having obtained leave: *and hath continued even from the morning until now*; had been very diligent and induſtrious in gathering up the looſe ears of corn among the ſheaves, as ſhe followed the reapers cutting down and binding up the corn in ſheaves; ſhe began pretty early in the morning, and had ſtuck cloſe to it till that time, which may be ſuppoſed to be about noon, or pretty near it, for as yet it was not meal-time, ℣. 14. The *Septuagint* verſion is therefore very wrong, which reads "from the morning until the evening," for that was not yet come, ſee ℣. 17. but *ſhe tarried a little in the houſe*; not that ſhe went home to the city, and ſtayed a little in the houſe of *Naomi* her mother, and then returned again, for ſhe went not home until the evening, ℣. 17, 18. but the meaning of the ſervant is, that ſhe had been conſtant and diligent in gleaning all the morning, only a very little time that ſhe was in the houſe, which was in the field; either a farm-houſe of *Boaz* adjoining to the field; or rather a cottage or booth, as *Aben Ezra* interprets it, which was in the field, whither the reapers betook themſelves when they ate their meals; or to ſhelter themſelves under the ſhade of it, as *Abendana*, from the heat of the ſun at noon-day; and here *Ruth* ſet herſelf down a while for a little reſt, and eaſe, and refreſhment; and ſome think ſhe was here when *Boaz* came, and therefore took the more notice of her.

℣. 8. *Then ſaid Boaz unto Ruth*, &c.] Having heard what the ſervant ſaid concerning her, he turned himſelf to her, and addreſſed her in the following manner: *heareſt thou not, my daughter?* meaning not what the ſervant had ſaid, but hereby exciting her to hearken to what he was about to ſay to her. *Noldius* [w] takes the particle to ſignify beſeeching and intreating, and renders the words, *hear, I pray thee, my daughter*. Some from hence conclude, that *Boaz* was a man in years, and *Ruth* much younger than he, and therefore calls her his daughter: *go not to glean in another field, neither go from hence*; which ſhe might be inclined to, leſt ſhe ſhould be thought to be too troubleſome to be always in one man's field; but *Boaz* taking a liking to her, and willing to do her ſome favour, choſe ſhe ſhould not go elſewhere: *but abide here faſt by my maidens*; not maidens that gleaned alſo as ſhe did, poor maidens he permitted to glean; or that gleaned for the poor, and much leſs that gleaned for him; a perſon ſo rich and liberal as he was, would never employ ſuch for his advantage, and to the detriment of the poor; nor would it be admitted of, it being contrary to the law as it ſhould ſeem, and certain it is to the later traditions of the elders; for it is ſaid [x], "a man may not hire a workman on this condition, that his ſon ſhould glean after him; he who does not ſuffer the poor to glean, or who ſuffers one and not another, or who helps any one of them, robs the poor."

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[q] [illegible] 556, 557.
[r] Nat. Hiſt. l. 18. c. 6.
[s] De adminiſtrat. domeſtic. l. 1. c. 6.
[t] [illegible] c. 9. §. 2.
[u] Midraſh Ruth, fol. 32. 1.
[w] Ebr. Concord. part. p. 257. No.
[x] Miſnah, Peah, c. 5. §. 6.

poor." But theſe maidens were ſuch, who either gathered the handfuls, cut and laid down by the reapers, and bound them up in ſheaves, or elſe they alſo reaped, as it ſeems from the following verſe; and it was very probably cuſtomary in thoſe times for women to reap, as it is now with us.

℣. 9. *Let thine eyes be upon the field that they do reap, and go thou after them*, &c.] And gather up the looſe ears of corn dropt and left by them: *have I not charged the young men, that they ſhall not touch thee?* do her no hurt, or offer any incivility or rudeneſs to her, or even play any wanton tricks with her, as is too common with young perſons in the fields at harveſt-time. This charge he now gave in her hearing, or however ſuggeſts that he would, and therefore ſhe might depend upon it ſhe ſhould have no moleſtation nor any affront given her: *and when thou art athirſt*; as at ſuch a ſeaſon of the year, and in the field at ſuch work, and in thoſe hot countries was frequently the caſe: *go unto the veſſels and drink of* that *which the young men have drawn*; which they had fetched from wells and fountains in or near the city, and had put into bottles, pitchers, *&c.* for the uſe of the reapers and gatherers; we read of the well of *Bethlehem*, 2 *Sam.* xxiii. 15. now ſhe is ordered to go to theſe veſſels, and drink when ſhe pleaſed, without aſking leave of any; and *Boaz* no doubt gave it in charge to his young men, not to hinder her.

℣. 10. *Then ſhe fell on her face, and bowed herſelf to the ground*, &c.] In great humility, and under a deep ſenſe of the favour done her, and as ſhewing the greateſt reſpect, in a civil manner, ſhe was capable of: *and ſaid unto him, why have I found grace in thine eyes*; how is it that one ſo mean and unworthy, ſhould have ſuch favour ſhown? *that thou ſhouldeſt take knowledge of me*; take ſuch notice of her, ſhew ſuch affection to her, and beſtow ſuch kindneſs on her: *ſeeing I* am *a ſtranger?* not a citizen of *Bethlehem*, nor indeed one of the commonwealth of *Iſrael*; but, as the *Targum*, "of a ſtrange people, of the daughters of *Moab*, and of a people who were not fit and worthy to enter into the congregation of the Lord."

℣. 11. *And Boaz anſwered and ſaid unto her*, &c.] *Alſhech* thinks, that he lift up his voice that all that ſtood by might hear: *it hath fully been ſhewed me*; either by *Naomi*, or rather by ſome perſons of *Boaz*'s acquaintance, that had converſed with *Naomi*, and related to *Boaz* what paſſed between them, by which he was fully informed of the following things mentioned by him; though the above writer ſuppoſes, that it was ſhewed him by the Holy Ghoſt: *all that thou haſt done to thy mother-in-law ſince the death of thine huſband*; how that inſtead of going home to her father and mother, ſhe continued with her; how tenderly ſhe uſed her; what ſtrong expreſſions of love ſhe had made unto her; what care ſhe had taken of her, and how ſhe had fed and nouriſhed her, as the *Targum*, and now was gleaning for her ſupport, as well as her own: *and how thou haſt left thy father and mother*; in a literal ſenſe, to go along with her mother-in-law, to aſſiſt her in her journey, and ſee her ſafe to the end of it; and in a figurative ſenſe her idol-gods, as in *Jer.* ii. 27. ſo the *Midraſh*[y]: *and the land of thy nativity*; the land of *Moab*, where ſhe was born, and where her kindred, relations and friends lived, dear and engaging to her: *and art come unto a people which thou kneweſt not heretofore*; but by hearſay, and what ſhe learned of them from her huſband and mother-in-law, even the people of *Iſrael*; to whom ſhe was come to be a proſelyte, and dwell among them, as the *Targum*.

℣. 12. *The Lord recompenſe thy work*, &c.] The *Targum* adds, in this world; meaning the kind offices ſhe had performed, and the good ſervice ſhe had done to her mother-in-law; nor is God unrighteous to forget the work and labour of love, which is ſhewn by children to their parents; and though ſuch works are not in themſelves meritorious of any bleſſing from God here or hereafter, yet he is pleaſed of his own grace to recompenſe them, and return the good into their boſom manifold, it being acceptable in his ſight: *and a full reward be given thee of the Lord God of Iſrael*; the *Targum* adds, in the world to come; which is called the reward of the inheritance, *Col.* iii. 24. a reward not of debt, but of grace; and that will be a full one indeed, fulneſs of joy, peace and happineſs, an abundance of good things not to conceived of, ſee 2 *John* 8. *under whoſe wings thou art come to truſt*; whom ſhe profeſſed to be her God, and whom ſhe determined to ſerve and worſhip; whoſe grace and favour ſhe expected, and to whoſe care and protection ſhe committed herſelf: the alluſion is either to fowls, which cover their young with their wings, and thereby keep them warm and comfortable, and ſhelter and protect them, ſee *Pſ.* xxxvi. 7. and lvii. 1. or to the wings of the *cherubim* overſhadowing the mercy-ſeat, *Exod.* xxv. 20. and the phraſe is now adopted by the *Jews* to expreſs proſelytiſm; and ſo the *Targum* here, "thou art come to be proſelyted, and to be hid under the wings of the *Shekinah* of his glory," or his glorious *Shekinah*.

℣. 13. *Then ſhe ſaid, let me find favour in thy ſight, my lord*, &c.] Or rather, ſince ſhe had found favour in his ſight already: the words are to be conſidered, not as a wiſh for it, but as acknowledging it, and expreſſing her faith and confidence, that ſhe ſhould for time to come find favour in his ſight, and have other inſtances of it; for ſo the words may be rendered, *I ſhall find favour*[z], for which ſhe gives the following reaſons: *for that thou haſt comforted me, and for that thou haſt ſpoken friendly unto thine handmaid*; had ſpoke in her commendation, and wiſhed her all happineſs here and hereafter; ſaid kind and comfortable words to her, to her very heart, as in *Iſ.* xl. 2. which were chearing, refreſhing, and reviving to her: *though I be not like unto one of thine handmaidens*; not worthy to be one of them, or to be ranked with them, being meaner than the meaneſt of them, a poor widow, and a *Moabitiſh* woman: the *Septuagint* and *Syriac* verſions leave out the negative particle, and read, *I ſhall be as one of thine handmaids.*

℣. 14. *And Boaz ſaid, at meal-time come thou hither*, &c.] This looks as if ſhe was now in the booth, or houſe in the field, where the reapers uſed to retire to eat their food, or reſt themſelves, or take ſhelter from the heat of the ſun. This meal was very likely dinner, the time of which was not yet come, but would ſoon, and to which *Boaz* invited *Ruth*: *and eat of the bread*; his ſervants did, that is, partake of the proviſions they ſhould have; bread being put for all. So *Homer*[a] ſpeaks of a large ox ſlain for ſuch a meal for the reapers, beſides the *polenta* afterwards mentioned, which the women prepared, and who uſes the ſame word for it the *Septuagint* does here: *to dip thy morſel in the vinegar*; which was uſed becauſe of the heat of the ſeaſon, as *Jarchi* and *Aben Ezra* remark, for cooling and refreſhment; and ſuch virtues *Pliny* [z] aſcribes to vinegar, as being refreſhing to the ſpirits, binding and bracing the nerves, and very corroborating and ſtrengthening; and it is at this day uſed in *Italy*, it is ſaid, in harveſt-time, when it is hot; where they alſo uſe wine mixed with vinegar and water, as *Lavater* ſays [a]; and who from a learned phyſician [b] obſerves, that reapers, inſtead of wine, uſe vinegar mixed with a great deal of water, which they call houſhold-wine, allayed with water; to which if oil and bread be put, it makes a cooling meal, good for workmen and travellers in the heat of the ſun; and the *Targum* calls it pottage boiled in vinegar. The *Romans* had an *embamma*, or ſauce, made of vinegar, in which they dipped their food [c]; and *Theocritus* [d] makes mention of vinegar as uſed by reapers: in the *Syriac* verſion it is bread dipped in milk; and in the *Arabic* verſion milk poured upon it. The *Midraſh* [e] gives an allegorical ſenſe of theſe words, and applies them to the Meſſiah and his kingdom, and interprets the bread of the bread of the kingdom, and the vinegar of the chaſtiſements and afflictions of the Meſſiah, as it is ſaid, *he was wounded for our tranſgreſſions*, &c. *Iſ.* liii. 5. which, by the way, is a conceſſion that the prophecy in that chapter relates to him: *and ſhe ſat beſide the reapers*; the women-reapers; ſhe did not ſit along with them, or in the midſt of them, in the row with them, as ranking with them, but on one ſide of them, which was an inſtance of her great modeſty: *and he reached her parched corn*; either *Boaz* himſelf, or he that was ſet over the reapers. This parched corn ſeems to be the new barley they were reaping, which they fried in a pan and ate. *Galen* ſays [f], the parched corn which is beſt, is made of new barley moderately dried and parched; and that it was the cuſtom of ſome to drink the ſame with new ſweet wine, or wine mixed with honey, in the ſummer-time, before they went into the bath, who ſay they feel themſelves by this drink freed from thirſt. But this ſeems to be a kind of food, what is ſometimes called *polenta*, which is barley-flour dried at the fire, and fried after it hath been ſoaking in water one night; ſo *Lavater* ſays, they dry the barley, having been ſoaked one night in water, the next day they dry it, and then grind it in mills; ſome dreſs new barley beaten out of green ears, and make it whilſt moiſt into balls, and being cleanſed, grind it; and thus dreſſed with twenty pound of barley, they put three pound of lintſeed, half a pound of coriander ſeed, and of ſalt, all being dried before, are mingled in a mill; and if to be kept, are put into new earthern veſſels with the meal and bran: but a later writer [g] takes this *kali*, rendered parched corn, not to be any one certain ſpecies, but ſomething made of corn and pulſe, as lentiles, beans, &c. and eſpecially fried or parched vetches, of all which together was this kali or pulſe; and he re[illegible] the notion of ſome, who take it to be *coffee*, which has only been in uſe ſince the beginning [illegible] century, and at firſt in *Arabia*; and [illegible] the kind of pulſe, but is the fruit of a certain tree, of which a liquor is made, ſomething to drink; whereas this was food, and was ate, as follows, ſee 2 *Sam.* xvii. 28. *and ſhe did eat, and was ſufficed, and left*; ſhe had ſuch a plentiful ſhare given her, that ſhe had more than ſhe could eat, and was obliged to leave ſome, and which it ſeems ſhe carried home to her mother-in-law, ỳ. 18.

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[y] Midraſh Ruth, fol. 32. 3.

[z] אמצא חן inveniam gratiam, Pagninus, Montanus.

[a] Iliad. 18. ℣. 559, 560.

ỳ. 15. *And when ſhe was riſen up to glean*, &c.] After ſhe had ate ſufficiently, and refreſhed herſelf, ſhe roſe up from her ſeat to go into the field and glean again; which ſhows her induſtry: *Boaz commanded his young men*; the reapers, or who gathered the handfuls, and bound them up in ſheaves: *ſaying, let her glean even among the ſheaves*; this ſhe had requeſted of the reapers when ſhe firſt came into the field, and it was granted her, ỳ. 7. but this, as it was granted by *Boaz* himſelf, ſo was ſtill a greater favour; and there is ſome difference in the expreſſion, for it may be rendered here, *among thoſe ſheaves* [h], pointing to a particular ſpot where might be the beſt ears of corn, and where more of them had fallen: *and reproach her not*; as, not with her being a poor woman, a widow, a *Moabitiſh* woman, ſo neither with being a thief, or taking ſuch corn ſhe ſhould not, or gleaning where ſhe ought not.

ỳ. 16. *And let fall ſome of the handfuls on purpoſe for her*, &c.] That is, when they had reaped an handful, inſtead of laying it in its proper order, to be taken up by thoſe that gathered after them, or by themſelves, in order to be bound up in ſheaves, ſcatter it about, or let it fall where they reaped it: *and leave them, that ſhe may glean* them, *and rebuke her not*; for taking them, as if ſhe did a wrong thing.

ỳ. 17. *So ſhe gleaned in the field until even*, &c.] An inſtance of her great diligence and induſtry attending to this mean employment conſtantly from morning to night: *and beat out that ſhe had gleaned*; ſhe did not bind up her gleanings in a bundle, and carry it home on her head, as gleaners with us do, but ſhe beat it out with a ſtaff in the field, where ſhe gleaned it, and winnowed it, very probably in the threſhing-floor of *Boaz*; by which means, what ſhe had gleaned was brought into a leſſer compaſs, and was a lighter burden to carry home: *and it was an ephah of barley*; or three ſeahs of barley, as the *Targum*; which, according to biſhop *Cumberland* [i], was ſix gallons, and three pints, and three ſolid inches: an omer is ſaid to be the tenth part of an ephah, and made into bread, was as much as a man could eat in one day, *Exod.* xvi. 16, 36. ſo that *Ruth* got enough in one day for herſelf, and her mother-in-law, which would laſt five days at leaſt. This was a great deal for one woman to pick up, ear by ear, in one day; and muſt be accounted for, not only by her diligence and induſtry, but by the favour ſhown her by the reapers, under the direction of *Boaz*, who ſuffered her to glean among the ſheaves, and let fall handfuls for her to pick up.

ỳ. 18. *And ſhe took it up*, &c.] The ephah of barley, into her arms, or on her ſhoulders: *and went into the city*; the city of *Bethlehem*: *and her mother-in-law ſaw what ſhe had gleaned*; ſhe ſet it down before her, and ſhe looked at it with admiration, that ſhe ſhould glean ſo much in one day: *and*

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l. 23. c. 1.

[a] In loc.

[b] Christophor. a Vega de arte Medendi, 8.

[c] Salmuth. in Pancirol. par. 2. tit. 2. p. 83.

[d] Idyll. 10. ỳ. 13.

Ruth, fol. 33. 2.

[f] De aliment. facult. l. 1. apud Lavater. in loc.

[g] Neumann. apud in loc

[h] בין העמרים inter ipſos manipulos, Tigurine verſion, Rambachius.

[i] Of and meaſures, ch. 3. p. 64.

and ſhe brought forth; not *Naomi*, as *Joſephus*[k] repreſents it, who underſtood it, as if ſhe brought forth ſome food, her neighbours had brought her, part of which ſhe kept for *Ruth*, though he takes it in the other ſenſe alſo; but the meaning is, that *Ruth* brought forth out of a ſcrip, as the *Targum* adds; beſides the ephah of barley ſhe ſet before her, ſhe brought ſome victuals out of a bag: *and gave to her, that ſhe had reſerved after ſhe was ſufficed*; not that ſhe eat of the barley, and her mother-in-law alſo; and then ſhe gave her the reſt to lay up againſt another time, as ſome interpret it; but the remainder of the food which *Boaz* gave her at dinner-time, which ſhe could not eat, ℣. 14. ſhe reſerved for her mother, and now gave it to her; an inſtance of that piety commended by the apoſtle, 1 *Tim.* v. 4.

℣. 19. *And her mother-in-law ſaid unto her, where haſt thou gleaned to-day?* &c.] In what part of the field of *Bethlehem?* or on whoſe land, that ſhe had gleaned ſo much? not that ſhe ſuſpected that ſhe had got it in an illicit manner, but ſuppoſed ſhe had been directed by the providence of God to a ſpot of ground where there was good gleaning; or that ſhe had met with ſome hand, that had dropped ears of corn plentifully in her favour: *and where wroughteſt thou?* which is the ſame queſtion repeated in other words, and ſhews that gleaning is a work, and a hard work too, cloſely followed, to be ſtooping and picking up ears of corn a whole day together: *bleſſed be he that did take knowledge of thee*; ſhe knew by the quantity of corn ſhe brought home, that ſhe muſt have had kindneſs ſhewn her by ſome body; and eſpecially ſhe knew it by the food ſhe brought home, and therefore pronounced the man bleſſed, or wiſhed him happineſs, before ſhe knew who he was; tho' perhaps ſhe might gueſs at him, or conjecture in her mind who it was that had taken notice of her: *and ſhe ſhewed her mother-in-law with whom ſhe had wrought*; that is, with whoſe reapers, men and maidens ſhe had wrought, whom ſhe followed in gleaning, they working in one ſort of work, and ſhe in another, yet in the ſame field: *the man's name with whom I wrought to-day* is *Boaz*; that is, in whoſe field, and with whoſe ſervants, ſhe wrought; for *Boaz* wrought not himſelf, unleſs this can be underſtood of her eating and drinking with him; but the other ſenſe is beſt.

℣. 20. *And Naomi ſaid unto her daughter-in law, bleſſed be he of the Lord*, &c.] Or the Lord bleſs him with all kind of bleſſings, temporal and ſpiritual; and as he has bleſſed him already, may he be bleſſed more and more: *who hath not left off his kindneſs to the living and to the dead*; he had been kind to *Elimelech* and to his ſons, who were now dead, and he continued his kindneſs to the relicts of them, *Naomi* and *Ruth*, who were living, and was kind to them for the ſake of the dead; and ſhewing kindneſs to them, expreſſed his reſpect to the memory of the dead: *and Naomi ſaid unto her*; continued her ſpeech to her, and added to what ſhe had ſaid: *the man* is *near of kin unto us*; a near relation of ours, meaning by her huſband's ſide: yea, *one of our next kinſmen*; the neareſt we have, there was but one nearer than he; the word for kinſman here is *Goel*, a redeemer; for to ſuch who were in the degree of kindred, as *Boaz* was, and he that was nearer ſtill than he to them, belonged the right of redemption, and therefore were called by the name of *Goel*, a redeemer, as *Ben Melech* obſerves; they had a right to avenge the blood of the ſlain, to redeem their houſes and poſſeſſions, if ſold or mortgaged, and their perſons by marrying them, and raiſing up ſeed to a deceaſed brother, or kinſman.

℣. 21. *And Ruth the Moabiteſs ſaid, he ſaid unto me alſo*, &c.] Beſides the favours he has ſhown me already, he has given me reaſon to expect more, for he has given me this ſtrict order: *thou ſhalt keep faſt by my young men, until they have ended all my harveſt*; both barley-harveſt and wheat-harveſt; his will was, that ſhe kept following them, and gleaned after them, as long as both harveſts laſted. The *Septuagint* verſion is, *with my maidens*, and which agrees with ℣. 8. where the order of *Boaz* is expreſſed, and with the inſtructions of *Naomi* in the next verſe, who ſo underſtood it; but if we underſtand it of young men here, there is no contradiction; for both young men and maidens wrought together in the ſame field, either in reaping or binding up; ſo that if ſhe kept faſt by the one, ſhe alſo would do the ſame by the other.

℣. 22. *And Naomi ſaid unto Ruth her daughter-in-law*, &c.] Obſerving the charge *Boaz* had given her, ſhe thought fit to adviſe her upon it: *it is good, my daughter, that thou go out with his maidens*; that is, go out in the morning with them, ſet out from *Bethlehem* when they went to work, and ſo continue with them all the day: *that they meet thee not in any other field*; the meaning is, either that men might not meet her in another field alone, or ruſh upon her at once and unawares, and reproach her, or beat her, or indeed force her; or elſe that the ſervants of *Boaz* might not meet her, or ſee her in another field, and report it to their maſter, who would be offended at her, and take it as a ſlight of his kindneſs to her; which latter ſeems rather to be the ſenſe.

℣. 23. *So ſhe kept faſt by the maidens of Boaz to glean*, &c.] Accepting the kindneſs of *Boaz*, and attending to the advice of her mother-in-law, as well as uſing all diligence to get a livelihood for her mother and herſelf; in which ſhe was a wonderful inſtance of dutiful affection, humility and induſtry: and ſo ſhe continued *unto the end of barley-harveſt, and of wheat-harveſt*; which latter began at pentecoſt, as the former did at the paſſover; and, according to the *Midraſh*[l], from the beginning of the one, to the end of the other, were three months; tho' it may be, they were gathered in ſooner: indeed from the paſſover to pentecoſt were ſeven weeks, which was the difference between the beginning of one harveſt, and the beginning of the other: *and dwelt with her mother-in-law*; which is to be underſtood either of her coming home at night, after ſhe had been gleaning all day, and lodging with her mother-in-law, which was her conſtant cuſtom during both harveſts; or that after the harveſts were ended, ſhe continued to dwell with her mother-in-law; which ſeems to be added for the ſake of carrying on the hiſtory in the following chapter.

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[k] Antiq. l. 5. c. 9. §. 2.

[l] Midraſh Ruth, fol. 33. ſo Alſhech in loc.

CHAP. III.

IN this chapter we have a propoſal of *Naomi* to *Ruth*, with advice and directions to get *Boaz* for her huſband, ℣. 1—5. *Ruth*'s obedience to the inſtructions ſhe gave her, ℣. 5—7. the notice *Boaz* took of her, and the converſation that paſſed between them, ℣. 8—13. the diſmiſſion of her in the morning to her mother-in-law with a gift, to whom ſhe returned, and acquainted her with what had paſſed, ℣. 14—18.

℣. 1. *Then Naomi her mother-in-law ſaid unto her*, &c.] After the harveſts were over, and ſo gleaning likewiſe; when *Naomi* and *Ruth* were together alone in their apartment, the mother addreſſed the daughter after this manner: *my daughter, ſhall I not ſeek for thee, that it may be well with thee?* that is, in the houſe of an huſband, as in ch. i. 9. her meaning is, to ſeek out for an huſband for her, that ſhe might have an houſe of her own to reſt in, and a huſband to provide for her; that ſo ſhe might be free from ſuch toil and labour ſhe had been lately exerciſed in, and enjoy much eaſe and comfort, and all outward happineſs and proſperity in a marriage ſtate with a good huſband. This interrogation carries in it the force of a ſtrong affirmation, may ſuggeſt that ſhe judged it to be her duty, and that ſhe was determined to ſeek out ſuch a reſt for her; and the *Targum* makes her way of ſpeaking ſtronger ſtill, for that is, "by an oath I will not reſt, until the time that I have ſought a reſt for thee."

℣. 2. *And now is not Boaz of our kindred, with whoſe maidens thou waſt?* &c.] He was, and her queſtion ſuppoſes and concludes it, and which ſhe obſerves, that *Ruth* might take notice of it, and encouragement from it; and the rather, ſince ſhe had been admitted into the company and converſation of his maidens; and which was more, tho' not mentioned, into the company and converſation of himſelf, and whom *Ruth* knew full well; and who being, as *Naomi* thought, the next near kinſman, and obliged by the law in *Deut.* xxv. 5 to marry *Ruth*, with which view his relation is mentioned: *behold, he winnoweth barley to-night in the threſhing-floor*; which afforded a fit opportunity of meeting with him, being at night, and out of the city, from his own houſe, and alone, and after a feaſt for his reapers and threſhers of corn, as ſeems from ℣. 7. as it was uſual to have threſhing-floors in an open place without the city, ſo to winnow at them, whereby the chaff was more eaſily ſeparated from the corn, and that in the evening, when in thoſe countries there were the ſtrongeſt breezes of wind to carry it off; hence the *Targum* here has it, "behold, he is winnowing the barley-floor with the wind, which is in the night." For before the invention and uſe of fans in winnowing, it was only done by the wind carrying off the chaff, when oxen trod the corn, for it was done in the threſhing-floor, as here: hence *Heſiod* [m] adviſes, that the threſhing-floors ſhould be χωρῳ εν ευαει, in a place expoſed to wind; and ſo *Varro* [n] obſerves, that they ſhould be in the higher part of the field, that the wind might blow through it; to this manner of winnowing *Virgil* [o] has reſpect. Nor was it unuſual for great perſonages, owners of farms and fields, to attend and overlook ſuch ſervice. *Pliny* [p] reports, that *Sextus Pomponius*, father of the *prætor*, and prince of the hither *Spain*, preſided over the winnowing of his reapers; ſo *Gideon*, another judge of *Iſrael*, was found threſhing wheat, *Judg.* vi. 11.

℣. 3. *Waſh thyſelf therefore*, &c.] Thy fleſh, as *Ben Melech*, that ſhe might appear clean and neat, and free from all ſpots, and every thing that might occaſion a diſagreeable aſpect, or an ill ſcent, and ſo be acceptable to the man propoſed: *and anoint thee*; not with aromatic ointments, as great perſonages, both men and women uſed, as *Aben Ezra* notes, but with common oil, *Ruth* being a poor widow, that ſhe might look ſleek and ſmooth: *and put thy raiment upon thee*; that is, her beſt raiment; for it can't be ſuppoſed that ſhe was now without clothes; or elſe her ornaments, as the *Targum*; her mother-in-law adviſes her to put off her widow's weed, the time of mourning for her huſband being perhaps at an end, and put on her ornamental dreſs ſhe uſed to wear in her own country, and in her huſband's life-time. *Jarchi* interprets it of her ſabbath-day clothes: *and get thee down to the floor*; to the threſhing-floor where *Boaz* was winnowing, and which it ſeems lay lower than the city of *Bethlehem*: but *make not thyſelf known unto the man*; ſome underſtand it, that ſhe ſhould not make herſelf known to any man, not to any of the ſervants of *Boaz*; who, though they knew her before, when in the habit of a gleaner, would not know her now in her beſt and fineſt clothes, unleſs ſhe made herſelf known to them; but rather *Boaz* is meant, to whom it was not adviſeable to make herſelf known; and who alſo, for the ſame reaſon, though he might ſee her at ſupper-time, might not know her, becauſe of her different dreſs: and the rather he is particularly intended, ſince it follows, *until he ſhall have done eating and drinking*; when *Naomi* thought it would be the fitteſt time to make herſelf known unto him, in order to gain the point in view, marriage with him.

℣. 4. *And it ſhall be when he lieth down*, &c.] On the threſhing-floor, under the open air, in order to get ſleep, and take reſt: *that thou ſhalt mark the place where he ſhall lie*; the ſpot he ſhall lie on, and the direction in which he ſhall lie, whether eaſt, weſt, &c. that when the light ſhall be taken away, and the darkneſs of the night come on, ſhe might pretty eaſily find the place where he lay: *and thou ſhalt go in and uncover his feet, and lay thee down*; go into the threſhing-floor, or to the place where he lay down, and gently lay aſide the covering upon his feet, whether a blanket, or rug, or his own long clothes, with which his feet were wrapt, and then lay herſelf down at his feet; this ſeems to be adviſed to, in order to give him a hint, that there was ſomebody at his feet. This may ſeem to us to be ſtrange advice, and not conſiſtent with the character of pious and virtuous women, which they both bore, and with that modeſty they otherwiſe ſeem to be poſſeſſed of; to clear this, let it be obſerved, that this man was, as *Naomi* thought, the next kinſman, and ſo in right of the law in *Deut.* xxv. 5. was the huſband of *Ruth*, and therefore might take ſuch a freedom with him as ſhe did; and it ſeems by the ſame law, as if the woman was to make the demand of marriage, which may ſerve to reconcile the carriage of *Ruth* to her character: beſides, what things in one age, and in one nation, are reckoned immodeſt, are not ſo accounted in another age, and in another nation; add to this the age and gravity of *Boaz*, and the well-known virtue of *Ruth* to *Naomi*, ſhe might think herſelf quite ſafe in the advice ſhe gave; and yet after all, it muſt be owned, it is ſomewhat difficult to account for her ſimplicity and wiſdom in it; ſince ſhe could not be ſure that ſin and folly would not be committed, conſidering the infirmity of human nature; or that ſuch a behaviour in *Ruth* would not alienate the affection of *Boaz* from her, and cauſe him to conſider her as a light and looſe woman, and unfit to be his wife: *and he will tell thee what thou ſhalt do*; being a judge of *Iſrael*, and expert in the law, he would inform her whether he was the next kinſman, and had the right of redemption or not, and what methods muſt be taken, and what rites uſed in order to her marriage with him, or another perſon.

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[m] Opera & Dies, l. 2. ℣. 221.
Vid. Homer. Iliad. 5. ℣. 499. & Iliad. 13. ℣. 588, &c.

[n] De re Ruſtica, l. 1. c. 41.

[o] Cum graviter tunſis, &c.

[p] Nat. Hiſt. l. 22. c. 25.

℣. 5. *And ſhe ſaid unto her*, &c.] Having the higheſt opinion of her piety and prudence, and being confident ſhe would never adviſe her to what was contrary to true religion and virtue: *all that thou ſayeſt unto me I will do*; obſerve every inſtruction and direction ſhe gave her, and attend ſtrictly to every circumſtance pointed out to her, as ſhe did; the word for *unto me*, is one of thoſe inſtances the *Maſora* obſerves, is not written but read; the letters of the word are not in the text, only the vowel points, the reaſon of which cannot well be ſaid; what the *Midraſh* [s] gives, can never ſatisfy.

℣. 6. *And ſhe went down unto the floor*, &c.] From the city of *Bethlehem*, from her mother-in-law's houſe there, to the threſhing-floor of *Boaz*, which was at ſome diſtance from it, and lower: *and did according to all that her mother-in-law bade her*; both before ſhe went, and after; ſhe waſhed and anointed herſelf, and put on her beſt clothes before ſhe went down, and when ſhe was there took care not to make herſelf known to any, eſpecially to *Boaz*, and marked the place where he lay down after he had ſupped.

℣. 7. *And when Boaz had eaten and drunk, and his heart was merry*, &c.] Having eat and drank freely, though not to exceſs; and innocent mirth was always allowed in the time of harveſt, and of the vintage, and of gathering the fruits of the earth, ſee *Judg.* ix. 27. *Iſ.* ix. 3. or *his heart was good*; he was in a good frame and diſpoſition of mind, praiſing God for his goodneſs to him, and to his people; ſo the *Targum*, "and his heart was good, and he bleſſed the name of the Lord who had received his prayer, and removed the famine from the land of *Iſrael*:" *he went to lie down at the heap of corn*; in the threſhing-floor, which had either been threſhed out, or lay in ſheaves to be threſhed out: however, it ſeems probable, that he had laid himſelf down on ſome of the ſtraw of the corn threſhed out, with his clothes on, covering his feet with the lower part of his garment; it being uſual in thoſe countries to wear long garments, which ſerved to ſleep in by nights, as well as to cover them by day; nor was it thought mean and unworthy of perſons of note to ſleep in ſuch a place, and in ſuch a manner as this [t]. And it might be choſen for coolneſs in thoſe hot countries. *Jarchi* thinks it was to preſerve his corn from thieves; though it might be, becauſe it was late ere the feſtival was over, and too late to go home, and beſides he was ready for his buſineſs the next morning: *and ſhe came ſoftly*; with ſtilneſs and quietneſs, as *Jarchi*, making as little noiſe as poſſible; or ſecretly, as the *Targum*, that no one might ſee her, and have knowledge of what ſhe did: *and uncovered his feet*; turned up the ſkirt of the garment that was upon his feet, or removed whatever covering was laid on them: *and laid her down*; not on the ſide of him, which would have ſeemed immodeſt, but at his feet, perhaps acroſs them.

℣. 8. *And it came to paſs at midnight*, &c.] So long *Boaz* ſlept without knowledge of any perſon being at his feet, and ſo long *Ruth* had lain there; but awaking, and perceiving ſomething at his feet, which preſſed them, it made him look about and feel, and ſo affected him, *that the man was afraid*; though a man, and a man of ſpirit, he was afraid, a panic ſeized him, not knowing but it might be a ſpectre, a ſpirit, or a dæmon, as *Jarchi*; and ſuch an inſtance we have in hiſtory [u] of an apparition, which ſeemed to put off clothes, and place itſelf in a bed where a man lay, &c. *and turned himſelf*; to ſee who it was: *and behold, a woman lay at his feet*; which he knew by putting his hand upon her head, as *Jarchi* thinks, and ſo knew her by her head-dreſs or vail; or rather by her voice, as *Aben Ezra*, and who ſuppoſes the moon might ſhine, and he might be able to diſcern ſhe had no beard, as well as alſo diſcover her by her clothes.

℣. 9. *And he ſaid, who art thou?* &c.] He ſpoke quick and ſhort, as one diſpleaſed, or however ſurprized and frightened, juſt coming out of ſleep, and in the night: *and ſhe anſwered, I am Ruth thine handmaid*; that had gleaned in his fields with his maidens, and with whom he had converſed there, and knew her by name: *ſpread therefore thy ſkirt over thy handmaid*; which ſeems to account for the reaſon of her uncovering his feet, or turning up the ſkirt of his garment that was upon them; not through wantonneſs and immodeſty, but to direct him, when opportunity offered, to ſpread it over her as a token of his taking her in marriage, and of her being under his care and protection, and of her ſubjection to him; ſo the *Targum*, "let thy name be called upon me to take me for a wife." Whether the cuſtom now uſed with the *Jews* at marriage, for a man to caſt the ſkirt of his *Talith*, or outward garment, over the head of his ſpouſe, and cover it, was in uſe ſo early, is queſtionable; and yet ſomething like it ſeems to have been done, as this phraſe intimates, and to which there is an alluſion in *Ezek.* xvi. 8. So *Jarchi*, "ſpread the ſkirt of thy garments to cover me with thy *Talith*, and this is expreſſive of marriage;" and *Aben Ezra* ſays, it intimates taking her to him for wife; though as the word ſignifies a wing, the alluſion may be to the wings of birds ſpread over their young, to cheriſh and protect them, which are acts to be done by a man to his wife: *for thou art a near kinſman*; as ſhe had been informed by *Naomi*, to whom the right of redemption of her huſband's eſtate belonged, ed, and on whom it lay to marry her, and raiſe up ſeed to his kinſman, her former huſband.

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[s] Midraſh Ruth, ut ſupra.

[t] Nec pudor in ſtipula, &c. Ovid. Faſt. l. 1.

[u] Alex. ab Alex. Genial. Dier. l. 2. c. 9.

℣. 10. *And he ſaid, bleſſed be thou of the Lord, my daughter*, &c.] Inſtead of calling her an immodeſt woman for laying herſelf down at his feet, and a bold impudent woman, ſhe being poor, to aſk marriage of him; and inſtead of being angry with her, and chiding and reproving her for diſturbing and frightening him in the night, he bleſſes her, and prays to God to bleſs her, and proſper her in what ſhe had engaged, and in a kind and loving manner calls her his daughter: for *thou haſt ſhewed more kindneſs in the latter end, than at the beginning*; that is, to her huſband's family; ſhe had ſhown much love to her huſband living and dying, and to her mother-in-law, in leaving her country and kindred to come with her into a ſtrange country, and in labour to ſupport her, as ſhe had done, all which was great kindneſs; to which the *Targum* adds, her being proſelyted; but the kindneſs ſhe now ſhewed, exceeded all the former, in that ſhe was deſirous, according to the law of God, to build up her huſband's family, to marry the next near kinſman, even though an old man, to raiſe up ſeed to the name and memory of her huſband: *inaſmuch as thou followedſt not the young men, whether poor or rich*; the phraſe of following young men is not to be underſtood of committing fornication with them, as the *Targum* explains it, but of marriage to them; ſhe ſhunned their company and converſation, and did not put herſelf in the way of being careſſed and addreſſed by them, and refuſed every thing of that ſort; and did not chuſe to follow any young man, rich or poor, as a bride follows her huſband when married to him. Now *Boaz* mentions this as an inſtance of her virtue, and of her great reſpect to her huſband's family, that a woman of ſuch amiable qualities, virtuous, young and beautiful, who doubtleſs might have been married to a young man in her own country, or in *Iſrael*, but choſe to marry the neareſt of kin in her huſband's family, to perpetuate his name and memory; the *Jews* ſay [t], *Boaz* was now 80 years of age, and *Ruth* 40.

℣. 11. *And now, my daughter, fear not*, &c.] Either of being forced and defiled, to which ſhe had expoſed herſelf by lying down at a man's feet, or of being reproached as an immodeſt woman for ſo doing, or of being deſpiſed as a poor woman, and of not ſucceeding in her ſuit and enterprize: *and I will do to thee all that thou requireſt*; which could be done according to the law of God, and without injury to another perſon after mentioned: *for all the city of my people doth know that thou art a virtuous woman*; or righteous, as the *Targum*; a good woman poſſeſſed of grace and virtue, having every agreeable qualification to recommend to the marriage-ſtate; and therefore ſhould they come to the knowledge of the ſtep taken to obtain it, will never reproach thee for it, nor blame me for marrying a perſon, though poor, of ſuch an excellent character, which by her conduct and behaviour was univerſally eſtabliſhed. It is in the original, *all the gate of my people* [u]; meaning either the people that paſs through the gate of the city, or all the inhabitants of it, or the whole [illegible] judicature, the elders of the city that ſit in [illegible] there, as was uſual in gates of cities, ſee ch. iv. 1, 9. So the *Targum*, "it is manifeſt before all that ſit in the gate of the great Sanhedrim of my people, that thou art a righteous woman."

℣. 12. *And now it is true, that I am thy near kinſman*, &c.] Her huſband and he being brothers ſons, ſo own couſins: *howbeit, there is a kinſman nearer than I*; who was, the *Jews* ſay [w], the brother of her huſband's father, and ſo his uncle, which was a nearer relation than an own couſin.

℣. 13. *Tarry this day*, &c.] Or lodge here tonight, where ſhe was; this he ſaid not from any ill deſign upon her, but for her own ſafety and honour, that ſhe might not be expoſed to danger or diſgrace, by returning home at ſuch an unſeaſonable time of night. The firſt letter in the word for *tarry* is larger than uſual in the *Hebrew* text; which may be done to raiſe the attention of the reader, to obſerve it as a thing very ſingular, that a widow ſhould lodge with a man without any diminution of her chaſtity; ſo *Buxtorf* [x] ſays, that hereby attention is noted, even the honeſty of *Boaz* ordering *Ruth* to lodge without a man, and wait until a nearer kinſman, according to the law, ſhould come, and promiſing that on failure thereof he would be the lawful redeemer; but Dr. *Lightfoot* [y] obſerves, that as there is a ſpecial mark over a word in the ſtory of *Lot*'s eldeſt daughter lying with her father, *Gen.* xix. 34. and a ſpecial mark on this word here, in the ſtory of *Ruth* going to *Boaz* his bed, ſeems to relate one to the other, and both together to point at the great providence of God in bringing light out of darkneſs, *Ruth*, a mother of Chriſt, out of the inceſt of *Lot*: *and it ſhall be in the morning*, that *if he will perform unto thee the part of a kinſman, well, let him do the kinſman's part*; by marrying *Ruth*, and redeeming her huſband's eſtate, which if he did, it would be all very well and right according to law; and it would be very well for *Ruth*, as *Aben Ezra* and *Abendana* interpret it; ſeeing, as they obſerve, that kinſman was a very reſpectable man, a man of great eſteem and worth, a man of wealth and authority, and ſhe would be well matched to him. Some think, as the ſame writers obſerve, that the word *Tob*, tranſlated *well*, is the name of the kinſman, the ſame with *Tobias*; ſo R. *Joſhuah* ſays [z], that *Salmon* (who was the father of *Boaz*), and *Elimelech* (the father of *Ruth*'s huſband), and *Tob* (this near kinſman) were brethren: *but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, as the Lord liveth*; that is, he ſwore he would marry her, and redeem the inheritance, if the other would not; for the phraſe, *as the Lord liveth*, is the form of an oath, it is ſwearing by the living God; ſo the *Targum*, "I ſay with an oath before the Lord, that as I have ſpoken unto thee, ſo will I do:" *lie down until the morning*; and take ſome ſleep and reſt, and be at eaſe in mind, depending upon the performance of what I have promiſed.

℣. 14. *And ſhe lay at his feet until the morning*, &c.] In the ſame place where ſhe firſt laid herſelf down: *and ſhe roſe up before one could know another*, becauſe of the darkneſs, as the *Targum*, it not being yet break of day: *and he ſaid, let it not be known that a woman came into the floor*; to whom he ſpoke theſe words is not ſaid, perhaps to *Ruth*, whom he might call to ariſe ſo early as ſhe did, before one could know another, and diſtinguiſh a man from a woman; and ſo ſent her away, and bid her be cautious as much as in her lay, that it might not be known ſhe had been there; for though they were both conſcious of their purity and chaſtity, yet it became them to be careful of their good name, and to prevent ſcandal upon them, or hinder the nearer kinſman from doing his part, who might refuſe upon hearing that *Boaz* and *Ruth* had been together; or this was ſaid to his young men, as the *Targum* adds, charging them to let no one know of it; which is not ſo likely: it is the ſenſe of ſome *Jewiſh* writers[a], that *Boaz* ſaid this in this heart, in an ejaculatory prayer to God, entreating that affair might be a ſecret, that it might not be known that a woman had been in the floor that night, leſt the name of God ſhould be blaſphemed, and he and *Ruth* be wrongfully reproached.

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[t] [illegible] Ruth, fol. 31. 4. & 34. 2.

[u] כל־שער עמי tota porta populi mei, Montanus; ſo Vatablus,

[w] Midraſh Ruth, ut ſupra. Jarchi in loc.

[x] Tiberias, c. 14. p. 38.

[y] Works,

[z] In Midraſh Ruth. ut ſupra.

℣. 15. *Alſo he ſaid*, &c.] Which ſeems to confirm the firſt ſenſe, that what he had ſaid before was to *Ruth*, beſide which he alſo ſaid to her what follows; *bring the vail which thou haſt upon thee, and hold it*; by which it appears, that he roſe alſo thus early, ſince he ordered her to bring her vail to him, and hold it with both her hands, whilſt he filled it from the heap of corn: this vail was either what ſhe wore on her head, as women uſed to do, or a coverlet ſhe brought with her to cover herſelf with, when ſhe lay down; the *Septuagint* renders it a *girdle*, that is, an apron ſhe tied or girt about her; which is as likely as any thing: *and when ſhe held it, he meaſured ſix meaſures of barley*; what theſe meaſures were, is not expreſſed; the *Targum* is ſix ſeahs or buſhels, as the *Vulgate Latin* verſion; but that is too much, and more than a woman could carry; unleſs we ſuppoſe, with the *Targum*, that ſhe had ſtrength from the Lord to carry it, and was extraordinarily aſſiſted by him in it, which is not very probable; rather ſix omers, an omer being the tenth part of an ephah, and ſo was a quantity ſhe might be able to carry: *and laid it upon her*; upon her ſhoulder, or put it on her head, it being no doubt as much as ſhe could well bear, and which required ſome aſſiſtance to help her up with it: *and ſhe went into the city*; of *Bethlehem*, with her burden; or rather *he went*[b]; for the word is maſculine, and to be underſtood of *Boaz*, who accompanied her to the city, leſt ſhe ſhould meet with any that ſhould abuſe her; and ſo the *Targum* expreſſes it, "*Boaz* went into the city."

℣. 16. *And when ſhe came to her mother-in-law*, To *Naomi*, in *Bethlehem*: *ſhe ſaid, who art thou*, &c.] *my daughter*; it being duſkiſh, ſhe could not diſcern her, or perhaps ſhe put the queſtion before ſhe opened the door and ſaw her; tho' one would think, if *Ruth* had called to her, ſhe would have known her voice: rather therefore the particle may be rendered, *what* or *how*[c], inſtead of *who*; and the ſenſe be, what had befallen her? what ſucceſs had ſhe had? how had things gone with her? was ſhe married or no? or rather, had ſhe got a promiſe of it? or was it likely that ſhe ſhould be married? with which the anſwer agrees: *and ſhe told her all that the man had done to her*; what kindneſs he had ſhown her, what promiſes he had made to her, that either he, or a nearer kinſman, would marry her, and redeem her huſband's eſtate.

℣. 17. *And ſhe ſaid, theſe ſix* meaſures *of barley gave he me*, &c.] Which ſhe laid down before her, which was a proof of his kindneſs to her, that ſhe was acceptable to him, and had well ſped; of theſe ſix meaſures, ſee ℣. 15. which by ſome are allegorically interpreted of ſix bleſſings that ſhould be beſtowed upon her, as *the ſpirit of wiſdom, underſtanding*, &c. as *Iſ.* xi. 2. ſo *Jarchi*; or of ſix perſons that ſhould ſpring from her, as *David*, *Daniel*, and his companions, and the king *Meſſiah*, as the *Targum*: *for he ſaid unto me, go not empty unto thy mother-in-law*; which, as it expreſſed a regard to *Naomi*, and a compaſſionate concern for her ſupport, ſo would give her aſſurance of the ſucceſs *Ruth* met with, ſhe would relate to her.

℣. 18. *Then ſaid ſhe, ſit ſtill, my daughter*, &c.] Keep at home, ſay nothing of this affair to any perſon, be eaſy about it, take no other ſteps in it, wait the iſſue of it: *until thou know how the matter will fall*; not that ſhe thought it was a chance matter, a fortuitous and contingent event with reſpect to God; for all decrees come from heaven, as *Aben Ezra* on the text ſays, and particularly marriages are decreed in heaven, and come about according to ſuch decrees; ſo the *Targum*, "ſit, my daughter, with me in the houſe, until the time thou ſhall know how it is decreed from heaven:" *for the man will not be at reſt, until he have finiſhed the thing this day*; which ſhe concluded, partly from his known integrity and faithfulneſs, diligence and induſtry, and partly from his affection to *Ruth*, and her intereſt in it; for ſhe perceived ſhe had got his heart, both by what he had ſaid to her, and by the preſent he had ſent by her, and ſhe was ſatiſfied he would not be eaſy until he knew whether he ſhould have her or no.

CHAP. IV.

THIS chapter relates, how an offer was made to the the neareſt kinſman of *Ruth* to redeem her, and the field her huſband left, which he refuſed to do, ℣. 1—8. upon which *Boaz* redeemed both, and married *Ruth* before the elders of the city as witneſſes, and who congratulated him and her on that occaſion, ℣. 9—12. to whom a ſon was born, called *Obed* by the neighbours, ℣. 13—17. and the chapter is concluded with the genealogy of *David*, who ſprung from him, ℣. 18—22.

℣. 1. *Then went Boaz up to the gate*, &c.] In the middle of the day, as *Joſephus*[d] ſays, to the gate of the city, where people were continually paſſing and repaſſing to and from the country, and where he was moſt likely to meet with the perſon he wanted to ſee and converſe with, and where courts of judicature were uſually held, and where it was proper to call one to determine the affair he had in hand; ſo the *Targum*, "and *Boaz* went up to the gate of the houſe of judgment of the *Sanhedrim*:"

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[a] Midraſh Ruth, fol. 34. 14. ſo ſome in Abendana in Miclol Yophi in loc.

[b] ויבא & ingreſſus eſt, Tigurine verſion, Druſius, Junius & Tremellius, Piſcator.

[c] מי את quid egiſti? V. L. quid tibi? Tigurine verſion; ſo R. Jonah in Aben Ezra, & Abendana in loc. quomodo tu filia mea? Nold. p. 602. N°. 1626.

[d] Antiq. l. 5. c. 9. §. 4.

and ſet him down there; waiting for the perſon or perſons paſſing by, with whom he choſe to ſpeak: *and behold, the kinſman of whom Boaz ſpake, came by*; the kinſman that was nearer than he, of whom he had ſpoke to *Ruth*, that if he would not redeem her, he would; *a behold* is prefixed to this, to obſerve the providence of God that ordered it ſo, that he ſhould come that way juſt at the time *Boaz* was ſitting there, and waiting for him; who perhaps was going into his field to look after his threſhers and winnowers, as *Boaz* had been: *unto whom he ſaid, ho, ſuch an one*; calling him by his name, though it is not expreſſed; which the writer of this hiſtory might not know, or if he did, thought it not material to give it: ſome have been of opinion, that it is purpoſely concealed, as a juſt retaliation to him, that as he choſe not to raiſe up ſeed to his kinſman, to perpetuate his name, ſo his own is buried in oblivion; though it might be done in his favour, that his name might not be known, and lie under diſgrace, for refuſing to act the part he ought according to the law to have done; hence the plucking off the ſhoe, and ſpitting in his face, were done to ſuch an one by way of contempt and reproach. The words are *peloni almoni*, words uſed by the *Hebrews* of perſons and places, whoſe names they either could not, or did not chuſe to mention, which two words are contracted into *palmoni* in *Dan.* viii. 13. The name of this man was *Tob* or *Tobias*, according to ſome *Jewiſh* writers, ſee the note on ch. iii. 13. to him *Boaz* ſaid, *turn aſide, and ſit down here*; *and he turned aſide, and ſat down*; inſtead of going right forward, as he intended, about his buſineſs, he turned on one ſide as he was deſired, and ſat down by *Boaz*.

ỷ. 2. *And he took ten men of the elders of the city*, &c.] Who were ſuch, not merely in age but in office, who were the heads of thouſands, fifties and tens; ten of whom were a quorum to do buſineſs in judiciary affairs, to determine ſuch matters as *Boaz* had to propoſe, as to whom the right of redemption of a brother and kinſman's widow, and her eſtate, belonged, and who were the proper witneſſes of the refuſal of the one to do it, and of the other's doing it; and from hence the *Jews* [c] gather, that the bleſſing of the bride and bridegroom at their marriage, is not to be done by leſs than ten perſons: *and ſaid, ſit ye down here, and they ſat down*; and ſo made a full court.

ỷ. 3. *And he ſaid unto the kinſman*, &c.] That is, *Boaz* ſaid to the kinſman he called to, and who ſat down by him before the ten elders that were preſent: *Naomi, that is come again out of the land of Moab, ſelleth a parcel of land*; meaning, that ſhe was determined upon it, and was about to do it, and would do it quickly, and he had it in commiſſion to propoſe it to a purchaſer: *which* was *our brother Elimelech*'s; not in a ſtrict ſenſe, but being akin to the kinſman and himſelf, and having been a neighbour of them all, and an inhabitant of the place, he is called their brother; though ſome *Jewiſh* writers [f] ſay, that he was in a ſtrict ſenſe a brother of *Boaz* and this kinſman, and that *Tob*, *Elimelech* and *Boaz* were brethren, and ſo *Tob* was [illegible] the neareſt kinſman, and had the firſt [illegible] redeem, becauſe he was the elder brother; [illegible] not ſeem likely; ſee the note on ch. [illegible]

[illegible] *And I thought to advertiſe thee*, &c.] To give him notice of it; or *I ſaid* [g]; he ſaid in his heart and mind, purpoſing to do it; or he ſaid it to *Ruth*, promiſing her that he would do it: *ſaying, buy it before the inhabitants, and before the elders of my people*; or before thoſe that ſat there, even the elders, as witneſſes of the purchaſe: *if thou wilt redeem* it, *redeem it*; for it was redeemable by a near kinſman according to the law, even when ſold to another, in *Lev.* xxv. 25. *but if thou wilt not redeem* it, then *tell me that I may know*; what to do in this affair, whether to redeem it or not: *for* there is *none to redeem* it *beſides thee*, *and I* am *after thee*; he was the firſt, and *Boaz* was the next near kinſman, to whom the right of redemption belonged: *and he ſaid, I will redeem it*; he choſe to make the purchaſe, he liked the land, which he probably full well knew, and it might lie near his own, and make a good addition to it; and as the widow was determined, and under a neceſſity to ſell, he might expect to have it at a cheap rate; all which might induce him at once to agree to be the purchaſer.

ỷ. 5. *Then ſaid Boaz*, &c.] In order to try the kinſman, whether he would abide by his reſolution he acquaints him with what he had as yet concealed: *what day thou buyeſt the field of Naomi, thou muſt buy* it *alſo of Ruth the Moabiteſs, the wife of the dead*; the wife of *Mahlon* who was dead, the eldeſt ſon of *Naomi*, and ſo his widow, *Ruth* the *Moabiteſs*, had the reverſion of the eſtate; wherefore the purchaſe muſt be made of her as well as of *Naomi*, and the purchaſe could not be made of her without marrying her; which though no law obliged to, yet it ſeems to be a condition of the purchaſe annexed to it by *Naomi*, that ſhe would ſell it to no man, unleſs he would conſent to marry *Ruth*, for whoſe ſettlement ſhe had a great concern, having been very dutiful and affectionate to her; which is clearly intimated in the next clauſe: *to raiſe up the name of the dead upon his inheritance*; and ſo *Naomi* had another end to anſwer thereby, not only to provide a good huſband for her daughter-in-law, but to perpetuate the name of her ſon, agreeable to the deſign of the law in *Deut.* xxv. 5.

ỷ. 6. *And the kinſman ſaid, I cannot redeem it for myſelf*, &c.] On ſuch a condition, becauſe he had a wife, as the *Targum* ſuggeſts; and to take another, would, as that intimates, tend to introduce contention into his family, and make him uncomfortable; ſo *Joſephus* ſays [h], he had a wife and children, for that reaſon it was not convenient for him to take the purchaſe on ſuch a condition: *leſt I mar my own inheritance*; he conſidered, that as he had a wife and children already, and as he might have more by marrying *Ruth*, his family-expences would be increaſed, and his eſtate diminiſhed; and what would remain muſt be divided among many, and this eſtate in particular go to *Ruth*'s firſt-born, whereby his own inheritance would be ſcattered and crumbled, and come to little or nothing; add to all which, he might ſuppoſe that her ancient mother *Naomi* would be upon his hands to maintain alſo: *redeem thou my right for thyſelf*; which I am ready to give up to thee, for thou haſt no wife, as the *Targum* expreſſes it: *for I cannot redeem* it; in the circumſtances I am, and upon the condition annexed to the purchaſe.

ỷ. 7. *Now this* was the manner *in former time in Iſrael concerning redeeming*, &c.] It is a cuſtom, and not a law, that ſeems here referred to, when an eſtate was bought and ſold; not the law in *Lev.* xxv. 25. for though that reſpects the redemption of an eſtate by a near kinſman, yet no ſuch manner was enjoined, as here practiſed afterwards, made mention of; nor the law in *Deut.* xxv. 5. which does not concern the redemption of eſtates, nor a kinſman's marrying the widow of a deceaſed kinſman, but a brother's marrying the widow of a deceaſed brother, and the rites and ceremonies there enjoined upon refuſal, are different from thoſe here uſed; though *Joſephus* [i] is expreſs for it, that the law is here referred to; but this is not only concerning purchaſe of eſtates, but *concerning changing* alſo, one field for another, as *Aben Ezra* interprets it: *for to confirm all things*; the following cuſtom was obſerved for the confirmation of any bargain whatever, whether by ſale or barter, and where there was no marriage in the caſe: *a man plucked off his ſhoe, and gave it to his neighbour*; ſignifying thereby, that he yielded his right to him in the thing ſold or bartered; the *Targum* ſays, he plucked off the glove of his right-hand, which perhaps was then in uſe, when the *Targumiſt* wrote, and anſwered the ſame purpoſe; and, according to *Jarchi*, it was a linen cloth, veil or handerchief that was uſed, and delivered by the one to the other; and of this way of buying, writes *Elias* [k]; at this day, ſays he, we purchaſe by a linen cloth or handkerchief, called *ſudar*, which is a garment; and this two witneſſes take and explain before them the words of their agreement, and each of the witneſſes ſtretches out the ſkirt of the garment, and thoſe that take upon them to confirm every matter, touch the ſkirt of their garments; and this is called purchaſing by *ſudar*, or the linen cloth: *and this* was *a teſtimony in Iſrael*; a witneſs to, or a confirmation of the bargain made; but who gave the ſhoe, whether the kinſman or *Boaz*, is not certain from the text; and about which the *Jewiſh* writers are divided, as *Jarchi* obſerves.

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[c] [illegible] Megillah, c. 4. §. 3. T. Bab. Cetubot, fol. 7. 1. Midraſh. Ruth, fol. 35. 1.

[f] Midraſh Ruth,

[g] ואני אמרתי & ego dixi, Pagninus, Montanus, &c.

[h] Antiq. l. 5. c. 9. §. 4.

℣. 8. *And therefore the kinſman ſaid unto Boaz, buy it for me*, &c.] Which is repeated to ſhew he gave his full conſent to it, that he ſhould make the purchaſe of it if he pleaſed, and which he confirmed by the following rite: *ſo he drew off his ſhoe*; thereby ſignifying that he relinquiſhed his right to the purchaſe of the eſtate, and ceded it to him; the *Targum* has it, " and *Boaz* drew off the glove off his right-hand, and bought it of him;" and ſo *Aben Ezra*, " and *Boaz* drew off his ſhoe, and gave it to his kinſman," as if this was ſome acknowledgment for yielding his right unto him; and about this there is a great diſſenſion among the *Jewiſh* writers [l]; one ſays it was the ſhoe of *Boaz* that was plucked off; another ſays it was the ſhoe of the kinſman; which latter ſeems righteſt: and it may be obſerved, that this cuſtom is different from what is enjoined, *Deut.* xxv. there the woman was to pluck off the ſhoe of him that refuſed to marry her, but here the man plucked off his own ſhoe who choſe not to redeem; nor is there mention of ſpitting in his face; nor does it appear that *Ruth* did the one or the other; though *Joſephus* [m] affirms it, and ſays, that ſhe both plucked off his ſhoe, and ſpit in his face; neither of which are mentioned.

℣. 9. *And Boaz ſaid unto the elders, and unto all the people*, &c.] Who were preſent at the gate of the city, or in court: *ye are witneſſes this day that I have bought all that* was *Elimelech's*; all the land which belonged to him, who was the huſband of *Naomi*, and the father of *Ruth*'s huſband, whoſe eſtate *Boaz* now bought, paying the value for it to *Naomi*: *and all that* was *Chilion's and Mahlon's*; the two ſons of *Elimelech*; who, had they been living, would have enjoyed their father's eſtate; but they being dead, it devolved on the mother, and after her on the widows, who muſt therefore agree to the ſale of the eſtate, as *Ruth* did, ſee ℣. 5. Of *Orpah* no notice is taken, becauſe ſhe returned to her own land; and beſides *Mahlon*, the huſband of *Ruth*, was the elder brother, and therefore had the firſt right to the inheritance; but as it was in the hands of *Naomi* now, the purchaſe was made of her principally, and therefore *Boaz* is ſaid to purchaſe it *of the hand of Naomi*; to whom the money was paid, and who delivered the eſtate to him.

℣. 10. *Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife*, &c.] Which was the condition on which the purchaſe of the land was, that whoever bought that ſhould take her for his wife; nor did *Boaz* do evil in marrying her, though a *Moabiteſs*. *Moab* was not one of the nations with whom marriage was forbidden; and though it was a heatheniſh and idolatrous nation, and ſo on that account it was not fit and proper to marry with ſuch, yet *Ruth* was become a proſelyteſs; nor was this contrary to the law in *Deut.* xxiii. 3. ſince, according to the ſenſe the *Jews* give of it, it reſpects men, and not women, and ſuch men who otherwiſe were capable of bearing offices in the congregation; " an *Ammonite*, and a *Moabite*, they ſay [n], are forbidden, and their prohibition is a perpetual one, but their women are free immediately:" *to raiſe up the name of the dead, upon his inheritance*; the name of *Mahlon*, *Ruth*'s former huſband, to whom the inheritance would have come had he lived; the raiſing up of his name is not upon a ſon of her's by *Boaz*, for her firſt-born was called *Obed*, and not *Mahlon*, and is always ſpoken of as the ſon of *Boaz*, and not of *Mahlon*, but upon his inheritance, having bought his wife along with it, which the regiſter of the purchaſe would ſhew, and ſo cauſe his name to be remembered; and, as *Jarchi* ſays, when *Ruth* went in and out upon the eſtate or inheritance, they would ſay this was the wife of *Mahlon*, and ſo thro' her his name would be made mention of: *that the name of the dead be not cut off from among his brethren, and from the gate of this place*; might not be quite forgotten both in the city and in the court, and be remembered no more: *ye are witneſſes this day*; this is repeated, that they might anſwer to it, as they do in the next verſe.

℣. 11. *And all the people that were in the gate, and the elders, ſaid, we are witneſſes*, &c.] Both of the purchaſe of the eſtate by *Boaz*, being legally made, and of the marriage of *Ruth* to him, the condition of the bargain: *the Lord make the woman that is come into thine houſe*; not into his houſe ſtrictly and literally taken, the place of his habitation; for both he and ſhe were now at the gate of the city, and as yet ſhe was not introduced into his houſe; but by his marriage of her ſhe was brought into his family, and was become a principal part of it, being his wife. This is a wiſh, prayer or benediction of the elders, of one in the name of the reſt, congratulating the married couple,

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[i] Antiq. l. 5. c. 9. §. 4.

[k] Tiſhbi, p. 107. See Leo Modena's Hiſtory of the Rites, &c. of the preſent Jews, part 2. c. 6.

[l] Midraſh Ruth, fol. 35. 2.

[m] Ut ſupra.

[n] Miſn. Yebamot, c. 8. §. 3.

ple, and wiſhing them well: and particularly that the woman, *Boaz* had married before them as witneſſes, might be *like Rachel and like Leah, which two did build the houſe of Iſrael*; the two wives of *Jacob*; the *Targum* adds, with twelve tribes; for though ſome of the tribes ſprung from their maids, which they gave to *Jacob*, yet the children born of them were reckoned theirs by a moral eſtimation, as ſome expreſs it. *Rachel* is ſet before *Leah*, though the youngeſt, and had the feweſt children, becauſe ſhe was his firſt wife in his intention, and according to the covenant made with her father, though impoſed upon and deceived; and ſhe was his more lawful wife, and his moſt beloved one. By the children of theſe two, and their maidens, the houſe or family of *Iſrael* was built up, and became a great nation, conſiſting of twelve tribes, very numerous: *and do thou worthily in Ephratah, and be famous in Bethlehem*; two names of one and the ſame place, *Gen.* xxxv. 19. *Mic.* v. 2. Theſe words ſeem to be directed to *Boaz*, particularly praying, that he might cotinue to do worthy and virtuous actions, as well as increaſe in wealth and riches, power and authority, and retain his name and fame, and grow in credit and reputation among his fellow-citizens.

ỷ. 12. *And let thy houſe be like the houſe of Pharez, whom Tamar bare unto Judah*, &c.] Of whoſe tribe the *Bethlehemites* were, and were alſo of the houſe or family of *Pharez*, as appears from ỷ. 18, &c. who was born to *Judah* of *Tamar*, one of another nation, as *Ruth* was, and from whom ſprung a very numerous family, one of the five families of *Judah*; and they wiſh that the family of *Boaz*, by *Ruth*, might be as numerous; and if *Boaz* was the ſame with *Ibzan*, as the *Jews* ſay, though that wants proof, he had a very numerous offſpring, thirty ſons and thirty daughters, *Judg.* xii. 8, 9. *of the ſeed which the Lord ſhall give thee of this young woman*; by which it is plain *Ruth* was preſent, for they do, as it were, point to her, and that ſhe was a young woman, though a widow: the *Jews* ſay, ſhe was forty years of age, as obſerved in ch. iii. 10. and the elders wiſh and pray, he might have a numerous family of the children the Lord would give him by her; and this might be the rather expected of her, as being a young woman, yet only as the gift of God, as children are, *Pſ.* cxxvii. 3.

ỷ. 13. *So Boaz took Ruth, and ſhe was his wife*, &c.] Without any other rites or ceremonies than what are here expreſſed; for as yet the rites and ceremonies, now in uſe with the *Jews* [o], in marriages, had not obtained: *and when he went in unto her*; which is a modeſt expreſſion of the conjugal duty performed by him: *the Lord gave her conception*; for this is of God, let the circumſtance of the perſon, as to age, be as it may: *and ſhe bare a ſon*; at the year's end, as *Joſephus* [p] relates.

ỷ. 14. *And the women ſaid unto Naomi*, &c.] The inhabitants of *Bethlehem*, as they fell into her company; or perhaps theſe were the women that [illegible] called to the labour of *Ruth*, and attended [illegible] of the child: *bleſſed be the Lord, which* [illegible] *left thee this day without a kinſman*; a [illegible] child born to her that day. In *Moab* ſhe [illegible] of her huſband and of two ſons; but [illegible] is not left without a relation, a kinſman, and a redeemer, for which the women bleſſed God, and ſtirred her up to do the ſame. *Alſhech* obſerves, that the women ſaid, bleſſed be the Lord, becauſe from him would ſpring the Meſſiah of the Lord, as did. Some refer this to *Boaz*, to whom the name of kinſman, or redeemer, more properly belonged; and who appeared to have done the office and duty of ſuch an one, by redeeming the eſtate of his kinſman, and marrying his widow, the effect of which was, that a ſon was born, who would be heir of the eſtate; but the text ſpeaks of what was done that day, and what is after ſaid in the next verſe, all relates to the child born: *that his name may be famous in Iſrael*; ſome refer this to the name of God, by whoſe providence this was brought about; others, to *Boaz*, who was well ſpoken of for his charity, integrity, and humility ſhewn, in redeeming the eſtate, and taking *Ruth* to wife; or rather it refers to the new-born child, of whom they expreſs their hope and confidence, that when he came to man's eſtate would be very famous and honourable in *Iſrael*, being a worthy and virtuous man himſelf, and the progenitor of ſuch illuſtrious perſons, as *Jeſſe*, *David*, &c. and even of the Meſſiah.

ỷ. 15. *And he ſhall be unto thee a reſtorer of thy life*, &c.] Of the joys, pleaſures and comforts of it, which ſhe had been deprived of through the death of her huſband and her two ſons, ever ſince which ſhe had lived a ſorrowful life; all the comfort ſhe had was from her daughter-in-law, and now a grand-child being born to her of her, would be a means of reſtoring comfort to her mourning, ſorrowful ſpirit, and give her pleaſure in thoſe years in which ſhe did not expect any: *and a nouriſher of thine old age*; that would when grown up feed her, ſupport her, and ſupply her with all neceſſaries of life, being heir to a large and rich eſtate: *for thy daughter-in-law which loveth thee*; *Ruth*, the wife of *Boaz*, who had ſhown her love, in leaving her own country and kindred, to come along with her into a ſtrange land, and who had laboured for her ſupport in it, and ſtill retained the ſame affection for her: *which is better to thee than ſeven ſons, hath borne him*; either which had been ſo in the time of her widowhood, as the *Targum*; or rather, which was ſo now, being the wife of ſo rich a perſon, and having now brought forth a ſon, heir to the eſtate, who would be more capable of doing for her, than if ſhe had ſeven ſons living, having no other than their paternal eſtate.

ỷ. 16. *And Naomi took the child, and laid it in her boſom*, &c.] As a token of her moſt tender love and affection for it; this it is probable ſhe did quickly after the birth of it: *and became a nurſe unto it*; that is, after the mother had ſuckled and weaned it, then ſhe took it from her, and brought it up.

ỷ. 17. *And the women her neighbours gave it a name*, &c.] *Joſephus* ſays [q], *Naomi* gave it by the advice of her neighbours; very probably on the eighth day when he was circumciſed, and the neighbours were invited on that occaſion, at which time it ſeems it was uſual to give names to children, ſee *Luke* i. 59. The *Romans* gave names to females on the 8th day, to the males on the 9th, hence the goddeſs *Nundina* had her name [r]; the *Greeks* generally on the 10th, ſometimes on the 7th [s]: it was commonly the province of the father to give the name, and ſometimes his neighbours and neareſt friends were called, and in their preſence the name was given, and by any of them he ſhould chuſe in his ſtead[t]: *ſaying, there is a ſon born to Naomi*; to her family, and even to herſelf, being born of her who had been wife to her eldeſt ſon; and this was to her as inſtead of him, and was as he to her; ſo *Aben Ezra* compares this with *Exod.* ii. 10. and moreover, this child was born, as the neighbours preſaged, for the great comfort and advantage of *Naomi*, to be her ſupporter and nouriſher in her old age, ℣. 15. *and they called his name Obed*; which ſignifies *ſerving*, as *Joſephus*[u] rightly obſerves, though he does not always give the true ſenſe of *Hebrew* words: this name was given, not in remembrance of the ſervice his mother was obliged to, before marriage with *Boaz*; but rather on the account of the ſervice that he would be of to *Naomi*, as they hoped and believed; though the reaſon of it, as given by the *Targum*, is not to be overlooked, which interprets it, "who ſerved the Lord of the world with a perfect heart;" and ſo they might have ſome reſpect to his being hereafter a ſervant of the Lord: *he is the father of Jeſſe, and the father of David*; ſo *Jeſſe* is called the *Bethlehemite*, 1 *Sam.* xvi. 1. being of the city of *Bethlehem*, of which city *Boaz* was when his ſon *Obed* was born, who was the father of *Jeſſe*; of whom was *David* king of *Iſrael*, and from whom ſprung the Meſſiah, for whoſe ſake this book was written, that his genealogy might clearly appear; and of which uſe it is made by the evangeliſts *Matthew* and *Luke*.

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[o] [illegible] Buxtorf. Synagog. Jud. c. 39. Leo Modena's Hiſtory of the Rites of the preſent Jews, part 4. c. 3.

[p] Ut [illegible]

[q] Ibid.

[r] Alex. ab Alex. Genial. Dier. l. 2. c. 25.

[s] Harpocration & [illegible] Ἑβδομευομένων, Scholiaſt. in Ariſtoph. Aves, p. 565. & Euripid. & Ariſtot. in Ib.

℣. 18. *Now theſe are the generations of Pharez*, &c.] The ſon of *Judah*, by *Tamar* before-mentioned, ℣. 12. ſee *Gen.* xxxviii. 29. for the intention of this genealogy is to confirm the truth of *Jacob*'s prophecy, of *Shiloh* the Meſſiah coming from the tribe of *Judah*, *Gen.* xlix. 10. and therefore it begins with *Pharez*, well known to be the ſon of *Judah*, and ends with *David*, whoſe ſon the *Meſſiah* was to be, as is owned by all *Jews* and *Gentiles* that believe the divine revelation: *Pharez begat Hezron*; who was one of thoſe that went down with *Jacob* into *Egypt*, being born in the land of *Canaan*, *Gen.* xlvi. 12. called *Eſrom* in *Matt.* i. 3. *Luke* iii. 33.

℣. 19. *And Hezron begat Ram*, &c.] Called *Aram* by the *Septuagint*, and ſo in *Matt.* i. 3. *Luke* iii. 33. *and Ram begat Amminadab*; in whoſe name there is no variation, neither in the book of *Chronicles* nor in the *Evangeliſts*; both theſe, as well as the next, were born in *Egypt*.

℣. 20. *And Amminadab begat Naſhhon*, &c.] The prince of the tribe of *Judah*, as the *Targum* adds; and ſo he was when the *Iſraelites* were come out of *Egypt*, and were in the wilderneſs at the time of the dedication of the altar, *Numb.* vii. 12. called *Naaſſon*, *Matt.* i. 4. *Luke* iii. 32. *and Nahſhon begat Salmon*; or, as in the *Hebrew* text, *Salmah*, and in 1 *Chron.* ii. 11. *Salma*; and yet in the verſe following *Salmon*, as we read it.

℣. 21. *And Salmon begat Boaz*, &c.] Of *Rahab* the harlot, whom he married, *Matt.* i. 5. the very ſame perſon that makes a principal part of this book, and whom the *Targum* here takes to be the judge *Ibzan*, as in ch. i. 1. ſee the note there: *and Boaz begat Obed*; of *Ruth*; of whom ſee the preceding verſes.

℣. 22. *And Obed begat Jeſſe*, &c.] The *Bethlehemite*, the father of *David*: *and Jeſſe begat David*; the *Targum* adds, the king of *Iſrael*; and ſo the *Syriac* and *Arabic* verſions add, the king; from whence it is by ſome concluded, that this book was written by *Samuel*, not only after the birth of *David*, but after he had been anointed king by him: here being but four generations mentioned, from the coming of the *Iſraelites* into *Canaan*, to the birth of *David*, which was 360 years, each of the four perſons, *Salmon*, *Boaz*, *Obed* and *Jeſſe*, muſt beget a ſon when 100 years old and upwards; and which is not at all incredible, as appears by inſtances in later times, and therefore not at all improbable, that in thoſe ancient times men of ſobriety and good conſtitutions ſhould have children at ſuch an age.

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[t] Vid. Sperling. de baptiſm. Ethnic. c. 14, & 15.

[u] Ib.

The Firſt Book of SAMUEL, otherwiſe called the Firſt Book of KINGS.

THIS Book in the *Hebrew* copies is commonly called *Samuel*, or the book of *Samuel*; in the *Syriac* verſion, the book of *Samuel* the prophet; and in the *Arabic* verſion, the book of *Samuel* the prophet, which is the firſt book of the kings; and in the *Septuagint* verſion, the book of the kingdom: it has the name of *Samuel*, becauſe it contains an hiſtory of his life and times; and the *Jews* ſay[a] it was written by him; and as it may well enough be thought to be to the end of the 24th chapter; and the reſt might be written by *Nathan* and *Gad*, as may be gathered from 1 *Chron.* xxix. 29. as alſo the following book that bears his name; and both may be called the books of kings, becauſe they give an account of the riſe of the kings in *Iſrael*, and of the two firſt of them; though ſome think they were written by *Jeremiah*, as *Abarbinel*; and others aſcribe them to *Ezra*: however, there is no doubt to be made of it, that this book was written by divine inſpiration, when we conſider the ſeries of its hiſtory, its connection and harmony with other parts of ſcripture; the ſeveral things borrowed from it, or alluded to in the book of *Pſalms*, particularly what is obſerved in *Pſ.* cxiii. 7, 8. ſeems to be taken out of 1 *Sam.* ii. 8. and the ſanction which the Lord gives to it, by referring to a fact in it, whereby he ſtopped the mouths of the *Scribes* and *Phariſees* cavilling at his diſciples, *Matt.* xii. 3, 4. compared with 1 *Sam.* xxi. 3, 4, 5, 6. yea, even as *Huetius*[b] obſerves, ſome heathen writers have by their teſtimonies confirmed ſome paſſages in theſe books, which they ſeem to have been acquainted with, as *Nicolaus* of *Damaſcus*[c], and *Eupolemus*[d]; it contains an hiſtory of the government of *Eli*, and of the birth of *Samuel*, and his education under him; of the ſucceſſion of *Samuel* in it, and the reſignation of it to *Saul*, when he was choſen king; of his adminiſtration of his office, and of things done in the time of it, both before and after his rejection, and of the perſecution of *David* by *Saul*, and is concluded with his death.

CHAP. I.

THIS chapter gives an account of the parents of *Samuel*, of the trouble his mother met with from her rival, and comfort from her huſband, ŷ. 1—8. of her prayer to God for a ſon, and of her vow to him, ſhould one be given her, ŷ. 9—10. of the notice *Eli* took of her, and of his cenſure on her, which he afterwards retracted, and comforted her, ŷ. 12—18. of her conception and the birth of her ſon, the nurſing and weaning of him, ŷ. 19—23. and of the preſentation of him to the Lord, with a ſacrifice, ŷ. 24—28.

ŷ. 1. *Now there was a man of Ramathaim-zophim, of mount Ephraim*, &c.] *Ramathaim* is a word of the dual number, and ſignifies two *Ra*[illegible] the city conſiſted of two parts, being built [illegible] on two hills, and were called *Zophim*; be[illegible] as the *Rabbins* ſay, they looked one to an[illegible] or rather becauſe ſituated on eminences, there were watch-towers in them, where watchmen were placed; or becauſe they were inhabited by prophets, who were ſometimes called watchmen, *Ezek.* iii. 17. and here is thought to be a ſchool of the prophets, ſee ch. xix. 19—24. and which ſeems to be countenanced by the *Targum*, in which the words are paraphraſed thus, "and there was one man of *Ramatha*, of the diſciples of the prophets;" or, as others think, the ſenſe is this, this man was one of the *Ramathites*, the inhabitants of *Ramah*, and of the family of *Zuph*, or the *Zuphites*, which gave the name to the land of *Zuph*, and the grand anceſtor of *Elkanah* is in this verſe called *Zuph*, ſee ch. ix. 5. According to *Jerom*[e], this is the ſame with *Arimathea*, of which *Joſeph* was, *Matt.* xxvii. 57. for thus he writes, "*Armatha Sophim*, the city of *Helcanah* and *Samuel*, in the *Thamnitic* region near *Dioſpolis* (or *Lydda*) from whence was *Joſeph*, who in the Goſpels is ſaid to be of *Arimathea*;

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[a] [illegible] Bava Bathra, fol. 14. 2.

[b] Demonſtrat. Evangel. Prop. 4. p. 199.

[c] Apud Joſeph. [illegible] c. 5. §. 2.

[d] Apud Euſeb. Præpar. Evangel. l. 9. c. 30.

[e] De loc. Heb. fol. 88. K.

but *Reland* [z] thinks it cannot be the ſame that was about *Lydda*, which was all a champaign country; whereas this was in the mountains of *Ephraim*, which muſt be ſought for to the north of *Jeruſalem*, and not the weſt, and ſo it follows: *of mount Ephraim*; which is added to diſtinguiſh it from other *Ramahs* in ſeveral tribes, as in *Benjamin*, *Naphtali*, &c. though this may refer not to the ſituation of *Ramathaim*, but to the country of this man, who was originally of mount *Ephraim*, as was the *Levite* in *Judg*. xix. 1. who was the cauſe of much evil to *Iſrael*, as this was of great good, as *Kimchi* obſerves: *and his name was Elkanah*; which ſignifies, *God hath poſſeſſed*; that is, poſſeſſed him, or he was in poſſeſſion of God; he had an anceſtor of the ſame name, 1 *Chron*. vi. 23. This man was a *Levite*, one of the *Kohathites*, and a deſcendant of *Korah*; ſo that the famous prophet *Samuel* was of the ſons of *Korah*: *the ſon of Jeroham, the ſon of Elihu, the ſon of Tohu, the ſon of Zuph*; the three laſt of theſe names are ſomewhat differently read in 1 *Chron*. vi. 26, 27. where they are *Eliab*, *Nahath*, *Zophai*; and in ℣. 34, 35. *Eliel*, *Toah*, *Zuph*: *an Ephrathite*; which appellation is to be connected, according to *Kimchi*, not with *Elkanah*, but with *Zuph*; though neither of them were ſo called from *Bethlehem-Judah*, the inhabitants of which were indeed called *Ephrathites* from *Ephratah*, another name of it; ſo *Elimelech* and his ſons *Mahlon* and *Chilion*, being of that city, were ſo called *Ruth* i. 2. not from their being of the tribe of *Ephraim*, as *Jeroboam* of that tribe is called an *Ephrathite*, 1 *Kings* xi. 26. ſee *Judg*. xii. 5. for theſe were *Levites*, the deſcendants of *Kohath*, in the line of *Korah*; but becauſe they ſojourned in mount *Ephraim*, or dwelt there, as *Elkanah* did; and it is well known that the *Kohathites* had cities given them in the tribe of *Ephraim*, *Joſh*. xxi. 5. 21. 22.

℣. 2. *And he had two wives*, &c.] Which tho' connived at in thoſe times, was contrary to the original law of marriage; and for which, though a good man, he was chaſtized, and had a great deal of vexation and trouble, the two wives not agreeing with each other; perhaps not having children by the one, ſo ſoon as he hoped and wiſhed for, he took another: *the name of the one was Hannah, and the name of the other Peninnah*; the firſt name ſignifies *grace* or *gracious*, and ſhe was a woman who had the grace of God, and very probably was alſo very comely, beautiful, and acceptable, as ſhe was in the ſight of her huſband; the other ſignifies a cornered gem, a precious ſtone or jewel, as the pearl, ruby, amethyſt, &c. Very likely *Hannah* was his firſt wife, and having no children by her he took *Peninnah*, who proved to be a rough diamond: *and Peninnah had children, but Hannah had no children*; how many *Peninnah* had is not ſaid, perhaps ten; ſee ℣. 8. and that *Hannah* had none was not becauſe ſhe was naturally barren, but becauſe the Lord had ſhut up her womb, or reſtrained her from bearing children, to put her upon praying for one, and that the birth of *Samuel* might be the more remarkable; ſee ℣. 5.

℣. 3. *This man went up out of his city yearly*, &c.] From year to year; or as the *Targum*, from the time of the ſolemn appointed feaſt to the ſolemn appointed feaſt, from one to another; there were three of them in the year, at which all the males in *Iſrael* were to appear at the tabernacle; and being a *Levite*, this man was the more careful to obſerve this rule. He is ſaid to *go up* out of his city, which was *Ramathaim* or *Ramah*; for though it was built on an eminence, from whence it had its name, yet *Shiloh* whither he went was higher; that being, as *Adrichomius* ſays [a], on the higheſt mountain of all round about *Jeruſalem*, and overtopped all the mountains of the holy land. So that as he firſt went down the hill from *Ramah*, he went up an high aſcent to *Shiloh*, which is the place he went up to as follows: *to worſhip and to ſacrifice unto the Lord of hoſts in Shiloh*; where the tabernacle was, the place of worſhip, and the altar of burnt-offerings, on which ſacrifices were offered. This place, according to *Bunting* [b], was 12 miles from *Ramah*, though others ſay it was not more than 7 miles from it; hither he went to worſhip, or bow before the Lord; to pray unto him, as it is commonly interpreted; and being put before ſacrifice, is ſaid to be preferable to that, and more acceptable to God, and more eligible to be done in the tabernacle or temple than at home; ſee *Luke* xviii. 10. and though he is ſaid to go up to ſacrifice, it is not to be underſtood of his performing it himſelf, but by others, by the prieſt; for he himſelf was a *Levite*, and could not offer ſacrifices. This is the firſt time that mention is made of this title of *Jehovah*, Lord of hoſts, of all the hoſts and armies in heaven and in earth, the Lord of *Sabaoth*, as in *Jam*. v. 4. from צבא, an *hoſt*, or army; and from hence the heathens called ſome of their deities by the name of *Sabazius*, as *Jupiter Sabazius* [c]; and the *Phrygians* and *Thracians* uſed to call *Bacchus*, *Sabazius*, and other *Grecians* following them did the ſame [d]: *and the two ſons of Eli, Hophni and Phineas the prieſts of the Lord were there*; *Eli* was the next judge of *Iſrael* after *Samſon*, and who alſo was the high-prieſt, as is generally ſuppoſed; but when and how the high-prieſthood came into his family is no where ſaid, who was a deſcendent of *Ithamar*, the younger ſon of *Aaron*, in whoſe line it continued to the time of *Solomon*; and *Joſephus* [e] places three between *Phinehas* and *Eli*, who were all of the line of *Eleazar*, whom he calls *Abiezer*, *Bouci*, and *Ozis*; but their ſcripture-names are *Abiſhua*, *Bukki*, and *Uzzi*, 1 *Chron*. vi. 50, 51. And according to him, after *Uzzi* came *Eli* to be high-prieſt, and therefore muſt be the firſt of the line of *Ithamar* that was in that office. His two ſons are mentioned as officiating as prieſts in *Shiloh*, at the time *Elkanah* uſed to go yearly thither to worſhip and ſacrifice; who were very wicked men, as appears by an after-account of them; and it is generally thought, that this is obſerved here to ſhew, that the wickedneſs of theſe prieſts did not hinder this good man from doing his duty; nor did he make uſe of it as an excuſe for not attending the worſhip of the ſanctuary.

℣. 4. *And when the time was that Elkanah offered*, &c.] That is, brought his offering to the prieſt, to offer it for him, which was at one of the three feſtivals. According to *R. Joſhua Ben Levi* [f], this was at the time of *Pentecoſt*; but *Abarbinel* thinks it was at the time of the ingathering of the fruits of the earth, which was a time of rejoicing, even the feaſt of tabernacles, and which is moſt likely: *he gave to Peninnah his wife, and to all her ſons and her daughters portions*; parts of the offering, every one a part, or portion; by which it appears, that this was a peace-offering he offered, the greater part of which belonged to the owner, and which he made a feaſt of for his family and friends; ſee *Deut*. xii. 5, 6, 7. and xvi. 10—15. *Jerom*[g] interprets theſe portions of garments.

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[z] Paleſtin. Illuſtrat. tom. 2. p. 581.

[a] Theatrum terræ ſanct. p. 30. So Sandy's Travels, l. 3. p. 157.

[b] Travels of Patriarchs, &c. p. 122.

[c] Valer. Maxim. l. 1. c. 3. Vid. D. Herbert de Cherbury de relig. Gent c. 3. p. 22.

[d] Diodor. Sicul. Bibliothec. l. 3. p. 212. Harpocration in voce σαβοι, Lucian. Concil. deor. §. 4. Cicero de legibus, l. 2. Ariſtophan. veſpæ, v. 9, 10. Aves, p. 582. & Scholia in ib. Lyſiſtrate, p. 850. & Scholia in ib.

[e] Antiqu. l. 5. c. 11. §. 5.

[f] Apud Kimchium in loc.

℣. 5. *But unto Hannah he gave a worthy portion*, &c.] Or, one choice portion, as the *Targum*; the beſt part or portion in the peace-offering, of what the prieſt had not; he had the breaſt and the right ſhoulder, the next beſt piece he gave to *Hannah*; and the word being of the dual number, ſome render it a double portion; others, *one part of two faces*[h]; which *Jerom* interprets, which might be received with a chearful countenance, it was ſo good and excellent in its kind; others interpret it that he gave it with a ſorrowful[i] and diſpleaſed countenance, becauſe of the reaſon following, that ſhe had no children; but *Ben Gerſom* underſtands it of a part or portion of meat that had two faces or appearances; that he gave her one of the pieces, one part of which was very fat, and the other had no fat on it, ſo that ſhe might chuſe what ſhe liked beſt: *for he loved Hannah*; loved her beſt, and therefore did every thing to pleaſe her, and make her comfortable under her affliction for want of children, and to expreſs his tender affection for her: *but the Lord had ſhut up her womb*; reſtrained her from conception, and bearing children; ſee *Gen*. xx. 18. or *though the Lord had ſhut up her womb*[k]; this did not abate his love to her.

℣. 6. *And her adverſary alſo provoked her ſore*, &c.] That is, *Peninnah*, the other wife of *Elkanah*; for when a man had more wives, two or more, they were uſually at enmity to one another, as the two wives of *Socrates* were, being always jealous leſt one ſhould have more love and reſpect than the other from the huſband; and this woman provoked *Hannah* one time after another, and continually, by upbraiding her with her barrenneſs; and this was another reaſon why *Elkanah* did all he could to comfort her, not only becauſe the Lord had reſtrained her from bearing children, but becauſe alſo ſhe that envied and emulated her, ſadly provoked her: *for to make her fret*; and be uneaſy, and murmur at, and complain of her unhappy circumſtances: ſome render it, *becauſe ſhe thundered*[l] againſt her; that is, *Peninnah* was exceeding loud and clamorous with her reproaches and ſcoffs, which were grievouſly provoking to *Hannah*. So ſaid *Socrates*, when *Xantippe* firſt ſcolded at him, and then poured foul water on him: did not I ſay, ſays he, that *Xantippe* firſt thunders, and then rains[m]? *becauſe the Lord had ſhut up her womb*; it was this *Peninnah* upbraided her with, and at which *Hannah* fretted and grieved.

℣. 7. *And as he did ſo year by year*, &c.] *Elkanah* went up every year to *Shiloh*, and offered ſacrifices, taking his family with him, and gave to *Peninnah* and her children their portion, and to *Hannah* a double portion, or if but one yet the beſt: *when ſhe went up to the houſe of the Lord*; that is, *Peninnah*, along with her huſband, with whom ſhe went every year to the tabernacle at *Shiloh*: *ſo ſhe provoked her*; her rival *Hannah*, upbraiding her with her barrenneſs; to which ſhe was ſtirred up by ſeeing her huſband on theſe feſtivals take ſo much notice of her, and ſhew ſo much love and reſpect for her, as always to give her the beſt portion. *Abarbinel* thinks, that *Peninnah* and *Hannah* lived at two ſeparate places, the one at *Ramah* and the other at *Ramatha*, which both together are called *Ramathaim*; and that they only met with and ſaw one another at theſe feſtivals, and then it was that the one was ſo very inſulting and provoking to the other: *therefore ſhe wept and did not eat*; that is, *Hannah* wept at the inſults, reproaches, and ſcoffs, caſt at her by her antagoniſt; inſomuch that ſhe could not eat of the peace-offerings, though her huſband always gave her the beſt part and portion of them; but her grief took away her ſtomach and appetite, that ſhe could not eat; ſee *Pſ*. xlii. 3.

℣. 8. *Then ſaid Elkanah her huſband to her, Hannah, why weepeſt thou?*] Since it was a time of rejoicing, as every feſtival was, eſpecially at the ingathering of the fruits of the earth: *and why eateſt thou not?* ſince they were at a feaſt, and ſhe had the beſt part and portion of the proviſion: *and why is thy heart grieved?* to ſuch a degree that ſhe could neither eat nor drink: am *not I better to thee than ten ſons?* which, as *Jarchi* ſays, *Peninnah* had borne to him; his meaning is, that the ſhare ſhe had in his love and affections, ought to have been eſteemed by her more, than if ſhe had ten or many children by him; and it ſuggeſts that *Peninnah* would have been glad to have had ſuch a ſhare in his affections as *Hannah* had; and it would have been more eligible to her, than to have borne him ſo many children as ſhe had.

℣. 9. *So Hannah roſe up after they had eaten in Shiloh, and after they had drank*, &c.] After dinner, after *Elkanah* and *Peninnah*, and their children, had eaten heartily, and drank freely, and made a comfortable meal, and even a feaſt of it, at the place where the tabernacle and altar were, and their peace-offerings were offered up, part of which they had been regaling themſelves with. The *Targum* is, "after ſhe had eaten in *Shiloh*, and after ſhe had drank;" for upon the intreaty of her huſband, and to make him eaſy, ſhe might be prevailed upon to eat ſomewhat, though it might be but little; and to drink, though it was but water; for as for wine and ſtrong drink, ſhe declares afterwards ſhe had not drank, ℣. 15. *now Eli the prieſt ſat upon a ſeat by a poſt of the temple of the Lord*; for ſo the tabernacle was called, and ſometimes the temple is called a tabernacle, *Jer*. x. 20. Now at the door-poſts and ſide of the threſhold of the temple of the Lord, as the *Targum*; at the entrance of the great court of the *Iſraelites*, *Eli* had a ſeat placed, on which he ſat; this muſt be at the gate of the court of the tabernacles, by the pillars of it; for in the court itſelf, none afterwards might ſit but kings of the family of *David*[n]; here *Eli* ſat as an high-prieſt and judge, to give advice in difficult caſes, and to try and judge all cauſes that were brought before him; ſome ſay[o] that he was on this day conſtituted an high-prieſt, and others ſay [q] he was now made a judge; but no doubt he was both high prieſt and judge before this time.

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[g] Trad. Heb. in lib. Reg. fol 74. H.

[h] מנה אחת אפים unam portionem duarum facierum, Sanctius [illegible]

[i] Sic Stockius, p. 79.

[k] ויהוה quanquam Jehovah, Piſcator.

[l] בעבור הרעמה [illegible] quod intonabat contra eam, Piſcator.

[m] Laert. in vit. Socrat. p. 112.

[n] Maimon. [illegible] in Miſn. Yoma, c. 7. §. 1.

[o] Shoched Tob apud Yalkut, par. 2. fol. 12. 4.

℣. 10. *And ſhe was in bitterneſs of ſoul*, &c.] Becauſe of her barrenneſs, and the taunts and reflections ſhe had met with on that account; her life was bitter to her, ſhe could take no pleaſure in any of the comforts of it: *and prayed unto the Lord, and wept ſore*; her prayer was with ſtrong crying and tears; it was very fervent and affectionate; ſhe prayed moſt vehemently, and wept bitterly. This perhaps was about the time of the evening-ſacrifice, about three or four o'clock in the afternoon; ſeeing it was after dinner that ſhe aroſe up and went to prayer in the houſe of God, at the door of the tabernacle, or near it, as it ſhould ſeem by the notice *Eli* took of her, who ſat there.

℣. 11. *And ſhe vowed a vow*, &c.] Which might be confirmed by her huſband; otherwiſe the vow of a woman, if diſapproved of by her huſband, was not valid, *Numb.* xxx. 8. and *Elkanah* might make the ſame vow his wife did, and ſo it ſtood; for as this was a vow of *Nazariteſhip*, it is a tradition of the *Jews* [r], that a man may vow his ſon to be a *Nazarite*, but a woman may not; but as this inſtance contradicts the tradition, they endeavour to explain away this vow, as it may reſpect a *Nazarite*, as will be obſerved hereafter: *and ſaid, O Lord of hoſts*; this is properly the firſt time this title was uſed by any that we know of; for though it is expreſſed in ℣. 3. there it is uſed as the words of the writer of this hiſtory, and ſo, long after this prayer was put up; ſee the note there; and it is an obſervation in the *Talmud* [s], that from the day God created the world, no man called him the Lord of hoſts, till *Hannah* came and called him ſo: *if thou wilt indeed look upon the affliction of thine handmaid*; the ſorrow of heart ſhe had, the reproach ſhe met with, on account of her having no children: *and remember me, and not forget thine handmaid*; which petitions are the ſame in other words, and are repeated to denote her vehemence and importunity in prayer, and may allude to uſages among men, that will look upon a perſon in diſtreſs, and turn away and forget them, and never think of them more; which ſhe deprecates may not be her caſe with God: *but wilt give unto thine handmaid a man-child*; or, *a ſeed of men* [t]; a ſon in the midſt of men, as the *Targum*; ſuch as is deſireable by men, as a male-child for the moſt part is; though ſome *Jewiſh* writers interpret it of the ſeed of righteous, wiſe, and underſtanding men, ſuch as be fit to ſerve the Lord, which ſeems to be a ſenſe foreign to the text; a man-child ſhe aſks, becauſe no other could ſerve the Lord in the temple; and that ſhe meant by this phraſe ſuch an one is clear, becauſe ſhe vowed that a raſor ſhould not come on its head, which is never ſaid of females, as *Kimchi* obſerves: *then will I give him unto the Lord all the days of his life*; to ſerve him, and miniſter unto him in the ſanctuary; being born a *Levite*, it was incumbent on him to ſerve the Lord, and he had a right to his ſervice; but then a common *Levite* did not enter on it until 25 or 30 years of age, and was not always ſerving, but was diſmiſſed from it at 50; but the child ſhe vows, if the Lord would give her ſuch an one, ſhould be trained up in his ſervice from its infancy, and continue in it all the days of its life; and was to be alſo a perpetual *Nazarite*, as *Samſon* was, as follows: *and there ſhall no raſor come upon his head*; as was not to come upon a *Nazarite*, during his *Nazariteſhip*, *Numb.* vi. 5. and as ſuch a vow made by a woman contradicts the tradition of the *Jews* before mentioned, they give another ſenſe of this clauſe; as the *Targum*, which paraphraſes it, "and the fear of man ſhall not be upon him;" but about this there is a diviſion [u]; but that *Samuel* was a *Nazarite*, and a perpetual one, is the ſenſe of their beſt interpreters.

℣. 12. *And it came to paſs, as ſhe continued praying before the Lord*, &c.] Being very earneſt and importunate with him to grant her requeſt, and therefore repeated her petition, and prolonged her prayer, being unwilling to let the Lord go, until ſhe had a promiſe, or ſome ſatisfaction, that ſhe ſhould have the thing ſhe aſked; ſome think ſhe continued an hour in prayer: *that Eli marked her mouth*; obſerved the motion of her lips, and no doubt her diſtorted countenance, and lift-up eyes and hands, but chiefly the former; not knowing what the woman was at, and what could be the meaning of ſuch motions.

℣. 13. *Now Hannah, ſhe ſpoke in her heart*, &c.] It was mental prayer ſhe uſed, ſome ejaculations of her mind ſhe ſent up to God, which ſhe was ſenſible were well known to him, and ſhe needed not to expreſs vocally: *only her lips moved*; as her heart endited, and ſent up her petitions, as if ſhe had uſed words and phraſes in form: *but her voice was not heard*; that ſhe might not ſeem to be oſtentatious in her prayer, and that ſhe might not interrupt others in their devotions; and ſhe knew that her voice was not neceſſary with reſpect to God: *therefore Eli thought ſhe had been drunken*; by the motions ſhe made, and geſtures ſhe uſed, as if ſhe was muttering ſomething to herſelf, and by her long continuance therein, and it being after a feaſt ſhe had been at with her huſband, and the reſt of the family; from all which *Eli* concluded this muſt be her caſe.

℣. 14. *And Eli ſaid unto her, how long wilt thou be drunken?* &c.] What every day drunk? what continually in this wicked practice? when will it be left off? for *Eli* might have obſerved on other days, and at other times, odd looks, and a ſtrange behaviour in her, which he took for the effects of drinking too much wine: or how long will this drunken fit laſt? ſhe had been a conſiderable time as he thought in it, and it was not gone off yet: the *Targum* is, "how long wilt thou behave like a fool, or a mad woman;" as drunken people generally do act, as if they were fools, or mad: *put away thy wine from thee*; not as if ſhe had any with her there to drink of, but he adviſes her, ſince it had ſuch an effect upon her, to abſtain from it, and wholly diſuſe it, and ſo break off ſuch an habit and cuſtom ſhe had got into; or he would have her go home and ſleep it out, and wait till ſhe had digeſted it, and the ſtrength of it was gone off, before ſhe came to ſuch a place of devotion and worſhip; from hence the *Jews* ſay [w] it may be learnt, that a drunken perſon ought not to pray.

℣. 15. *And Hannah anſwered and ſaid, no, my lord*, &c.] That is not my caſe, you have greatly miſtaken it; ſhe anſwered with great mildneſs and meekneſs, without falling into a paſſion at ſuch a ſcandalous imputation upon her, and with great reſpect and reverence to *Eli*, ſuitable to his office; ſo in after times the high-prieſt uſed to be addreſſed after this manner, particularly on the day of atonement, *Lord high prieſt*, do ſo and ſo [x]; indeed theſe words of *Hannah* are interpreted as not ſo very reſpectful, as if the ſenſe was, not, a Lord, art thou in this matter; nor does the Holy Ghoſt dwell upon thee [y]; which thou haſt ſufficiently ſhewn, or thou wouldſt never have ſuſpected me of drunkenneſs: *I am a woman of a ſorrowful ſpirit*; depreſſed with trouble and grief on account of afflictions; if ſhe was drunk, it was not with wine, but with ſorrow: or *a woman of a hard ſpirit* [z]; which is ſometimes taken in an ill ſenſe, and according to *Abarbinel* is here denied by her, who connects this clauſe with the preceding thus; not, my lord, am I a woman of a hard ſpirit, or ſuch a hardened wretch, and ſuch an impudent woman, as I muſt be, were it ſo, to come drunk into the houſe of God, and pretend to pray unto him: *I have drank neither wine, nor ſtrong drink*; not any ſort of intoxicating liquors that day, neither wine new or old, as the *Targum*: *but have poured out my ſoul before the Lord*; the affliction of it, as the ſame paraphraſe; the grievances and diſtreſſes, the complaints of her ſoul, which were many, and which ſhe had poured out before the Lord freely and plentifully, and which had taken up ſome time to do it; ſee *Pſ.* lxii. 8. and the title of *Pſ.* cii. where phraſes ſimilar to this are uſed, and which ſeem to be taken from hence.

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[q] Seder Olam Rabba, c. 13. p. 37.

[t] זרע אנשים ſemen virorum Montanus.

[r] Miſn. Sotah, c. 3. §. 8.

[u] Miſn. Nazir, c. 9. §. 5.

[s] T. Bab. Beracot, fol. 31. 2.

[w] T. Bab. Beracot, fol. 31. 1.

℣. 16. *Count not thine handmaid for a daughter of Belial*, &c.] A yokeleſs, a lawleſs, impudent, and abandoned creature; one of the wickedeſt, vileſt, and moſt profligate wretches; as ſhe muſt be to come drunk into the ſanctuary of God; ſee 1 *Sam.* xxv. 17, 25. Drunkenneſs in man is an abominable crime, but much more in a woman. The *Romans* [a] forbad wine to women, and drunkenneſs in them was a capital crime, as adultery, or any other; and indeed a drunken woman is liable to all manner of ſin: *for out of the abundance of my complaint and grief have I ſpoken hitherto*; out of the abundance of the heart the mouth will ſpeak, whether it is matter of trouble or of joy; the heart of *Hannah* was full of grief, and her mouth full of complaints, on which ſhe long dwelt, in order to give vent thereunto, and eaſe herſelf.

℣. 17. *Then Eli anſwered and ſaid, go in peace*, &c.] He found he was miſtaken in her, and that her diſcourſe was not only ſober and rational, but religious and ſpiritual; and therefore diſmiſſes her in peace, and bids her not diſtreſs herſelf with what he had ſaid to her, nor with any thing ſhe had met with from others, or from the Lord; but expect peace and proſperity, and particularly ſucceſs in what ſhe had been engaged, and had been ſolicitous for: *and the God of Iſrael grant thee thy petition that thou haſt aſked of him*; which may be conſidered either as a prayer for her, he joining with her in a requeſt to the Lord, that what ſhe had aſked might be granted; or as a prophecy that ſo it would be, it being revealed to him by the Holy Ghoſt, as the high-prieſt of the Lord; or impreſſed by an impulſe upon his ſpirit, that the favour aſked would be given; and therefore ſhe might go home in peace, and with ſatisfaction of mind.

℣. 18. *And ſhe ſaid, let thine handmaid find grace in thy ſight*, &c.] She had found favour in his ſight, ſhe perceived, and ſhe deſires it might be continued and increaſed; and that as he had prayed for her, he would ſtill uſe his intereſt at the throne of grace for her: *ſo the woman went her way*; took her leave of *Eli*, and went from the tabernacle to her huſband: *and did eat*; what remained of the peace-offerings, which were to be eaten that night, and not left till the morning; and though ſhe would not eat her dinner, her heart was ſo full of grief, yet ſhe could now make a good ſupper, being eaſed and relieved in her mind: *and her countenance was no more ſad*; ſorrowful and dejected, but chearful, briſk, and lively; believing that her prayers, and thoſe of the high-prieſt, would be anſwered.

℣. 19. *And they roſe up in the morning early*, &c.] Partly for devotion, and partly for the ſake of their journey: *and worſhipped before the Lord*; went up to the tabernacle, and prayed with their faces towards that part of it, the weſtern part, where ſtood the ark of the Lord, the ſymbol of the divine preſence; and when they no doubt gave thanks for all the favours they had received there, and prayed for a ſafe and proſperous journey home, committing themſelves to the care of divine providence: *and returned, and came to their houſe to Ramah*; or *Ramatha*, the ſame with *Ramathaim*, ℣. 1. *Abarbinel* thinks that *Elkanah* had two houſes, one at *Ramah* for *Peninnah*, and another at *Ramatha* for *Hannah*; and that this was *Hannah*'s houſe, to which they returned and came: *and Elkanah knew Hannah his wife*; cohabited with her as a man with his wife; it is a modeſt expreſſion of the conjugal act; ſee *Gen.* iv. 1. and is obſerved to ſhew, that the conception and birth of *Samuel*, were not in a ſupernatural way, but in the ordinary way and manner of generation: *and the Lord remembered her*; the prayer ſhe had made to him, opened her womb, as he had before ſhut it, and gave her power to conceive.

℣. 20. *Wherefore it came to paſs, when the time was come about, after Hannah had conceived*, &c.] Or, *at the revolutions of days* [b]; at the end of a year, of a compleat year, as *Ben Melech*, from their return from *Shiloh*; for it might be ſome time after their return that ſhe conceived; or rather the ſenſe is, that at nine month's end, the uſual time of a woman's going with child from her conception, which is the date here given: *that ſhe bare a ſon*; was brought to bed of a ſon: *and called his name Samuel*, ſaying, *becauſe I have aſked him of the Lord*; one would think rather his name ſhould have been *Saul*, for the reaſon given; but as *Ben Gerſom* obſerves, givers of names are not always grammatically ſtrict and critical in them, or in the etymology of them, as in the names of *Reuben* and *Noah*, in which he inſtances; and this may be the rather overlooked in a woman, than in a man of learning. According to *Kimchi*, it is as if it was *Saul-meel*; that is, *aſked of God*, and by contraction *Samuel*; but *Hillerus* [c] gives a better account of this name, and takes it to be compoſed of *Saul-mul-el*, aſked before God, in the ſight of God, before the ark of God. This name *Hannah* gave her ſon (for ſometimes the father, and ſometimes the mother gave the name) in memory of the wonderful favour and goodneſs of God in granting her requeſt; and to impreſs her own mind with a ſenſe of the obligation ſhe lay under, to perform her vow, and to engage her ſon the more readily to give up himſelf

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[x] [illegible] Yoma, c. 1. §. 3, 5, 7.

[y] T. Bab. Beracot, fol. 31. 2. Jarchi in loc.

[z] קשת רוח [illegible] Pagninus, Montanus.

[a] Plin. Nat. Hiſt. l. 14 c. 13.

[b] לתקופות הימים [illegible]nibus dierum, Montanus; ſo Piſcator.

[c] Onomaſtic. Sacr. p. 418, 419, 487.

himſelf to the ſervice of God, when he reflected on his name, and the reaſon of it.

℣. 21. *And the man Elkanah, and all his houſe,* &c.] All his family, excepting *Hannah*, and her ſon *Samuel*; or all the men of his houſe, as the *Targum*; for only the males were obliged to appear at the three feſtivals: *went up* to *Shiloh*; to the houſe of God there: *to offer unto the Lord the yearly ſacrifice*; either the paſſover, to which men commonly went up with their families; ſee *Luke* ii. 41, 42. or rather it may be what was offered at the feaſt of *Tabernacles*, as *Abarbinel* thinks, the time of the in-gathering the fruits of the earth, when men went up with their families to offer ſacrifice, and expreſs their joy on that account, *Deut.* xvi. 10—15. *and his vow*; which he had made between feaſt and feaſt; for whatever vows men made at home on any account, they paid them at the yearly feſtivals; and this vow might be on the account of the birth of his ſon, by way of thankſgiving for that.

℣. 22. *But Hannah went not up*, &c.] For women, though they might go if they pleaſed to the yearly feaſts, yet they were not obliged to it; whether ſhe went up at the time for her purification, and for the preſenting and redemption of the firſtborn, is not certain; ſome ſay the *Levites* were not obliged by that law, the perquiſites of it falling to them, and ſo did not go up; others that ſhe did, though it is not expreſſed, the ſcriptures not relating all facts that were done; though by what follows, it looks as if ſhe did not: *for ſhe ſaid unto her huſband, I will not go up, until the child be weaned*; which, according to *Jarchi*, was at the end of 22 months; but others ſay at the end of 24 months, or 2 years, as *Kimchi* and *Ben Melech*; and ſometimes a child was three years old before it was weaned, and ſometimes longer, which very probably was the caſe here; ſee the note on *Gen.* xxi. 8. *Comeſtor*[d] obſerves, there was a threefold weaning of children in old times; the firſt from their mother's milk, when three years old; the ſecond from their tender age, and care of a dry nurſe when ſeven years old; the third from childiſh manners, when at twelve years of age; and that it is this laſt and metaphorical weaning which is here meant, when *Samuel* was 12 years of age, and fit to ſerve in the temple; but the proper ſenſe is beſt, ſince ſhe is ſaid to bring him when weaned: her reaſon for it ſeems to be this, becauſe had ſhe went up with her ſucking child, ſhe muſt have brought him back again, ſince he would not be fit to be left behind, and would be entirely uncapable of any kind of ſervice in the ſanctuary; and according to the nature of her vow, ſhe could not think of bringing him back again, after ſhe had once entered him there: and then *I will bring him that he may appear before the Lord*; and miniſter in the ſervice of the ſanctuary in what might be ſuitable to his age; there and then ſhe would preſent him, and give him up to the Lord, as ſhe had promiſed ſhe would: *and there abide for ever*; that is, as long as he lived; for her vow was that he ſhould be a *Nazarite* all the days of his life, and be ſeparated to the ſervice of God, as long as he had a being in the world.

℣. 23. *And Elkanah her huſband ſaid unto her, do what ſeemeth thee good*, &c.] He ſpake like a kind and indulgent huſband, knowing that ſhe would not thereby break any law of God; and it might be more for her own health, and the health of the child, to ſtay longer: *tarry till thou have weaned him*; when he would be more fit for the journey, and to be left behind: *only the Lord eſtabliſh his word*; which ſome underſtand of the prophecy of *Eli*, that God would grant her requeſt, which being delivered under the direction of the Spirit of God, is called his word; but this was already fulfilled and eſtabliſhed by *Hannah*'s bearing a ſon: or the word *his* refers not to the Lord, but to *Samuel*, and ſo may reſpect the word which his mother ſpake concerning him; either when ſhe made her vow, as *Abendana*, that he ſhould be a perpetual *Nazarite*, and the Lord's as long as he lived; and ſo *Elkanah* wiſhes that he might have health and grow ſtrong, and be fit for the ſervice of the Lord, and live many years to perform it; or what ſhe had juſt now ſaid, as *Abarbinel*, that he ſhould abide in the houſe of God for ever, or as long as he lived: *ſo the woman abode*; at home, whilſt *Elkanah* and his family went up to *Shiloh*: *and gave her ſon ſuck until ſhe weaned him*; did not put him out to a wet or dry nurſe, but ſuckled him herſelf with what nature had provided for his nouriſhment, as becomes women to do, if their circumſtances of health, and the proviſions of nature will admit of it.

℣. 24. *And when ſhe had weaned him*, &c.] At the uſual time of weaning children; ſee the note on the preceding verſe; ſome refer this not only to the milk of the breaſt, from which he was weaned, but to ſuch food as was common to children, and ſo ſuppoſes him grown up to nine or ten years of age: *ſhe took him up with her*; to the tabernacle at *Shiloh*, at a yearly feſtival: *with three bullocks*; for three ſorts of offerings, burnt-offering, ſin-offering, and peace-offering; or ſince one only is ſpoken of as ſlain, that is, for ſacrifice, the other two might be for food to entertain her family and friends with whilſt there; or as a preſent to the high-prieſt, to whoſe care ſhe committed her ſon: *and one ephah of flour*; if the bullocks were all ſacrificed, three tenth deals, or three tenth parts of the ephah, went for a meat-offering to each bullock, which made nine parts out of ten, and the tenth part ſhe had to diſpoſe of at pleaſure; ſee *Numb.* xv 9. though that ſeems to be reſtrained to a burnt-offering only: *and a bottle of wine*; part of which might be for the drink-offering which always attended a meat-offering, and the reſt for her own uſe, and that of her friends: *and brought him unto the houſe of the Lord in Shiloh*; the tabernacle there, and delivered him up to the care of the high-prieſt, to be trained up in the ſervice of God: *and the child was young*; a very child, very young in years, a little infant; not a ſucking child, as the *Targum*, becauſe weaned, otherwiſe of a very tender age; though ſome think this expreſſes that he was a well-grown lad, and was ſharp and acute, and could well diſtinguiſh between good and evil.

℣. 25. *And they ſlew a bullock*, &c.] One of the three *Hannah* brought, unleſs the ſingular is put for the plural, and ſo all three were ſlain, ſome for ſacrifice, and ſome for food perhaps; or if only one was ſlain, it might be offered as a ſacrifice previous to the preſentation of *Samuel*; or elſe was made a preſent of to *Eli*, at the introduction of *Samuel* to him, as follows: *and brought the child to Eli*; to be under his care, to be inſtructed and trained up by him in the ſervice of the tabernacle; from hence it appears, that *Elkanah* the huſband of *Hannah* came along with her at this time.

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[d] Apud Weemſe's Obſerv. Nat. c 18. p. 76.

℣. 26. *And ſhe ſaid, O my lord*, &c.] According to the *Targum*, it is a ſupplication or requeſt, I beſeech thee, my lord; that is, to look upon her ſon, and take him under his care as his diſciple or ſcholar, to inſtruct him in the law of God, and enter him into his ſervice; to which *Eli* might be very backward and indifferent, and even treat it with ſome degree of contempt, that ſuch a young *Levite* ſhould be brought to him, when the ſooneſt the *Levites* were admitted was at 25 years of age: *as thy ſoul liveth, my lord*; which *Ben Gerſom* takes for the form of an oath, as if ſhe ſwore to the truth of what follows by the life of the high-prieſt; but as it was forbidden to ſwear by any but by the living God, by his life, it can't be thought ſo good a woman as *Hannah* would be guilty of ſuch a ſinful and heatheniſh practice; this rather is a wiſh or prayer for his life and health, and the continuance thereof, to bring up her ſon in the exerciſe of true religion: *I am the woman that ſtood by thee here, praying unto the Lord*; by which it appears, that *Eli* was now at the tabernacle, and in the ſame place he was, ℣. 9. when ſhe was ſome years ago praying near him, at the diſtance of 4 cubits, as the *Jews* ſay: ſhe takes no notice of his miſtaking her for a drunken woman, nor of his cenſure on her, and the reproof he gave her; but puts him in mind only of her praying to the Lord ſtanding near to him, which made him take the more notice of her; ſtanding is a prayer-poſture; the *Jews* ſay there is no ſtanding but what is prayer, or prayer is meant by it; ſee the note on *Matt.* vi. 5.

℣. 27. *For this child I prayed*, &c.] Which ſhe now had in her hand, and was preſenting to *Eli*: *and the Lord hath given me my petition which I aſked of him*; and which he alſo deſired might be granted her, or foretold that it would be, ℣. 17. tho' perhaps he knew not then particularly what it was ſhe aſked; nor did ſhe acquaint him with it at parting as ſhe now did, having obtained of the Lord what ſhe was ſo ſolicitous for, and now makes mention of with thankfulneſs.

℣. 28. *Therefore alſo I have lent him to the Lord*, &c.] To be employed in his ſervice, not for a few days, months, or years, but for his whole life. The *Targum* is, "I have delivered him that he may miniſter before the Lord;" as ſhe had received him from him as an anſwer of prayer, ſhe gave him up to him again according to her vow: *as long as he liveth he ſhall be lent unto the Lord*; or as the *Targum*, "all the days that he lives he ſhall be miniſtring before the Lord;" or *all the days he ſhall be aſked* (or *required*) *by* or *for the Lord*[e]; that is, he ſhall be lent unto him, and ſerve him as long as it is deſired: *and he worſhipped the Lord there*; in the tabernacle at the ſame time; either *Elkanah*, who with *Hannah* brought the child to *Eli*, and now gave thanks to God for giving them the child, and prayed unto him that he might be received into the ſervice of the ſanctuary; or elſe *Eli*, to whom the child was brought for admittance, who when he heard that *Hannah*'s requeſt was granted, which he had intreated alſo might be, or had declared it would be, bowed his head, and gave thanks to God for it; or rather the child *Samuel*, as he was taught and trained up, bowed himſelf before the Lord, and worſhipped him in the tabernacle as ſoon as he was brought into it, though a child; for he only is ſpoken of in this and the preceding verſe; and by ſome interpreters[f] the name *Samuel* is ſupplied; the *Vulgate Latin*, *Syriac*, and *Arabic* verſions read in the plural number, *and they worſhipped the Lord there*; that is, *Elkanah* and his wife; ſo Mr. *Weemſe*[g] tranſlates and interprets it.

CHAP. II.

IN this chapter the ſong of *Hannah* is recorded, ℣. 1—10. and an account is given of the return of *Elkanah* and *Hannah* to their own home, and of the care ſhe took yearly to provide a coat for *Samuel*, and of her being bleſſed with many other children, and of the growth and miniſtry of *Samuel* before the Lord, ℣. 11, 18—21, 26. and of the wickedneſs of the ſons of *Eli*, ℣. 12—17. and of *Eli*'s too gentle treatment of them when he reproved them for it, ℣. 22—25. and of a ſharp meſſage ſent him from the Lord on that account, threatening deſtruction to his houſe, of which the death of his two ſons would be a ſign, ℣. 27—36.

℣. 1. *And Hannah prayed and ſaid*, &c.] She had prayed before, but that was mental, this vocal; ſhe had prayed and was anſwered, and had what ſhe prayed for, and now ſhe gives thanks for it; and thankſgiving is one kind of prayer, or a part of it; ſee 1 *Tim.* ii. 1. *Phil.* iv. 6. wherefore though what follows is a ſong, it was expreſſed in prayer; and therefore it is ſaid ſhe prayed, and that by a ſpirit of prophecy, as the *Targum*; hence ſhe is by the *Jews*[h] reckoned one of the ſeven propheteſſes; and indeed in this ſong ſhe not only relates the gracious experiences of divine goodneſs ſhe had been favoured with, and celebrates the divine perfections, and treats of the dealings of God with men, both in a way of providence and grace; but propheſies of things that ſhould be done hereafter in *Iſrael*, and particularly of the *Meſſiah* and of his kingdom. There is a great likeneſs in this ſong to the ſong of the virgin *Mary*; compare ℣. 1. with *Luke* i. 46, 47. and ℣. 2. with ℣. 49. and ℣. 4, 8. with ℣. 51, 53. *my heart rejoiceth in the Lord*; not in her ſon the Lord had given her, but in the goodneſs and kindneſs of the Lord in beſtowing him on her, as an anſwer of prayer; which ſhewed great condeſcenſion to her, the notice he took of her, the love he had to her, and his well-pleaſedneſs in her, and his acceptance of her prayer through *Chriſt*; ſhe rejoiced not in her huſband, nor in the wealth and riches they were poſſeſſed of, nor in any creature-enjoyments, but in the Lord, the giver of all; nor in her religious ſervices and ſacrifices, but in the Lord *Chriſt*, thro' whom her duties were acceptable to God, and who was the antitype of the ſacrifices offered; and it is in the perſon, offices, and grace of *Chriſt*, that we ſhould alone rejoice; ſee *Phil.* iv. 4. and iii. 3. this joy of *Hannah*'s was not worldly, but ſpiritual; not outward, but inward; not hypocritical, but real and hearty: *mine horn is exalted in the Lord*; which ſuppoſes that ſhe had been in a low eſtate, was creſt-fallen, and her horn was defiled in the duſt, as *Job* ſays was his caſe, ch. xvi. 15. when God had ſhut up her womb, and her adverſary upbraided her with it, and provoked and fretted her; and when ſhe was ſo full of grief, that ſhe ſhe could not eat her food, and prayed in the bitterneſs of her ſoul; but now ſhe could lift up her horn and her head, as horned creatures, to whom the alluſion is, do, when they are lively and ſtrong; now ſhe could look pleaſant and chearful, and even triumph, being raiſed to an high eſtate, and greatly favoured of the Lord, to whom ſhe aſcribes this change of her ſtate and circumſtances: it was owing to his power and grace that ſhe was thus ſtrengthened and exalted; as it is owing to the ſame, that the people of God, who are in a low eſtate by nature, are raiſed out of it in converſion, and brought into an open ſtate of grace and favour with God, and put into the poſſeſſion of rich bleſſings and mercies, and have hope of eternal glory, on account of which they can exult and triumph: *my mouth is enlarged over mine enemies*; meaning *Peninnah*, and thoſe that provoked her, and upbraided her with her barrenneſs, to whom ſhe was not able to make any reply; but now her mouth was opened, and ſhe could ſpeak largely, and did; not in a way of reproach and reviling, in retaliation for what ſhe had met with from others; but in prayer to God, to whom ſhe could come with open mouth, and uſe freedom and boldneſs, and plead with importunity, fervency, and in faith, and in praiſe and thankſgiving to him for the great and good things he had done for her, and would now freely and largely ſpeak of them to others; to ſome, her friends, to their joy and pleaſure; and to others, her enemies, to their grief and confuſion: *becauſe I rejoice in thy ſalvation*; not only in temporal ſalvation wrought by the Lord for her, whereby ſhe was delivered from the reproach of barrenneſs, thro' a ſon being given unto her; but in ſpiritual and eternal ſalvation, through the Meſſiah, ſhe had knowledge of, and faith in, as appears from ℣. 10. as all believers in him do, as it is contrived by the wiſdom of God, wrought out by Chriſt, and applied by his Spirit; it being ſo great, ſo ſuitable, ſo perfect and complete, entirely free, and of an everlaſting duration: ſee *Pſ.* xx. 5. *Iſ.* xxv. 9.

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[e] [illegible] שאול, h. e. expetitus aut requiſitur, Peter Martyr; quoties a Jehova poſtulatur, Piſcator.

[f] Junius [illegible] Piſcator.

[g] Obſervat. Nat. c. 18. p. 77.

[h] T. Megillah, fol. 14. 1.

℣. 2. There is *none holy as the Lord*, &c.] From the conſideration of what the Lord had done for her, which had filled her heart and mouth with joy and praiſe, ſhe is led to celebrate the perfections of God, and begins with his holineſs, in which he is glorious, and which appears in all his ways and works; he is eſſentially, originally, independently, perfectly, and immutably holy, as others are not. Angels are holy, but not of themſelves; their holineſs is from the Lord; nor is it perfect in compariſon of his, and therefore they cover their faces while they celebrate that perfection of his; nor immutable, at leaſt not naturally ſo, as the loſs of it in thoſe that fell, demonſtrates. Of men, ſome under the legal diſpenſation were holy, not truly, but in a typical and ceremonial ſenſe; ſome are only outwardly and hypocritically holy, and only ſo in the ſight of men, not in the ſight of God; and thoſe that are truly holy, being called to holineſs, and have the principle of it implanted in them, and live holy lives and converſations; yet though there is a likeneſs of the holineſs of God in them, being made partakers of the divine nature; it is far from an equality to it; for the holineſs of the beſt of men is imperfect; they are not without ſin in them, nor without ſin committed by them, and perfection is diſclaimed by them all; but the Lord is without iniquity, juſt and true is he; none in his nature, nor in any of his works, not the leaſt ſhadow thereof: *for there is none beſides thee*; there is no God beſides him; no being but what is of him, and none is holy but by him; the holineſs of angels is from him; the holineſs of *Adam* in innocence was of him; and all the holineſs of his choſen ones comes from him, to which they are choſen by him, and which is ſecured in that choice unto them, and are ſanctified by God the Father, in Chriſt, and through the Spirit: *neither* is there *any rock like our God*; the word *rock* is uſed for deity, and ſometimes for a falſe one, *Deut.* xxxii. 31. and ſo it may here, and the ſenſe be, there is no god like to our God; there is indeed none beſides him; there are fictitious gods, and nominal ones, as the idols of the *Gentiles*, and who are ſo in an improper and figurative ſenſe, as magiſtrates; but there is but one true and living God; nor is there any like him for the perfections of his nature, and the bleſſings of his goodneſs, whether in providence or grace. Under this metaphor of a rock, our Lord Jeſus Chriſt is often ſignified; he is the rock of *Iſrael*, the rock of refuge, and of ſalvation; and there is no rock can do what he does, hide and ſhelter from the juſtice of God; there is no rock like him for ſtrength and duration; none like him for a foundation to build upon, or for ſafety and protection from the wrath of God, and the rage of men, ſee *Pſ.* xviii. 31.

℣. 3. *Talk no more ſo exceeding proudly*, &c.] At ſuch an high rate, in ſuch an over-bearing manner, as if above every one; this may have reſpect to *Peninnah*, and all that joined with her to provoke *Hannah* to anger, and make her fret, inſulting and triumphing over her, becauſe ſhe had not children, as they had; but now their mouths would be ſtopped, and their talk over, and not give themſelves the haughty airs they had done, at leaſt there would be no occaſion for them: *let not arrogancy come out of your mouth*; arrogating to themſelves, and to their merits, what they enjoyed, as children, riches, &c. when all come from the Lord; or what is *hard*[i], intolerable, which bears ſo hard on thoſe to whom it is ſaid, that it can't be bore with; or what is *old*[k], and trite, old ſayings concerning barren women, as if of no uſe in the world, and diſagreeable to God, and as having no ſhare in his favour. The *Targum* renders the word by reproaches, or blaſphemies: *for the Lord is a God of knowledge*; or *knowledges*[l]; of perfect knowledge; he knows all perſons and things; he knows himſelf, his perfections, purpoſes, thoughts, words and works; he knows all his creatures, animate and inanimate, rational and irrational, angels and men; the hearts of all men; all that they ſay, all their hard ſayings, all their proud, haughty, over-bearing expreſſions, calumnies and reproaches, as well as all they think, and all they do, good or bad; and God will ſooner or later convince them of, and puniſh them for their hard ſpeeches againſt his people: and he is the author of all knowledge, natural,

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[i] עתק durum, Vatablus, Druſius, Piſcator; ſo R. Iſaiah.

[k] Vetera, V. L. vetus, Pagninus, Montanus.

[l] אל דעות Deus ſcientiarum, V. L. Pagninus, Montanus, Tigurine verſion, Druſius.

ral, civil, ſpiritual and evangelical: *and by him actions are weighed*; his own actions; his works *ad intra*; his purpoſes and decrees, the counſels of his will, and the thoughts of his heart, the things his mind is ſet upon; all his appointments and deſigns, his whole will and pleaſure; all are pondered by him, and are formed with the utmoſt wiſdom, and for the beſt ends and purpoſes: and all his actions and works without, whether of creation, providence and grace; all are weighed and done according to infinite wiſdom, unerring juſtice and truth; all reſpecting things temporal or ſpiritual, what relate to the outward eſtate of men, or to their everlaſting happineſs: all the actions of men, as they are known unto him, they are weighed and examined by him, whether they proceed from a right principle to a right end or no; upon which, many actions, thought to be good, are not found to be ſo, and others, though good, yet not found perfect before God; ſo that there is no juſtification nor ſalvation by the beſt: or the ſenſe is, ſuch actions as are done well, they are *directed to him* [m]; as they are ordained by him that men ſhould walk in them, they are for his uſe, and are done with a view to his glory. There is a double reading of theſe words; the marginal, which we follow, is *to* or *by him* actions are directed or weighed; but the textual reading is a negative, *actions are not weighed* [n], or numbered; the works of God can't be comprehended, or the actions of men are not diſpoſed and ordered without his will and pleaſure, or can't be performed unleſs he wills or permits; and all are diſpoſed of, over-ruled and directed to anſwer his own ends and purpoſes.

℣. 4. *The bows of the mighty men are broken*, &c.] *Hannah*, from relating gracious experiences, and celebrating the divine perfections of holineſs, omniſcience and ſovereignty, paſſes on to take notice of the dealings of God with men in providence and grace; *bow* are here put for all military arms, which men of might and war make uſe of, and which God can eaſily break in pieces, and ſo make war to ceaſe in the earth, and hinder warlike men from doing what they deſign and attempt; they are enfeebled and weakened by him, and their hands cannot perform their enterprizes: ſo the bows of ſatan, and his principalities and powers, are broken, and his fiery darts are quenched, and the people of the Lord enabled to ſtand againſt him, and wreſtle with him and them, being ſtrong in the Lord, and in the power of his might, as it follows: *and they that ſtumbled are girt with ſtrength*; who through weakneſs are ready to ſtumble at every thing they meet with in the way; yet being girded with ſtrength by the Lord, are able to do great exploits, as *David* did, that being his caſe, *Pſ.* xviii. 29, 32. ſo ſuch as are weak in grace, in faith, in knowledge, and ready to ſtumble at every trial and exerciſe, let it come from what quarter it will; yet being girded by the Lord with ſtrength, are able to exerciſe grace, perform duty, go through every ſervice they are called to, whether in a way of doing or ſuffering, to bear the yoke and croſs of Chriſt, to oppoſe every enemy, to walk on in the ways of God, and to perſevere in faith and holineſs to the end.

℣. 5. They that are *full have hired out themſelves for bread*, &c.] Such as have been full of the good things of this life, have been ſtripped of all, and reduced to ſuch circumſtances as to be obliged to hire themſelves out to perſons to labour under them for their bread. *Hannah* has either reſpect to ſome inſtances ſhe had known, or propheſies of what would be hereafter, and was fulfilled in the *Iſraelites*, when in the hands of the *Egyptians* and *Aſſyrians*, *Lam.* iv. 6. and may be exemplified in the caſe of the prodigal ſon, *Luke* xv. 13—16. and is true of ſuch who have large gifts but not grace, and which they exerciſe for lucre-ſake, and are mere hirelings; and of ſelf-righteous perſons who are full of themſelves, of their goodneſs and righteouſneſs, purity and power; are quite mercenary, do all they do for gain, work for life, and labour for periſhing meat, and for that which is not bread, and is unſatisfying: *and* they that were *hungry ceaſed*; that is, from being hungry, being filled with good things, having a large and ſufficient ſupply to ſatisfy their craving deſires, *Luke* i. 53. Such are the changes ſometimes in providence, that thoſe who have lived in great plenty and fulneſs, are obliged to work for their bread; and, on the other hand, ſuch as have been ſtarving, and in famiſhing circumſtances, have been brought into very plentiful and affluent ones. The *hungry*, in a ſpiritual ſenſe, are ſuch who hunger and thirſt after Chriſt, and his righteouſneſs, for juſtification before God; after him and his blood for the remiſſion of their ſins, and the cleanſing of their ſouls; after him, and ſalvation by him, in whom alone it is to be had; after a view of intereſt in him, and a greater degree of knowledge of him; and after more communion with him in his word and ordinances; and after the enjoyment of them for that purpoſe: now when they enjoy what they are craving after, they ceaſe to hire out themſelves for bread, as others do; they don't ceaſe from working, but from dependence on their works, on which they can't feed and live, having found and got other and better bread to feed upon; they ceaſe to be hungry, for they are filled and ſatisfied with the love of God, with the righteouſneſs of Chriſt, with the bleſſings of grace, and ſalvation by him, with the goodneſs of his houſe, and with all the fulneſs of God and Chriſt; and ſo having what ſatisfies them, they deſire no other food, ſhall have no more want, or be in a ſtarving condition any more, eſpecially this will be the caſe hereafter: *ſo that the barren hath born ſeven*; meaning herſelf, who had born many, even five children beſides *Samuel*, ℣. 20, 21. which either was the caſe before this ſong was delivered; or rather what ſhe believed would be the caſe after *Eli* had bleſſed her, and prayed for the children by her; ſeven being a number put for many, *Prov.* xxiv. 16. *Iſ.* iv. 1. *and ſhe that hath many children is waxed feeble*; and uncapable of bearing more, and ſtripped of what ſhe had; this may be underſtood of *Peninnah*, concerning whom the *Jews* have this tradition [o], which *Jarchi* relates, that when *Hannah* bore one child, *Peninnah* buried two; and whereas *Hannah* had five, *Peninnah* loſt all her ten children. This may be applied to the caſe of the *Gentile* and *Jewiſh* churches, under the goſpel-diſpenſation, when more were the children of the deſolate or barren, the *Gentiles*, then of the married wife, the *Jews*, *Iſ.* liv. 1.

℣. 6. *The Lord killeth, and maketh alive*, &c.] Which is true of different perſons; ſome he takes away by death, and others he preſerves and continues in life; and of the ſame perſons, whom God re-

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[m] [illegible] ipſi directa ſunt. Pagninus.

[illegible] ſome in Vatablus; non perficiuntur, ſo ſome in Munſter.

[illegible] K.

[n] Non diſponuntur, Junius & Tremellius; non numeran-

[o] Vid. Hieron. Trad. Heb. in lib. Reg.

removes by death, and reſtores them to life again, of which there are inſtances both in the Old and New Teſtament; and be they which they will, both are of God, he is the great diſpoſer of life and death. Death is of him; it is by his appointment; it is ſent by his order; and when it has a commiſſion from him, there is no reſiſting it; and let it be brought about by what means it will, ſtill it is of God: and life is of him; it is firſt given by him, and it is preſerved by him; and though taken away, it ſhall be reſtored at the reſurrection of the dead; of which ſome interpret this clauſe, as *Kimchi* and *Ben Gerſom* obſerve: and what is here ſaid is true, in a ſpiritual ſenſe; the Lord kills by the law, or ſhews men that they are dead in ſin, and in a law-ſenſe; and he makes alive by his Spirit, thro' the Goſpel, quickening ſuch who were dead in treſpaſſes and ſins; which is his own work, and the effect of divine power and grace; ſee the note on *Deut.* xxxii. 39. *he bringeth down to the grave, and bringeth up*; he bringeth ſome very near to the grave, to the very brink of it; ſo that in their own apprehenſions, and in the opinion of their friends, they are juſt dropping into it, and no hope of recovery left; when he ſays to them return, and brings them back from the pit, and delivers them from going into it, *Job* xxxiii. 22, 28, 30. *Pſ.* xc. 3. and even when they are laid in it, he brings up out of it again, as in the caſe of *Lazarus*, and which will be the caſe in the reſurrection, *John* v. 28, 29.

℣. 7. *The Lord maketh poor, and maketh rich*, &c.] Which is true in a natural ſenſe of the ſame perſons, as might be exemplified in the caſe of *Job*, and of different perſons, as in the parable of the rich man and *Lazarus*; for both poverty and riches are of God, ſee *Prov.* xxii. 2. and xxx. 8. Poverty is of God; for though it is ſometimes owing to a man's own conduct, yet that there is ſuch a difference among men in general, that ſome ſhould be poor, and others rich, is owing to the wiſe providence of God, that men may be dependent on one another. Riches are of God, and are the gifts of his bountiful providence; for though they are oftentimes the fruits of induſtry and diligence, as means, yet not always; and whenever they are, they are to be aſcribed to the bleſſing of God attending the diligent hand. This is alſo true in a ſpiritual ſenſe; for though ſpiritual poverty is owing to the fall of *Adam*, and to the actual ſins and tranſgreſſions of men, whereby they become poor and miſerable, yet all this is not without the knowledge and will of God; and it is he that makes men ſenſible of their poverty, and then makes them rich in ſpiritual things, with his own grace, and the bleſſings of it, with the riches of grace here, and of glory hereafter; all which flow from the good-will of God, who has laid up much for his people, beſtowed much on them, and entitles them to more; and which come to them through the poverty of Chriſt, who, though he was rich, became poor, that they through his poverty might be made rich, 2 *Cor.* viii. 9. *he bringeth low, and lifteth up*; which has been verified in the ſame perſons, as in *Job*, *Nebuchadnezzar*, &c. and in different perſons, for he puts down one, and raiſes up another; ſo he rejected *Saul* from being king, and took *David* from the ſheepfold, debaſed *Haman*, and raiſed *Mordecai* to great dignity: and in a ſpiritual ſenſe, the Lord ſhews men the low eſtate and condition they are brought into by ſin, humbles them under a ſenſe of it, brings down their proud ſpirits to ſit at the feet of Jeſus, and to ſubmit to him, and to his righteouſneſs; and he lifts them up by his ſon out of their fallen captive and miſerable eſtate, and by his ſpirit and grace brings them out of the horrible pit of nature, into the ſtate of grace; ſets them upon the rock Chriſt, and makes their mountain to ſtand ſtrong by the diſcoveries of his love, and will at laſt lift them up to glory, and place them on the ſame throne with Chriſt.

℣. 8. *He raiſeth up the poor out of the duſt, and lifteth up the beggar from the dunghill*, &c.] This is but a farther illuſtration of what is before expreſſed. Literally; ſuch poor as are beggars, are thoſe that are extremely poor, that ſit in the duſt and beg, and have nothing but a dunghill to lie on; yet God is able to raiſe and lift up perſons in ſuch an extremely low condition to a very high one: ſpiritually; ſuch are the poor, who are poor in ſpirit, and ſpiritually poor, and are ſenſible of it, and they, and they only, are beggars. For all that are poor, as they are not ſenſible of their poverty, ſo they beg not; but ſome are and beg; they knock at the door of grace and mercy; their language is petitionary, they intreat the grace and mercy of God; their poſture is ſtanding, and waiting till they have an anſwer; they are importunate, and will not eaſily take a denial; and they obſerve all opportunities to get relief, and are thankful for every thing that is given them. Their condition, in which they are, is repreſented by the *duſt* and *dunghill*; which in general denotes, that they are in a mean eſtate, in a ſinful one, and in a very polluted and loathſome one; in this condition the Lord finds them, when he calls them by his grace; and from this he raiſes and lifts them up by his Spirit and grace, out of which they could never have raiſed themſelves; and in which ſtate of ſin and miſery they muſt have lain, had he not exerted his powerful efficacious grace, in bringing them into a glorious one, next deſcribed: *to ſet them among princes*; the people of God called by grace, who are the ſons of the King of kings by adoption, manifeſted in their regeneration and faith; have a princely ſpirit, the ſpirit of adoption, a free, generous and bountiful one; live and look like princes, are well fed and clothed, and attended; have the riches of princes, and are heirs of a kingdom: and to be ſet among them, is to be made one, and ranked as ſuch; to have a place and a name in the church, and among the people of God; to ſit down with them at the table of the Lord, and have communion with them: *and to make them inherit the throne of glory*; eternal glory and happineſs, which as it is ſignified by a kingdom and crown, ſo by a throne, and is the ſame with Chriſt's, *Rev.* iii. 21. and therefore muſt be a glorious one: and this is had by way of inheritance; not obtained by induſtry, nor purchaſed with money; but comes by adoption-grace, and belongs only to children, is a bequeſt of our heavenly Father, and comes thro' the death of Chriſt the teſtator; and this phraſe denotes not barely the right unto, but the poſſeſſion of this happineſs and glory: *for the pillars of the earth are the Lord's, and he hath ſet the world upon them*; the earth has its foundations on which it is laid, and its pillars by which it is ſupported; but theſe are no other than the power and providence of God, otherwiſe the earth is hung upon nothing, in the open, circumambient air: and that God can and does do this, may well be thought, and to do all the above things in providence and grace, related in the preceding verſes; in the ſupport, and for the proof of which this is obſerved. Figuratively, the pillars of the earth may deſign the princes of the world, the ſupreme rulers of it, and civil magiſtrates, who are ſometimes called corner-ſtones, and the ſhields of the earth, *Zech.* x. 4. *Pſ.* xlvii. 9. and ſo pillars, becauſe they are the means of cementing, ſupporting and protecting the people of the earth, and of preſerving their peace and property. Likewiſe good men may be meant in a figurative ſenſe, who as they are ſalt of the earth, are the pillars of it, for whoſe ſake it was made, and is ſupported, and continued in being: the church is the pillar and ground of truth; and every good man is a pillar in the houſe of God, and eſpecially miniſters of the Goſpel; ſee *Rev.* iii. 12. 1 *Tim.* iii. 15. *Gal.* ii. 9. *Prov.* ix. 1.

℣. 9. *He will keep the feet of his ſaints,* &c.] Now follow promiſes and prophecies of future things reſpecting the *Iſrael* of God, either in a literal or ſpiritual ſenſe. By *his ſaints* are meant not angels, though they are his holy ones, but men, and a body of them; who though unholy in themſelves, nor can they make themſelves holy, yet are made ſo by the grace of God, in conſequence of electing grace, by which they are choſen to be holy, from Chriſt the ſource and ſpring of all holineſs, by the Holy Spirit of God, as the efficient cauſe, and which is done in effectual vocation; hence they live holy lives and converſations, though not altogether without ſin in the preſent ſtate. The word alſo ſignifies ſuch to whom God has been kind and gracious, and on whom he has beſtowed bleſſings of goodneſs, and who are bountiful and beneficent to others. Theſe are the Lord's, whom he has ſet apart for himſelf, and has ſanctified in Chriſt, and by his Spirit; and of theſe he is keeper, not angels, nor miniſters of the word, nor themſelves, but the Lord himſelf is the keeper of them; and who is an able, faithful, tender and compaſſionate, conſtant and everlaſting keeper of them; and particularly he keeps their *feet:* he indeed keeps their whole perſons, their bodies and ſouls; the members of their bodies, and the powers of their ſouls, their head, their heart, their affections, from turning aſide from him; he guides, directs and orders all their actions and goings; he keeps their feet in his own ways, where he has guided them; he keeps them in Chriſt the way, and in all the paths of faith, truth, righteouſneſs and holineſs, and in the way everlaſting: he keeps them from falling; for tho' they are liable to fall into ſin, and by temptation, and from a lively exerciſe of grace, yet not totally and finally; they are ſecured from it by his love to them; the promiſes he has made them; his power exerted on their behalf; their being in the hands of Chriſt, and the glory of all the three perſons concerned herein: *and the wicked ſhall be ſilent in darkneſs*; ſin has ſpread *darkneſs* over all human nature; every man is born and brought up in darkneſs and walks in it: a ſtate of unregeneracy is a ſtate of darkneſs, in which wicked men continue; and they are in the dark about God, the perfections of his nature, his mind and will, word and worſhip; about Chriſt, and the way of life, peace and ſalvation by him; about their own ſtate and condition by nature, and the danger they are in; about the nature and neceſſity of regeneration; and about the ſcriptures, and the doctrines of the goſpel; and living and dying in ſuch a ſtate, darkneſs, blackneſs of darkneſs is their portion for ever: ſo the Targum, "the wicked in hell in darkneſs ſhall be judged:" and it is ſaid they ſhall be *ſilent* in it; not quiet, eaſy and content in the ſtate of natural darkneſs, in which they are; they neither do, nor will underſtand; they don't care to come to the light, but ſhun the means of light and knowledge; they have nothing to ſay of God, of Chriſt, of the Spirit of God, or of divine things; they can talk enough of evil things, and pour them out in great plenty, but not of any good; and when their evils are charged upon them by the law, their mouths are ſtopped, and they pronounced guilty, and have nothing to ſay why juſtice and judgment ſhould not take place; and ſo they will be ſilent and ſpeechleſs at the great day of judgment. Some interpret it, they ſhall be *cut off in darkneſs*; ſo *Kimchi* and *Ben Melech*; that is, by death, by the hand of God, by the ſword of juſtice: *for by ſtrength ſhall no man prevail*; which is a reaſon both why God will keep his ſaints, and why the wicked ſhall be ſilent, or cut off and periſh: with reſpect to good men, they are not ſaved, kept and preſerved by their own ſtrength; they are not ſaved without a righteouſneſs, without regeneration, without repentance towards God, and faith in Chriſt; neither of which they can perform in their own ſtrength: nor can a ſaint keep himſelf from, or prevail over his ſpiritual enemies of himſelf, not over ſin, nor ſatan, nor the world; but it is by the power of God that he is kept through faith unto ſalvation: and with reſpect to wicked men, theſe ſhall not prevail by their ſtrength over good men, or the church, who are built upon a rock, againſt which the gates of hell cannot prevail; nor can the wicked ſo prevail by their ſtrength as to hinder their being cut off, and caſt into outer darkneſs; they have no power over the ſpirit to retain it in the day of death; and whether they will or no, they ſhall be caſt into hell, and go into everlaſting puniſhment.

℣. 10. *The adverſaries of the Lord ſhall be broken to pieces,* &c.] Or *Jehovah*, Father, Son and Spirit, *ſhall break in pieces thoſe that contend with him*; with the Lord, or with his people, or with *Samuel* particularly; for this may be conſidered as a prophecy of *Hannah* concerning her ſon, what God would do for him againſt his enemies, that ſhould riſe up, contend, and fight with him, as the *Philiſtines*; of whom *Ben Gerſom* interprets it, whom the Lord diſcomfited and broke to pieces; ſee the literal fulfilment of this prophecy in ch. 7. in a ſpiritual ſenſe all wicked men are the enemies of God, and of his people, and ſooner or later ſhall be broken to pieces. Some, in a good ſenſe; when they are ſmitten with the words of his mouth, cut to the heart, and made contrite; are humbled and brought into ſubjection to him, and their enmity ſlain and aboliſhed, and they filled with love to him; and are ſo broken to pieces, that they have nothing to depend upon, or truſt in for life or ſalvation, but apply to Chriſt alone for it. Others, in an ill ſenſe; and the meaning is, that the wicked ſhall be utterly deſtroyed by the Lord, with an everlaſting deſtruction, with an incurable and irreparable one; ſhall be broken in pieces like a potter's veſſel, which can never be put together again, ſee *Pſ.* ii. 9. *Rev.* ii. 27. *out of heaven ſhall be thunder upon them*; as the Lord did upon the *Philiſtines* in the times of *Samuel*, when *Iſrael* were engaged in war with them, ch. vii. 10. And the laſt vial of the wrath of God, poured out upon his adverſaries the antichriſtian ſtates, will be attended with thunders and lightenings, *Rev.* xvi. 17, 18. it denotes the terrible manner in which God will deſtroy his adverſaries; the *Septuagint* verſion is, *the Lord aſcended to heaven and thundered*; hence *Procopius*

Gazæus, following this verſion, ſays, *Hannah* propheſied of the taking up of the Saviour, and of the miſſion of the Holy Ghoſt, and of the preaching of the apoſtles, and of the ſecond coming of Chriſt, as follows: *the Lord ſhall judge the ends of the earth*; not of the land of *Iſrael* by *Samuel*, as ſome interpret it, ſee ch. vii. 15—17. but of the whole world, and may refer to the government of it in general by the Lord, or to the judgment of it by his Son; for he judges none, but has committed all judgment to him; who at his firſt coming judged the world, by the miniſtry of the word in *Judea* and in the *Gentile* world, by ſetting up ordinances, and by qualifying and conſtituting perſons to act in the government of his church under him; and at his ſpiritual coming he will take to himſelf his great power and reign, and judge the whore of *Babylon*; and at his laſt or ſecond coming he will judge the whole world, quick and dead, righteous and wicked: *and he ſhall give ſtrength unto his king*; either who was made king in the times of *Samuel*, *Saul*, who was the firſt of the kings of *Iſrael*, or *David*, whom *Samuel* anointed; and it is true of them both, that the Lord gave them ſtrength to fight with and conquer their enemies; or rather the king Meſſiah, who in the next clauſe is called the Lord's anointed, or Meſſiah: *and exalt the horn of his anointed*; and ſo the *Targum* paraphraſes the words, "he ſhall give ſtrength to his king, and enlarge the kingdom of his Meſſiah;" with which *Kimchi* agrees, and ſays, the thing is doubled or repeated, for the king is the Meſſiah; and to him the words are applied by other *Jewiſh* writers[p], ancient and modern. Chriſt is king over all, angels and men, particularly he is king of ſaints; he is Jehovah's king, ſet up and anointed by him from everlaſting; was in time promiſed as ſuch, and in the fulneſs of time came in that character, and at his aſcenſion to heaven was made and declared Lord and Chriſt; and thro' the ſucceſs of his goſpel in the world has appeared yet more ſo, and will be ſtill more manifeſt in the latter day, when he ſhall be king over all the earth, and eſpecially in his perſonal reign. Now when *ſtrength* is ſaid to be given him, this muſt be underſtood either of ſtrength given to him in human nature, to perform the great work of our redemption and ſalvation, which required great ſtrength; as a divine perſon he needed none, as man he did; or of that ſtrength communicated to him as mediator, to give unto his people, in whom they have both righteouſneſs and ſtrength; or rather of that power and dominion given him as king particularly; all power in heaven and in earth were given him at his reſurrection, and will appear more fully hereafter, when his kingdom will be from ſea to ſea, and his dominion from the river to the ends of the earth, ſee *Dan.* vii. 13, 14. And the ſame thing is meant by *horn*, which is an emblem of ſtrength, power, dominion and glory; hence he himſelf is called the horn of *David*, and the horn of ſalvation; it is a name and title given to kings, *Dan.* vii. 24. *Rev.* xvii. 12. in alluſion to the horns of beaſts, in which their ſtrength lies to defend themſelves, and annoy their enemies; and the exaltation of him propheſied of, may reſpect and include his reſurrection from the dead, aſcenſion to heaven, ſeſſion at the right-hand of God, the judgment of all committed to him, and the glorious exerciſe of his kingly office in the ſpiritual and perſonal reigns. This is the firſt time we meet with the word *Meſſiah*, or anointed, as aſcribed to a divine perſon, the Son of God; who has this name or title from his being anointed, not with material oil, but with the oil of gladneſs, with the Holy Ghoſt, and his gifts and graces without meaſure; and who is called the Lord's anointed, becauſe he was anointed by his Father to be prophet, prieſt and king, or inveſted by him with thoſe offices even from eternity, ſee *Pſ.* ii. 6. *Prov.* viii. 22, 23. and which was more manifeſtly declared at his birth, his baptiſm, and aſcenſion to heaven; ſee *Luke* ii. 40, 52. *Acts* x. 37, 38. and ii. 36.

℣. 11. *And Elkanah went to Ramah to his houſe*, &c.] Of which ſee ch. i. 19. This was after he had offered the ſacrifices at the feaſt, worſhipped the Lord, and *Hannah* had delivered her prayer or ſong of praiſe, and both had committed *Samuel* to the care of *Eli*, and left him with him: *and the child did miniſter unto the Lord before Eli the prieſt*; he not only read in the book of the law, but learned to ſing the praiſes of God vocally, and to play upon an inſtrument of muſic uſed in the ſervice of God in thoſe times, and to light the lamps in the tabernacle, and open and ſhut the doors of it, and the like; which were ſuitable to his age, and which might not be quite ſo tender as ſome have thought; or this may reſpect ſome ſmall beginnings in the miniſtry of the ſanctuary, in which he gradually increaſed under the inſpection, guidance and inſtruction of *Eli*, which is meant by miniſtring before him; the *Targum* is, "in the life of *Eli* the prieſt;" he began his miniſtration before his death.

℣. 12. *Now the ſons of Eli* were *ſons of Belial*, &c.] Not that *Eli* their father was *Belial*, a wicked man; but though they had ſo good a father, they were very wicked men, unprofitable, abandoned wretches, that caſt off the yoke of the law of God, and gave themſelves up to all manner of wickedneſs: *they knew not the Lord*; not that they had no knowledge of God in theory, or were real athieſts, but they were ſo practically; they denied him in works, they had no love to him, nor fear of him, and departed from his ways and worſhip, as much as if they were intirely ignorant of him; ſo the *Targum*, "they did not know to fear before the Lord," or ſerve him; or, as *Kimchi*, "they did not know the way of the Lord," that is, practically.

℣. 13. *And the prieſts cuſtom with the people was*, &c.] Not what was according to the will and law of God, but which the ſons of *Eli* had introduced; and in which they were followed by the reſt of the prieſts, and ſo it became an eſtabliſhed cuſtom, and had the force of a law, ſtatute, or judgment, as the word ſignifies: that *when any man offered ſacrifice*; not any ſort of ſacrifice, for if it was a burnt-offering, it was wholly conſumed by fire, and in that the following cuſtom could not take place; and if it was a ſin-offering, that was eaten by the prieſts, and ſo there was no need of taking ſuch a method, as after related; but a peace-offering, part of which belonged to the Lord, the fat that was burnt, and the breaſt and ſhoulder to the prieſt, and the reſt to the owner, who made a feaſt of it for his family and friends: *the prieſt's ſervant came while the fleſh was in ſeething*; that is, while thoſe parts were boiling for the owner and his family; which was done in ſome part of the tabernacle, as afterwards in the temple: *with a fleſh-hook of three teeth in his hand*; with a three-forked inſtrument, with which he was ſent by order of the prieſt that ſlew the ſacrifice, and offered it, to whom belonged the parts before-mentioned, allowed him by the law; but not content with theſe, he ſent his ſervant, while the reſt were boiling, with ſuch an inſtrument as here deſcribed, to draw up more out of the boiling-pot.

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[p] Zohar in Gen. fol. 58. 4. Midraſh Echa Rabbati, fol. 53. 3. R. Saadiah Gaon, Comment. in Dan. vii. 13.

℣. 14. *And he ſtrook it into the pan, or kettle, or cauldron, or pot,* &c.] Whatever veſſel was made uſe of, larger or leſſer, according to the quantity of fleſh the owner boiled for himſelf and friends, the trident the prieſt's ſervant brought with him, he ſtruck into the boiler to the bottom of it: *all that the fleſh-hook brought up, the prieſt took for himſelf*; as his own property; whereas no part of it at all belonged to him, he having had the breaſt and ſhoulder delivered to him in the firſt place; and yet by this method, all that he could drag up with this three-forked inſtrument he claim-as his own; which might be much, that would hang upon three teeth of it, or in which they were faſtened; and, according to *Abarbinel*, each of them would bring up a pound of fleſh, and perhaps more: *ſo they did in Shiloh, unto all the Iſraelites that came thither*; to offer their ſacrifices, which was the proper place for them, the tabernacle and altar being there; and men of all ranks and degrees were treated alike, princes and people, rich and poor; the cuſtom univerſally obtained, and all ſorts of men met with the ſame uſage.

℣. 15. *Alſo before they burnt the fat,* &c.] Which belonged to the Lord, and was to be offered to him by fire, in the firſt place, as it ought to be; and the order of ſacrificing required, that he ſhould have his part firſt before the prieſt or the owner: but ſo impious were the prieſts become, that *the prieſt's ſervant came, and ſaid to the man that ſacrificed*; not to the prieſt that offered, but to the man that brought his ſacrifice to be offered by the prieſt: *give fleſh to roaſt for the prieſt*; meaning, not what was his by law, as the breaſt and ſhoulder, though for theſe he ought to have ſtayed until the fat was offered to the Lord; but other parts of the peace-offering, which he had no right unto, for roaſting or boiling, and yet in an imperious manner demanded it by his ſervant: *for he will not have ſodden fleſh of thee, but raw*; tho' this was not the only reaſon of this demand, becauſe he liked roaſt meat better than boiled; but becauſe the three-forked fleſh-hook did not always bring up the beſt pieces out of the boiling-pot; and therefore he reſolved to have fleſh raw, that he might have the beſt, as well as dreſs it to his own liking.

℣. 16. *And if any man ſaid unto him, let them not fail to burn the fat preſently,* &c.] Or ſtay till they have offered the fat, as the *Targum*; let that be done in the firſt place, which may be quickly done, in a very little time, and let as much haſte be made as can be to do it: *and then take as much as thy ſoul deſireth*; by which it appears that the men that brought the ſacrifice, had more religion at heart, and were more concerned for the honour and glory of God than the prieſt; being willing to ſuffer in their property, but could [illegible] that the Lord ſhould be diſhonoured, and ſo rudely treated; they were willing the prieſt ſhould take what they pleaſed of theirs, though they had no right to any; only they deſired the Lord might be ſerved firſt, which was reaſonable: *then he would anſwer him,* nay, *but thou ſhalt give it* me *now, and if not, I will take it by force*; ſignifying, he would not ſtay till the fat was burnt, and the Lord had his portion, but he would have it directly; and if he would not give it him freely, he would take it whether he would or no; to ſuch a height of inſolence and impiety were the prieſts arrived, as to put it in the power of their ſervants to make ſuch wicked demands, and treat God, and thoſe that brought their ſacrifices to him, in ſuch a contemptuous manner.

℣. 17. *Wherefore the ſin of the young men was very great before the Lord,* &c.] That is, the ſons of *Eli*; for they were the ring-leaders who ſet theſe bad examples, which other prieſts followed, and therefore the ſin is aſcribed to them; and which was ſadly aggravated by taking what was not their own, and by taking it in a forcible manner, and before the Lord had his part in the offering, and all this done in the tabernacle, in the preſence of God; which plainly ſhowed, that they had not the fear of God before their eyes, nor any ſenſe of his omniſcience and omnipreſence, any more than of his holineſs and juſtice: *for men abhorred the offering of the Lord*; it was irkſome and diſagreeable to them to bring their ſacrifices, when they ſaw the law of God was not attended to, and the rules of ſacrificing were not obſerved; ſuch contempt of God, ſuch abuſe of ſacrifices, ſuch injury done to the ſacrificers, and ſuch covetouſneſs and ſenſuality in the prieſts, that it even ſet the people againſt ſacrifices, and made them loath them, and neglect to bring them. And this aggravated the ſin of the young men, though the ſacrificers were not excuſed hereby, ℣. 24.

℣. 18. *But Samuel miniſtred before the Lord,* &c.] The miniſtration of *Samuel*, though a child, is obſerved both before and after the account of the ill behaviour and wickedneſs of *Eli*'s ſons; partly to the ſhame and diſgrace of them, and as ſerving to aggravate their ſin, and make it appear the more black and heinous; and partly to his honour and reputation, that he was not corrupted and turned aſide from God by their evil practices. The phraſe here uſed is different from that in ℣. 11. there he is ſaid to miniſter before *Eli*, under his direction and guidance, but here before the Lord; being now engaged in higher ſervices, and which he could perform without the aſſiſtance of *Eli*, as in the preſence of God more immediately; it ſeems to have reſpect to him, when more grown in age, ſtature, knowledge, and experience, though here related: yet ſtill being *a child*; not got out of his childhood, or arrived to manhood: *girded with a linen ephod*; ſuch as prieſts uſed to wear, but not *Levites* in common, nor extraordinary perſons on extraordinary occaſions, ſee 1 *Sam.* xxii. 18. 2 *Sam.* vi. 14. This ſeems to be a peculiar favour, and a ſpecial honour which *Eli* granted to *Samuel* when ſo very young, on account of the grace of God beſtowed on him in a wonderful manner; and becauſe brought up in the tabernacle as a holy perſon, and a *Nazarite*; and becauſe his birth was foretold, and he aſked of God, as his name ſignified, as *Procopius Gazæus* obſerves.

℣. 19. *Moreover, his mother made him a little coat,* &c.] Suitable to his ſtature; this was an outer coat to wear over others, and this alſo was ſuch an one as the prieſts wore; it is the ſame word that is uſed for the prieſt's *robe*, *Exod.* xxviii. 4. and this it is very likely was altogether of her own ſpinning, and weaving, and making up; which were works women did in thoſe times: and this *Hannah* did partly out of her great love to her ſon *Samuel*, and partly to leſſen the expence that *Eli*,

Eli, or the congregation, were at in the maintenance of him; and the *Talmudiſts* [q] obſerve, that a prieſt might wear a garment, and miniſter in it, if his mother made it; and they give inſtances of prieſts, *Iſhmael* and *Eleazar*, for whom their mothers made garments: *and brought it to him from year to year*; for it ſeems this was only to be worn at feſtivals, and not on common days; and therefore ſhe did not leave it with him, but took it home with her, and brought it again at the returning feſtival: *when ſhe came up with her huſband to offer the yearly ſacrifice*; whether at the paſſover, or at pentecoſt, or at the feaſt of tabernacles; and it is very probable ſhe came with her huſband at them all, yearly; for though ſhe was not by the law obliged thereunto, yet her religious zeal and devotion, and her great deſire to ſee her ſon as often as ſhe could, induced her to come.

ỳ. 20. *And Eli bleſſed Elkanah and his wife*, &c.] Not only the firſt time they brought *Samuel* to him, and left him with him; but every year they came to worſhip, as the *Jewiſh* commentators moſtly interpret it: *and ſaid, the Lord give thee ſeed of this woman*; children by her, year after year: *for the loan which is lent to the Lord*; inſtead of *Samuel*, who was aſked of the Lord, and given to him again; and as they were thereby in ſome meaſure deprived of him, and could not always enjoy him, and be delighted with him, *Eli* prayed for them, and gave them his benediction as a prieſt, that they might be favoured with other children, who might be of delight and ſervice to them when in old age: *and they went unto their own home*; at *Ramah*, as in ỳ. 11. or *to his place* [r], *Elkanah's*; hence *Kimchi* concludes, that *Hannah* was of another city originally; but the *Targum* is, "to their place;" and indeed, what was now the place or home of the one, was of the other.

ỳ. 21. *And the Lord viſited Hannah*, &c.] In a way of mercy, approving and confirming the bleſſing of *Eli*; or rather granting the bleſſing he prayed for, by giving her power to conceive, bear, and bring forth children, as the following words explain it: *ſo that ſhe conceived and bare three ſons and two daughters*; whereby the prophecy of *Hannah* was fulfilled, ỳ. 5. and was no doubt matter of great joy to her; though of theſe children we no where elſe read, nor even of their names. *Joſephus* [s] ſays, *Elkanah* had other ſons by *Hannah*, and three daughters; which agrees not with the text: *and the child Samuel grew before the Lord*; in age and ſtature, in grace and goodneſs, and improved much in the worſhip and ſervice of God, both in the theory and practice of it; or became great with him, high in his eſteem and favour, and was bleſſed with much of his preſence, and with large gifts of his grace.

ỳ. 22. *Now Eli was very old*, &c.] It is very probable he was now about 90 years of age, ſince when he died he was 98, ch. iv. 15. which is obſerved to ſhew his incapacity for the diſcharge of his office, and inſpection into public affairs; which gave his ſons an opportunity of acting the wicked part they did without reproof, and with impunity, *Eli* knowing nothing of it; and accounts in ſome meaſure for the gentle reproof he gave them, when he did know of it; for being old, he was not ſo full of ſpirit and vigour, and more propenſe to tenderneſs and mercy; beſides, his ſons were grown up and married, and he had leſs authority over them; though he ought to have conſidered himſelf not as a father only, but as an high-prieſt and judge of *Iſrael*, and peformed his office as ſuch; however, it muſt be a great affliction to him in his old age, and added to the weight of it, that his ſons ſhould behave ſo unworthily as they did: *and heard all that his ſons had done unto Iſrael*; who beſides what was by the law allowed them, took fleſh out of the pot as it was boiling, and demanded raw fleſh to roaſt before the fat was offered to the Lord; and in this manner they uſed all without diſtinction, that came with their ſacrifices: *and how they lay with the women that aſſembled at the door of the tabernacle of the congregation*; not that they lay with them at the door in a public beaſtly manner; but the women that came thither they decoyed into their own apartments, or into ſome of the courts of the tabernacle, and there debauched them: who theſe women were, and what their buſineſs at the tabernacle, is not eaſy to ſay; ſome think, they came about buſineſs which belonged to women to do there, as to waſh and clean the rooms, to ſow and ſpin, and the like; but one would think, that theſe latter works ſhould be done, not at the door of the tabernacle, but in ſome apartment in it, or rather at their own houſes, for the uſe of it: the *Targum* is, that they there aſſembled to pray, which is more likely, and that they were devout women; who came there in large numbers, for the word uſed has the ſignification of armies; to perform religious exerciſes in faſting, and praying, and bringing ſacrifices to be offered for them; though they don't ſeem to be ſuch, as was *Anna* the propheteſs, *Luke* ii. 37. who made their abode in the tabernacle, and ſerved God night and day with faſtings and prayers, ſince theſe were only at the door of the tabernacle; nor were there in the tabernacle conveniences for ſuch perſons as afterwards in the temple. The *Jews*, for the moſt part, by theſe underſtand lying-in-women, who came with their offerings for purification, attended with many other women, their relations, friends, and neighbours, and which eſpecially, when ſeveral met together on ſuch an occaſion, made a croud at the door of the tabernacle; and ſome are of opinion, that theſe men did not lie with them, or debauch them, according to the literal ſenſe of the word; but that they delayed the offering of their neſts of doves they brought, ſo that they were forced to ſtay all night, and could not return home; and becauſe by this means they were reſtrained from their huſbands, it is reckoned as if theſe men had lain with them [t]; and which they think is confirmed, in that the man of God ſent to *Eli*, after mentioned, takes no notice of this leudneſs of theirs, only of their ill behaviour as to ſacrifices; but the text is ſo expreſs for their debauchery, that it cannot be denied.

ỳ. 23. *And he ſaid unto them, why do ye ſuch things?* &c.] As to impoſe upon the people, that bring their offerings, by taking more than is due, and in a very indecent and imperious manner; and eſpecially to defile the women when they came to worſhip: theſe were very ſcandalous ſins, and deſerved a more ſevere reprimand, and indeed a greater chaſtiſement than by mere words; *Eli* ſhould have rebuked them more ſharply, and laid open the evil of their doings, and as a judge puniſhed them for them: *for I hear of your evil doings by all this people*; the inhabitants of *Shiloh*, or who came thither to worſhip, who were continually making their complaints to *Eli*; which ſtill ſhows his backwardneſs to reprove them in the manner he did, until he was obliged to it by the continual remonſtrances of the people againſt the practices of his ſons; he did not attend to the information he had from a few perſons, until it became general.

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[q] T. Bab. Yoma, fol. 25. 1.

[r] למקומו in locum ſuum, V. L. Pagninus, Montanus, Druſius, &c.

[s] Antiq. l. 5. c. 10. §. 3.

[t] T. Bab. Sabbat, fol. 55. 2. Ben Gerſom & Abarbinel in loc.

℣. 24. *Nay, my ſons*, &c.] This ſeems to be too ſoft and ſmooth an appellation, too kind and endearing, conſidering the offence they were guilty of, and were now reproving for; rather they deſerved to be called ſons of *Belial*, the children of the devil, than ſons of *Eli*, or brutes and ſhameleſs wretches, and ſuch like hard names: *for it is no good report that I hear*; a very bad one; far from being good, ſcarce any thing worſe could have been ſaid of them; to rob perſons of the fleſh of their offerings, when there was a ſufficient allowance made for them by law, and to be ſo impious as to require what was not their due, and even before the Lord had his; and to debauch the women that came to religious worſhip, and that in the ſacred place of worſhip, they alſo being prieſts of the Lord, and married men; ſins very ſhocking, and ſadly aggravated, and yet *Eli* treats them in this gentle manner; *ye make the Lord's people to tranſgreſs*; by cauſing them to forbear to bring their ſacrifices, becauſe uſed in ſuch an injurious and over-bearing way; and by decoying the women into uncleanneſs, and by ſetting examples to others: or *to cry out*, as in the margin of our bibles, to exclaim againſt them for their exorbitant and leud practices; ſo the *Targum*, "the people of the Lord murmur becauſe ſo ill uſed by them:" this clauſe may be read in connexion with the former, *it is no good report that I hear*, which *ye cauſe to paſs through the Lord's people*; ye occaſion the people to ſpeak ill of you every where, in the camp of *Iſrael*, throughout the whole nation; the report as it is bad, it is general, is in every one's mouth; ſo *Maimonides* [u] interprets it; with which *Jarchi* and others agree [w].

℣. 25. *If one man ſin againſt another, the judge ſhall judge him*, &c.] When one man does an injury to another in his perſon and property, the caſe is brought before the judge, he hears it, examines into it, and determines upon it, and does juſtice, orders that the injured perſon have ſatisfaction made him, and ſo the matter is ended: *but if a man ſin againſt the Lord, who ſhall intreat for him?* all ſin is in ſome ſenſe againſt God, as it is contrary to his nature, and a breach of his law, and eſpecially bold, daring, preſumptuous ſins; but there are ſome ſins that are more immediately and particularly againſt God, as ſins againſt the firſt table of the law, which relate to the worſhip of God, and ſuch were the ſins of *Eli*'s ſons in the affair of ſacrifices; all ſin againſt God is aggravated by the perfections of his nature, and made tremendous, as being againſt a God of ſtrict juſtice, of unſpotted purity and holineſs, and who is omniſcient, omnipreſent, and omnipotent; and by the relation and connexion there is between God and men, he is their creator and preſerver, the God of their lives and mercies, and of all the bleſſings they enjoy; yet ſin againſt him! who will intreat the Lord God for ſuch perſons, aſk pardon for them, and beſeech the Lord to be propitious and merciful to them? who on earth will do it? ſuch perſons are ſcarce and rare, few care to ſtand up in the gap between God and ſinners; in ſome caſes they ought not, in others they cannot. *Eli* ſuggeſts by this queſtion, that he could not, even for his own ſons; and who in heaven can or will do it? not ſaints departed, who know nothing of what is done below, nor angels, only the Lord Jeſus Chriſt; he is the only mediator between God and men, who has engaged his heart to approach unto God, and interpoſe between him and ſinful men, and has made peace and reconciliation by his blood, and is become the propitiation for ſin, and ever lives to make interceſſion for tranſgreſſors, and is always prevalent and ſucceſsful in his mediation and interceſſion; excepting him, there is none to intreat for thoſe that have ſinned againſt the Lord, ſee 1 *John* ii. 1, 2. In anſwer to this queſtion, *who ſhall intreat for him?* the *Jews* ſay [x], repentance and good works; but theſe are inſufficient advocates for a ſinner, without the atoning ſacrifice of Chriſt, who is the only propitiation for ſin, and upon which a plea for pardon can only be founded: *notwithſtanding they hearkened not unto the voice of their father*; to his reproofs and counſels, his reaſonings and expoſtulations; though his rebukes were ſo gentle, and this laſt reaſoning of his ſo cloſe and ſtrong, ſo nervous and ſtriking: *becauſe the Lord would ſlay them*; it was his purpoſe and decree, his will and pleaſure, to cut them off for their wickedneſs; wherefore he gave them up to a judicial blindneſs, and hardneſs of heart, as he did *Pharaoh*, ſo that they were proof againſt all advice, admonitions, and arguments uſed with them: ſome chuſe to read the words, *therefore the Lord would ſlay them* [y], becauſe they were diſobedient to the voice of their father; but the former ſenſe is beſt; for his will to deſtroy them was not ſo much for their diſregard to the reproofs of their father, in which he himſelf was culpable, as for their breach of his laws.

℣. 26. *And the child Samuel grew up*, &c.] Increaſed in ſtature and in grace, grew more and more in all reſpects, and better and better, whilſt *Eli*'s ſons grew worſe and worſe; the contraſt between theſe make the one to ſhine and appear illuſtrious, and the other to look the blacker: or *he went on, and grew, and* was *good* [z]; as he proceeded on in years, and grew in ſtature, he appeared more and more to be a good man, a virtuous, holy and gracious perſon: *and was in favour both with the Lord, and alſo with men*; the Lord was pleaſed to give him ſome tokens of his favour, that he delighted in him, that he was well-pleaſing in his ſight, and that his perſon and ſervices were acceptable to him; and the more *Eli*'s ſons diſguſted the people by their ill lives and conduct, the greater eſteem among them did *Samuel* obtain, by his becoming life and converſation; all admired him, ſpoke well of him, and thanked God that in ſuch bad times he was raiſing up one among them, of whom they had the moſt hopeful proſpect of uſefulneſs to them.

℣. 27. *And there came a man of God unto Eli*, &c.] A prophet, as the *Targum*; he had gifts and graces beſtowed on him by the Lord, qualifying him for that office; he came from God, and ſpoke in his name, as prophets uſed to do: who this was is not ſaid, nor can it be known with certainty; many conjectures are made; ſome think he might be *Phinehas*, as *Ben Gerſom* and *Abarbinel* [a], which is not at all likely; it is not probable that he was living, for if he had been alive, *Eli* would not have been high-prieſt: the more ancient *Jews* ſay [b], he was *Elkanah*, the father of *Samuel*; and ſo *Jarchi*; and he is ſaid in the *Targum* on ch. i. 1. to be one of the diſciples of the prophets, and was reckoned by them among the 200 prophets that propheſied in *Iſrael* [c]; but of his prophecy we no where read in ſcripture, or that he was one: others [d] think he was *Samuel* himſelf, who through modeſty conceals his name; but he was now a child, as in the preceding verſe; indeed, ſome are of opinion, that what follows is recorded in this chapter by way of anticipation, and properly belongs to, and is a part of the meſſage ſent from the Lord by *Samuel* to *Eli*, in the following chapter: *and ſaid unto him, thus ſaith the Lord*; uſing the language prophets in after-times did, who ſpake not of themſelves, but in the name of the Lord; and from whence it appears that this was not a divine perſon, the Son of God in human form, ſince he never uſed to ſpeak in this manner when he appeared: *did I plainly appear to the houſe of thy father, when they were in Egypt in Pharaoh's houſe?* he did; this was evident and certain, and a wonderful inſtance of condeſcending goodneſs: the houſe of his father, is the houſe of *Aaron*, who, and all his ſons, were born in *Egypt*, from whoſe youngeſt ſon *Ithamar*, *Eli* deſcended; and to whom the Lord appeared when in *Egypt*, and ſent him to meet *Moſes*, whoſe ſpokeſman he appointed him to be; and who propheſied in *Egypt*, and reproved the *Iſraelites*, which is recorded in *Ezekiel*, ch. xx. as ſay the *Jews* [e].

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[u] [illegible] Nevochim, par. 1. c. 21.

[v] [illegible] & Buxtorf.

[w] Vid. T. Bab. Sabbat, fol. 55. 2. & præfat. Ben Chayim. ad Bib.

[x] T. Bab. Yoma, fol. 87. 1.

[y] כי ideo, Noldius, p. 395. No. [illegible] vel quapropter, Quiſterp. ſo Patrick.

[z] הלך וגדל וטוב ambulans, & grandeſcens, & bonus, [illegible] ſo Vatablus & Druſius.

℣. 28. *And did I chuſe him out of all the tribes of Iſrael to be my prieſt*, &c.] He did; of all the tribes of *Iſrael* the Lord choſe the tribe of *Levi* to place the prieſthood in, and of all the families of that tribe he choſe the houſe of *Aaron*, *Eli*'s anceſtor, to miniſter in the prieſt's office, ſee *Exod.* xxviii. 1. *to offer upon mine altar*; burnt-offerings, ſin-offerings and peace-offerings; this is the altar of burnt-offering, which ſtood in the court of the tabernacle: *to burn incenſe*; on the altar of incenſe, which was in the holy place, and on which incenſe was burnt morning and evening: *to wear an ephod before me?* in which was the breaſt-plate, with the Urim and Thummim, with which the high-prieſt went into the moſt holy place, where was the ark, the ſymbol of the divine preſence, and where he enquired of the Lord by the above things: *and did I give unto the houſe of thy father all the offerings made by fire of the children of Iſrael?* he did; the prieſts who were of the houſe of *Aaron* had not only the ſin-offerings, and part of the peace-offerings, but even of the offerings made by fire, the burnt-offerings; the ſkin of them was the prieſt's; and the meat-offerings that went along with them, ſee *Lev.* vi. 25, 26. and vii. 8, 9, 10, 33, 34, 35. *Numb.* xviii. 8, 9, 10. which were given them for their maintenance. Now theſe inſtances of God's goodneſs to the family of *Aaron*, are mentioned to aggravate the ſins of *Eli* and his ſons.

℣. 29. *Wherefore kick ye at my ſacrifice, and at mine offering, which I have commanded* in my *habitation*, &c.] To be offered in the tabernacle, where the Lord had his dwelling; which they might be ſaid to kick and ſpurn at, deſpiſing them, as if there were not enough of them, nor the beſt of them given to them for their maintenance; a metaphor taken from cattle well fed and fat, which kick and ſpurn with their feet at even the owners and feeders of them. The *Targum* is, "why do ye uſe force with the holy offerings?" that is, take them away by force, when there was ſuch a ſufficient quantity allowed them for their ſupport. Some underſtand this of their driving away ſuch, that before uſed to bring their ſacrifices to be offered, but being ſo ill treated, refrained from bringing them: *and honoureſt thy ſons above me*; by ſuffering them to take their part of the ſacrifices, and even what did not belong to them, before God had his part, or before the fat was burnt; and by continuing them in their office, to the diſhonour of God, his name and worſhip, when they ought to have been turned out by him and puniſhed; but by this he preferred the honour of his ſons before the honour of God, and choſe rather that he ſhould be diſhonoured, than that they ſhould be cenſured: *to make yourſelves fat with the chiefeſt of all the offerings of Iſrael my people*; they took the beſt pieces of the peace-offerings from them by force, having no right unto them; and this they did to indulge their luxury and ſenſuality, which *Eli* connived at; and it is highly probable took part of the roaſted meat his ſons provided for themſelves, out of the choiceſt pieces of the offerings of the people; ſince he himſelf is included in this clauſe, *to make yourſelves fat*, as his ſons might be, and it is certain he himſelf was, ch. iv. 18.

℣. 30. *Wherefore the Lord God of Iſrael ſaith*, &c.] This being the caſe, ſo much contempt caſt upon his ſacrifices, and diſhonour on himſelf: *I ſaid indeed, that thy houſe, and the houſe of thy father ſhould walk before me for ever*; or miniſter in the prieſt's office before him: if the houſe of *Aaron* in general is meant, it did continue ſo to do in one branch or another of it, as long as the *Moſaic* diſpenſation laſted, which is meant by the phraſe *for ever*; but ſince it is afterwards denied that it ſhould, rather the houſe of *Ithamar*, or of the immediate parent of *Eli*, is meant, and this ſaid when the prieſthood was tranſlated from the family of *Eleazar* to the family of *Ithamar*; when, and on what account that was done, we no where read. It is a tradition [f], that it was in the time of the *Levite*'s concubine; and becauſe *Phinehas*, and the other prieſts, did not go from city to city, and reprove the *Iſraelites* for the many ſins they were fallen into, that the prieſthood was taken away out of the family of *Eleazar*, and tranſlated to that of *Ithamar*: *but now the Lord ſaith, be it far from me*; to continue the prieſthood in the line of *Ithamar*; which argues no change in the purpoſes or promiſes of God, this being not a decree of his, but a declaration of his will; that if the houſe of *Ithamar* behaved well in the diſcharge of the office of the high-prieſt, it ſhould continue with them to the end of the *Moſaic* diſpenſation, but if not, it ſhould be taken from them, and reſtored to the family of *Eleazar*; as it was in *Solomon*'s time: *for them that honour me, I will honour*; as *Phinehas* the ſon of *Eleazar* did at *Shittim*, where he ſhewed his zeal for the Lord of hoſts, and had the promiſe of the everlaſting prieſthood; and which continued in his family until the *Babyloniſh* captivity, excepting the interval in which it was in the family of *Ithamar*, and for what reaſon is not known: *and they that deſpiſe me, ſhall be lightly eſteemed*; as the poſterity of *Eli*, whoſe ſons deſpiſed the Lord, and his offerings, as appeared by their conduct; and theſe were killed in battle in one day, and in the times of *Solomon*, *Abiathar*, of the poſterity of *Eli*, was thruſt out of the prieſthood, and *Zadok*, of the line of *Eleazar*, was put in his room, 1 *Kings* ii. 27, 35.

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[a] Judæi apud Hieron. Trad. Heb. in lib. Reg. fol. 75. A.
[b] Seder Olam Rabba, c. 20. p. 53.
[c] T. Bab. Megillah, fol. 14. 1.
[d] See Weemſe's Chriſt. Synagog. l. 1. c. 3. p. 150.
[e] Jarchi & Ben Gerſom in loc.
[f] Midraſh Samuel, apud Jarch. & Kimchi, in loc.

℣. 31. *Behold, the days come*, &c.] Or *are coming*[g]; and will quickly come, in a very little time the things, after threatened, began to take place, even in the days of *Eli*'s ſons, and the whole was accompliſhed in about 80 years after: *that I will cut off thine arm, and the arm of thy father's houſe*; that is, the ſtrength of him, and them, as the *Targum*, the ſtrength of a man for doing buſineſs lying in his arm; meaning by it not long life, as *Kimchi*, who concludes this ſenſe from what follows; but rather power and authority, or the exerciſe of the office of high-prieſt, which gave him and his family great eſteem and power; or it may be beſt of all, his children, which are the ſtrength of a man, and the ſupport of his family, ſee *Gen.* xlix. 3. *that there ſhall not be an old man in thine houſe*; as there were none when he died, and his two ſons, the ſame day; and the children they left were very young, and *Abitub*, who was one of them, could not die an old man, ſince *Abimelech* his ſon was prieſt in the time of *Saul*, who with 85 prieſts were ſlain by his order; and *Abiathar* his ſon was deprived of the prieſthood in the time of *Solomon*; though ſome underſtand this not of an elder in years, but in office; and that the ſenſe is, that there ſhould be none of his family a ſenator, or a member of the great *Sanhedrim*, or court of judicature; and ſo it is interpreted in the *Talmud*[h]; with which agree *Ben Gerſom* and *Abarbinel*.

℣. 32. *And thou ſhalt ſee an enemy* in my *habitation*, &c.] Either the *Philiſtines* in the land of *Iſrael*, where God choſe to dwell, who quickly after made war againſt *Iſrael*, and pitched in *Aphek*, ch. iv. 1. or, as in the margin of our bibles, and other verſions[i], *thou ſhalt ſee the affliction of the tabernacle*; as he did when the ark of God was taken, at the news of which he died, ch. iv. 17, 18. and ſo the *Targum* underſtands it of affliction and calamity, yet not of the houſe of God, but of his own houſe; paraphraſing the words thus, "and thou ſhalt ſee the calamity that ſhall come upon the men of thine houſe, for the ſins which they have committed before me in the houſe of my ſanctuary:" but it ſeems beſt to interpret it of a rival, which not he in his own perſon ſhould ſee, but whom his poſterity ſhould ſee high-prieſt in the temple; as they did in *Solomon*'s time, when *Abiathar*, of the family of *Eli*, was thruſt out, and *Zadok*, of the family of *Eleazar*, was put in; for, as *Kimchi* obſerves, when a man has two wives, they are rivals or adverſaries to one another, jealous and emulous of each other, as *Elkanah*'s two wives were, and of one of them, the ſame word is uſed as here, ch. i. 6. ſo when one high-prieſt was put out, and another taken in, the one was the rival or adverſary of the other, as in the caſe referred to: *in all the wealth which God ſhall give Iſrael*; which points exactly at the time when this ſhould be, even when God did well to *Iſrael*, gave them great proſperity, wealth and riches, quietneſs and ſafety, a famous temple built for the worſhip of God, and every thing in a flouriſhing condition, both with reſpect to temporals and ſpirituals, as was in the days of *Solomon*, ſee 1 *Kings* iv. 20, 25. and x. 27. and then it was amidſt all that plenty and proſperity, and when the high prieſthood was moſt honourable and profitable, that *Eli*'s family was turned out of it, and another put into it: *and there ſhall not be an old man in thine houſe for ever*; ſee the note on the preceding verſe; this is repeated for confirmation, and with this addition, that this would be the caſe for ever.

℣. 33. *And the man of thine*, &c.] Of his family, which ſhould ſpring from him: whom *I ſhall not cut off from mine altar*; from ſerving there: who though he ſhall not be an high-prieſt, but a common prieſt, as all the deſcendents of *Aaron* were, ſhall be *to conſume thine eyes, and to grieve thine heart*; that is, the eyes and heart of his poſterity; who though they ſhould ſee of their family miniſtring in the prieſt's office, yet ſhould make ſo poor a figure on account of their outward meanneſs and poverty, or becauſe of their want of wiſdom, and intellectual endowments, or becauſe of their ſcandalous lives, that it would fill their hearts with grief and ſorrow, and their eyes with tears, ſo that their eyes would fail, and be conſumed, and their hearts be broken: *and all the increaſe of thine houſe ſhall die in the flower of their age*; or *die men*[k]; grown men, not children, when it would not be ſo great an affliction to part with them; but when at mans eſtate, in the prime of their days, perhaps about thirty years of age, the time when the prieſts entered upon their office to do all the work of it; the *Targum* is, "ſhall be killed young men:" it is more than once ſaid in the *Talmud*[l], that there was a family in *Jeruſalem*, the men of which died at eighteen years of age; they came and informed *Juchanan ben Zaccai* of it; he ſaid to them, perhaps of the family of *Eli* are ye, as it is ſaid, 1 *Sam.* ii. 33.

℣. 34. *This ſhall be a ſign unto thee*, &c.] A confirming one, that all which had been now ſaid would be fulfilled: *that ſhall come upon thy two ſons, Hophni and Phinehas*; which *Eli* would live to ſee fulfilled on them; and when it was, he might be aſſured the reſt would be moſt certainly accompliſhed, and it was this: *in one day they ſhall die both of them*; as they did in battle with the *Philiſtines*, ch. iv. 11.

℣. 35. *And I will raiſe up a faithful prieſt*, &c.] Not *Samuel*, as ſome, for he was not of the ſeed of *Aaron*, and of the prieſtly race; nor had he a ſure houſe, for his ſons declined from the ways of truth and juſtice; but *Zadok*, as it is commonly interpreted, who was put into the office of the high-prieſt by *Solomon* when he came to the throne, in the room of *Abiathar*, of the line of *Eli*; who was an upright man, and faithfully diſcharged his office, and anſwered to his name, which ſignifies righteous, ſee *Ezek.* xliv. 15. *that ſhall do according to* that which is *in my heart, and in my mind*; according to the ſecret will and pleaſure of God, as revealed in his word; do every thing relating to the office of an high-prieſt, according to the laws of God reſpecting it; ſo the *Targum*, "that ſhall do according to my word, and according to my will:" *and I will build him a ſure houſe*; which ſome underſtand of a numerous family and poſterity he ſhould have to ſucceed him, ſo that there ſhould never be wanting one of his ſeed to fill up that high office; or rather, it may deſign the eſtabliſhment of the high prieſthood in his family, which was an everlaſting one, as promiſed to *Phinehas* his anceſtor, and which continued unto the times of the Meſſiah, who put an end to it, by fulfilling it; unleſs it can be thought that this may refer to the temple built by *Solomon*, which was a firm houſe, in compariſon of the tabernacle, which was a moveable one; it was built for *Zadok* and his poſterity, who was the firſt that officiated in it as a legal prieſt. There is one writer, who ſays [m], "this agrees with no man, only with our Lord Jeſus, who is called our high-prieſt, that offered up a ſacrifice to the Father for us — therefore to Chriſt properly this prophecy belongs; but, according to the hiſtory, to *Zadok*:" and Chriſt is ſaid indeed to be a faithful, as well as a merciful high-prieſt, faithful to him that appointed him, and faithful to thoſe for whom he officiated; he always did the things which pleaſed his Father, was obedient to his will and commands in all reſpects; and a ſure houſe is built by him, his church, againſt which the gates of hell can never prevail: however, the next clauſe is by others interpreted of him, *and he ſhall walk before mine anointed for ever*; or *before my Meſſiah*, as the high-prieſts did; they were types of Chriſt, and repreſented him, and acted under him, and in his ſtead, and prefigured and pointed at what he was to do, when he came in the fleſh, and now does in the moſt holy place in heaven. Though it is more commonly underſtood of *Zadok* and his poſterity, walking or miniſtring, as the *Targum*, before *Solomon* the Lord's anointed, and before the kings of the houſe of *David*, as they did until the *Babyloniſh* captivity.

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[g] [illegible] venientes, Montanus.

[h] T. Bab. Sanhedrin, fol. 14. 1.

[i] צר מעון θλίψιν κατοικησεως, Symmachus; anguſtiam tabernaculi, Junius & Tremellius, Piſcator.

[k] ימותו אנשים morientur viri, Tigurine verſion; morientur virile ætate, Junius & Tremellius, Piſcator; ſo V. L.

[l] T. Bab. Roſh Haſhanah, fol. 18. 1. & Yebamot, fol. 105. 1.

℣. 36. *And it came to paſs, that every one that is left in thine houſe*, &c.] That is not cut off by death, the few remains of *Eli*'s poſterity in ſucceeding times, after the high prieſthood was removed out of his family into another; ſo that they were reduced at beſt to common prieſts, and theſe, as it ſhould ſeem, degraded from that office for their male adminiſtration of it, or ſcandalous lives: *ſhall come and crouch to him for a piece of ſilver, and a morſel of bread*; which *Grotius* interprets of their coming to God, and bowing themſelves before him, and praying to him for the ſmalleſt piece of money to caſt into the treaſury, and for a morſel of bread to be accepted as an offering, inſtead of a bullock, ſheep, lamb, or even a bird, which they were not able to bring; but the meaning is, that ſuch ſhould be the low eſtate of *Eli*'s family, when another, even *Zadok*, was made high-prieſt, that they ſhould come and humble themſelves before him, as the *Targum* expreſſes it, beſeeching him to give them a piece of ſilver; even the ſmalleſt piece that is, as the word ſignifies, a *gerah* or *meah*, about a penny or three halfpence of our money, the 20th part of a ſhekel, *Ezek.* xlv. 12. and a piece of bread, not a whole loaf, but a ſlice of it, to ſuch extremity would they be brought: *and ſhall ſay, put me, I pray thee, into one of the prieſt's offices, that I may eat a piece of bread*; or into one of the wards of the prieſts; their cuſtodies or courſes, as the *Targum*; with which the *Jewiſh* commentators generally agree, and of which there were 24; ſee 1 *Chron* xxiv. 4—19. and there are ſome traces of them in the New Teſtament, ſee *Luke* i. 5, 8. but theſe were regular prieſts, who were in thoſe courſes, and had a ſufficient maintenance for them, and had not barely a piece of bread to live on, or juſt enough to keep them from ſtarving, as the phraſe denotes; wherefore this muſt be underſtood, as before hinted, of prieſts degraded from their office, on ſome account or another, and reduced to poverty and want; and therefore, that they might be kept from ſtarving, would ſolicit the high-prieſt in thoſe days, and beg that he would put them in ſome inferior poſt under the prieſts, to do the meaneſt offices for them, ſlay the ſacrifices for them, waſh their pots, open and ſhut up doors, and the like, that ſo they might have a living, though a poor one; and this may reaſonably be thought to be the caſe of *Eli*'s poſterity, in proceſs of time, after *Abiathar* was depoſed from the high-prieſt's office, and was ordered to go and live upon his fields and farm at *Anathoth*, 1 *Kings* ii. 26. with which compare *Ezek.* xliv. 10—14. This, as *Ben Gerſom* obſerves, was a fit puniſhment, and a righteous retaliation on *Eli*'s poſterity, that they ſhould be brought to crouch to others, and be glad of a morſel of bread, who had behaved ſo imperiouſly towards the Lord's people, and had taken away their fleſh from them by force; and not content with their allowance, took the beſt pieces of the ſacrifices, to make themſelves fat with them.

CHAP. III.

THIS chapter gives an account of the Lord's calling to *Samuel* in the night-ſeaſon, which he firſt took for the voice of *Eli*, but being inſtructed by him, made anſwer to the voice, ℣. 1—10. and of a meſſage ſent from him by *Samuel* to *Eli*, foretelling the deſtruction of his family, ℣. 11—14. and of the delivery of it to him, which *Samuel* was firſt fearful of doing, but encouraged by *Eli*, he delivered it to him, to which he patiently ſubmitted, ℣. 15—18. and the chapter is cloſed with the eſtabliſhment of *Samuel* as a prophet of the Lord, who continued to appear and reveal himſelf to him, ℣. 19—21.

℣. 1. *And the child Samuel miniſtred unto the Lord before Eli*, &c.] Under his direction and inſtruction; the *Targum* is, in the life of *Eli*, and in ſuch parts of ſervice relating to the tabernacle of the Lord, as he was capable of, ſuch as opening and ſhutting the doors of it, lighting the lamps, ſinging the praiſes of God, &c. according to *Joſephus* [n], and others, he was now about 12 years of age: *and the word of the Lord was precious in thoſe days*; that is, a word from the Lord in a dream or viſion, directing, informing, inſtructing or reproving, this was very rarely had; of late there had been but very few inſtances; and which accounts

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[m] Procopius Gazæus in loc.

[n] Antiq. l. 5. c. 10. § 4.

for it, why not only the child *Samuel* knew not that it was the voice of the Lord that called to him, but *Eli* himſelf thought nothing of it until he had called a third time, ſo rare and ſcarce was any inſtance of this kind; for which reaſon theſe words are premiſed in the following narration: and as every thing that is ſcarce and rare, is generally precious, ſo the word of God in this way alſo was; and ſo it is as conſidered in every view of it; as the written word of God; when there was but little of it penned, as at this time, and few or none to teach and inſtruct in it, *Eli* being old, and his ſons ſo vile; or when it is forbidden to be read, and the copies of it deſtroyed, and become ſcarce, as in the times of *Diocleſian*; or when there are but very few faithful, evangelical miniſters of the word; which, tho' it is always precious to them that have precious faith in it, the promiſes of it being exceeding great and precious, and the truths of it more precious than fine gold, and the grand ſubject of it a precious Saviour, who is ſo in his perſon, offices, blood, righteouſneſs and ſacrifice; yet is generally more precious when there is a ſcarcity of it, when God makes a man, a goſpel-miniſter, more precious than fine gold, even than the golden wedge of *Ophir*, ſee *Iſ.* xiii. 12. where the word is uſed in the ſame ſenſe as here: there was *no open viſion*; or prophecy, as the *Targum*; no public, known prophet raiſed up, to whom the people could apply for counſel, direction and inſtruction in divine things; in all the times of the *Judges* we read only of *Deborah* the propheteſs, and one prophet more, *Judg.* iv. 14. and vi. 8. excepting the man of God lately ſent to *Eli*, ch. ii. 27. and this want of prophecy ſerved to ſet off with greater foil the glory of *Samuel* as a prophet of the Lord, when he was an eſtabliſhed one; there having been none of that character in the memory of man, and therefore he is ſpoken of as at the head of the prophets, *Acts* iii. 24. for though there might be ſome private viſions to particular perſons, or God might appear in viſion to private perſons for their own ſpecial uſe and inſtruction; yet there was no public viſion, or what was for public good and general uſe: ſome render it, *no broken-up viſion* [o]; it lay hid, concealed out of ſight, as if it was immured and ſhut up within walls, or like water pent up, that can't break through its fences, and ſpread itſelf; or *not multiplied*, as R. *Iſaiah*, not frequent and repeated, the inſtances of it few and rare; the ſenſe of this clauſe is much the ſame as the former.

℣. 2. *And it came to paſs at that time*, &c.] When the word of the Lord was ſcarce and precious, and there was no open viſion; or, as *Ben Gerſom*, the ſame day the man of God came to *Eli* at night, the following affair happened: *when Eli* was *laid down in his place*; on his bed to ſleep, in one of the chambers or apartments of the tabernacle; for as there were ſuch in the temple for the prieſts, ſo in that: *and his eyes began to wax dim, that he could not ſee*; to help himſelf to any thing he might want when in bed; which ſeems to be the reaſon *Samuel* lay near him, and why, when he heard his voice, he immediately ran to him, [illegible] he needed his aſſiſtance. Some, as *Kimchi* and others, underſtand this not of the eyes of the body, but of his mind; and that the holy Spirit, as a ſpirit of prophecy, was departing from him, becauſe of his connivance at the ſins of his ſons; and ſo the following prophecy came not to him, but to *Samuel*.

℣. 3. *And ere the lamp of God went out in the temple of the Lord*, &c.] The tabernacle ſo called; lamp is put for the lamps in the candleſtick in the tabernacle, which were lighted every evening, and burnt till morning; by which time ſome of them at leaſt uſually went out, only it is ſaid the weſtern lamp never went out. Now the reaſon why this is obſerved, is to ſhew that it was in the night, before morning, that the following tranſaction was: ſome by this lamp underſtand the lamp of prophecy, that before that was quite extinct in *Eli*, only began to depart, as his eyes are ſaid to begin to wax dim, the ſpirit of prophecy came to *Samuel*; ſo that, as the *Jews* expreſs it, before one ſun was ſet, another aroſe; thus before the ſun of *Moſes* ſet, the ſun of *Joſhua* aroſe; and before the ſun of *Eli* ſet, the ſun of *Samuel* aroſe: *where the ark of God* was; that is, in the temple or tabernacle; not in that part of it where the lamps were burning in the candleſtick, that was in the holy place; but the ark was in the holy of holies, where the Lord dwelt, and was the ſymbol of his preſence; and which is obſerved to point out the place from whence the voice came, after mentioned; and which the *Targum* expreſſes here, "and a voice was heard out of the temple of the Lord, where the ark of the Lord was:" *and Samuel was laid down to* ſleep; after *Eli* was in bed, and *Samuel* had done all his buſineſs, he laid himſelf down to ſleep in his place; in the court of the *Levites*, as the *Targum*, with which the *Jewiſh* commentators in general agree: it muſt be ſome where near to *Eli*, ſo that he could quickly come at him, when he needed his aſſiſtance; though, according to the *Miſnah* [p], the prieſts ſhut the doors of the court within, and the *Levites* ſlept without. It is highly probable that *Samuel*'s apartment was near to *Eli*, or he could not have ſo readily come to him, as it is plain he did. This circumſtance is alſo obſerved, to ſhew that it was in the night, and before morning, that the following viſion was; and, as *Kimchi* thinks, about cock-crowing; and it may be from hence *Strabo* [q] had the notion, that *Moſes* ordered ſuch to ſleep (in the temple) for themſelves, and others, who were fit to receive good dreams, and who might expect from God a good gift, who lived ſoberly and righteouſly; and becauſe the tabernacle was covered with ſkins, hence might ſpring the notion of others to ſleep in temples, for the above reaſon, under the ſkins of the ſacrifices, ſee the note on *Amos* ii. 8. tho' they ſeem rather to have ſlept upon them, for the above purpoſes, namely, to converſe with their deities, and get knowledge from them [r].

℣. 4. *That the Lord called Samuel*, &c.] By a voice which came forth from the moſt holy place, from between the cherubim, the ſeat of the divine majeſty: *and he anſwered, here* am *I*; which was not intended to declare the place where he was, but to expreſs his readineſs and chearfulneſs to do any thing that was required of him.

℣. 5. *And he ran unto Eli, and ſaid, here* am *I*, &c.] He got out of his bed as faſt as he could, and put on his clothes, and ran with all haſte to the apartment where *Eli* lay, ſuppoſing he wanted ſome immediate aſſiſtance, which he was there ready to give him to the utmoſt of his ability; and he made the more haſte, as knowing his age and infirmities, and being deſirous out of affection to him, to help him as ſoon as poſſible: *for thou calledſt me*; he took it to be the voice of *Eli*, partly becauſe there was no other man in the tabernacle, it being in the middle of the night, or early in the morning, before the doors were opened, or any of the prieſts were come in to miniſter, and partly becauſe the voice might be very much like *Eli*'s, and which was done to direct him to him: *and he ſaid, I called not, lie down again*; he ſignified he wanted nothing, and ſo had no occaſion to call him, nor had he, but bid him go to bed again, and ſleep quietly: *and he went and lay down*; and very probably fell aſleep again.

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[o] [illegible] perrupta, Piſcator; fracta vel rupta, Druſius.

[p] Middot, c. 1. §. 8.

[q] Geograph. [illegible]

[r] Vid. Virgil. Æneid. 7. huc dona Sacerdos, &c. ℣. 86—95.

℣. 6. *And the Lord called yet again, Samuel*, &c.] Called him a ſecond time by his name, with a like audible voice as before: *and Samuel aroſe and went to Eli*; did not run as before, being perhaps more thoughtful of this affair, that he ſhould be called a ſecond time, and careful not to awake *Eli*, ſhould he be miſtaken again, and find him aſleep: *and ſaid, here am I, for thou didſt call me*; perceiving that he was awake, he deſired to know what he wanted, and he was ready to help him; for he was now certain of it that he did call him: *and he anſwered, I called not, my ſon, lie down again*; by this appellation, *my ſon*, he expreſſes his affection to him, and ſignifies he took it kindly that he ſhould ſhew ſuch readineſs to do any thing for him, and would not have him be diſcouraged and abaſhed, becauſe he was miſtaken, but return to his bed and reſt again.

℣. 7. *Now Samuel did not yet know the Lord*, &c.] He knew that Jehovah, the God of *Iſrael*, was the true God; he had ſpiritual knowledge of him, and knew ſomewhat of his word and worſhip, ways and ordinances, in which he had been inſtructed by *Eli*; wherefore, though the *Targum* is, "Samuel had not yet learned to know doctrine from the Lord;" it can only be underſtood, that he had not learnt it perfectly; ſomewhat he knew of it, but in an imperfect manner, being a child: but the ſenſe of the word is, that as yet he was ignorant that God had uſed to ſpeak with an ordinary and familiar voice to men, as *Maimonides* ſays[a]; he perhaps had never heard of any ſuch thing, and much leſs was experimentally acquainted with it, that God ever did ſpeak after ſuch a manner to men, and could not diſtinguiſh between the voice of God, and the voice of *Eli*: *neither was the word of the Lord yet revealed unto him*; what of the written word that was in being he had, and read, as the law of *Moſes*; but the meaning is, that no word of prophecy of the Lord was revealed unto him, as the *Targum*; he never had propheſied as yet, and knew not the form and manner of prophecy, as the above writer obſerves, or what methods God took to reveal himſelf, his mind and will to men, at leaſt not this by an audible voice.

℣. 8. *And the Lord called Samuel again the third time*, &c.] In the ſame manner he had done before, expreſſing his name no doubt: *and he aroſe, and went to Eli, and ſaid, here am I, for thou didſt call me*; as if he ſhould ſay, it muſt certainly be ſo, I cannot be miſtaken a third time: *and Eli perceived that the Lord had called the child*; he was ſatisfied now that *Samuel* muſt have heard a voice, and he knew there was no man in the tabernacle but himſelf, and therefore it muſt be the voice of the Lord out of the moſt holy place; and he had formerly been acquainted with ſuch voices, and uſed to them, and now called them to mind; and beſides, as *Aben Ezra* obſerves, he was the rather confirmed in this, that the Lord called *Samuel*, becauſe *Samuel* heard the voice, and not *Eli*, tho' *Eli* lay nearer the moſt holy place than *Samuel* did; which ſhewed that this muſt be the voice of prophecy the Lord makes whom he pleaſes to hear; and that *Eli* might be fully perſuaded of this before the matter of the prophecy was delivered to him, *Samuel* was ſo often directed to him.

℣. 9. *Therefore Eli ſaid unto Samuel, go lie down*, &c.] Once more; *and it ſhall be, if he call thee*; the voice, or the Lord by it: *that thou ſhalt ſay, ſpeak, Lord, for thy ſervant heareth*; his meaning is, that he ſhould not riſe and come to him, as he had done, but continue on his bed, on hearing the voice again, but deſire the Lord to ſpeak to him what he had to ſay, to which he was ready to attend: *ſo Samuel went and lay down in his place*; which, as commonly underſtood, was in the court of the *Levites*, ſee the note on ℣. 3.

℣. 10. *And the Lord came and ſtood*, &c.] At the place where *Samuel* lay; either there was, as *Kimchi*, a form before his eyes in the viſion of prophecy, ſome viſible corporeal ſhape aſſumed; or a bright ſplendor, an illuſtrious appearance of the glory of God; or it may be rather the voice, which before ſeemed to be at ſome diſtance whereabout *Eli* lay; it now ſeemed nearer, and was as the voice of one juſt by him, that ſounded in his ears: *and called as at other times, Samuel, Samuel*; repeating his name, in order the more to excite his attention: *then Samuel anſwered, ſpeak, for thy ſervant heareth*; he leaves out the word *Lord*, which *Eli* bid him uſe; for he might be afraid as yet to make mention of the name of the Lord in the viſion of prophecy, as *Kimchi* ſpeaks; or leſt it ſhould be the voice of another, as *Jarchi*; as yet he might not be quite certain whether it was the voice of the Lord, or the voice of a man; for that he ſhould have any miſtruſt of its being the voice of a dæmon or ſpectre, there is no reaſon to believe.

℣. 11. *And the Lord ſaid to Samuel*, &c.] The voice of the Lord continued ſpeaking to him: *behold, I will do a thing in Iſrael*; which may be particularly interpreted of the taking of the ark, and the ſlaying of the two ſons of *Eli*; and which is elſewhere repreſented as the Lord's doing, for the ſins of *Eli*'s family, *Pſ.* lxxviii. 61, 62. *at which both the ears of every one that heareth it ſhall tingle*; be ſtruck with horror and amazement, and quite ſtunned, and know not what to think or ſay, like perſons ſurprized with a violent clap of thunder, which ſtrikes their ears ſo ſtrongly, that the noiſe of it is not ſoon gone from them; this was verified in *Eli*, and in his daughter-in-law particularly, who, at the news of the above things, the one fell backwards and broke his neck, and the other fell into labour and died; and all *Iſrael* were ſtruck with aſtoniſhment at theſe things.

℣. 12. *In that day I will perform againſt Eli all things which I have ſpoken concerning his houſe*, &c.] Or family, that is, by the man of God, ch. ii. 27, as that he would cut off the ſtrength of it, that there ſhould not be an old man in it; and ſuch as remained ſhould be reduced to the utmoſt poverty and meanneſs; this ſhows, that that prophecy was antecedent to this, contrary to the ſenſe of ſome:

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[a] Moreh Nevochim, par. 2. c 44.

when I begin, I will alſo make an end; not immediately, and at once, but by degrees; he began in the death of *Hophni* and *Phinehas*, and went on in the ſlaughter of *Abimelech*, and the 85 prieſts at *Nob*, in the times of *Saul*, and finiſhed in the thruſting out of *Abiathar* from the prieſthood, in the times of *Solomon*, whereby that family was brought to diſgrace and poverty.

℣. 13. *For I have told him, that I will judge his houſe for ever*, &c.] That is, bring his judgments upon them, which ſhould continue on them to their utter deſtruction; this, as to the ſubſtance, he ſaid before by the man of God: *for the iniquity which he knoweth*; for the iniquity of his ſons, which he was thoroughly informed of, and fully acquainted with by others; and ſomewhat of which he muſt have been ſenſible of, and ſeen with his own eyes, and therefore was inexcuſable: *becauſe his ſons made themſelves vile*; mean and contemptible in the ſight of men, abhorred and accurſed in the ſight of God, by taking the fleſh of the ſacrifices of the people, which did not belong to them, who came to ſacrifice, and by debauching the women that came to the door of the tabernacle for religious ſervice. It is ſaid, this clauſe was originally written, *becauſe his ſons made light of me*; or curſed the Lord, and is one of the eighteen places called the correction of the *Scribes*, who corrected it as we have it; and it may be obſerved, the *Septuagint* verſion is, *becauſe his ſons ſpake ill of God*, or curſed him; however, this they did, they preferred their luſts, and the indulging of them, to the honour and glory of God: this *Eli* knew, *and he reſtrained them not*; from their evil practices; he did not make uſe of his authority, neither as a father, and eſpecially not as high-prieſt, and the judge of *Iſrael*, who ought not only to have ſharply reproved them, which he did not, but to have cenſured or puniſhed them, and turned them out of their office: *or did not frown upon them* [t], as in the margin of our bibles; he did not knit his brows, or wrinkle up his face, and by his countenance ſhew his diſpleaſure at their proceedings, but in an eaſy, ſmooth, gentle manner expoſtulated with them about them.

℣. 14. *And therefore I have ſworn unto the houſe of Eli*, &c.] Either had done this before, which was ſignified to him by the man of God, or did ſware now for the confirmation of his threatenings, and to aſſure the certain performance of them: *that the iniquity of Eli's houſe ſhall not be purged with ſacrifice nor offering for ever*; not even typically, which was all that legal ſacrifice could do; and not ſo that the prieſthood ſhould ever return to the family again, as the office of high prieſthood never did; or, as *Abarbinel* interprets it, becauſe of ſacrifice and offering, that the iniquity *Eli*'s ſons were guilty of in taking the fleſh of the ſacrifices and offerings, which did not belong to them, and before the Lord had his part, ſhould never be expiated.

℣. 15. *And Samuel lay until the morning*, &c.] It is not ſaid he ſlept; it can hardly be thought he ſhould, when it is conſidered what a new, ſtrange and uncommon thing had befallen him; what honour had been conferred on him a child, that the Lord ſhould vouchſafe to ſpeak and communicate his mind to him, and what dreadful things were [illegible] of *Eli*'s family; all which muſt greatly affect his mind, and keep him waking: however, he lay muſing thereon until morning, and then aroſe, *and opened the doors of the houſe of the Lord*; as he had uſed to do, and which was the buſineſs of the *Levites*; though he had been ſo highly honoured, he was not elated with it, nor thought himſelf above ſo low and mean an employment in the houſe of God; nor did he run to *Eli* or others, boaſting of what he had met with that night, but modeſtly and carefully attended to what was his common and conſtant employment every morning: *and Samuel feared to ſhew Eli the viſion*; the viſion of prophecy, as the *Targum*; what God had foretold ſhould befal him and his family, leſt he ſhould be grieved on more accounts than one; partly becauſe he, an old man, an high prieſt, and judge of *Iſrael*, was overlooked and neglected, and the prophecy was delivered to a child, and not to him; and partly becauſe of the ſad things that ſhould come upon his family.

℣. 16. *Then Eli called Samuel*, &c.] Perceiving he was riſen by the opening of the doors of the tabernacle, which he might hear; and obſerving he did not come to him as uſual, to know whether he wanted any thing, and being impatient to hear what was ſaid to him of the Lord: *and he ſaid, Samuel, my ſon*; called him by his name, and in a very tender and affectionate manner, the more to engage him to haſten to him, and thereby alſo putting him in mind of his filial duty to obey him: *and he anſwered, here am I*; ready to attend and perform any ſervice enjoined him.

℣. 17. *And he ſaid, what* is *the thing that* the Lord *hath ſaid unto thee?* &c.] The word *Lord* is not in the text, but it is *that it hath ſaid*; the voice that had ſo often called him in the night, and which yet *Eli* knew was the voice of the Lord; and as it was, he was ſenſible there was ſomething of importance ſaid, and he had great reaſon to believe it reſpected him and his family; and the rather he might conclude this, by what the man of God had lately ſaid to him, whoſe words perhaps he had too much ſlighted, queſtioning his authority; and therefore the Lord took this way and method to aſſure him, that what was ſaid came from him; for hereby *Eli* was fully convinced, that this voice *Samuel* heard was of the Lord, and ſo what was ſaid muſt be from him, and this he was impatient to know: *I pray thee, hide it not from me*; and he not only beſeeched and intreated him, but adjured him, as in the next clauſe: *God do ſo to thee, and more alſo, if thou hide any thing from me, of all the things that he ſaid unto thee*; it is the form of an oath or curſe, wiſhing that God would do ſome great evil to him, and more than he choſe to expreſs, if he concealed any thing from him that had been told him. So *Kimchi* and *Abarbinel* take it to be an oath; and *Joſephus* [u] and *Procopius Gazæus* on the place ſay, that *Eli* obliged *Samuel* by oaths and curſes to declare what had been ſaid to him.

℣. 18. *And Samuel told him every whit, and hid nothing from him*, &c.] And ſo approved himſelf to be a faithful prophet of God, and man of God, as he is afterwards called; the whole counſel of God is to be declared by his ſervants the prophets, and the miniſters of his word; nothing is to be concealed, which it is the will of God ſhould be made known, whether it be pleaſing or diſpleaſing to man: *and he ſaid*, it is *the Lord*; that has ſaid it, and there is nothing to be ſaid againſt it, and that will do it; and there is no reſiſting him: or *the Lord*

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[t] ולא כהה [illegible] & non contraxit frontem, Oſiander; non contraxit rugas, Belg. De Dieu.

[u] Antiq.

Lord is *he*[w]; who has a ſovereign right to all his creatures, and may diſpoſe of them as he pleaſes; he is all-wiſe, and does all things well; he is holy and righteous in all his ways and works, and there is no unrighteouſneſs in him; he is faithful to his word, whether in a way of promiſe or threatening; and all he does to his people is in love, mercy and kindneſs: *let him do what ſeemeth him good*; not what ſeems good to men, or is ſo in their eſteem, but what ſeems good to the Lord, who knows what is beſt for his people, and can do nothing but what is good; all is good he does; there is nothing but goodneſs in him, and nothing but goodneſs comes from him; he does good, and nothing elſe, and even when he afflicts his people; all he does is well done in creation, providence and grace: and *Eli*'s deſire is, that he would fulfil the good pleaſure of his will; he appears to be in an excellent temper, not ſurly and moroſe, taking it ill that ſuch a meſſage ſhould be ſent him by a child; nor was he unaffected with the caſe of his family, but humbly ſubmitted to the will of God, and acquieſces in it as good, and neither arraigns his juſtice, nor murmurs at his providences.

℣. 19. *And Samuel grew*, &c.] Not only in years and ſtature, but in grace and goodneſs, in wiſdom, knowledge and underſtanding, both with reſpect to things natural and ſpiritual, and in eſteem, credit and reputation among men: *and the Lord was with him*; he was not only in favour with men, but with God; and had freſh and repeated tokens of the grace and good-will of God towards him; he indulged him with his preſence, and aſſiſted him in his ſervice, and proſpered and ſucceeded him in all things in which he was engaged. The *Targum* is, "the Word of the Lord was his help;" the eſſential Word of God the Meſſiah: *and did let none of his words fall to the ground*[x]; in alluſion either to water that falls to the ground, and becomes uſeleſs, or to an arrow falling out of the bow, and to the ground, before it reaches the mark, and ſo unſucceſsful[y]; or to any weapon of war, ſword or ſpear falling out of the hand of the ſoldier, whereby he is diſarmed and rendered unſerviceable: and theſe words, according to *Kimchi*, and in which he is followed by *Abarbinel*, are to be underſtood, not only of the words which he ſpake by the Holy Ghoſt under a ſpirit of prophecy, and had their exact accompliſhment; but his common words, which were ſpoken by weight and meaſure, as the laſt expreſſes it, and which were delivered out according to the rules of juſtice, probity and truth; and ſo he failed not of performing that which he had ſaid, or of doing what was right, whereby *Iſrael* knew he was fit, prepared, and deſigned to be a prophet of the Lord, as in the following verſe; but it ſeems rather to have reſpect to the things predicted by him under a ſpirit of prophecy concerning *Eli* and his houſe, which ſoon began to be fulfilled.

℣. 20. *And all Iſrael, from Dan even unto Beerſheba*, &c.] That is, from the moſt northern border of the land of *Iſrael*, on which *Dan* lay, to the utmoſt border of it ſouthward, where *Beerſheba* was, the fame of *Samuel* for his piety, prudence and prophecy was ſpread abroad; ſo that all *knew that Samuel was eſtabliſhed* to be *a prophet of the Lord*; or that he was *faithful*[z] to God and man, to be credited in what he ſaid; and ſo a fit man to be a prophet of the Lord, being eminently qualified with gifts by him for that office; the *Targum* is, "that *Samuel* was faithful in the words of the prophecy of the Lord," in relating them.

℣. 21. *And the Lord appeared again in Shiloh*, &c.] In the tabernacle there; he had appeared before to *Samuel*, when he called him, and declared to him what he deſigned and reſolved to do to *Eli* and his family, and now appeared again to him in the ſame place before the battle of the *Iſraelites* with the *Philiſtines*, of which there is an account in the following chapter. Such appearances had not been uſual in *Shiloh* for a long time, but were now renewed and repeated: *for the Lord revealed himſelf to Samuel by the Word of the Lord*; by Chriſt, the Word of the Lord, who appeared to him, it is probable, in an human form, as he was wont to do to the patriarchs and prophets, and by whom the Lord revealed his mind and will unto them, being the angel of his preſence, and the meſſenger of his covenant; or by giving him a word of command to be delivered by him to the children of *Iſrael*, and which is expreſſed and delivered in the next chapter.

CHAP. IV.

THIS chapter is a narrative of a war between *Iſrael* and the *Philiſtines*, in the time of *Samuel*, and of the conſequences of it. In the firſt battle, the *Philiſtines* had the better of the *Iſraelites*, which cauſed the latter to enquire into the reaſon of it, and who propoſed to fetch the ark of the Lord, and did, to repair their loſs, and prepare for a ſecond battle, in which they hoped to ſucceed, and which ſtruck a panic into their enemies, ℣. 1—7. who yet encouraged and ſtirred up one another to behave in a courageous manner, and victory a ſecond time was on their ſide, a great number of the *Iſraelites* were ſlain, among whom were *Hophni* and *Phinehas*, the two ſons of *Eli*, and the ark of God was taken, ℣. 8—11. the news of which being brought to *Eli*, he fell back and died, ℣. 12—18. and to his daughter-in-law, who upon it fell into labour, and died alſo, ℣. 19—22.

℣. 1. *And the word of Samuel came to all Iſrael*, &c.] Or was *known*, as the *Targum*, the word of prophecy by him, which related to what befel *Eli* and his family; this was ſpread throughout the land, and every one almoſt had knowledge of it, and which began to be fulfilled in the war between *Iſrael* and the *Philiſtines*, after related; or the doctrine, inſtructions and exhortations of *Samuel* to the people of *Iſrael*, were by the means of others conveyed throughout the land; and yet they went into meaſures which proved fatal and ruinous to them; or the word of *Samuel*, which was from the Lord, came to *Iſrael*, to ſtir them up to go to war with the *Philiſtines*, whereby the puniſhment threatened to *Eli*'s family would begin to have its accompliſhment: *now Iſrael went out againſt the Philiſtines to battle*; according to the word of *Samuel*, or of the Lord by him; tho' *Ben Gerſom* thinks, they

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[w] יהוה הוא κυριος αυτος, Sept. Dominus ipſe, Montanus.

[x] Χαμαιπετες επος, Pindar. Pythia, ode 6.

[y] Vid. Homer. Iliad. 17. ℣. 633.

[z] נאמן fidelis, V. L. Pagninus, Montanus, Tigurine verſion.

they did this of themſelves, which was their ſin, and did not aſk counſel of the Lord, nor of *Samuel* his prophet; but it ſeems as if the *Philiſtines* were the aggreſſors, and firſt came forth to war againſt them, and they went out to meet them[a], as the word is, and defend themſelves, as it became them: this was forty years after the death of *Samſon*, and at the end of *Eli*'s government, who judged *Iſrael* ſo many years, when they had recruited themſelves, and recovered their loſſes they ſuſtained by *Samſon*; and when they perceived a new judge was raiſed up among the *Iſraelites*, who was likely to be of great ſervice to them, and to prevent their authority over them, and therefore thought to begin with them betimes: *and pitched beſide Eben-ezer*; a place ſo called by anticipation, and had its name from an after victory obtained, when *Samuel* ſet up a ſtone between *Mizpeh* and *Shen*, and called it by this name, ch. vii. 12. it ſignifies a ſtone of help: *and the Philiſtines pitched in Aphek*; a city in the tribe of *Judah* bordering on the *Philiſtines*, *Joſh.* xv. 53. ſee the note on *Joſh.* xii. 18.

℣. 2. *And the Philiſtines put themſelves in array againſt Iſrael*, &c.] Prepared for battle, and put themſelves in a poſture for it; formed themſelves in a line of battle, and ſo invited and challenged the *Iſraelites* to fight them: *and when they joined battle*; engaged with each other, the *Iſraelites* doing the ſame, putting themſelves in a proper form and poſture for fighting; or *the battle was ſpread*, or *ſpread itſelf*[b]; that is, as the *Targum*, they that made war were ſpread; the ſoldiers were placed in order for battle, to the right and left, which took up on both ſides a large ſpace; though *Abarbinel* underſtands this in a very different ſenſe, and takes the word to have the ſame ſignification as in *Pſ.* lxxviii. 60. where it has the ſenſe of forſaking; and ſo here the *Iſraelites* forſook the battle, and fled, which brought on their deſtruction, flight being, as the *Jews* ſay[c], the beginning of fall or ruin, as it follows: *Iſrael was ſmitten before the Philiſtines*; they had the worſt of it, and were beaten: *and they ſlew of the army in the field about* 4000 *men*; ſo many fell upon the ſpot, in the field.

℣. 3. *And when the people came into the camp*, &c.] At *Eben-ezer*, where they pitched their tents, and from whence they went out to battle, and whither they returned after their defeat: *the elders of Iſrael ſaid, wherefore hath the Lord ſmitten us to-day before the Philiſtines?* they were right in aſcribing it to the Lord, who had ſuffered them to be defeated by their enemies, but it is ſtrange they ſhould be ſo inſenſible of the cauſe of it; there was a reaſon ready at hand, their ſins and iniquities were the cauſe of it, the corruption of manners among them, their neglect of bringing their offerings to the Lord, and the idolatry that many of them were guilty of, at leaſt ſecretly, ch. ii. 24, and vii. 3. to puniſh them for which, they were brought into this war, and ſmitten in it; and yet they wonder at it, that ſo it ſhould be, that they the people of God ſhould be ſmitten before heathen and uncircumciſed *Philiſtines*; and the rather, ſince they went to battle with them according to the word of the Lord by *Samuel*; not conſidering that they went into this war without humiliation for their ſins, and without praying to God for ſucceſs, and that it was intended as a correction of them for their offences againſt God: *let us fetch the ark of the covenant of the Lord out of Shiloh unto us*; in which the law was, ſometimes called the covenant between God and them; and which was a ſymbol of the divine preſence, for want of which they ſuppoſed they had not the preſence of God with them, and ſo had not ſucceſs; and the rather, they were encouraged to take this ſtep and method, becauſe that formerly *Iſrael* had ſucceſs againſt their enemies when the ark was with them, *Numb.* xxxi. 6. *Joſh.* vi. 6. though no doubt in this there was an over-ruling providence of God, by which they were led to take ſuch a ſtep as this, in order to bring the two ſons of *Eli* into the camp, that they might be ſlain in one day, according to the divine prediction: *that when it cometh among us, it may ſave us out of the hand of our enemies*; fooliſhly placing their confidence in an external ſymbol, and not in the Lord himſelf; aſcribing ſalvation to that which only belongs to him, whether of a temporal or ſpiritual kind: and ſuch folly and vanity are men guilty of, when they ſeek to, make uſe of, and truſt in any thing ſhort of Chriſt for ſalvation; as in carnal deſcent; in the rituals of the law; in the ordinances of the goſpel; in any religious exerciſes, private or publick; or in any works of righteouſneſs done by them: in Chriſt alone is ſalvation from ſpiritual enemies; and indeed from the Lord only is ſalvation and deliverance from temporal enemies.

℣. 4. *So the people ſent to Shiloh*, &c.] They liked the propoſal of the elders, took their advice, and joined with them in a meſſage to *Eli* the high-prieſt at *Shiloh*: *that they might bring from thence the ark of the covenant of the Lord of hoſts*, which *dwelleth between the cherubim*; which over-ſhadowed the mercy-ſeat that was upon the ark, and was the reſidence of the divine majeſty; wherefore, having this with them, they concluded they ſhould have the preſence of God with them, and ſo ſucceſs, ſee *Pſ.* lxxx. 1. and xcix. 1. *and the two ſons of Eli, Hophni and Phinehas*, were *there with the ark of the covenant of God*; theſe either with, or without the leave of *Eli*, took the ark out of the tabernacle and carried it on their ſhoulders to the camp, or however attended it there, being borne by other prieſts or *Levites*; and by this means they were brought into the camp, and ſo to battle, to meet their doom there; according to *Bunting*[d], it was carried by them 42 miles.

℣. 5. *And when the ark of the covenant of the Lord came into the camp*, &c.] Being brought thither by the men that carried it: *all Iſrael ſhouted with a great ſhout, ſo that the earth rang again*; this they did as now ſure of victory, becauſe of the ark, and to give ſpirit and courage to each other to go forth to battle, and to ſtrike a panic into their enemies.

℣. 6. *And when the Philiſtines heard the noiſe of the ſhout*, &c.] For it being ſo loud as to make the earth ring, it was heard in the camp of the *Philiſtines*, which might not be at any great diſtance from the camp of *Iſrael*; how far from each other were *Aphek* and *Eben-ezer*, is not certain: *they ſaid, what* meaneth *the noiſe of this great ſhout in the camp of the Hebrews?* they could not conceive what ſhould be the reaſon of it, ſeeing they had no occaſion to ſhout for joy, having been lately defeated; and a ſhout is made generally juſt before a battle is begun, and the onſet made, or when victory is obtained; neither of which was the caſe now: *and they underſtood that the ark of the Lord was come into the camp*; this they underſtood by ſpies, which they ſent to find out the meaning of the ſhout; which is more probable than that they came to the knowledge of it by deſerters; ſeeing it is not very likely that any *Iſraelites* would deſert to the *Philiſtines*.

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[a] [illegible] in occurſum, Pagninus, Montanus. [illegible] Druſius.

[b] ותטש המלחמה & diffuſum eſt prælium, Pagninus,

[c] Miſn. Sotah, c. 8. §. 6.

[d] Travels of the Patriarchs, &c. p. 123.

℣. 7. *And the Philiſtines were afraid*, &c.] When the ſpies returned, and reported to them the reaſon of the ſhouting: *for they ſaid, God is come into the camp*; into the camp of *Iſrael*, becauſe the ark repreſented him, and was the ſymbol of his preſence; and theſe heathens might take the ark itſelf for an idol of the *Iſraelites*; the *Targum* is, "the ark of God is come:" *and they ſaid, wo unto us*; it is all over with us, deſtruction and ruin will be our caſe, victory will go on their ſide now their God is among them: *for there hath not been ſuch a thing heretofore*; if by this they meant that the ark had never been in the camp of *Iſrael* before, they were miſtaken; and it is no great wonder they ſhould, being not ſo well acquainted with the affairs of *Iſrael*, and their cuſtoms; or rather, it was not ſo yeſterday, or three days ago, when they were defeated; there was no ſhouting then: or the ſtate of the war is altered; before we fought with the men of *Iſrael*, but now we muſt fight with the God of *Iſrael* alſo.

℣. 8. *Wo unto us, who ſhall deliver us out of the hand of theſe mighty Gods?* &c.] Of whom they ſpake in an ironical and ſneering manner; or if ſeriouſly and through fear, they uſe their own heatheniſh language, as if the *Iſraelites* had many gods, as they had, though mightier than theirs; though the *Syriac* and *Arabic* verſions read in the ſingular, out of the hand of God, or the moſt ſtrong God; and ſo the *Targum*, out of the hand of the Word of the Lord: *theſe* are *the gods that ſmote the Egyptians with all the plagues in the wilderneſs*; the ten plagues were inflicted on the *Egyptians* in the land of *Egypt*, and not in the wilderneſs; wherefore the *Philiſtines* may be ſuppoſed to be miſtaken in this circumſtance; which is not to be wondered at, ſince many hiſtorians who have written of the affairs of the *Jews* have been miſtaken in them, as *Juſtin*, *Tacitus*, and others; nay even *Joſephus* himſelf in ſome things: but perhaps reſpect is had to the drowning of *Pharaoh* and his hoſt in the red ſea, which had the wilderneſs of *Etham* on both ſides of it; and this ſtroke was the finiſhing one of the plagues on the *Egyptians*. *R. Joſeph Kimchi* ſuppoſes the word for wilderneſs has the ſignification of ſpeech, as in *Cant.* iv. 3. and that the ſenſe of the *Philiſtines* is, that God ſmote the *Egyptians* with all the plagues he did by his word, his orders, and commands; but now he was come in perſon, and would ſmite them by himſelf; this ſenſe *Abarbinel* calls a beautiful one.

℣. 9. *Be ſtrong, and quit yourſelves like men, O ye Philiſtines*, &c.] Since this was all they had to depend upon, their manly courage; if they did not exert that it was all over with them; and ſeeing their caſe was deſperate, having gods as well as men to fight with, it became them to exert themſelves to the uttermoſt; which did they, there was a poſſibility ſtill of gaining victory, and ſo immortal honour to themſelves; theſe words ſeem to be ſpoken by the generals and officers of the army of the *Philiſtines* to the common ſoldiers: *that ye be not ſervants to the Hebrews, as they have been to you*; that is, before and in the times of *Samſon*; but it appears from hence, that at this time neither the *Philiſtines* ruled over the *Iſraelites*, nor the *Iſraelites* over them; but as there was danger of their becoming ſubject to *Iſrael*, they had better die glorioully in the field of battle, than to be in the baſe ſtate of ſervitude: *quit yourſelves like men, and fight*; this is repeated to animate them to battle, which they ſuppoſed was not far off by the ſhoutings of the *Iſraelites*, and which they muſt prepare for.

℣. 10. *And the Philiſtines fought*, &c.] With great ardor and ſpirit, quitted themſelves like men of valour and courage, their caſe being deſperate as they imagined, ſince God was in the camp of *Iſrael*: *and Iſrael was ſmitten*; were routed and beaten: *and they fled every man into his tent*; ſuch of them as eſcaped the ſword of the *Philiſtines*, fled to their own houſes in the ſeveral cities from whence they came; ſo the *Targum*, "every man to his city;" ſo that their army was quite broken up: *and there was a very great ſlaughter*; far greater than in the firſt battle: *for there fell of Iſrael* 30,000 *footmen*; their army chiefly, if not altogether conſiſting of footmen, there being few horſes in *Iſrael*; and it any cavalry now, theſe may be ſuppoſed to flee; before they loſt only 4000, now 30,000; ſo that the ark was no ſecurity to them, which was ſuffered, to ſhew their vain truſt and confidence in it.

℣. 11. *Aud the ark of God was taken*, &c.] By the *Philiſtines*; which was ſuffered partly as a puniſhment to the *Iſraelites*, for fetching it from the tabernacle without the will of God, and for their vain confidence in it; and partly that the *Philiſtines* might have an experiment of the power and might of God, as *Procopius Gazæus* obſerves, by what they would ſuffer through having it among them; ſome have thought that this was an emblem of *Chriſt* being delivered into the hands of the *Gentiles*, and of the goſpel being tranſlated from the *Jews* to them: *and the two ſons of Eli, Hophni and Phinehas, were ſlain*; which fulfilled the prophecy of the man of God, that they ſhould both die in one day, ch. ii. 34. It is very probable they ſtood faſt by the ark, and choſe rather to die than to give it up freely; having received a charge from their father, that if the ark was taken, not to deſire life, nor ever dare to come into his preſence more, as *Joſephus* [a] relates.

℣. 12. *And there ran a man of Benjamin out of the army*, &c.] Out of the rank in which he was, before the whole army was quite broken up. This was a young man, as *Joſephus* [b] ſays, which is highly probable; though not at all to be depended on is what the *Jews* [c] ſay, that this was *Saul*, after king of *Iſrael*: *and came to Shiloh the ſame day*; which, according to *Bunting* [d], was 42 miles from *Eben-ezer*, near to which the battle was fought; and that it was a long way, is pretty plain by the remark made, that this meſſenger came the ſame day the battle was fought; though not at ſuch a diſtance as ſome *Jewiſh* writers ſay, ſome 60, ſome 120 miles [e]; which is not at all probable: *with his*

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[a] Antiqu. l. 5. c. 11. §. 2.

[b] Ibid. §. 3.

[c] Shalſhalet Hakabala, fol. 8. 1. Jarchi in loc.

[d] Travels of the Patriarchs, &c. p. 123.

[e] Midraſh Schemuel apud Abarbinel in loc.

his clothes rent, and earth upon his head; which were both tokens of diſtreſs and mourning, and ſhewed that he was a meſſenger of bad tidings from the army; ſee the note on *Joſh.* vii. 6.

℣. 13. *And when he came*, &c.] To *Shiloh*; he either paſſed by *Eli*, who being blind could not ſee him, ℣. 15. or he came in at another gate of the city on the other ſide of it, as *Abarbinel* thinks; though the former ſeems more likely by what follows, he not chooſing to deliver the bad news to *Eli* firſt, whom he knew it would very much grieve, and therefore ſlipped by him into the city: *lo, Eli ſat upon a ſeat by the way-ſide watching*; by the *hand* of the way, as the marginal reading, and which we follow; it ſeems to be a place where two ways or more met, and where was a way-poſt erected, with an hand directing what places they led to. The text is, *he*, or *it ſmote*, as if his heart ſmote him for letting the ark go; ſo *Kimchi*[f]; here *Eli* had a ſeat placed, which, as the *Targum* ſays, was at the aſcent of the way to the gate; and ſo the *Septuagint* has it, at the gate; and *Joſephus*[g] ſays it was at one of the gates; either of his own houſe, or of the tabernacle, or rather of the city; here he was watching for news, to hear what he could, and as ſoon as he could, how it fared with the army, with his ſons, and eſpecially with the ark: *for his heart trembled for the ark of God*; not ſo much for his ſons, whoſe death he might expect from the divine prediction, but for the ark about which he was doubtful; fearing leſt it ſhould fall into the hands of the uncircumciſed *Philiſtines*, who would triumph upon it, and which would make ſad the heart of every true *Iſraelite*, and reflect much diſhonour on the God of *Iſrael*; and very probably he might tremble the more when he reflected on his own ſin and folly in ſuffering his ſons to take it with them. *Eli* here may repreſent a good man in pain for the church of God, and the intereſt of religion in declining times, both with reſpect to miniſters of the word, and members of churches: as when goſpel-miniſters are removed by death, few raiſed up in their ſtead, and thoſe that do appear in the miniſtry, either unregenerate, as it may be feared; or have not gifts and abilities qualifying them for it; or are of immoral lives and converſations, or propagate falſe doctrines, errors, and hereſies: and alſo when among profeſſors of religion, and members of churches, there is a great decay of powerful godlineſs; and they are got into a drowſy ſleepy frame of ſpirit, are become lukewarm and indifferent to ſpiritual exerciſes, want zeal for the goſpel and cauſe of *Chriſt*; are careleſs about the honour and intereſt of religion, unſtable and inconſtant in doctrine and worſhip, and in their affections to one another, and the miniſters of the word; and their converſation not as becomes their profeſſion: *and when the man came into the city, and told it*; how that the army of *Iſrael* was beaten, what a number of men was killed, among whom were the two ſons of the high-prieſt, and the ark was taken: *all the city cried out*; that is, all the inhabitants of the city, having moſt of them perhaps relations and friends in the army, for whom they were concerned, fearing their lives were loſt; but eſpecially the loſs of the ark was inſupportable by them, it being of ſo much advantage to that city particularly, both with reſpect to things temporal and ſpiritual; wherefore upon hearing this bad news, there was a general ſhriek and cry throughout the whole city.

℣. 14. *And when Eli heard the noiſe of the crying*, &c.] The ſhrieks of the men and women, which were very clamorous and terrible. *Eli* had his hearing, though not his ſight; he could not ſee the diſtreſs in their countenances, but he heard the lamentations they made: *and ſaid*, what meaneth *the noiſe of this tumult?* it ſeems the people ran about, wringing their hands, and making doleful ſhrieks; the noiſe of which *Eli* heard, and the meaning of which he enquired after, or what ſhould be the cauſe of it: *and the man came in haſtily, and told Eli*; or made haſte, and came to him, and related all that is after expreſſed; for *Eli* was not in any houſe, but on a ſeat by the way-ſide, and therefore could not be ſaid to come *in* to him; but he came *to* him, where he was, being brought by ſome of the citizens *Eli* had enquired of what ſhould be the meaning of this noiſe; and therefore without delay the man was haſtened to give the whole account unto him, as it was highly proper he ſhould, being the ſupreme magiſtrate.

℣. 15. *Now Eli was* 98 *years old*, &c.] Which is very properly obſerved, he being now come to the end of his days, and which alſo accounts for his blindneſs after mentioned: *and his eyes were dim, that he could not ſee:* could not ſee the meſſenger, and read in his countenance, and perceive by his clothes rent, and earth on his head, that he was a bringer of bad tidings; or his eyes each of them *ſtood*[h]; were fixed and immoveable, as the eyes of blind men be. In ch. iii. 2. it is ſaid, *his eyes began to wax dim*; but here that they *were* become *dim*; and there might be ſome years between that time and this, for *Samuel* then was very young, but now more grown up; though *Procopius Gazæus* thinks that *Eli* was then 98 years of age, and that the affair there related was juſt before his death; but it rather appears to be ſome time before.

℣. 16. *And the man ſaid unto Eli, I* am *he that came out of the army*, &c.] It is very probable, that the people *Eli* enquired of, told him there was a meſſenger come from the army, though they did not chuſe to relate to him the news he brought: *and I fled to day out of the army*; ſo that as he was an eye-witneſs of what was done in the army; the account he brought was the earlieſt that could be had, in bringing which he had made great diſpatch, having ran perhaps all the way: *and he ſaid, what is there done, my ſon?* has a battle been fought? on which ſide is the victory? is *Iſrael* beaten, or have they conquered? how do things go? he uſes the kind and tender appellation, *my ſon*, to engage him to tell him all freely and openly.

℣. 17. *And the meſſenger anſwered and ſaid*, &c.] He delivered his account gradually, beginning with generals, and then proceeding to particulars, and with what he thought *Eli* could better bear the news of, and ſo prepared him for the worſt; in which he acted a wiſe part: *Iſrael is fled before the Philiſtines*; they have given way and retreated, and which might poſſibly be done without great loſs, and which though it was bad news, might not be ſo very bad: *and there hath alſo been a great ſlaughter among the people*; this is worſe news ſtill; however the number of the ſlain is not given, nor any mention of particular perſons that were killed; ſo that for any thing yet ſaid, his own ſons might be ſafe; but then it follows, *and thy two ſons alſo Hophni and Phinehas are dead*; the news of which muſt be very affecting to him, and ſtrike him cloſely; though he might expect and be prepared for it by what both the man of God, and *Samuel* from the Lord had related to him: *and the ark of God is taken*; the thing he feared, and his heart trembled before for it; this was the cloſing and cutting part of the account; the meſſenger foreſaw that this would the moſt affect him, and therefore referred it to the laſt.

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[f] [illegible] de Pomis, Lexic. fol. 47. 1.

[g] Ut ſupra.

[h] קמה ſtetit, Montanus; ſtabant,

℣. 18. *And it came to paſs, when he made mention of the ark of God*, &c.] Of the taking of that, it ſtruck him to the heart, and killed him; the reſt he bore tolerably well, the flight of *Iſrael* before the *Philiſtines*, the great ſlaughter made of them, the death of his two ſons; but the taking of the ark was ſo dreadful to him, that he could not ſupport under it: *that he fell from off the ſeat backward, by the ſide of the gate*; which confirms the ſenſe of ℣. 13. though whether it was the gate of his own houſe, or of the tabernacle, or of the city, is not certain; the latter is moſt probable; it ſeems the ſeat on which he ſat had no back to it, and might be placed only for preſent convenience: *and his neck brake*; the back part of it, the *vertebræ* of it, which has its name in *Hebrew* from the ſeveral joints in it: *and he died*; not through the breaking of his neck, for it is very probable he died directly upon hearing the ark was taken, and which was the reaſon of his falling backward, and that brake his neck: *for he was an old man, and heavy*; full of fleſh, a very fat man, and ſo fell heavy, which occaſioned the breaking of his neck: *and he had judged Iſrael* 40 *years*; had governed them in the capacity both of an high-prieſt and judge, ſo that he muſt enter on his government when 58 years of age; the *Septuagint* verſion has it very wrongly 20 years. According to the *Jews*[i], he died on the 10th of *Ijar*, anſwering to part of *April* and *May*, and his two ſons and the ark taken; for which a faſt was kept on it.

℣. 19. *And his daughter-in-law Phinehas's wife was with child, near to be delivered*, &c.] Was near her time, as it is commonly expreſſed. *Ben Gerſom* derives the word from a root, which ſignifies to compleat and finiſh[k]; denoting that her time to bring forth was compleated and filled up; though *Joſephus*[l] ſays that it was a ſeven months birth, ſo that ſhe came two months before her time; the margin of our bibles is, *to cry out*[m]; and ſo *Moſes Kimchi*, as his brother relates, derives the word from a root which ſignifies to howl and lament, and ſo is expreſſive of a woman's crying out when her pains come upon her: *and when ſhe heard the tidings that the ark of God was taken*; which is mentioned firſt, as being the moſt diſtreſſing to her: *and that her father-in-law, and her huſband were dead*; her father-in-law *Eli* is put firſt, being the high-prieſt of God, and ſo his death gave her the greateſt concern, as the death of an high-prieſt was always matter of grief to the *Iſraelites*; and next the death of her huſband, who ſhould have ſucceeded him in the prieſthood; for though he was a bad man, yet not ſo bad as *Hophni*, as *Ben Gerſom* obſerves; and therefore the prieſthood was continued in his line unto the reign of *Solomon*; and no notice is taken by her of the death of her brother-in-law: *ſhe bowed herſelf, and travailed*; put herſelf in a poſture for travailing; perceiving ſhe was coming to it, ſhe fell upon her knees, as the word uſed ſignifies; and we are told[n], that the *Ethiopian* women, when they bring forth, fall upon their knees, and bear their young, rarely making uſe of a midwife, and ſo it ſeems it was the way of the *Hebrew* women: *for her pains came upon her*; ſooner it is very probable than otherwiſe they would, which is ſometimes the caſe, when frights ſeize a perſon in ſuch circumſtances: or were *turned upon her*[o]; they ceaſed, ſo that ſhe could not make the neceſſary evacuations after the birth, which iſſued in her death; ſome render it, *her doors were turned*[p], or changed; the doors of her womb, as in *Job* iii. 10. though theſe had been opened for the bringing forth of her child, yet were reverſed, changed, and altered, ſo as to prevent the after birth coming away, which cauſed her death, as follows.

℣. 20. *And about the time of her death*, &c.] Which quickly came on after ſhe was brought to bed: *the women that ſtood by her*; who was called to her labour, and aſſiſted at it: *ſaid unto her, fear not, for thou haſt born a ſon*; perceiving that ſhe was very low-ſpirited, endeavoured to chear and comfort her, by obſerving to her that the worſt was over; and beſides, ſhe had brought forth a man-child, which was uſually matter of joy to a family, and particularly to the woman that bears it, which cauſes her to forget the ſorrows and pains ſhe has gone through in bearing it, *John* xvi. 21. *but ſhe anſwered not, neither did ſhe regard it*; ſaid not one word in anſwer to them, nor was the leaſt affected with joy and pleaſure at what they related to her; being not only a dying woman, on the borders of another world, and ſo had no reliſh for temporal enjoyments, but alſo over-preſſed with grief with what had happened, not only to her family, but more eſpecially to the ark of God.

℣. 21. *And ſhe named the child Ichabod*, &c.] Which ſome render, *where is the glory?* as in the margin of our bibles; but it ſignifies *no glory*, as *Jarchi* and *Kimchi* interpret it; her huſband being dead, ſhe gives her child its name; the reaſon for which name follows: *ſaying, the glory is departed from Iſrael*; the God of glory, or the glorious Lord, was departed from *Iſrael*; the ark, the ſymbol of his preſence, being taken from them, and carried captive by the enemy; ſee *Pſ.* lxxviii. 61. *becauſe the ark of God was taken, and becauſe of her father-in-law, and her huſband*; who were dead; theſe are the words, either of the writer of this book, or, as *Abarbinel* thinks, of the women that aſſiſted at her labour; who interpreted the name of the child, and ſuggeſted what were her intentions in giving this name, which ſhe had only expreſſed in general terms; the particulars of which they thought fit to give, agreeable to her meaning, as they ſuppoſed; which were the taking of the ark, and the death of her father-in-law, and of her huſband; but according to the ſame writer ſhe before her death corrected the ſenſe they put upon her intention in thus naming the child; ſhewing that it was not on the account of the death of her father and huſband, that ſhe ſuppoſed the glory to be departed, and therefore named her child *Ichabod*; but ſolely and alone becauſe the ark was taken, as in the next verſe.

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[i] Schulchan Aruch, par. 1. c. 580. §. 2.

[k] כלה abſolvere, conſummare, perficere, Buxtorf.

[l] Ut ſupra, §. 4.

[m] ללת ad ululandum, Montanus; ſo ſome in Munſter; ad ejulandum, as ſome in Vatablus.

[n] Ludolph. Hiſt. Æthiop. l. 1. c. 14.

[o] נהפכו verſæ erant, Pagninus, Montanus.

[p] Quoniam inverſi ſunt ſuper eam cardines ejus, Munſter; ſo Jarchi; vid. T. Bab. Becorot, fol. 45. 1.

℣. 22. *And ſhe ſaid*, &c.] Repeating what ſhe had ſaid before for the confirmation of it, or as correcting what the women had ſaid; and ſo may be rendered, *but ſhe ſaid*; giving her own, and only reaſon for the name of the child: *the glory is departed from Iſrael, for the ark of God is taken*; ſo when the word, worſhip, and ordinances of God are removed from a people, the glory is gone from them; the God of glory is no more ſeen among them, who is ſo glorious in his nature, perfections, and works; and *Chriſt*, the Lord of life and glory, is no more held forth unto them in the glories of his perſon, offices, and grace; and the glorious goſpel of *Chriſt* is no more preached unto them, ſo full of glorious doctrines and promiſes; and the glorious ordinances of it no more adminiſtered: and when this is the caſe, the glory is departed from a people; and which is owing to their formality, lukewarmneſs, unfruitfulneſs, negligent attendance on the worſhip of God, contempt of the word and ordinances, and an unbecoming walk and converſation.

CHAP. V.

THIS chapter relates how that the ark being brought by the *Philiſtines* to *Aſhdod*, and placed in the temple of their idol, that fell down before it, ℣. 1—5. that the hand of the Lord was upon the men of *Aſhdod*, and ſmote them with emerods, ℣. 6, 7. and being carried to *Gath*, the men of *Gath* were ſmitten likewiſe with the ſame, ℣. 8, 9. and after that the men of *Ekron*, whither it alſo was carried, ℣. 10, 11, 12.

℣. 1. *And the Philiſtines took the ark of God*, &c.] Which fell into their hands, *Iſrael* being beaten, and cauſed to flee, and the prieſts that had the care of the ark ſlain; and when poſſeſſed of it, they did not deſtroy it, nor take out of it what was in it, only took it up: *and brought it from Eben-ezer unto Aſhdod*; *Eben-ezer* was the place where the camp of *Iſrael* was pitched, ch. iv. 1. and near to which the battle was fought. *Aſhdod* was one of the five principalities of the *Philiſtines*, the ſame with *Azotus*, *Acts* viii. 40. The diſtance between theſe two places, according to *Bunting*[q], was 160 miles; though one would think the diſtance from each other was not ſo great: why it was carried to *Aſhdod*, is not plain; perhaps it might be the neareſt place of note in their country; and certain it is that it was one of their moſt famous cities, if not the moſt famous; ſee the note on *Iſ.* xx. 1. and had a famous idol-temple in it.

℣. 2. *When the Philiſtines took the ark of God*, &c.] And had brought it to *Aſhdod*: *they brought it into the houſe of Dagon*; a temple dedicated to that idol, and in which his image ſtood; of which ſee the note on *Judg.* xvi. 23. *and ſet it by Dagon*; by the ſide of him, either in honour to the ark, as *Abarbinel*; deſigning to give it homage and adoration, as to their own deity; for though the *Gentiles* did not chuſe to change their gods, yet they would add the gods of other nations to them; and ſuch the *Philiſtines* might take the ark to be: or elſe, as *Procopius Gazæus*, they brought it into their idol's temple, as a trophy of victory, and as a ſpoil taken from their enemies, and which they dedicated to their idol. *Laniado*[r] obſerves, that the word here uſed ſignifies ſervitude, as in *Gen.* xx[illegible] and that the ark was ſet here to miniſter to [illegible] their god *Dagon*. The temple of *Dagon* [illegible] or *Azotus*, was in being in the times of the [illegible], and was burnt by *Jonathan*, 1 *Maccab.* x. [illegible]

℣. 3. [illegible] *when they of Aſhdod aroſe early on the morrow*, &c.] Either the people, the inhabitants of the place, who came early to pay their devotions to their idol, before they went on their buſineſs; or the prieſts of the idol, who came to ſacrifice in the morning: *and behold Dagon was fallen upon his face to the earth before the ark of the Lord*; as if he was ſubject to it, and giving adoration to it, and owning it was above him, and had ſuperior power over him: *and they took Dagon, and ſet him in his place again*; having no notion that it was owing to the ark of God, or to the God of *Iſrael*, that he was fallen, but that it was a matter of chance.

℣. 4. *And when they aroſe early on the morrow morning*, &c.] For the ſame purpoſe as before; unleſs they had any curioſity to indulge, to ſee whether the ark and *Dagon* agreed better together, if they had any ſuſpicion that the former miſchance was to be attributed to ſome variance and diſagreement between them: *behold Dagon was fallen upon his face to the ground before the ark of the Lord*; again, and in a worſe condition than before: *and the head of Dagon, and both the palms of his hands were cut off upon the threſhold*; of the temple, upon which he fell with ſuch force, that the threſhold cut off his head, and both his hands; which ſignified he had neither wiſdom to contrive for his own ſafety, nor ſtrength and power to defend himſelf; and therefore of what advantage could he be to his votaries? This may be an emblem of the fall of idolatry in the *Gentile* world, before the preaching of *Chriſt* and his goſpel in it; or of the idol of man's righteouſneſs, which is ſet up, though it cannot ſtand, againſt the righteouſneſs of *Chriſt*; and of man's renouncing that when convinced of the weakneſs and inſufficiency of it, and ſubmitting to the righteouſneſs of *Chriſt*: *only* the ſtump *of Dagon was left to him*; his body, as the *Targum*, his head and hands being cut off; or, as it is in the *Hebrew* text, only *Dagon* was left; that is, the fiſhy part of this idol; for *Dag* ſignifies a fiſh; and, as *Kimchi* relates, this idol from the navel upwards, had the form of a man, and from thence downwards the form of a fiſh; and it was the lower part that was left; ſee the note on *Judg.* xvi. 23.

℣. 5. *Therefore neither the prieſts of Dagon, nor any that come into Dagon's houſe*, &c.] Neither the prieſts that continually attended the worſhip and ſervice of *Dagon*, nor the people that came there to pay their devotions to him: *tread on the threſhold of Dagon in Aſhdod unto this day*; but uſed to leap over it, either reckoning it ſacred becauſe touched by their idol, which fell upon it; or rather, as it ſhould ſeem, in a way of deteſtation, becauſe it had been the means of cutting off the head and hands of their idol; and this cuſtom not only continued to the latter days of *Samuel*, the writer of this book; but even among the *Philiſtines* in one place or another to the times of *Zephaniah*, who ſeems to allude to it, ch. i. 9. In after times there was another deity worſhipped at *Aſhdod*; according to *Maſius*[s], the *Philiſtine Venus*, or *Aſtarte*, was worſhipped in this place; though perhaps ſhe may be no other than *Atergatis*, or *Adergatis*, which with *Selden*[t] is only a corruption of *Addir-dag*, the magnificent fiſh, in which form *Dagon* is ſuppoſed to be; ſo the *Phœnician* goddeſs *Derceto* worſhipped at *Aſcalon* had the face of a woman, and the other part was all fiſh; though *Ben Gerſom* ſays *Dagon* was in the form of a man, and which is confirmed by the *Complutenſian* edition of the *Septuagint*, which on ℣. 4. reads, *the ſoles of his feet were cut off*; which is a much better reading than the common one, *the ſoles of his hands*, which is not ſenſe; by which it appears, that he had head, hands, and feet; wherefore it ſeems moſt likely that he had his name from *Dagon*, ſignifying corn; ſee the note on *Judg.* xvi. 23.

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[q] [illegible] Travels of the Patriarchs, &c. p. 123.

[r] Cli Yaker, fol. 162. 4.

℣. 6. *But the hand of the Lord was heavy on them of Aſhdod*, &c.] Not only on their idol, but on themſelves; it had cruſhed him to pieces, and now it fell heavy on them to their deſtruction: *and he deſtroyed them*; either by the diſeaſe after mentioned they were ſmitten with, or rather with ſome other, ſince that ſeems not to be mortal, though painful; it may be with the peſtilence: *and ſmote them with emerods*; more properly hæmorrhoids, which, as *Kimchi* ſays, was the name of a diſeaſe, but he ſays not what; *Ben Gerſom* calls it a very painful diſeaſe, from whence comes a great quantity of blood. *Joſephus*[u] takes it to be the dyſentery or bloody flux; it ſeems to be what we commonly call the *piles*, and has its name in *Hebrew* from the height of them, riſing up ſometimes into high large tumours: even *Aſhdod and the coaſts thereof*; not only the inhabitants of the city were afflicted with this diſeaſe, but thoſe of the villages round about.

℣. 7. *And when the men of Aſhdod ſaw that it was ſo*, &c.] That many of their inhabitants were taken away by death, and others afflicted with a painful diſeaſe; all which they imputed to the ark being among them: *they ſaid, the ark of the God of Iſrael ſhall not abide with us*; like the *Gergaſenes*, who beſought *Chriſt* to depart their coaſts, having more regard for their ſwine than for him: *for his hand is ſore upon us, and upon Dagon our God*; not the hand of the ark, unleſs they took it for a god, but the hand of the God of *Iſrael*; in this they were right, and ſeem to have underſtood the caſe better than the other lords they after conſulted; his hand was upon *Dagon*, as appeared by his fall before the ark, and upon them by ſmiting them with the *hemorrhoids*, the memory of which abode with the *Philiſtines* for ages afterwards; for we are told[w], that the *Scythians*, having plundered the temple of *Venus* at *Aſcalon*, one of their five principalities, the goddeſs inflicted upon them the female diſeaſe, or the hemorrhoids; which ſhews that it was thought to be a diſeaſe inflicted by way of puniſhment for ſacrilege, and that it was ſtill remembered what the *Philiſtines* ſuffered for a crime of the like nature.

℣. 8. *They ſent therefore and gathered all the lords of the Philiſtines unto them*, &c.] The other four lords, for there were five with this; ſee *Joſh.* xiii. 3. *and ſaid, what ſhall we do with the ark of the God of Iſrael?* they no doubt told them what they and their idol had ſuffered on account of it, and the reſolution they were come to that it ſhould be no longer with them; and therefore deſire to know what muſt be done with it, whether they ſhould return it to the people of *Iſrael*, or diſpoſe of it ſomewhere elſe: it is probable ſome might be for the former, but the greater part were not, and were for keeping it in their poſſeſſion ſomewhere or another: *and they anſwered, let the ark of the God of Iſrael be carried about unto Gath*; which was another of the five principalities of the *Philiſtines*, and not far from *Aſhdod*; according to *Jerom*[x], it is included in the remnant of *Aſhdod*, *Jer.* xxv. 20. and according to *Bunting*[y] but four miles from it. The *Septuagint* and *Vulgate Latin* verſions make this to be the anſwer of the men of *Gath*, the one reading it, "and they of *Gath* ſaid, let the ark of God come to us;" and the other, "they of *Gath* anſwered, let the ark of the God of *Iſrael* be carried about;" for they ſuſpected, as *Procopius Gazæus* obſerves, that the deſtruction did not come from God, but was a diſeaſe ariſing from ſome peſtilential cauſe. They perhaps imagined it was in the air in and about *Aſhdod*, or that tho' the ſituation of the ark was not liked, in another place it might be otherwiſe, and more agreeable: *and they carried the ark of the God of Iſrael about* thither; they ſeem not to carry it directly to the place, but carried it in a round-about way, as if they had a mind to give it an airing, before they fixed it any where.

℣. 9. *And it was ſo that after they had carried it about*, &c.] And at laſt placed it in the city of *Gath*: *the hand of the Lord was againſt the city with a very great deſtruction*; greater than that at *Aſhdod*, more perſons were deſtroyed; the diſtemper ſent among them was more epidemical and mortal: *and he ſmote the men of the city, both ſmall and great*; high and low, perſons of every claſs, rank, and ſtation, young and old, men, women, and children: *and they had emerods in their ſecret parts*; and ſo had the men of *Aſhdod*; and the deſign of this expreſſion is, not to point at the place where they were, which it is well known they are always in thoſe parts, but the different nature of them; the emerods or piles of the men of *Aſhdod* were more outward, theſe more inward, and ſo more painful, and not ſo eaſy to come at, and more difficult of cure; for the words may be rendered, *and the emerods were hidden unto them*[z]; were inward, and out of ſight; and perhaps this diſeaſe as inflicted on them might be more grievous than it commonly is now. *Joſephus*[a] wrongly makes theſe to be the *Aſcalonites*, when they were the men of *Gath*.

℣. 10. *Therefore they ſent the ark of God to Ekron*, &c.] Another of the five principalities of the *Philiſtines*, about 10 miles from *Gath*, where *Baalzebub*, or the God of the fly, was worſhipped: *and it came to paſs, that as the ark of God came to Ekron*; and had been there ſome little time: *that the Ekronites cried out*; when they perceived the hand of God was upon them, as upon the other cities; theſe were the chief magiſtrates of the city with the lord of them, as appears by what follows: *ſaying, they have brought about the ark of the God of Iſrael to us*; from one city to another, and at length to us: *to ſlay us and our people*; not that this was their intention, but ſo it was eventually.

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[s] Comment. in Joſ. xv. 47.

[t] De Dis. Syr. Syntagm. l. 2. c. 3. p. 267.

[u] Antiqu. l. 6. c. 1. §. 1.

[w] Herodot. Clio, ſive, l. 1. c. 105.

[x] Comment. in Hierem. c. 25. fol. 151. B.

[y] Travels of the Patriarchs, &c. p. 123.

[z] וישתרו להם עפלים et abſconditi erant, Montanus; ſo Vatablus, Junius & Tremellius.

[a] Ut ſupra.

℣. 11. *So they ſent and gathered together all the lords of the Philiſtines*, &c.] As the men of *Aſhdod* had done before on the ſame account, ℣. 8. *and ſaid, ſend away the ark of the God of Iſrael*; as theſe lords were united in their government, and made one common cauſe of it againſt *Iſrael*, one could not diſpoſe of this capture without the conſent of the reſt; otherwiſe the lord of *Ekron*, with his princes, were clearly in it that it was right and beſt to ſend it away out of any of their principalities: *and let it go again to its own place*; to the land of *Iſrael* and *Shiloh*; there, though to that it never returned more: *that it ſlay us not and our people*; that is, all of them, for great numbers had been ſlain already, as follows: *for there was a deadly deſtruction throughout all the city*; a mortal diſeaſe went through the whole city, and ſwept away a multitude of people: *the hand of God was very heavy there*; it ſeems by the expreſſion to have been heavier on the inhabitants of this city, than upon thoſe of *Aſhdod* and *Gath*, which made them the more preſſing to get rid of the ark.

℣. 12. *And the men that died not were ſmitten with the emerods*, &c.] As the inhabitants of *Aſhdod* and *Gath* had been; this ſhews that thoſe that died did not die of that diſeaſe, but of ſome other; very likely the peſtilence: *and the cry of the city went up to heaven*; not that it was heard and regarded there, but the phraſe is uſed to denote the greatneſs of it, how exceeding loud and clamorous it was; partly on the account of the death of ſo many of the inhabitants, their relations and friends; and partly becauſe of the intolerable pain they endured through the emerods. There is ſomething of this hiſtory preſerved in a ſtory wrongly told by *Herodotus* [b], who relates that the *Scythians* returning from *Egypt* paſſed through *Aſcalon*, a city of *Syria*, (one of the five principalities of the *Philiſtines*) and that ſome of them robbed the temple of *Venus* there; for which the goddeſs ſent on them and their poſterity the diſeaſe of emerods, and that the *Scythians* themſelves acknowledged that they were troubled with it on that account.

CHAP. VI.

IN this chapter we are told, the *Philiſtines* adviſed with their prieſts what to do with the ark, and wherewith to ſend it home, ℣. 1, 2. whoſe advice was to ſend with it a treſpaſs-offering, golden images of emerods and mice, and to put it on a new cart, and the images in a coffer on the ſide of the ark, and draw it with two milch-kine, ℣. 3—8. and gave them a token whereby they might know whether they had been ſmitten by the God of *Iſrael* or not, ℣. 9. which advice they took, and acted in all things according to it; and the lords of the *Philiſtines* accompanied the ark to the border of *Beth-ſhemeſh*, ℣. 10, 11, 12. where they of *Beth-ſhemeſh* received it with joy, and offered the kine for a burnt-offering to the Lord, and the *Levites* took care of the ark and preſents in it, and the lords of the *Philiſtines* returned home, ℣. 13—18. but they of *Bethſhemeſh* looking into the ark were ſmitten of God, upon which they ſent to the men of *Kirjath-jearim* to fetch it from them, ℣. 19, 20, 21.

℣. 1. *And the ark of the Lord was in the country of the Philiſtines 7 months*;] Or *in the field* [c] of the *Philiſtines*; hence *Procopius Gazæus* obſerves, that none of the cities daring to receive the ark, they left it without under the open air, ſo thinking they ſhould be delivered from their calamity. But the word is often uſed for country, and is generally ſo underſtood here; the *Targum* is, "in the cities of the *Philiſtines*;" in one or other of them, firſt for a while in *Aſhdod*, and then for ſome time in *Gath*, and [illegible] in *Ekron*, and in all 7 months from the [illegible] being taken; and it being in wheat-[illegible] it was returned, ℣. 13. theſe ſeven [illegible] carry us back to the beginning of [illegible] towards the end of autumn, when the [illegible]ween *Iſrael* and the *Philiſtines* were [illegible] the ark was taken. *Joſephus* [d] ſays it was with the *Philiſtines* 4 months only, contrary to the text.

℣. 2. *And the Philiſtines called for the prieſts and for the diviners*, &c.] The one were ſkilled in the rites and ceremonies of religion, not only of their own, but of other nations, particularly of *Iſrael*; and that they were not ſtrangers to the hiſtory and affairs of that people is plain from ℣. 6. and the other were ſkilled in judicial aſtrology, and knowledge of future events, at leaſt as they pretended to; and therefore were both thought fit perſons to adviſe with on the occaſion of the ark, and the circumſtances they were in through that: *ſaying, what ſhall we do to the ark of the Lord?* ſhall we ſend it back to its own land, or not? the *Ekronites* had moved it might be ſent back, and the five lords ſent for the prieſts and diviners to have their advice upon it, whether it was right or no, and what they ſhould do to it, or with it; for if it was adviſeable to ſend it back, then another queſtion follows: *tell us wherewith we ſhall ſend it to his place*; whether on men's ſhoulders, or on horſes or aſſes, or on a carriage; and whether juſt as it was taken, or with ſome preſents with it.

℣. 3. *And they ſaid, if ye ſend away the ark of the God of Iſrael, ſend it not empty*, &c.] As they perceived they had either reſolved upon, or at leaſt were inclined to do; and which they alſo thought adviſeable, and therefore would have them by no means ſend it away as it was, but with ſome preſents along with it; for the meaning of this word *empty*, is not that they ſhould take care that all that were in it when taken ſhould go with it, and nothing be taken out of it, or it be ſtripped of its contents; but that ſome gifts and offerings ſhould be ſent along with it: perhaps they might have ſome notion of, or reſpect unto a law in *Iſrael*, *Exod.* xxiii. 15. or might ſay this from a common principle received among heathens, that deities were to be appeaſed by gifts[e]: *but in any wiſe return him a treſpaſs offering*; here again they ſeem to have ſome notion of the ſorts and kinds of ſacrifice among the *Iſraelites*; and adviſe to a treſpaſs-offering, to make ſatisfaction and atonement for the offence they had committed in taking away the ark; and that they ſhould make reſtoration not only by returning the ark, but by ſending an expiatory offering along with it: *then ye ſhall be healed*; of the diſeaſe with which they were ſmitten; for it ſeems it ſtill continued on them, at leaſt on many: *and it ſhall be known to you why his hand is not removed from you*; which was becauſe the ark was detained by them; but when that ſhould be ſent home, and they be healed upon it, then it would be a plain caſe that the reaſon why the diſeaſe was inflicted and continued was becauſe of that.

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[b] [illegible] c. 105.

[c] בשדה ἐν ἀγρῷ, Sept. in agro, Pagninus, Montanus.

[d] Antiqu. l. 6.

℣. 4. *Then ſaid they, what* ſhall be *the treſpaſs-offering which we ſhall return to him?* &c.] They paid a great deference to their prieſts and diviners, and were willing to be directed in all things by them; being ignorant of what was moſt proper in this caſe, and might be acceptable to the God of *Iſrael: they anſwered, five golden emerods, and five golden mice*; images of theſe made of gold, as appears from the next verſe; the reaſon of the former is eaſy, from the above account of the diſeaſe they were afflicted with; but of the latter no hint is given before: indeed in the *Vulgate Latin* and *Septuagint* verſions of ch. v. 6. is inſerted a clauſe, that "mice ſprung up in the midſt of their country;" which is not in the *Hebrew* text, nor in the *Chaldee* paraphraſe; yet appears to be a fact from the following verſe, that at the ſame time their bodies were ſmitten with emerods, their fields were over-run with mice, which deſtroyed the increaſe of them; wherefore five golden mice were alſo ordered as a part of the treſpaſs-offering, and five of each were pitched upon: according to *the number of the lords of the Philiſtines*; who were five, and ſo the principalities under them; ſee *Joſh.* xiii. 3. *for one plague was on you all, and on your lords*; the lords and common people were equally ſmitten with the emerods, and the ſeveral principalities were alike diſtreſſed and deſtroyed with the mice; and therefore the treſpaſs-offering, which was a vicarious one for them, was to be according to the number of their princes and their principalities; five emerods for the five princes and their people ſmitten with emerods, and five mice on account of the five cities and fields adjacent being marred by mice.

℣. 5. *Wherefore ye ſhall make images of your emerods*, &c.] Which ſome take to be images of the five cities; others of a man at large with the diſeaſe in his back parts; others of that part of the body of a man only, in a circular form, in which the diſeaſe was, and expreſſing that; but the text is plain for the diſeaſe only, as high large tumours: though *Maimonides*[f] ſays of theſe images, that the word is attributed to them, not becauſe of their external form, but becauſe of their ſpiritual virtue and influence; whereby the damage or diſeaſe of the emerods in the hinder-parts were removed: he ſeems to take them to be a ſort of *Taliſmans*, which were images of a diſeaſe or noxious creature a country was infected with, made under ſome celeſtial influence to remove it; and *Tavernier*[g] relates, as Bp. *Patrick* obſerves, that it is a practice with the *Indians* to this day, that when any pilgrim goes to a *Pagod* for the cure of any diſeaſe, he brings the figure of the member affected, made either of gold, ſilver, or copper, according to his quality, which he offers to his god. There is a tradition among the heathens, which ſeems to be borrowed from this hiſtory, and ſerves to eſtabliſh the credit of it; the *Athenians* not receiving *Bacchus* and his rites with due honour, he was angry with them, and ſmote them with a diſeaſe in their private parts, which was incurable; on which they conſulted the oracle, which adviſed them in order to be rid of the diſeaſe to receive the god with all honour and reſpect; which order the *Athenians* obeyed, and made images of the ſeveral parts, privately and publickly, and with theſe honoured the god in memory of the diſeaſe[h]; both the diſeaſe and cure are here plainly pointed at: *and images of your mice that mar the land*; that devoured the fruits of it, as theſe creatures in many inſtances have been known to do; and particularly in *Paleſtine*, the country of the *Philiſtines*, where in ſome places their fields were ſometimes almoſt deſerted becauſe of the abundance of them; and were it not for a ſort of birds that devoured them, the inhabitants could not ſow their ſeed[i]: the *Bœotians* ſacrificed to *Apollo Pornopion*, (which ſignifies a mouſe) to ſave their country from them[k]; *Ariſtotle*[l] reports of field-mice, that they ſometimes increaſe to ſuch incredible numbers, that ſcarce any of the corn of the field is left by them; and ſo ſoon conſumed, that ſome huſbandmen, having appointed their labourerers to cut down their corn on one day, coming to it the next day, in order to cut it down, have found it all conſumed; *Pliny*[m] ſpeaks of field-mice deſtroying the harveſt; *Ælianus*[n] relates ſuch an incurſion of field-mice into ſome parts of *Italy*, as obliged the inhabitants to leave the country, and which deſtroyed the corn-fields and plants, as if they had been conſumed by heat or cold, or any unſeaſonable weather; and not only ſeeds were gnawn, but roots cut up; ſo the *Abderites*[o] were obliged to quit their country becauſe of mice and frogs: *and ye ſhall give glory to the God of Iſrael*; by ſending theſe images as monuments of their ſhameful and painful diſeaſe, and of the ruin of their fields; owning that it was the hand of the Lord that ſmote their bodies with emerods, and filled their fields with mice which devoured them; ſeeking and aſking pardon of him by the treſpaſs-offering they ſent him: *peradventure he will lighten his hand from you*; abate the violence of the diſeaſe, and at length entirely remove it: *and from off your gods*; not *Dagon* only, but others ſeem to have ſuffered, wherever the ark came; for the *Philiſtines* had other deities; beſides *Dagon* at *Aſhdod*, there were *Baal-zebub* at *Ekron*, and *Marnas* at *Gaza*, and *Derceto* at *Aſcalon*; and perhaps another at *Gath*, though unknown; and beſides the gods ſuffered, or however their prieſts, by the number of men that died, and by the fruits of the earth being deſtroyed;

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[e] Munera crede mihi, &c. Ovid. de arte amandi, l. 3.

[f] Moreh Nevochim, par. 1. c. 1.

[g] Travels, p. 92.

[h] Scholia in Ariſtoph. Acharnens. Act. 1. Scen. 1. p. 383, 384. Edit. Genev. 1607.

[i] Magini Geograph. par. 2. fol. 241.

[k] Alex. ab Alex. Genial. Dier. l. 1. c. 13.

[l] Hiſt. Animal. l. 6. c. 37. —— ſæpe exiguus mus, &c. Virgil. Georg. l. 1. v. 181, 182.

[m] Nat. Hiſt. l. 10. c. 65.

[n] De Animal. l. 17. c. 41.

[o] Juſtin, l. 15. c. 2.

ſtroyed; which muſt in courſe leſſen their revenues: *and from off your land*; the fruits of which were deſtroyed by mice.

℣. 6. *Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts?* &c.] And would not let *Iſrael* go, when their diſmiſſion was demanded by *Moſes* and *Aaron* in the name of the Lord; but was refuſed from time to time, being given up to judicial blindneſs and hardneſs of heart: and it ſeems by this, that tho' it was propoſed by ſome to ſend back the ark, and which the prieſts and diviners approved of; yet there were ſome that were againſt it, who notwithſtanding the plagues inflicted on them, like *Pharaoh* and the *Egyptians* hardened their hearts; which ſtory theſe prieſts were acquainted with, by the tradition of their anceſtors, this being a fact then generally known in the world; or by the relation of the *Iſraelites*, over whom they had ruled many years, and were converſant with them: *when he had wrought wonderfully among them*; that is, the God of *Iſrael*, though they mention not his name, who had wrought wonders in the land of *Egypt*; the ten plagues he inflicted on them are referred to: *did they not let the people go, and they departed?* who were convinced by theſe plagues that they ought to let *Iſrael* go, and by them were prevailed upon to diſmiſs them, and the people did go out of their land; and therefore ſhould not we let the ark go likewiſe, on whom plagues have been inflicted for detaining it? and may we not expect more and greater, ſhould we refuſe to diſmiſs it?

℣. 7. *Now therefore make a new cart*, &c.] For there were no *Levites*, nor prieſts of the Lord to carry it upon their ſhoulders, as it was wont to be when carried, and therefore they ordered a cart to be made; and they might know the *Levites* were allowed waggons to carry ſome of their ſacred things on, *Numb.* vii. and a new one for the honour of the ark, as *David* afterwards did, 2 *Sam.* v. 3. *and take two milch kine, on which there hath come no yoke*; which alſo might be deſigned for the honour of the ark; but there was a farther view in it, at leaſt in the providence of God; ſince two ſuch creatures, who had young, would be apt, if left to themſelves, as theſe were, to return home to them, and not to proceed on a journey; and being unaccuſtomed to a yoke, would draw one one way, and another another, in different ways; and not go on in a direct road, as ſuch that are uſed to the yoke do: *and tie the kine to the cart*; in order to draw it: *and bring their calves home from them*; that they might not cry after them, which would cauſe them to turn back.

℣. 8. *And take the ark of the Lord, and lay it upon the cart*, &c.] Which was diſpenſed with in theſe uncircumciſed *Philiſtines*, there being no other to do this ſervice: *and put the jewels of gold*; or rather, *veſſels of gold* [p]; the five golden emerods, and the five golden mice: *which ye return him for a treſpaſs-offering, in a coffer by the ſide thereof*; in a baſket, as the *Syriac* verſion; in a ſcrip, as the *Arabic*; in a purſe, or bag, as *Joſephus* [q]; [illegible] is probable enough: *and ſend it away*, [illegible]; that is, ſet it a-going, without any [illegible] guide; but leave it to take its courſe of itſelf to the land of *Iſrael*. *Joſephus* [r] ſays it was ſet in a place where three ways met, that it might take which it might; and the taking of the right way muſt be a ſtrong evidence of its being under the direction of God.

℣. 9. *And ſee if it goeth up by the way of its own coaſt to Beth-ſhemeſh*, &c.] The neareſt city to the land of the *Philiſtines*, which lay on their borders, and the borders of the tribe of *Judah*, *Joſh.* xv. 10. ſee the note there. Now the lords of the *Philiſtines* are directed by their prieſts to obſerve, whether theſe kine that drew the cart on which the ark was, took the direct road to the borders of the land of *Iſrael*, and to *Beth-ſhemeſh* the neareſt city that lay on that coaſt: if ſo, they might conclude then, *he hath done us this great evil*; that is, the God of *Iſrael*, whoſe ark this was; he had inflicted the diſeaſe of the emerods on them, and ſent ſuch numbers of mice into their fields, that had deſtroyed the increaſe of them: *but if not, then we ſhall know that it is not his hand that hath ſmote us*; but that there is ſome other cauſe of it: *it* was *a chance* that *happened to us*; and ſo might have been the caſe, if the ark had never been taken or detained, and to be imputed to fate, or to the ſtars, or ſome ſecret cauſes they knew not of.

℣. 10. *And the men did ſo*, &c.] Made a new cart, not the lords of the *Philiſtines*, but workmen by their orders: *and took two milch kine, and tied them to the cart*; with the gear that horſes, aſſes, or oxen, were uſually faſtened to a carriage they drew: *and ſhut up their calves at home*; or, *in the houſe* [s]; the cow-houſe or ſtable where they uſed to be put; this they did to reſtrain them from following the cows, which would diſturb them in drawing the cart.

℣. 11. *And they laid the ark of the Lord upon the cart*, &c.] Perhaps the ſame men that made the cart; however they were the *Philiſtines*, yet were not puniſhed for touching it, as *Uzzah* was, though an *Iſraelite*, 2 *Sam.* v. 6, 7. *and the coffer with the mice of gold, and the images of their emerods*; which coffer was placed in a purſe or bag hung at the ſide of the ark, with the golden mice and emerods in it.

℣. 12. *And the kine took the ſtrait way to the way of Beth-ſhemeſh*, &c.] Though they had none to drive, lead, or guide them, yet they ſteered their courſe to the road that led to *Beth-ſhemeſh*, though there were other ways they might have taken; which ſhews they were under the direction of God himſelf: *and went along the highway*; or, *in one highway*, or *poſt* [t]; though they had never been uſed to a yoke, they drew together in one path; and did not draw one one way, and another another, as oxen unaccuſtomed to a yoke do: *lowing as they went*; on account of their calves, which ſhewed their ſenſe of them, and their natural affection for them; and yet went on, did not attempt to go back to them; by which it was plain they were under a ſupernatural influence: *and turned not aſide to the right or to the left*; when other ways preſented, on the right hand or on the left; they kept going ſtraight on in the road that led to the place they were deſtined for; all which can be reckoned nothing leſs than a miracle: *and the lords of the Philiſtines went after them unto the border of*

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[p] [illegible] vaſa aurea, Pagninus, Montanus, Vatablus, &c.
[illegible] domo, Pagninus, Montanus, &c.
[illegible]; ſo Junius & Tremellius, Piſcator.

[q] Antiqu. l. 6. c. 1. §. 2.

[r] Ibid.

[t] במסלה אחת in via elata una, Montanus; eadem ſemita.

of Beth-ſhemeſh; not before them to guide them, or on the ſide of the ark to take care of it, but behind; and not at all out of reſpect and reverence to it, but to ſee what would be the iſſue of things, whether it would turn out an impoſture or not; and that they might be able to make a true judgment of what had befallen them, as their prieſts and diviners had directed them to; they followed it until it was out of their territories, and in the hands of the *Iſraelites*. This place *Beth ſhemeſh* is thought by ſome, as *R. Iſaiah* obſerves, to be the ſame with *Timnath-heres*, where *Joſhua* was buried, in *Judg.* ii. 9. which ſignifies the figure of the ſun, as this does the houſe of the ſun; and where perhaps, when inhabited by the *Canaanites*, was a temple of the ſun; and it was, according to *Bunting*[u], 12 miles from *Ekron*, from whence the ark came; and ſo far it was followed by the *Philiſtines*. This was a city given to the *Levites*, and ſo a proper place for the ark to come to be taken care of; hence mention is made of *Levites* that took it down from the cart, ℣. 15 ſee *Joſh.* xxi. 16. and the note there.

℣. 13. *And they of Beth-ſhemeſh* were *reaping their wheat-harveſt in the valley*, &c.] Which began at *Pentecoſt*, in the month *Sivan*, about our *May*; ſo that there were many people in the fields, who were eye-witneſſes of this wonderful event: *and they lifted up their eyes, and ſaw the ark, and rejoiced to ſee it*; for though the ark while in the tabernacle was only ſeen by the high-prieſt, when he went into the holy of holies; yet this having been brought out from thence, and expoſed in the camp of *Iſrael*; ſome of this place very probably were there at that time, and had ſeen it, and knew it again by its form and ſplendor; and which gave them great pleaſure to behold, which had been taken, and had been ſo long in the hand of the enemy, and the people of *Iſrael* deprived of it; which was the ſymbol of the divine preſence among them, and now reſtored to them again; and in this wonderful way, without ſeeking for it, without going to war on account of it, without paying a ranſom for it; and was brought to them in a cart drawn by cattle without a driver, the lords of the *Philiſtines* with a large retinue following it. This is to be underſtood not of their looking *into* it, as they afterwards did, and were puniſhed, as *Kimchi*; but of their looking *on* it.

℣. 14. *And the cart came into the field of Joſhua a Beth-ſhemite*, &c.] In that part of the valley where they were reaping wheat which belonged to him, of whom we no where elſe read; whether a prieſt or *Levite*, which is not improbable, ſince this was a city of the *Levites*, or a common *Iſraelite*, is not certain: *and ſtood there where* there was *a great ſtone*; afterwards called the great ſtone of *Abel*, ℣. 18. By the providence of God it was ſo ordered, that the kine made a ſtop juſt at this place; and proceeded no farther, as if ſenſible they were come to their journey's end, and had brought the ark into the hands of its friends, and to a proper place for them to expreſs their thankfulneſs for it; for this ſtone ſeemed deſigned to be, as it was, the altar on which the burnt-offering by way of thankſgiving for the return of the ark, was to be offered; the *Jews* ſay[w] this ſtone was the altar built by *Abraham*: *and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord*; the cart they cut in pieces, and laid the wood of it in order upon the ſtone, and ſlew the two cows, and laid their pieces on the wood, and ſet fire to it, and burnt them with it, as expreſſive of joy and thankfulneſs that the ark was returned. This was done, not by the lords of the *Philiſtines*, as ſome of the antient *Jews* thought, as *Kimchi* relates, in which they are followed by ſome *Chriſtian* interpreters; but by the men of *Beth-ſhemeſh*, as *Kimchi*, by the prieſts there; for though this was not the proper and uſual place for ſacrifice, nor were cows offered in ſacrifice; yet this being an extraordinary caſe, and thank-offerings were neceſſary as ſoon as the ark was returned, theſe things were diſpenſed with; and the rather, ſince *Shiloh* where the tabernacle was, was deſtroyed; and beſides, the ark of the Lord was here preſent, which ſanctified the place, as it did the tabernacle, and made it fit for ſuch ſervice; and as for theſe cows, they had been employed in ſacred ſervice, and the Lord had a right unto them, and claim upon them; and it ſeemed not fitting that they ſhould be after employed to any other uſe and ſervice than his own; nor were the men of *Beth-ſhemeſh* blamed or puniſhed for this, though they afterwards were for looking into the ark.

℣. 15. *And the Levites took down the ark of the Lord*, &c.] Or, *had took it down*[x]; for this tho' here related, was done as ſoon as the ark came into the field, or quickly after, and before the burnt-offering could be made, which was burnt with the wood of the cart; and though the perſons that took it down are called *Levites*, they were prieſts, who were of the tribe of *Levi*; for it was the work of the prieſts to take it down, though the *Levites* then might carry it; and it is remarkable, that *Beth-ſhemeſh* was given to the *Kohathite Levites*, whoſe buſineſs it was to carry the ark on their ſhoulders; ſee *Joſh.* xxi. 10. *Numb.* iv. 15. *and the coffer that* was *with it, wherein the jewels of gold* were; the purſe or bag in which were the five golden mice, and the five golden emerods: *and put them on the great ſtone*; both the ark and the coffer, by which the cart ſtood, and on which the ſacrifice of burnt-offering was probably offered: *and the men of Beth-ſhemeſh offered burnt-offerings, and ſacrificed ſacrifices the ſame day unto the Lord*; beſides the burnt-offering of the two milch-kine, they offered others to teſtify their thankfulneſs for the return of the ark; and alſo peace-offerings on which they feaſted with one another, to expreſs their greater joy.

℣. 16. *And when the five lords of the Philiſtines had ſeen it*, &c.] Obſerved all that was done, how the kine performed their journey, drew the cart in which the ark was, ſtrait to *Beth-ſhemeſh*, ſtopped in a field near it, where it was received joyfully by the people, and ſacrifices offered on account of it: *they returned to Ekron the ſame day*; as they might very well, ſince it was but 12 miles from *Beth-ſhemeſh*.

℣. 17. *And theſe* are *the golden emerods, which the Philiſtines returned for a treſpaſs-offering unto the Lord*, &c.] Along with the ark: *for Aſhdod one, for Gaza one, for Aſkelon one, for Gath one, for Ekron one*; which were the five principalities of the *Philiſtines* that belonged to the five lords before mentioned; and each of theſe were at the expence of a golden emerod, and ſent it along with the ark to make atonement for the offence they had been guilty of in taking and detaining it.

℣. 18.

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[u] Travels of the Patriarchs, &c. p. 123.

[x] הורידו depoſuerant, Mendoza; ſo Pool.

[w] Hieron. Trad. Heb. in lib. Reg. fol. 75. D.

℣. 18. *And the golden mice* according *to the number of all the cities of the Philiſtines*, belonging *to the five lords*, &c.] That is, as many golden mice as there were cities under the juriſdiction of the five lords, which are the ſame before mentioned: *both of fenced cities, and of country villages*; walled and unwalled towns; it ſeems by this, as it was but reaſonable it ſhould be, that the ſeveral villages adjacent and belonging to the five principal cities, contributed their part towards the expence of the five golden emerods, and five golden mice, ſince they were afflicted both in their perſons, and eſpecially in their fields, as well as thoſe in the cities; though *Kimchi* and others think, that the country villages ſent each of them a golden emerod, and a golden mouſe, fearing the preſents of the five cities would not ſerve for them; and therefore tho' the prieſts and diviners only ordered five of each according to the number of the principal cities, yet they of themſelves ſent more: all the country villages that reached *even unto the great ſtone of Abel*; the *Targum* is, "unto the great ſtone;" and ſo the *Septuagint* verſion, reading *Eben* inſtead of *Ebal*; or *Lamed* is put for *Nun*, as *Nun* for *Lamed*, *Neh* xiii. 7, 8. The *Vulgate Latin* verſion is unto great *Abel*, taking it for a city, as does *Procopius Gazæus*, who calls it the great city *Abel*, through which they carried the ark of the Lord; ſo *Jerom* [y], who takes it to be the ſame with *Beth-ſhemeſh*, called *Abel* becauſe of the mourning in it for the men of *Beth-ſhemeſh* after ſlain; or to diſtinguiſh it from another *Abel* is called *great*, 2 *Sam.* xx. 15. but it ſeems plainly to be the ſame with the great ſtone, ℣. 14, 15. there called *Eben Gedolah*, here *Abel Gedolah*, by the change of a letter, having its latter name by anticipation from the great mourning hereafter made, next mentioned: *whereon they ſet down the ark of the Lord*; when it was taken out of the cart, as alſo the coffer in which were the preſents, ℣. 15. which ſtone remaineth *unto this day in the field of Joſhua the Beth-ſhemite*; the ſupplement, *which ſtone remaineth*, ſeems neceſſary leſt it ſhould be thought the ark remained there unto the time of the writing this book, which was not true, for it was ſoon after this fetched to *Kirjath-jearim*; but the ſtone remained, and might be ſeen; and poſterity in following times were told that was the ſtone on which the ark was put when it returned to *Iſrael*.

℣. 19. *And he ſmote the men of Beth-ſhemeſh*, &c] That is, God ſmote them, though they had received the ark with ſuch expreſſions of joy, and had offered ſacrifices on account of it; yet ſinning in one particular after mentioned, which was highly reſented, they were ſmitten by him with a thunder-bolt, as *Joſephus* ſays [z]: *becauſe they had looked into the ark of the Lord*; which was forbidden the *Levites*, *Numb.* iv. 20. out of curioſity theſe men opened the ark, to ſee whether the *Philiſtines* had taken any thing out of it, or put any thing into it; and this when in the tabernacle, being only to be ſeen by the high-prieſt; and ſuppoſing they ſhould never have the like opportunity again, to look upon the tables of the law which were in it, too; and the rather they might be emboldened to [illegible] ſince it had been in the hands of the uncircumciſed *Philiſtines*, who had prophaned it; and [illegible] not reſtored to its priſtine purity, holineſs, and place: *even he ſmote of the people* 50,000 *and* 70 *men*; but as *Beth-ſhemeſh* was but a ſmall place, a village, as *Joſephus* [a] calls it, and it ſeems not likely that there ſhould be ſuch a number of perſons in it, and eſpecially that ſhould look into the ark; or that God, who is good and merciful, ſhould deſtroy ſo large a number for this offence, however he might think fit to make an example of ſome, it is thought that the caſe was not as our verſion repreſents it. Some who think there were ſo many ſlain, yet diſtinguiſh them, 70 of the elders of the people, and 50,000 of the congregation, or common people, as the *Targum*; which accounts not for the difficulty at all: others think that only 70 of the men of *Beth-ſhemeſh* died, and that 50,000 were ſuch as flocked out of the country on this occaſion; but as this was on the ſame day the ark came into thoſe parts, it can hardly be thought that ſo great a number ſhould be got together ſo ſoon; and ſtill leſs that they ſhould all of them open the ark, and look into it. *Abarbinel* is of opinion, that only 70 men of *Beth-ſhemeſh* were ſlain, and that the other 50,000 were the *Philiſtines* that died on account of the ark while it was among them; and reads the words, *with the men of Beth-ſhemeſh he ſmote—even he ſmote of the people* 70; that is, of the men of *Bethſhemeſh*; 50,000, that is of the *Philiſtines*, and ſo this gives the ſum of all that died on account of the ark, both whilſt it was in the hands of the *Philiſtines*, and when returned to *Bethſhemeſh*, which is not an improbable ſenſe: but others, and perhaps more truly, think that only 70 perſons were ſmitten with death; for the order in which this account is given is different from all others in the *Hebrew* text, the leſſer number being put firſt with a conſiderable diſtinguiſhing accent upon it, whereas the greater number is always expreſſed firſt; it ſtands thus, *of the people* 70 *men*; 50,000 *men*: 5000 according to the *Syriac* and *Arabic* verſions. *Joſephus* [b] is expreſs for it that only 70 men were ſlain, and ſo ſome of the antient *Jews* [c]; who ſay that theſe 70 were equal to 50,000, becauſe of their ſuperior excellency and dignity, as *Ben Gerſom* obſerves, being the prieſts of the Lord, or the ſanhedrim; but *Bochart*'s [d] ſenſe ſeems to be preferable to all others, that there is a defect of the particle מ *out of*; and ſo to be read, either *ſeventy men out of fifty thouſand*; that out of the 50,000 that flocked on this occaſion from divers parts, 70 were ſmitten for the reaſon before given; or rather 70 *men*, 50 *out of* 1000 *men*; that is, a 20th part of the number of them, ſo that out of 1400, 70 men were ſtruck with death for their curioſity [e]. Something of this ſtory ſeems to be retained by tradition among the heathens; we are told [f], that when *Troy* was taken an ark was found, in which was the image of *Bacchus*; which being opened by *Eurypylus*, he was ſtruck with madneſs as ſoon as he ſaw the image: *and the people lamented, becauſe the Lord had ſmitten* many *of the people with a great ſlaughter*; I ſee no occaſion for the ſupplement *many*; it was a great ſlaughter, if we conſider the awful manner in which it was made, by thunder and lightening, as may be ſuppoſed; however by an immediate ſtroke from heaven; and the perſons on whom it was made, men of a ſacred character, prieſts and *Levites*; and a great number, conſidering

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[y] [illegible] ut ſupra.
[z] Antiqu. l. 6. c. 1. §. 4.
[a] Ib. §. 3.
[b] Ibid.
[c] [illegible] fol. 15. 2. T. Hieroſ. Sanhedrin, fol. 20. 2. Bemidbar Rabba, §. 5. fol. 186. 2.
[d] Hiero-[illegible] c. 36. col. 370.
[e] So Noldius, N°. 779.
[f] Pauſan. Achaica, ſive, l. 7.

ing it was but a ſmall city. Hence the place was called *Abel*, which ſignifies weeping, mourning, lamentation, ℣. 18.

℣. 20. *And the men of Beth-ſhemeſh ſaid, who is able to ſtand before this holy Lord God?* &c.] The *Targum* is, "before the ark of this holy Lord God;" which is ſaid either by way of complaint of the ſeverity of God, and the ſtrictneſs of his juſtice; or in reverence of his holineſs, acknowledging their imperfection, ſin, and guilt, by reaſon of which they could not ſtand before him; nor can any, but on account of the mercy-ſeat over the ark, or through *Chriſt* his blood, righteouſneſs, and ſacrifice: *and to whom ſhall he go up from us?* that is, the ark, the ſymbol of God's preſence, which they ſeem to be deſirous of parting with; being unworthy of it, and conſcious of their impurity in compariſon of God that dwelt in it; and of their weakneſs to give the honour and reverence that was due unto it; and yet they knew not who were fit for it, or would chuſe to receive it, becauſe of the danger they were liable to through every inadvertency in them, and irreverence of that.

℣. 21. *And they ſent meſſengers to the inhabitants of Kirjath-jearim*, &c.] Which was a city farther on in the tribe of *Judah*, and lay among ſome woods, from whence it had its name, and was formerly called *Kirjath-baal*, from *Baal*'s being worſhipped there; of which ſee *Joſh.* xv. 9. they might chuſe to ſend hither to fetch the ark from them, becauſe it was at a greater diſtance from the *Philiſtines*, their city *Beth-ſhemeſh* being on the borders of them; and becauſe it might be a place of greater eminence and ſtrength, and beſides lay in the way to *Shiloh*, whereby they might ſuppoſe it was intended to be had; unleſs *Shiloh* was before this time deſtroyed: *ſaying, the Philiſtines have brought again the ark of the Lord*; which they doubted not would be good news to them: *come ye down, and fetch it up to you*; but ſay not one word of the reaſon of this requeſt, leſt it ſhould diſcourage them; but rather repreſent it as a favour to them, and an honour done them, as indeed it was. *Kirjath-jearim* ſeems to have ſtood on an eminence in compariſon of *Beth-ſhemeſh*, and therefore it is ſaid to come down from the one, and go up to the other. That *Beth-ſhemeſh* was in a valley, ſee ℣. 13. and this on a hill, ch. vii. 1.

CHAP. VII.

THIS chapter gives an account of the ark being brought to *Kirjath-jearim*, where it continued 20 years, ℣. 1, 2. of the exhortation of *Samuel* to the people of *Iſrael* to reform from idolatry, and which had its deſired effect, ℣. 3, 4. of *Samuel*'s praying for the people, and offering ſacrifices for them, and of the ſucceſs thereof, victory over their enemies, ℣. 5—14. and of his adminiſtration of juſtice to them, and conſtancy in it, ℣. 15, 16, 17.

℣. 1. *And the men of Kirjath-jearim came and fetched up the ark of the Lord*, &c.] From *Beth-ſhemeſh*, which was near unto them, as *Joſephus*[g] ſays; they made no difficulty of fetching it, but gladly received it; for if they knew of what happened to the men of *Beth-ſhemeſh*, they knew it was not owing to the preſence of the ark among them, but to their irreverent behaviour to it; and though *Kirjath-jearim* was not a *Levite*-city, and ſo the men of it could not bear the ark themſelves, yet they might have proper perſons from *Beth-ſhemeſh* to do this ſervice: *and brought it into the houſe of Abinadab in the hill*; which hill was within the city of *Kirjath-jearim*, and is mentioned either to diſtinguiſh this *Abinadab* that dwelt on it from another of the ſame name in the city, as *Kimchi* obſerves; or elſe to remark the propriety of the place, and the reaſon of the choice of it for the ark to be placed in; hills and high-places being in thoſe times accounted fitteſt for ſacred ſervices to be performed in, as well as places of ſafety; who this man was is not certain. *Joſephus*[h] ſays he was a *Levite*, but if ſo he could only be a ſojourner in this place; however he might be, as he ſuggeſts he was, a man of great eſteem for religion and righteouſneſs: *and ſanctified Eleazar his ſon to keep the ark of the Lord*; not only to watch it that it might not be taken away, but to keep perſons from it, from touching it, or uſing it irreverently; and ſuch as were not allowed to come nigh it, as well as to keep the place clean where it was put; and for this he was appointed by the prieſts, or the elders of the city; and was ſet apart for this ſervice, and prepared for it by waſhings and ſacrifices; and the rather he and not his father was inveſted with this office, becauſe he was a young man, and his father might be old and decrepit; and this his ſon alſo a holy good man, wiſe, and prudent, and active and zealous for God, and true religion; and on all accounts a fit perſon for this poſt.

℣. 2. *And it came to paſs, that while the ark abode in Kirjath-jearim, that the time was long*, &c.] it could not be leſs than between 40 and 50 years, for it remained here until the times of *David*, who removed it from hence after he was made king over all *Iſrael*, and when he had reigned over *Judah* 7 years; and from the death of *Eli* to that time, which included the government of *Samuel* and *Saul*, it could not be leſs than what has been hinted: *for it was twenty years*; not that this was all the time the ark was at *Kirjath-jearim*, but it was ſo long there before it was much taken notice of, and ſought unto, and the Lord by it; there was a great neglect of God, and his worſhip, which through the means of *Samuel* began to revive about this time, as it follows: *and all the houſe of Iſrael lamented after the Lord*; became ſenſible of their evil doings, and repented of them, and ſought the Lord with faſting, and prayer, and tears; bewailed their backſlidings and revoltings from him, and cried after a departing God.

℣. 3. *And Samuel ſpake unto all the houſe of Iſrael*, &c.] When they aſſembled at one of their three yearly feaſts, or as he went from place to place, exhorting them to repentance and reformation; and perceiving they began to be awakened to a ſenſe of their ſins, and ſeemed deſirous of returning to God, and reſtoring his worſhip: *ſaying, if ye do return unto the Lord with all your hearts*; truly and ſincerely; for he might fear there was hypocriſy and diſſimulation at leaſt in ſome of them:

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[g] Antiqu. l. 6. c. 1. § 4.

[h] Ibid.

then *put away the ſtrange gods*; as all but the true God are; or the gods of another people, as the *Philiſtines*, *Canaanites*, &c. *Baalim* ſeem chiefly intended, as appears from the following verſe: *and Aſhtaroth from among you*; ſhe-deities, ſuch as with other nations went by the name of *Juno*, *Venus*, &c. ſo the *Arabic* verſion, "the idols of the women ye ſecretly worſhip." *Aquila* renders it, *the images of Aſtarte*; ſo they call *Venus*, as *Procopius Gazæus* obſerves, from *Aſter*, a ſtar; but the word ſignifies flocks of ſheep, and theſe deities are ſuppoſed by ſome to be in the form of them; but be they what they may, they were to be put away out of their houſes, and out of their hearts: *and prepare your hearts unto the Lord, and ſerve him only*; that is, direct your hearts to him while in his ſervice; let it proceed from the heart, and let it be done to him only, and not to another with him; or to him in and by another, as may be pretended, and commonly is by idolaters: *and he will deliver you out of the hand of the Philiſtines*; under whoſe dominion they had been for many years; for though their power over them was weakened by *Samſon*, yet they were not compleatly delivered by him; ſo all the time of *Eli* they were not wholly free from them; and eſpecially ſince their laſt defeat by them, when the ark was taken, they had been under oppreſſion by them; now *Samuel* promiſes them deliverance from it, in caſe they relinquiſhed their idols, and ſerved the Lord ſolely and heartily.

℣. 4. *Then the children of Iſrael did put away Baalim and Aſhtaroth*, &c.] Both their he and ſhe-deities, of which ſee *Judg.* ii. 13. and iii. 7. *and ſerved the Lord only*; Dr. *Lightfoot* [i] obſerves, that a ſpirit of repentance and converſion came generally upon all the people; a matter and a time as remarkable as almoſt any we read of in ſcripture, one only parallel to it; and that is in *Acts* ii. and iii. at the great converſion there.

℣. 5. *And Samuel ſaid, gather all Iſrael to Mizpeh*, &c.] Not *Mizpeh* in *Gilead*, on the other ſide *Jordan*, but a city which lay on the borders of *Judah* and *Benjamin*, where the tribes met on the account of the *Levite*'s concubine, *Judg.* xx. 1. This order *Samuel* gave by meſſengers ſent to the ſeveral tribes, or the heads of them, to meet him at this place: *and I will pray for you unto the Lord*; no doubt he prayed for them privately, that the reformation begun might be carried on, and appear to be ſincere, and hearty, and general, and univerſal; but he was deſirous that they might appear in a body, and join with him in public prayer for their ſpiritual and temporal welfare; that they might have true repentance for their ſins, reform from them, and have remiſſion of them, and be delivered out of the hands of their enemies.

℣. 6. *And they gathered together to Mizpeh*, &c.] Even all *Iſrael*, at leaſt the heads of the people, and repreſentatives of them: *and drew water, and poured it out before the Lord*; drew it from ſome fountain near at hand, and poured it out as in the preſence of God, who was where his people were met together. *Jerom* [k] relates it as a tradition of the [illegible] that curſes were caſt into this water, as in [illegible] of jealouſy, and that idolaters were [illegible] and that whatever idolater, who denied [illegible] idols, and taſted of it, his lips ſo [illegible], that they could not be ſeparated, and by this means was known and put to death; and therefore it is ſaid *Samuel* judged now at this place: but it ſhould be obſerved, this water was not drank, but poured out; and that as a token of their humiliation, as *Jarchi*, that they were before the Lord, as water poured out; and of the ſincerity of their repentance, as the *Targum*, which is, "they poured out their heart in repentance, as water;" and of the atonement and expiation of their ſins, which paſſed away as water to be remembered no more, as *Kimchi*; or rather ſignifying hereby that they thoroughly renounced idolatry, that nothing of it ſhould remain; as water entirely poured out, there remains not ſo much as any ſmell of it in the caſk, as does of honey or oil, or ſuch kind of liquor; for what a learned writer [l] ſays, that this was in token of joy, like that at the feaſt of tabernacles, when they drew water out of the fountain of *Siloah*, ſeems not ſo agreeable, ſince this was a day of humiliation, faſting, and prayer, as follows: *and faſted on that day, and ſaid there, we have ſinned againſt the Lord*; *Samuel* prayed in public for them, with whom they joined; and they faſted in a literal ſenſe, abſtaining from food, and made a confeſſion of their ſins; this was the work of that day: *and Samuel judged the children of Iſrael in Mizpeh*; not that he now began to judge them, but went on in a more public and vigorous manner to judge them; he ſat, and heard, and tried cauſes that came before him; explained the laws of God to them, and enforced the obedience of them; reformed abuſes that were among them, and puniſhed idolaters.

℣. 7. *And when the Philiſtines heard that the children of Iſrael were gathered together to Mizpeh*, &c.] Not knowing it was upon a religious account; but ſuppoſing they met to concert ſchemes and meaſures to caſt off their yoke, and deliver themſelves out of their hands; and were preparing to take up arms, and fall upon them: *the lords of the Philiſtines went up againſt Iſrael*; with forces out of their ſeveral principalities united to fight with them; judging it adviſeable to loſe no time, but attack them before they were well prepared and provided to defend themſelves: *and when the children of Iſrael heard it, they were afraid of the Philiſtines*; becauſe they were unarmed, and not at all prepared for war, and having no expectation of it.

℣. 8. *And the children of Iſrael ſaid to Samuel*, &c.] To whom they applied, not as the general of their forces, but as the prophet of the Lord; believing his prayers for them would be of more avail to them than an army of men ever ſo numerous, or ſo well accoutred: *ceaſe not to cry unto the Lord our God for us*; he had been praying for them that day, and they deſired he would continue praying for them, well knowing that the effectual fervent prayer of a righteous man avails much; they knew their ſalvation was of the Lord, and that he only could ſave them, and that he muſt be ſought unto for it; and as *Samuel* had an intereſt in him, they beg he would continue to make uſe of it on their behalf; in which they expreſſed their truſt in God, their regard to means, the duty of prayer, and the high eſteem they had of the prophet of the Lord, whom they intreat to pray for them: *that he will ſave us out of the hands of the Philiſtines*; who were now coming up againſt them,

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[illegible] I. p. 54.

[k] Trad. Heb. in lib. Reg. fol. 75. F.

[l] L'Empereur, annot. in Miſn. Middot.

them, and who had for a long time tyranniſed over them.

℣. 9. *And Samuel took a ſuckling lamb*, &c.] Which it might be, and yet more than eight days old, for under that it might not be ſacrificed, Exod. xxii. 30. *and offered it for a burnt-offering wholly unto the Lord*; the whole of it was burnt, ſkin and all, whereas the ſkin was the prieſt's in other burnt-offerings; and this is remarked [m], as one of the three things in which it differed from other offerings; the word being feminine, the *Jews* gather from hence, as *Jarchi* notes, that females might be offered at a private altar: *and Samuel cried unto the Lord for Iſrael*; not only offered a ſacrifice for them, but prayed for them: *and the Lord heard him*; and anſwered him, either by cauſing fire to come down on the ſacrifice, by which it was conſumed, or by the voice of thunder, which frighted and diſcomfited the *Philiſtines*; and the event of things manifeſtly ſhewed it.

℣. 10. *And as Samuel was offering up the burnt-offering*, &c.] Which he might do by a prieſt, as *Ben Gerſom* ſuggeſts, he being only a *Levite*; tho' he being a prophet, and an extraordinary perſon, and this an extraordinary caſe, he might do it himſelf, as *Gideon* and others, as well as offer it in another place than where the tabernacle was; *Shiloh* being now deſtroyed, perſons and places for ſacrifice were now diſpenſed with: and before *Samuel* had made an end of offering the ſacrifice, the *Philiſtines drew near to battle againſt Iſrael*; and were come as far almoſt as *Mizpeh*, where *Iſrael* were, and *Samuel* was ſacrificing: *but the Lord thundered with a great thunder on that day upon the Philiſtines*; which fulfilled *Hannah*'s prophecy, ch. ii. 10. and this, as *Joſephus* [n] ſays, was attended with lightening, which flaſhed in their faces, and ſhook their weapons out of their hands, ſo that they fled diſarmed; and alſo with an earthquake, which cauſed gaps in the earth, into which they fell: *and diſcomfited them*; diſturbed, affrighted them, and threw them into confuſion and diſorder, as well as deſtroyed many of them: *and they were ſmitten before Iſrael*; the meaning of which is not that they fled before them, and were killed by them; but that before *Iſrael* could come out againſt them, and fight with them, they were ſmitten and deſtroyed, many of them by the thunder and lightening, and by the earth opening upon them, and devouring them; for this phraſe, *before Iſrael*, denotes time, as *Abarbinel* obſerves, and not place.

℣. 11. *And the men of Iſrael went out of Mizpeh*, &c.] To which they were encouraged by hearing or perceiving that the army of the *Philiſtines* was diſcomfited by the thunder, and lightening, and earthquake: *and purſued the Philiſtines*; who, when they came out, were fleeing from the opening earth, and affrighted with thunder and lightening, and many were killed, and all put in diſorder; ſo that they ſtayed not to engage in battle with *Iſrael*, and who had nothing to do but to purſue their enemy: *and ſmote them*; with what weapons of war they could get at *Mizpeh*, and with what ſome might have with them for private uſe, and in common wear; but more eſpecially with the weapons of the *Philiſtines*, which they in their confuſion and fright had thrown away: *until they came under Beth-car*; a place ſo called, *car* ſignifies a lamb; here might be formerly a temple dedicated to the lamb, unleſs it had its name in memory of the lamb *Samuel* now offered, which was followed with ſuch ſucceſs. *Joſephus* [o] calls this place *Corræa*; and in the *Targum* it is *Beth-ſaron*, which ſignifies a fruitful field or champaign country.

℣. 12. *And Samuel took a ſtone, and ſet it*, &c.] Not for worſhip, but as a monument of the victory obtained by the help of God: and this he placed *between Mizpeh and Shen*; which latter ſignifies a *tooth*, and deſigns the precipice of a rock which jets out, and hangs over in the form of one: *and called the name of it Eben-ezer*; which ſignifies *the ſtone of help*; and is the ſame place which by anticipation has this name, ch. iv. 1. ſo that in the ſelf-ſame place where the *Iſraelites* were twice beaten by the *Philiſtines*, and the ark taken, was this ſalvation wrought for them: *ſaying, hitherto hath the Lord helped us*; this was but the beginning of their deliverance from the *Philiſtines*, and which was owing to the help of the Lord; and as he had begun to help them, they might hope and encourage themſelves, that he would go on to help them until their deliverance was compleated: however, they with *Samuel* thought it their duty, which was right, to acknowledge what the Lord had done for them, and perpetuate the memory of it, though they could not be ſure what he would do for them hereafter; yet as they were ſenſible of, and thankful for this inſtance of his goodneſs, they hoped for more, and had their dependence on him for future ſucceſs againſt their enemies.

℣. 13. *So the Philiſtines were ſubdued*, &c.] Not that their country was conquered, or they made ſubject and become tributaries to *Iſrael*; but they were ſo humbled, as not to attempt to give the people of *Iſrael* any further trouble and diſtreſs, who were now delivered from their oppreſſion and tyranny: *and came no more into the coaſt of Iſrael*; at this time they did not gather together their forces diſperſed, nor raiſe and bring a new army into the land of *Iſrael*; they contented themſelves with placing garriſons on the coaſt, but did not attempt to enter and invade them any more; that is, for a long time, even until *Samuel* was grown old, and the people would have a king, and had one, which offended the Lord, and then he ſuffered them to be diſtreſſed by them again; but whilſt *Samuel* was alone governor they came no more, tho' they did quickly after *Saul* was made king, as it follows: *the hand of the Lord was againſt the Philiſtines all the days of Samuel*; not all the days of his life, but all the days of his ſole government, which reſtrained them from making incurſions into the land of *Iſrael*; and indeed in after-times, when they did come forth to make war with them, the battle was againſt them during the times of *Samuel*.

℣. 14. *And the cities which the Philiſtines had taken from Iſrael were reſtored to Iſrael*, &c.] We no where read that the *Iſraelites* went out to war with them, and took theſe cities from them by beſieging and aſſaulting them; but they made a demand of them after the above victory obtained, by which the *Philiſtines* were ſo intimidated, that they quietly ſurrendered them to them: *from Ekron even unto Gath, and the coaſts thereof, did Iſrael deliver out of the hands of the Philiſtines*; not by dint of ſword, but by demand, to which they ſubmitted; and tho' *Ekron*, if not *Gath*, fell to the tribe of *Judah* by lot, yet were never in their poſſeſſion; and ſo are to be underſtood excluſively here, that not they, but the cities and towns that lay between them and the coaſts thereof, which the *Philiſtines* had ſeized upon, theſe they were obliged to deliver up again to *Iſrael*; and if *Ekron* and *Gath* were delivered, they were not long held by them, for we ſoon read of them as in the hands of others: *and there was peace between Iſrael and the Amorites*; who were a principal nation of the *Canaanites*, and are put for the whole of them that remained; and ſo *Joſephus* [p] calls them the remnant of the *Canaanites*; theſe finding the *Philiſtines* were ſubdued, were quiet and peaceable, and gave *Iſrael* no more trouble.

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[m] Midraſh Schemuel apud Abarbinel in loc.

[n] Antiq. l. 6. c. 2. §. 2.

[o] Ibid.

℣. 15. *And Samuel judged Iſrael all the days of his life.*] Not only before *Saul* was made king, but afterwards; for though he had not the exerciſe of the ſupreme government of the nation, yet he might act as a judge under *Saul*, and hear and try cauſes brought before him, and execute juſtice and judgment; and as a prophet he taught and inſtructed the people, and reformed abuſes among them; and beſides, he held and exerciſed his extraordinary office, to which he was raiſed up of God, and even took upon him to reprove *Saul* himſelf, and to kill *Agag*. The *Jews* ſay [q], he judged *Iſrael* 13 years only, 11 by himſelf, and two with *Saul*; but his government muſt be much larger, his with *Saul* is reckoned 40 years, *Acts* xiii. 21.

℣. 16. *And he went from year to year in circuit*, &c.] As judges do; or *from the year in the year* [r], from the time of the year in the year, as the *Targum*, from the middle of it, that is, every half year; and ſo *Joſephus* ſays [s], that he went twice a year in circuit: and the places he went to, and where he held his courts of judicature, were *Bethel, and Gilgal, and Mizpeh*; by *Bethel* is not meant *Shiloh*, as *Abarbinel*, for that was now deſtroyed; nor *Kirjath-jearim*, where the ark was, for it would have been called by its name; but the ſame *Bethel* that was near to *Ai*, and not far from *Shiloh*, and was in the tribe of *Benjamin*, as all thoſe places were. *Gilgal* was where the tabernacle, ark and camp of *Iſrael* were firſt pitched, when they came over *Jordan*, and *Mizpeh*, where the people uſed to be aſſembled on occaſion, ſee ℣. 5, 6. *and judged Iſrael in all thoſe places*; who came from all parts hither with their cauſes, and for advice and counſel in all caſes, at the returning periods.

℣. 17. *And his return was to Ramah*, &c.] When he had gone his circuit, he came back to this city, which was his native place, and where his father and mother had dwelt, ſee ch. i. *for there* was *his houſe*; and his father's houſe before him, and perhaps the ſame, ch. i. 19. *and there he judged Iſrael*, here was his fixed reſidence, and here he was always to be met with, except when on his circuit; and hither the people of *Iſrael* might repair from all parts, to have juſtice done them between man and man, or receive information in matters of difficulty and importance: *and there he built an altar unto the Lord*; to offer his own ſacrifices, and the ſacrifices of the people, either by himſelf, or by a prieſt, when the people came to have juſtice adminiſtred to them; or to deſire him to pray for them, teach and inſtruct them, or to give them advice. *Shiloh* being deſtroyed, and no place appointed for the tabernacle and altar, the *Jews* ſay, high places for a private altar were lawful, and even for one that was not a prieſt to offer; theſe things, though ſettled by law, yet were for a time diſpenſed with, until things could be fixed in their proper place and order.

CHAP. VIII.

THIS chapter relates, how that *Samuel* being old, and his ſons behaving ill, the people deſired to have a king ſet over them, ℣. 1—5. which caſe *Samuel* laid before the Lord, and he was directed by him to yield to the peoples deſire, but at the ſame time to ſet before them all the diſadvantages and ill conſequences that would ariſe from thence, which he did, ℣. 6—18. but they inſiſting upon it, nevertheleſs, he gave them reaſon to expect that their requeſt would be granted, ℣. 19—22.

℣. 1. *And it came to paſs when Samuel was old*, &c.] The common notion of the *Jews* is, that he lived but 52 years [t]; when a man is not uſually called an old man, unleſs the infirmities of old age came upon him ſooner than they commonly do, thro' his indefatigable labours from his childhood, and the cares and burdens of government, he had long bore; though ſome think he was about 60 years of age; and *Abarbinel* is of opinion, that he was more than 70. It is a rule with the *Jews* [u], that a man is called an old man at 60, and a grey-[illegible] man at 70: *that he made his ſons judges over* [illegible] himſelf, not being able through old [illegible] the circuits he uſed; he ſent them, and [illegible] them to hear and try cauſes in his room, [illegible] them in ſome particular places in the land, and, as it ſeems by what follows, at *Beerſheba*; though whether that was under his direction, or was their own choice, is not certain.

℣. 2. *Now the name of his firſt-born was Joel*, &c.] In 1 *Chron.* vi. 28. he is called *Vaſhni*; ſee the note there. This was not *Joel* the prophet, as ſome have thought, neither his parentage, nor his office, nor his times will agree with this: *and the name of his ſecond, Abiah*; which two ſons ſeem to be all he had: they were *judges in Beerſheba*; in the utmoſt border of the land, to the ſouth, as *Ramah*, where *Samuel* dwelt and judged, was more to the north; where they were placed by their father, for the greater convenience of the people of *Iſrael* that lived ſouthward, to bring their cauſes to them, as thoſe lived more northward might bring them to him: according to *Joſephus* [w], they were placed by their father, the one in *Bethel*, one of the places *Samuel* uſed to go to in his circuit and judge, and the other at *Beerſheba*. But ſome, as *Junius*, and others, think, it ſhould be rendered, *unto Beerſheba*; and ſo takes in its oppoſite *Dan*, which lay at the utmoſt border of the land northward, hence the phraſe, *from Dan to Beerſheba*; and that the one was ſettled at *Dan* for the ſake of the northern part of the land, and the other at *Beerſheba* for the ſake of the ſouthern: or rather theſe ſons of *Samuel* placed themſelves at *Beerſheba*; which

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[q] Seder Olam Rabba, c. 13. p. 35. Midraſh Tillim apud Abarbinel in loc. Kimchi in loc.

[r] [illegible] ex anno in anno.

[s] Antiq. l. 6. c. 3. §. 1.

[t] Seder Olam [illegible] pra.

[u] Pirke Abot, c. 5. §. 21.

[w] Ut ſupra, §. 2.

which was an ill-judged thing, to be both in one place, and which muſt give the people of *Iſrael* a great deal of trouble, and put them to a large expence to come from all quarters thither, to have their cauſes tried; but that is not the worſt.

℣. 3. *And his ſons walked not in his ways*, &c.] The meaning of which is not, that they did not go the circuit he did, which is too low a ſenſe of the words ſome *Jewiſh* writers give; but they did not walk in the fear of God, in the paths of religion and righteouſneſs, truth and holineſs; they neither ſerved God, nor did juſtice to men, as *Samuel* had done: *but turned aſide after lucre, and took bribes, and perverted judgment*; indulged to covetouſneſs, ſought to get riches at any rate, took bribes, which blind the eyes of judges; and ſo paſſed wrong judgment, and gave the cauſe to thoſe that gave the largeſt gifts, right or wrong.

℣. 4. *Then all the elders of Iſrael gathered themſelves together*, &c.] At ſome place of rendezvous appointed; theſe were the heads of the tribes, and fathers of the houſes and families of *Iſrael*, the principal perſons of age and authority: *and came to Samuel unto Ramah*; the place of his nativity and abode, and where he now dwelt, and judged *Iſrael*; they went in a very reſpectable body with an addreſs to him.

℣. 5. *And ſaid unto him, behold, thou art old*, &c.] See ℣. 1. his age was no reproach to him, nor was it becoming them to upbraid him with it; nor was it a reaſon why he ſhould be removed from his office, for it did not diſqualify him for it; but rather having gained by age experience, was more fit for it, though he might not be able to ride his circuits as formerly: *and thy ſons walk not in thy ways*; whom he had made judges; this is a better reaſon than the former for what is after requeſted; and had they only beſought him to remove them from their places, and reſted content with that, it would have been well enough; but what they were ſolicitous for, and always had an inclination to, and now thought a proper opportunity offered of obtaining it, was what follows: *now make us a king to judge us like all the nations*; to rule over them as ſole monarch; to go before them in battle as their general, as well as to adminiſter juſtice to them, by hearing and trying cauſes as their judge; which only they mention to cover their views, and make their motion more acceptable to *Samuel*; what they were deſirous of, was to have a king appearing in pomp and ſplendor, wearing a crown of gold, clothed in royal apparel, with a ſcepter in his hand, dwelling in a ſtately palace, keeping a ſplendid court, and attended with a grand retinue, as the reſt of the nations about them had had for a long time. The firſt kings we read of were in the times of *Abraham*, but after it became common for nations to have kings over them, and particularly the neighbours of *Iſrael*, as *Edom*, *Moab*, *Ammon*, &c. and *Cicero* ſays [x], all the ancient nations had their kings, to whom they were obedient: *Iſrael* had God for their king in a peculiar manner other nations had not, and ſtood in no need of any other; and happy it would have been for them, if they had been content therewith, and not ſought after another: however, they were ſo modeſt, and paid ſuch deference to *Samuel*, as to deſire him to make or appoint one for them.

℣. 6. *But the thing diſpleaſed Samuel*, &c.] Not that they called him an old man, and ſuggeſted that he was incapacitated for his office, nor for obſerving the unbecoming walk of his ſons, but for what follows: *when they ſaid, give us a king to judge us*; what diſpleaſed him was, that they were for changing their form of government, not only to remove it from him, and his ſons, but from the Lord himſelf, who was king over them; the ill conſequences of which, many of them at leaſt, he eaſily foreſaw, and which gave him great uneaſineſs, both on account of the glory of God, and their own good; inſomuch, as *Joſephus* [y] ſays, he could neither eat nor ſleep, but watched all night, and ſpent it in prayer, as follows: *and Samuel prayed unto the Lord*; to know his mind and will, and what anſwer he ſhould return unto them.

℣. 7. *And the Lord ſaid unto Samuel*, &c.] He appeared to him in a viſion or dream, and by an articulate voice delivered to him what follows: *hearken unto the voice of the people in all that they ſay unto thee*; not as approving of what they ſaid, but permitting and allowing what they aſked, as a puniſhment of them for their diſloyalty and ingratitude, and as reſenting their ill behaviour to him; for it was in anger he aſſented to their requeſt, *Hoſ.* xiii. 11. *for they have not rejected thee, but they have rejected me that I ſhould not reign over them*; moſt interpreters ſupply the word *only*, as if the ſenſe was, that they had not only rejected *Samuel* from judging them, but the Lord alſo from reigning over them; and which is ſpoken to comfort *Samuel*, and to alleviate the preſſure on his mind for the ill treatment he had met with; for ſince they had ſerved the Lord after this manner, it was no wonder he ſhould be ill uſed, and might bear it with greater patience: but I ſee no reaſon why the words may not be taken abſolutely, that they had not rejected *Samuel* from all ſhare in the government, at leaſt from judging the people; for ſo he continued all the days of his life, even after they had a king over them; but they entirely rejected the ſole and peculiar government of God over them.

℣. 8. *According to all the works which they have done ſince the day that I brought them out of Egypt*, &c.] This was no new thing; all that they had done ſince they were wonderfully favoured of God, as to be brought out of *Egyptian* bondage was all of a piece with this; one continued ſeries of ingratitude, of rebellion againſt God, and againſt his ſervants, that he employed under him, as *Moſes*, *Aaron*, &c. *even unto this day, wherewith they have forſaken me, and ſerved other gods*; this is what this people were always addicted to, to caſt off the worſhip and ſervice of God, and go into idolatry: *ſo do they alſo unto thee*; acted the like ungrateful part to him for all the ſervice he had done them, from his childhood to that time; wherefore, as the diſciple is not above his maſter, nor the ſervant above his lord, if ſuch things as before obſerved were done to *Jehovah* himſelf, *Samuel* could not expect to meet with better treatment, or other than he had, ſee *Matt.* x. 24, 25.

℣. 9. *Now therefore hearken unto their voice*, &c.] And appoint them a king as they deſire: *howbeit, yet proteſt ſolemnly unto them*; not againſt the thing itſelf, which was permitted, but againſt the evil of their requeſt, as to the unſeaſonable time, ill manner, and unjuſtifiable reaſon, in and for which it was made; the Lord would have *Samuel* lay before them their evil in requeſting it, and the evils that would follow upon it to them, and faithfully repreſent them to them, that they might be left without excuſe, and have none to blame but themſelves when they ſhould come upon them: *and ſhew them*

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[x] *De Legibus*, l. 3.

[y] *Ut ſupra*, §. 3.

the manner of the king that ſhall reign over them; or the *right* or *judgment* [z]; not a legal right or form of government, but an aſſumed, arbitrary and deſpotic power, ſuch as the kings of the eaſt exerciſed over their ſubjects, a king like whom the *Iſraelites* deſired to have; namely, what unbounded liberties he would take with them, what ſlaves he would make of them, and what of their property he would take to himſelf at pleaſure, as is after related. The word ſignifies, not a divine law, according to which the king ſhould govern, but a cuſtom, or a cuſtom he would introduce, as the word is rendered, ch. ii. 13. and is different from that in ch. x. 25.

℣. 10. *And Samuel told all the words of the Lord unto them*, &c.] How he conſidered this requeſt of theirs as a rejection of him as their king, and that it was acting the ſame ungrateful part they had always done; and ſince they were ſo importunate to have it granted, it ſhould be done; but that he was ordered to lay before them all the inconveniences that would attend it, and the evils that would follow upon it unto them: *that aſked of him a king*; which is obſerved, not to diſtinguiſh a part of them from the reſt; for this was a united requeſt of the people.

℣. 11. *And he ſaid, this will be the manner of the king that ſhall reign over you*, &c.] Not in which he ought to proceed, but what he will do; and this not the manner of one king, or of the firſt only, but of all of them, more or leſs; of kings in general, who are commonly inclined to arbitrary power. So *Ariſtotle* [a], in oppoſition to theocracy, deſcribes a full and abſolute kingdom, as he calls it, when a king does all things according to his will; and obſerves, that he that would have the mind or reaſon preſide, would have God and the laws rule; but he that would have a man to reign, adds alſo a luſt, or one led by his own luſt: ſo it follows, *he will take your ſons, and appoint* them *for himſelf*; for his own uſe and ſervice, to wait upon him, to be his pages, or grooms, or guards: *for his chariots*; to take care of them, and drive them, though not without paying them for it; yet this being but a mean and ſervile employment, and what they ſhould be obliged to, whether they would or no, is obſerved to ſhew the tyranny and bondage to which they would be ſubject, when their ſons otherwiſe might be free men, and poſſeſſed of eſtates and carriages of their own: *and to be his horſemen*; or rather *for his horſes*, to take care of them, and go out along with him, and attend his perſon, whether when going to war, or on pleaſure: *and* ſome *ſhall run before his chariots*; be his running-footmen, being ſwift of foot, and trained up for that ſervice; ſome are naturally ſwift, as *Aſahel* was. *Pliny* [b] ſpeaks of ſome ſwifter than horſes; and of the ſwiftneſs of ſome he elſewhere gives [c] many ſurprizing inſtances. It ſeems as if it was uſual to have 50 ſuch men to run before them, ſee 2 *Sam*. xv. 1. 1 *Kings* i. 6.

℣. 12. *And he will appoint him captains over thouſands, and captains over fifties*, &c.] Which though poſts of honour, yet when they are not matter[illegible]ce, and eſpecially being precarious, and dep[illegible] on the arbitrary will of a prince, are not eligible, and leſs ſo to perſons that chuſe another ſort of life: *and* will ſet them *to ear his ground*; to plow it; not the ſame perſons made captains of thouſands and fifties, but others, whom he will employ in tilling and manuring his fields, and oblige them to it: *and to reap his harveſt*; when it is ripe, and gather it in, and bring it home into his barns and garners: *and to make his inſtruments of war*; as ſwords, ſpears, bows and arrows, moſt commonly uſed in thoſe times: *and inſtruments of chariots*; which ſeem to deſign chariots of war, and the iron ſpikes and ſcythes which were joined to them, to cut down the foot-ſoldiers, when driven among them in battle, which are commonly called chariots of iron; ſee *Joſh*. xvii. 16. *Judg*. iv. 3.

℣. 13. *And he will take your daughters to be confectionaries*, &c.] Such as deal in ſpices, and mix them, and make them up in various forms very agreeable to the taſte. Men are commonly in our countries and times employed in ſuch arts, but it ſeems this was the buſineſs of women in thoſe times and places. Some verſions [d] render it *unguentariæ*, makers or ſellers of ointments, and ſuch there were in ſome nations [e], ſuch was *Lydia* in *Juvenal* [f]: *and to be cooks*; to dreſs all ſorts of food, eſpecially what were boiled, as the word ſignifies: *and to be bakers*; to make and bake bread, which though with us is the work of men, yet in the eaſtern countries was uſually done by women; ſee the note on *Lev*. xxvi. 26.

℣. 14. *And he will take your fields, and your vineyards, and your olive-yards*, &c.] Which includes the whole increaſe of their land, their corn, and wine, and oil; and it is theſe, the fruits of their fields, vineyards, and olive-yards, which are here meant; for otherwiſe kings might not, and did not by their abſolute authority, take away thoſe from their ſubjects; otherwiſe *Ahab* would have taken away *Naboth*'s vineyard at once, nor would *Jezebel* have needed to have taken ſuch a method ſhe did, to put *Ahab* into the poſſeſſion of it: even *the beſt* of them, *and give* them *to his ſervants*; for their ſervice; and which ſome reſtrain to times of war, when neceſſity obliged to uſe ſuch methods.

℣. 15. *And he will take the tenth of your ſeed*, &c.] When grown up and ripe, as their wheat and barley: *and of your vineyards*; the tenth of the grapes they ſhould produce: *and to give to his officers, and to his ſervants*; for the ſupport and maintenance of them; and to pay this, beſides the tithes of the prieſts and *Levites*, would make it very burdenſome to them; and this was no other than what kings of other nations uſually had, the like to whom they were deſirous of having, and therefore muſt expect that they would inſiſt upon the privileges and revenues that others had. In *Babylon*, as *Ariſtotle* [g] relates, there was an ancient law which required the tenth of whatever was imported for the publick revenue, which was revived in the times of *Alexander* by *Antimenes* the *Rhodian*. In *Arabia Felix* was an iſland abounding with frankincenſe and myrrhe, and various ſpices, the tenth of the fruits of which the king always had, as *Diodorus Siculus* [h] reports, ſee 1 *Maccab*. xi. 35.

℣. 16.

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[z] [illegible] משפט jus regis, V. L. Tigurine verſion, Munſter; judicium regis, Vatablus, Druſius.

[a] In Po[illegible] c. 16.

[b] Nat. Hiſt. l. 7. c. 2.

[c] Ibid. c. 20.

[d] So V. L. and T[illegible]

[e] Vid. Plin. Nat. Hiſt. l. 8. c. 5.

[f] Satyr. 2. ℣. 141. Vid. Turnebi Adverſar. l. 15. c. 17.

[g] [illegible] l. 2. p. [illegible].

[h] Bibliothec. l. 5. p. 317.

℣. 16. *And he will take your man-ſervants, and your maid-ſervants,* &c.] Into his own family, for his own uſe and ſervice, if he wants them, or likes them better than what he has: *and your goodlieſt young men*; that are tall and luſty, comely and beautiful, of a proper ſtature and good aſpect; and ſuch in all countries uſed to be choſen for officers in courts, or attendants there; and ſo the *Turks* to this day pitch upon young men to attend on great perſonages, who are of a comely form, have admirable features, and are well-ſhaped, ſee the note on *Dan.* i. 4. *and your aſſes, and put them to his work*; employ them in plowing his fields, drawing his carriages, or bearing his burdens; and ſo any other cattle that would ſerve the ſame purpoſes as oxen, camels, *&c.*

℣. 17. *He will take the tenth of your ſheep,* &c.] As well as of their ſeed and vineyards; and not the tithe of their flocks only, but of their herds alſo, which are here included, as *Kimchi* obſerves: *and ye ſhall be his ſervants*; made ſlaves of by him, even as the *Canaanitiſh* ſervants were, according to *Abarbinel*; though others interpret it more mildly of their being obliged to pay tribute and taxes, for the ſupport of his government.

℣. 18. *And ye ſhall cry out in that day becauſe of your king,* &c.] His power and pride, his oppreſſion and tyranny, his heavy exactions, and intolerable yoke, and yet not be able to free themſelves from them; all that they could do would be only to cry out under them as grievouſly diſtreſſed, and not knowing how to help themſelves; and which would be the more aggravated, becauſe they brought all this upon themſelves, as it follows: *which ye ſhall have choſen you*; for though the choice of a king for them, at a proper time, God had reſerved to himſelf, yet in after-times, as is here ſuggeſted, they would chuſe for themſelves, and did, ſee *Hoſ.* viii. 4. beſides, to have a king in general was at firſt their own choice, though the particular perſon was by the deſignation of the Lord: *and the Lord will not hear you in that day*; will not regard them, have no compaſſion on them, ſuffer them to remain under their oppreſſions, and not deliver them out of them; becauſe they rejected him from being their king, and put themſelves out of his protection, into the hands of another, and therefore it was juſt to leave them to their own choice.

℣. 19. *Nevertheleſs, the people refuſed to obey the voice of Samuel,* &c.] The advice he gave not to think of a king, but be content with the government under which they were; but to this they would not hearken, notwithſtanding all the inconveniences that would attend ſuch a change: *and they ſaid nay, but we will have a king over us*; they would not believe what *Samuel* ſaid concerning a king, even though they were the words of the Lord he delivered to them; and though they knew *Samuel* was a prophet, and ſpoke by a ſpirit of prophecy, and none of his words had ever fallen to the ground: but ſuch was their ſtubbornneſs and obſtinacy, and ſo ſet upon having a king, that one they would have, let them ſuffer what hardſhips, or be at what expences they might; at all events, and againſt all remonſtrances, they were determined to have one.

℣. 20. *That we alſo may be like all the nations,* &c.] Even though they were ſlaves, like them; a king they would have, as they had, ſuch was their ſtupidity. It was their greateſt honour and glory, as well as happineſs, not to be like other nations; as in their religion, laws and liberties, ſo in their form of government; God being their king in ſuch a peculiar ſenſe, as he was not of others, but with this they could not be content: *and that our king may judge us*; hear their cauſes, adminiſter juſtice and judgment to them, protect their perſons and properties, and rule them according to the civil laws that were given them: *and go out before us, and fight our battles*; which *Samuel* their preſent judge did not, and to which perhaps they may have ſome reſpect; but then he gained more for them by his prayers, than a king or general would by his military ſkill or prowe ſs, ſee ch. vii. 10. and it is very remarkable, and what is obſerved by ſome, that their firſt king died in a battle. What made them ſo preſſing and importunate to have a king at this time, and not defer it to another, it is very probable was, that they underſtood that *Nahaſh*, king of the children of *Ammon*, was preparing to attack them, and therefore they were deſirous to have a king alſo to go out before them, and meet him, and give him battle, ch. xii. 12.

℣. 21. *And Samuel heard all the words of the people,* &c.] Patiently, and without interruption; attentively heard them, took notice of them, laid them up in his memory; but gave no anſwer to them, but reported them to the Lord, as in the next clauſe: *and he rehearſed them in the ears of the Lord*; privately, in a free and familiar manner, with great exactneſs, as they were expreſſed; this he did, not before the people publickly, but in ſecret prayer, ſeeking for direction what he ſhould farther do, or what anſwer he ſhould return to them.

℣. 22. *And the Lord ſaid to Samuel,* &c.] By an audible voice, or by an impulſe upon his mind: *hearken unto their voice, and make them a king*; ſince they will have a king, let them have one, and let them know that they ſhall have one: *and Samuel ſaid unto the men of Iſrael*; the elders of the people that addreſſed him on this occaſion, ℣. 4. *go ye every man unto his city*; ſignifying, they might return in peace, and be aſſured their requeſt would be granted, and a king would be appointed in a ſhort time, and which they might report to their fellow-citizens; and they might expect to hear from him quickly, as ſoon as he had inſtructions from the Lord, who ſhould be their king, which right he had reſerved to himſelf; and therefore in the mean while they might reſt contented, that they would have one in a little time.

CHAP. IX.

THIS chapter gives an account of *Saul*, the perſon the Lord had appointed to be king of *Iſrael*; it relates his deſcent, and deſcribes his perſon, ℣. 1, 2. and how ſeeking his father's aſſes, which were loſt, he providentially came to the place where *Samuel* dwelt, ℣. 3—5. and being adviſed by his ſervant, and approving of his advice, he concluded to go to him, and enquire the way he ſhould go, ℣. 6—10. and being directed by ſome young maidens, they found him preſently in the ſtreet going to a feaſt, ℣. 11—14. and *Samuel* having ſome previous notice from the Lord of ſuch a perſon's coming to him that day, when he met him invited him to dine with him, and obliged him to ſtay with him that day, ℣. 15—19. ſatisfied him about his aſſes, and gave him a hint of the grandeur he was to be raiſed to, to which *Saul* made a modeſt reply, ℣. 20, 21. and *Samuel* treated him at the feaſt in a very reſpectable manner, ℣. 22, 23, 24. and privately communed with him of things preparatory to what he was about to make known unto him, ℣. 25—27.

℣. 1. *Now there was a man of Benjamin*, &c.] Of the tribe of *Benjamin*, which had its name from the youngeſt ſon of *Jacob*, and one of this tribe was the firſt king of *Iſrael*: *whoſe name* was *Kiſh*; whom the apoſtle calls *Cis*, *Acts* xiii. 21. and *Joſephus*[i], *Ciſes*; his name, according to *Hillerus*[k], ſignifies *enſnared*; for what reaſon it was given him, is not certain: *the ſon of Abiel*; in 1 *Chron*. viii. 33. and ix. 39. he is called *Ner* that begat *Kiſh*; and in this book, ch. xiv. 50, 51. *Ner* and *Kiſh* are repreſented as brethren, the ſons of *Abiel*: to reconcile this, it may be obſerved, that *Ner* being the elder brother, on the death of his father *Abiel*, had the care and bringing up of his younger brother *Kiſh*; and therefore when he is ſaid to beget him, the meaning is, not that he was the parent of him, but the bringer up of him; or rather, as *Kimchi* thinks, *Abiel* had two ſons, one of which was *Ner*; and that he had two ſons, one that was called after his own name *Ner*, who was the father of *Abner*; and the other *Kiſh*, the father of *Saul*: *the ſon of Zeror, the ſon of Bechorath, the ſon of Aphiah, a Benjamite*; of theſe perſons we no where elſe read: *a mighty man of power*; not a man of riches, or of authority, neither a wealthy man, nor a magiſtrate, for his family was mean and contemptible, ℣. 21. and ch. x. 27. but a man of great ſtrength, an able-bodied man, and of great natural fortitude, and courage of mind.

℣. 2. *And he had a ſon whoſe name was Saul*, &c.] Of this name was the great apoſtle of the *Gentiles* before his converſion, and was of the ſame tribe alſo, but very different in ſtature; he was a little man, this a large tall man, like his father perhaps; *a choice young man, and a goodly*; ch. ii. of a goodly aſpect, a comely man, tall and well-ſhaped, in the prime of his age, a very agreeable perſon, one among a thouſand: *and* there was *not among the* [illegible] *of Iſrael a goodlier perſon than he*; [illegible] not for the endowments of his mind, or his moral character and behaviour. There might be as good, or better men than he, on ſuch accounts, but for his outward appearance, his bodily ſhape, and the dignity of his perſon: *from his ſhoulders and upwards* he was *higher than any of the people*; this deſcription of him is enlarged upon and explained, to ſhew that he was juſt ſuch a perſon the people was deſirous of having king over them, ſuch an one as the nations about them had; and it was uſual with the eaſtern people, and ſo with the *Greeks* and *Romans*, to chuſe perſons to the higheſt offices of magiſtracy, that made a perſonable appearance ſuperior to others, and is what they often take notice of, as a recommendation of them as princes. *Herodotus*[l] reports of the *Ethiopians*, that they judged the largeſt of the people, and him who had ſtrength according to his bigneſs, moſt worthy to be king. And the ſame writer obſerves[m], that among the many thouſands of men of the army of *Xerxes*, there was not one, who for comelineſs and largeneſs was ſo worthy of the empire, as *Xerxes* himſelf; ſo *Ulyſſes*, becauſe of his tallneſs, was the more acceptable to the people of *Corfu*[n]; ſo *Alexander*'s captains, 'tis ſaid[o], might be thought to be kings for their beautiful form, tallneſs of body, and greatneſs of ſtrength and wiſdom. *Julius Cæſar* is ſaid to be of high ſtature; and ſo *Domitian*[p]; *Virgil*[q] repreſents *Turnus*, as in body more excellent than others, and by the entire head above them; and *Anchiſes*, as walking ſtatelier and higher than the reſt[r]; among the many encomiums *Pliny*[s] gives of *Trajan*, as to his outward form and appearance; this is one, *proceritas corporis*, tallneſs of body, being higher than others; the *Gentiles* had a notion, that ſuch men came nearer to the deities, and looked more like them; ſo *Diana* is deſcribed as taller than any of the nymphs and goddeſſes[t]. *Solomon*, according to *Joſephus*[u], choſe ſuch young men to ride horſes, and attend his perſon, when he himſelf rode, who were conſpicuous for their height, and greatly above others.

℣. 3. *And the aſſes of Kiſh, Saul's father, were loſt*, &c.] Had got out of the ſtables or fields, in which they were kept, and ſtrayed from thence: *and Kiſh ſaid to Saul his ſon, take now one of the ſervants with thee, and ariſe, go ſeek the aſſes*; he choſe not to ſend his ſervants only, who might not be ſo careful and diligent in ſearching for them, but his ſon, and not him alone, but a ſervant with him to wait upon him, and aſſiſt him. And it was quite agreeable to the ſimplicity of thoſe times, for perſons of equal or greater ſubſtance to be employed in ſuch an affair; aſſes made a conſiderable part of the wealth and riches of men, were rode upon by perſons of quality, and were fed and taken care of by the ſons of dukes and princes; ſee *Job* i. 3. *Judg*. v. 10. *Gen*. xxxvi. 24. The *Jews*[w] have a tradition, that this ſervant was *Doeg* the *Edomite*.

℣. 4. *And they paſſed through mount Ephraim*, &c.] The mountainous part of that tribe, which lay contiguous to the tribe of *Benjamin*, where it might be ſuppoſed the aſſes had ſtrayed to: *and paſſed through the land of Shaliſha*; a tract in the tribe of *Benjamin*, ſo called from ſome illuſtrious perſon, prince and duke of it; in it very probably was the place called *Baal-ſhaliſha*, 2 *Kings* iv. 42. and which perhaps is the ſame *Jerom* calls[x] *Beth-ſhaliſha*, and ſays, there was a village of this name in the borders of *Dioſpolis*, almoſt 15 miles diſtance from it to the north, in the *Tamnitic* country; tho' *Bunting*[y] ſays, it was ſituated in mount *Ephraim*, eight miles from *Jeruſalem* to the north-weſt: *but they found* them *not*; the aſſes, neither in mount *Ephraim*, nor in the land of *Shaliſha*: *then they paſſed through the land of Shalim*; which ſome take to be the ſame with *Salim*, where *John* was baptizing, *John* iii. 23. but *Jerom* ſays[z], it was a village on the borders of *Eleutheropolis*, to the weſt, ſeven miles diſtant from it: *and* there they were *not*; the aſſes could not be found there: *and he paſſed through the land of the Benjamites*; or rather of *Jemini*, which was in *Benjamin*, ſo called from a famous man of that name; for it cannot be thought they ſhould paſs through the whole tribe of *Benjamin* in one day. And, according to *Bunting*[a], from *Gibeah*, the native place of *Saul*, through the mountain of *Ephraim*, and the land of *Shaliſha*, to the borders of *Shalim*, were 16 miles; and from thence to *Jemini*, in the tribe of *Benjamin*, 16 more: *but they found* them *not*; the aſſes.

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[i] [illegible] l. 6. c. 4 §. 1.

[k] Onomaſtic. Sacr. p. 405.

[l] Thalia, ſive, l. 3. c. 20.

[m] [illegible] ſive, l. 7. c 187.

[n] Homer. Odyſſ. 8. ℣. 20, 21.

[o] Juſtin. e Trogo, l. 13. c. 1.

[p] [illegible] Vit. Cæſar. c. 45. Domitian. c. 18.

[q] Æneid. l. 7. ℣. 783. 784. & 9. ℣. 29.

[r] Ib.

[s] Panegyr. c. 4, 22.

[t] Tamen altior illis ipſa Dea eſt. Ovid. Metam. l. 3. fab. 2.

[u] Antiq. l. 8. c. 7. § 3.

[w] Hieron. Trad. Heb. in Paralip. fol. 83. A.

ỷ. 5. *And when they were come to the land of Zuph*, &c.] In which was *Ramathaim zophim*, the native place of *Samuel*, ch. i. 1. and ſo the *Targum* here, "the land in which was the prophet:" *Saul ſaid to the ſervant that* was *with him, come, and let us return*; home, deſpairing of finding the aſſes after ſo long a ſearch in divers places: *leſt my father leave* caring *for the aſſes, and take thought for us*; fearing ſome evil ſhould have befallen his ſon and his ſervant, in compariſon of whom, and eſpecially his ſon, the aſſes would be of no account, and ſo give himſelf no concern for them, but be in great care and uneaſineſs for his ſon and ſervant; wherefore *Saul* thought it moſt adviſeable to return home as ſoon as poſſible, leſt his father ſhould be over-whelmed with grief and trouble.

ỷ. 6. *And he ſaid unto him*, &c.] That is, the ſervant of *Saul*: *behold now*, there is *in this city a man of God*; a prophet of the Lord, as the *Targum*; ſuch were called men of God, becauſe not only partakers of the grace of God, but of extraordinary gifts, which qualified them for the office of prophets. The city near to which they now were was *Ramah*, the place where *Samuel* lived, and he is the man of God here meant: *and he* is *an honourable man*; of great eſteem among men for his wiſdom and knowledge, integrity and faithfulneſs, and particularly for his gift of prophecy, being a true prophet of the Lord; ſo the *Targum*, "and he is a man that propheſies truth," and that made him honourable, and gave him great credit: *all that he ſaith cometh ſurely to paſs*; as his prophecies concerning *Eli*'s family, and other things, which were well known to have had their accompliſhment, and this had gained him univerſal eſteem, ſee ch. iii. 19. *now let us go thither*; being very near it, within ſight of it, inſomuch that the ſervant could point at it, and ſay *this city*, as in the preceding part of the verſe: *peradventure he can ſhew us our way, that we ſhould go*; to find the aſſes; he was not certain he could or would, but thought it poſſible and probable he might.

ỷ. 7. *Then Saul ſaid to his ſervant, but behold*, if *we go*, &c.] The *Targum* is, "if he receives money," which it ſeems *Saul* was not clear in; ſome ſort of perſons that ſet up for prophets, and a ſort of diviners and fortune-tellers did; but he could not tell whether ſo eminent and honourable a perſon as *Samuel* was did; it is much he was not better known by him, who had been ſo many years a judge in *Iſrael*: *what ſhall we bring the man?* it being uſual when perſons addreſſed great men for a favour, to carry a preſent with them; or a man of God, a prophet of the Lord, to enquire of the Lord by him concerning any thing, ſee 1 *Kings* xiv. 2, 3. 2 *Kings* iv. 42. *for the bread is ſpent in our veſſels*; the food they brought with them in their bags or ſcrips for their journey, this was all exhauſted; not that he meant by it, that if they had had any quantity, they might preſent it to the man of God, though yet ſometimes ſuch things were done, as the inſtances before referred to ſhew; but that ſince their ſtock of bread was gone, what money they had, if they had any, muſt be ſpent in recruiting themſelves, and therefore could have none to ſpare to give to the man: *and* there is *not a preſent to bring to the man of God*; neither bread nor money, without which he ſeems to intimate it would be to no purpoſe to go to him: *what have we? Saul* knew he had none, he had ſpent what he brought out with him for the journey, and he put this queſtion to try what his ſervant had; unleſs it can be ſuppoſed it was the cuſtom now, as afterwards among the *Romans*[b], for ſervants to carry the purſe, and as it was with the *Jews* in Chriſt's time, *John* xii. 6. though this may have reſpect not to a price of divination, but to the common cuſtom in eaſtern countries, and which continues to this day with the *Turks*, who reckon it uncivil to viſit any perſon, whether in authority, or an inferior perſon without a preſent; and even the latter are ſeldom viſited without preſenting a flower, or an orange, and ſome token of reſpect to the perſon viſited[c].

ỷ. 8. *And the ſervant anſwered Saul again, and ſaid*, &c.] As he had anſwered him before, when *Saul* propoſed to return home, by telling him there was an honourable man of God in the city near at hand, that might poſſibly be able to direct them which way they ſhould go to find the aſſes; ſo he anſwers him again with reſpect to the preſent it was proper to carry with them, and what he had in his hands to make: *behold, I have here at hand the fourth part of a ſhekel of ſilver*; a *zuze* of ſilver, as the *Targum*, four of which made a ſhekel, about ſeven pence half-penny of our money, and ſcarce ſo much: that *will I give to the man of God to tell us our way*; that they ſhould go to find the aſſes; which he would give him very freely for that purpoſe: both *Saul* and his ſervants muſt entertain a mean opinion of prophets, and men of God, and eſpecially of ſo great a man as *Samuel*, that he ſhould be employed at any time in directing perſons in ſuch caſes, and take money for ſo doing, and ſo ſmall a gratuity as this before mentioned; though it ſeems as if, at ſome times, ſomething of this kind was done by prophets, and men of God, which might be permitted to keep the people from going to diviners and ſoothſayers.

ỷ. 9.

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[x] De locis Heb. fol. 89. K.

[y] Travels of the Patriarchs, &c. p. 129.

[z] De locis Heb. fol. 94. L.

[a] Travels of the Patriarchs, &c. p. 126.

[b] A. Gell. Noct. Attic. l. 20. c. 1.

[c] Maundrel's Journey from Aleppo, &c. p. 26, 27.

ỳ. 9. (*Before time in Iſrael, when a man went to enquire of God*, &c.] To aſk doctrine of him, as the *Targum*, to be taught by him, to have his mind and will in any affair of moment and importance; which was uſually done by applying to ſome man of God, eminent for grace and piety, and a ſpirit of prophecy: *thus he ſpake, come, and let us go to the ſeer*; a man uſed to ſay to his friend, when he wanted ſome inſtruction or direction, let us go together to ſuch an one, the ſeer, and aſk counſel of him what is proper to be done in ſuch an affair: *for he that is now* called *a prophet, was before called a ſeer*; for though theſe names are uſed promiſcuouſly of the ſame perſons, both before and after this time; yet now the more common appellation which obtained was that of a prophet; cuſtom, and the uſe of language varied at different times, though the ſame was meant by the one and the other; ſuch men were called ſeers, becauſe of the viſion of prophecy, becauſe they ſaw or foreſaw things to come; and they were called prophets, becauſe they foretold what they ſaw, or delivered out their predictions by word of mouth. This verſe is put in a parentheſis, and is commonly ſuppoſed to be the words of the writer of this book: hence ſome draw an argument againſt *Samuel* being the writer of it, as *Abarbinel* does, who concludes from hence, that it was written by *Jeremiah*, or ſome other perſon long after *Samuel*, or that this verſe was added by *Ezra*; but as this book might be written by *Samuel* in the latter part of his life, he might with propriety obſerve this, that in his younger time, and quite down to the anointing of *Saul* king, both when there was no open viſion, and afterwards when there was ſcarce any that had it but himſelf, he was uſed to be called the ſeer; but in his latter days, when there were many that had the viſion of prophecy, and there were ſchools ſet up, it was more common to call them prophets; tho' perhaps theſe are the words of *Saul*'s ſervant, ſpoken to encourage *Saul* to go to the man of God, and enquire of him, ſince in former times, as he could remember, being perhaps an old ſervant, or he had heard his parents ſo ſay, that ſuch men uſed to be called ſeers, becauſe they ſaw what others did not, and declared and made others to ſee what they did; and therefore there was a probability that this man of God, who was a ſeer, might ſhew them the way they ſhould go to find the aſſes.

ỳ. 10. *Then ſaid Saul to his ſervant, well ſaid*, &c.] Or *good is thy word*[d], thou haſt well ſpoken; it is a good propoſal thou haſt made, and thou art very generous to give all thou haſt to the man; and very promiſing it is, that ſince he is a ſeer he may inform us where the aſſes are, or which way we muſt take to find them. Things look feaſable enough: *come, let us go*; to the city, and to the man of God there, and hear what he will ſay to us, and what information he will give us: *ſo they went unto the city where the man of God* was; to *Ramah*, where *Samuel* dwelt.

ỳ. 11. *And as they went up the hill to the city*, &c.] For the city was built upon an hill, from whence it had the name of *Ramah*, which ſignifies high and lifted up: *they found young maidens going out to draw water*; going out of the city, to a fountain which was at the bottom of the hill; and this was the uſual buſineſs of maidens in thoſe countries to fetch water for the ſervice of the family, ſee *Gen.* xxiv. 11, 15, 16. and the notes there. *R. Akiba*[e] makes this obſervation, that whenever a man meets maidens coming out of a city before he goes into it, it is a token of proſperity to him; and inſtances in the caſes of *Abraham*'s ſervant, of *Jacob*, and of *Moſes*, and here of *Saul*, who was informed of a kingdom, and anointed for it, ſee *Gen.* xxiv. 14, 21. and xxix. 10, 11. *Exod.* ii. 16. *and ſaid unto them, is the ſeer here?* meaning, is he in the city? or is he at home? or is he in the country?

ỳ. 12. *And they anſwered them, and ſaid, he is*, &c.] That is, he is in the city, at home, and to be ſpoken with: *behold, he is before you*; his houſe is ſtraight before you as you go along, you can't miſs of it. Some *Jewiſh* writers ſay[f], they gave a token to know it by, that there was a cloud at the door, and when they ſaw that, they might know it was the ſeer's houſe: *haſte now, for he came today to the city*; from the ſuburbs to it, or from his country-houſe, or from the other *Ramah*, for there were two of them, one over-againſt the other, ſee ch. i. 1. for that he was juſt now come off a circuit, is not ſo probable, ſince he was now old, and paſt riding his circuits; and indeed the meaning may be no more than as it may be rendered, *to-day he comes into the city*[g]; that is, he comes out of his own houſe into the city, and was then juſt coming out; ſo that if they made haſte, they might meet him in the ſtreet before he got to the place of ſacrifice and feaſting: *for there is a ſacrifice of the people to-day in the high place*; whether it was the new moon, or ſome feſtival they obſerved, though the tabernacle was not there, is not certain; at which, beſides the offerings required, free-will-offerings and peace-offerings were brought by the people, on part of which they feaſted with their friends; and very probably, as *Samuel* was acquainted by the Lord, that he who was to be king of *Iſrael* would be with him that day, he might add to the ſacrifices of the people, to make the entertainment the more grand and liberal; ſince he had a principal concern in ordering the gueſts, and dividing the portions, as well as bleſſing the food, which indeed he might take upon him, as being judge, prieſt and prophet: this was an high place where this ſacrifice or feaſt was; for *Shiloh* being deſtroyed, and the tabernacle removed elſewhere, and that being in one place, and the ark in another, and they not together, no diſtinction of places was made, none being yet choſen, all were fit; and particularly high places, which were always reckoned the moſt proper for divine ſervice and ſacrifice.

ỳ. 13. *As ſoon as ye come into the city, ye ſhall ſtraightway find him*, &c.] By which it ſeems that the houſe of *Samuel* was at that end of it, at which they entered; and with which agrees what is obſerved in the preceding verſe, that *he* was *before* them, his houſe was in ſight of them: *before he go up to the high place to eat*; intimating they would, if they made haſte, come up to him before he got thither to ſit down and eat with the people; for if they did not, they would not be able to ſee him, and ſpeak with him for ſome time, if on that day: *for the people will not eat until he come*; partly out of affection and veneration for him, being their chief magiſtrate, as well as ſeer or prophet, and partly for the reaſon following: *becauſe he doth bleſs the ſacrifice*; aſk a bleſſing upon it, upon the meat of the peace-offerings before it was eaten; for as this was uſually done at every common meal, then much more at ſuch a ſolemn feſtival as this. *Jarchi* gives us the form of bleſſing uſed on ſuch an occaſion, "bleſſed art thou, O Lord our God, the king of the world, who hath ſanctified us by his commandments, and hath commanded us to eat the ſacrifice:" and *afterwards they eat that be bidden*; for when a man offered his peace-offerings, he not only had his family with him, but invited his friends, and the poor, and the fatherleſs, the ſtrangers, and the *Levites*, to partake with him, ſee *Deut.* xii. 18. and xiv. 29. and xvi. 11. the number of the gueſts at this time, ſee in ℣. 22. *Now therefore get ye up*; aſcend the hill as faſt as ye can: *for about this time ye ſhall find him*; that is, by the time they could get up the hill into the city, they would find him coming out of his houſe to go to the ſacrifice: or *as this day*[h]; ſo ſure as the day is, ſo ſure ſhall ye find him.

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[d] [illegible] טוב bonum verbum tuum, Pagninus, Montanus.

[e] In Pirke Eliezer, c. 36. fol. 39. 1. 2.

[f] [illegible] Schemuel & Pesikta apud Abarbinel in loc.

[g] בא venit, Pagninus, Montanus.

℣. 14. *And they went up into the city*, &c.] *Saul* and his ſervant went up the hill to the city of *Ramah*: and *when they were come into the city*; were within it, within the walls of it: *behold, Samuel came out againſt them*; came out of a door of his houſe upon them, juſt as they came up: or *to meet them*[i]; his way to the high place lay where they were coming; unleſs it can be thought he went out purpoſely to meet them, having, as in the following verſe, an intimation, that about that time one from the tribe of *Benjamin*, who ſhould be king, would come to him, and ſo made this his way, knowing that one coming from that tribe muſt come that way; but it ſeems moſt likely that this was his readieſt way: *for to go up to the high place*; or place of ſitting down, or feaſting, as the *Targum*, and ſo on ℣. 12. ſee the note there.

℣. 15. *Now the Lord had told Samuel in his ear*, &c.] In a private manner, whiſpering in his ear, telling him in a free, familiar, friendly way, as a ſecret: *a day before Saul came*; that he might prepare for the entertainment of him, and not be ſurprized at his coming, as well as hereby be aſſured he was the perſon deſigned to be king of *Iſrael*, when he ſhould come: *ſaying*; as follows.

℣. 16. *To-morrow about this time I will ſend thee a man out of the land of Benjamin*, &c.] Who without any thought or deſign of his own, but merely directed by the providence of God, ſhould come to him, not expecting a kingdom; at moſt only to hear of his father's aſſes, and which way he ſhould take to find them; miſſing the finding of which would and did bring him thither: *and thou ſhalt anoint him to be captain over my people Iſrael*; the leader, ruler and governor of them; to which high office he was to be appointed by pouring oil upon him, and was the firſt king on whom this ceremony was performed, and from whence he was called the Lord's anointed: *that he may ſave my people out of the hands of the Philiſtines*; who ſince *Samuel* was grown old, made incroachments upon them, built garriſons on their borders, and made, it is very probable, incurſions upon them, and ravages and oppreſſions of them: *for I have looked upon my people*; with an eye of pity and compaſſion: *becauſe their cry is come unto me*; by reaſon of the oppreſſions of the *Philiſtines*, and the war they were threatened with by the *Ammonites*; though *Abarbinel* thinks this refers to their importunate cry, ſupplication and requeſt to have a king ſet over them.

℣. 17. *And when Samuel ſaw Saul*, &c.] Who could not but take notice of him for his height, and which might give him a ſuſpicion he was the man the Lord had ſpoken of to him; and the rather, becauſe this was the exact time in which he was to be ſent to him, and therefore he fixed his eyes upon him: and that he might be aſſured it was he, and be left at no uncertainty about it, *the Lord ſaid unto him*; by a ſtill ſmall voice, or by an impulſe upon his mind: *behold, the man whom I ſpake to thee of*; yeſterday, this is he: *this ſame ſhall reign over my people*; be their king, as they have deſired: or *ſhall reſtrain*[k] them, keep them in due bounds, in the diſcharge of their duty to God and man; and keep them from doing that which is evil, or walking in evil ways, which is the buſineſs of a good king; or who ſhall reſtrain them from having their own will, but ſhall rule over them in an abſolute manner, according to his own arbitrary will and pleaſure.

℣. 18. *Then Saul drew near to Samuel in the gate*, &c.] Either at the door of his own houſe, juſt as he was coming out of it, or within the gate of the city; as *Saul* entered that, *Samuel* came to it, in order to go through it to the high place, which it is probable was without the city; wherefore it is very properly ſaid, that *Samuel* came out to meet them, ℣. 14. *and ſaid, tell me, I pray thee, where the ſeer's houſe is*; one knows not which to wonder at moſt, the ſimplicity and humility of *Samuel* to be in ſo plain an habit, unattended by ſervants, and yet going to a publick feſtival, ſo that he ſeemed to be no other than a common man to be enquired of, whereabout his houſe was; or the ignorance of *Saul*, who had lived ſo long in the world, and ſo near *Samuel*, and yet had never ſeen, and knew not the chief magiſtrate in the nation, ſo famous both for his civil and religious character.

℣. 19. *And Samuel anſwered Saul, and ſaid, I am the ſeer*, &c.] For he ſuppoſed by enquiring for his houſe, that his buſineſs was with him; wherefore this he ſaid, not as boaſting of his character and office, or in the pride and vanity of his mind, but merely for information-ſake: *go up before me unto the high place*; inſtead of returning home with him, he invited him to go to the place of feaſting, as the *Targum*, whither he was going to partake of the entertainment there; and he bids him go before him, either becauſe he was an old man, and could not go his pace, or he had buſineſs to do by the way, or this was in honour to *Saul*, whom he knew was to be king of *Iſrael*: *for ye ſhall eat with me to-day*; he and his ſervant, at the public feaſt; he inſiſted upon his dining, or it may be rather ſupping with him: *and to-morrow I will let thee go*; for it being in the evening when this feaſt was, he could not depart that night, but muſt ſtay till morning, and then he promiſed to diſmiſs him: *and will tell thee all that is in thine heart*; anſwer all queſtions he had in his mind to aſk him, for which he came into the city, and enquired for his houſe. The *Jews*[l] have a tradition, that it was in the heart of *Saul* that he ſhould be a king, having in a viſion ſeen himſelf placed on the top of a palm-tree, which was a ſign of royalty, and this *Samuel* told him.

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[h] כהיום invenietis eum tam certo quam certum eſt hunc diem eſſe, Druſius; ſo Jarchi.

[i] לקראתם in occurſum eorum, Pagninus, Montanus; eis obviam, V. L. Tigurine verſion.

[k] יעצר cohibebit, Montanus; continebit, Tigurine verſion; retinebit, Druſius; i. e. coercebit, Piſcator.

[l] Hieron. Trad. Heb. in lib. Reg. fol. 75. G.

℣. 20. *And as for thine aſſes that were loſt three days ago*, &c.] Which, according to *Kimchi*, is to be underſtood not of the time from whence they were loſt, but to be reckoned from the time that *Saul* had been ſeeking of them; ſo the *Targum*, "as to the buſineſs of the aſſes, which are loſt to thee, and thou art come to ſeek them to-day, theſe three days:" though it is probable enough that the ſame day they were loſt, *Saul* ſet out to ſeek them. Now *Samuel* telling him of the aſſes that were loſt, and of the time of their being loſt, or of his ſeeking them, ſo exactly, before ever he ſaid a word to him about them, muſt at once convince him that he was a true prophet, and which muſt prepare him to give credit to all that he ſhould hereafter ſay to him: *ſet not thy mind on them, for they are found*; of the truth of which he could not doubt, after he had ſaid the above words; and which he ſaid to make his mind eaſy, that he might the more chearfully attend the feaſt, and be the more willing to ſtay all night: *and on whom is all the deſire of Iſrael?* which was to have a king; in this they were unanimous, and who ſo fit and proper as *Saul* it is intimated, whom *Samuel* knew God had choſen and appointed to be king over them? is it *not on thee, and on all thy father's houſe?* not that the *Iſraelites* had their eye on *Saul*, and their deſire after him to be their king, though he was ſuch an one as they wiſhed for; but that as this deſire of theirs was granted, it would iſſue and terminate in him and his family; he ſhould be advanced to the throne, which would be attended with the promotion of his father's houſe, as *Abner* particularly, who was his uncle's ſon, and was made the general of the army.

℣. 21. *And Saul anſwered and ſaid, am not I a Benjamite*, &c.] Or the ſon of *Jemini*, the name of one of his anceſtors, ſee ℣. 1. or rather, as the *Targum*, a ſon of the tribe of *Benjamin*: *of the ſmalleſt of the tribes of Iſrael?* having been greatly reduced, even to the number of 600 men, by the fatal war between that tribe and the reſt, on account of the *Levite*'s concubine, and is called little *Benjamin*, *Pſ.* lxviii. 27. *and my family the leaſt of all the families of the tribe of Benjamin?* the ſmalleſt in number, had the leaſt ſhare of authority in the tribe, and of land and cattle, wealth and ſubſtance: *wherefore then ſpeakeſt thou ſo to me?* *Saul* preſently underſtood *Samuel*'s meaning, that he ſhould be choſen king of *Iſrael*, the affair of a king being at this time in every one's mind and mouth; but could not believe that one of ſo ſmall a tribe, and which ſprung from the youngeſt ſon of *Jacob*, and of ſo mean a family, would be raiſed to ſuch dignity, but that a perſon of great figure and character would be pitched upon; and therefore he took *Samuel* to be in joke, as *Joſephus*[m] ſays, and not in earneſt.

℣. 22. *And Samuel took Saul, and his ſervant, and brought them into the parlour*, &c.] The dining-room of the houſe, which belonged to the high place: *and made them ſit in the chiefeſt place among them that were bidden*; and who very probably were the principal perſons in the city; and *Saul* was placed at the head of them by *Samuel* to convince him that what he had ſaid to him was in earneſt, and to do him honour before all the gueſts, and for the ſake of him, and to ſhew his reſpect to him, he placed his ſervant, his miniſter, alſo in the chief place with him; what was reckoned the higheſt and moſt honourable places at table, ſee the note on *Matt.* xxiii. 6. The gueſts were placed by the maſter of the feaſt according to their rank; and the dignity of the perſon, as *Jarchi* obſerves, was known by his manners and place of ſitting: *which were about 30 perſons*; more or leſs; *Joſephus*[n] ſays 70, diſagreeing with the text, the *Targum*, *Syriac* and *Arabic* verſion, but agreeing with the *Septuagint*.

℣. 23. *And Samuel ſaid unto the cook*, &c.] That dreſſed and prepared the food for the entertainment of the gueſts: *bring the portion which I gave thee*; to dreſs; for part of the proviſions of the feaſt was *Samuel*'s, and the other part the peoples that brought the peace-offerings: *of which I ſaid unto thee, ſet it by thee*; don't bring it in with the reſt, but keep it in the cook-room till called for.

℣. 24. *And the cook took up the ſhoulder, and that which was upon it*, &c.] Meaning either, as ſome think, ſome ſauce that was poured on it, or garniſh about it; or the thigh, as the *Targum*, and ſo *Jarchi*, *Kimchi*, and others; or rather the breaſt, as a more ancient *Jew*[o]; ſince this joined to the ſhoulder before ſeparated, and in ſacrifices went along with it; though moſt think this was the left-ſhoulder and breaſt, becauſe the right-ſhoulder and breaſt of the peace-offerings were given to the prieſt, to be eaten by him and his ſons, *Lev.* vii. 34. but in thoſe unſettled times, with reſpect to ſacrifices, many things were diſpenſed with; and *Samuel*, though a *Levite*, might officiate as a prieſt, and ſo the right-ſhoulder and breaſt belonged to him as ſuch; and this beſt accounts for his having the diſpoſal of it; and upon this extraordinary occaſion *Saul*, though not the ſon of a prieſt, might be admitted to eat of it, it being the choiceſt part, and fit to be ſet before one deſigned to be king; and to ſhew that he was to live in friendſhip with the prieſts of the Lord, and to take care of and protect the miniſterial function: *and ſet it before Saul*; by the direction of *Samuel* no doubt, as a token of honour and reſpect unto him; it being uſual in other countries to commend the beſt diſhes, or beſt pieces of fleſh to the more excellent and worthy perſons at table[p]; and this was, as *Joſephus*[q] calls it, a royal portion: the arm or ſhoulder, eſpecially the right-arm, being a ſymbol of ſtrength, may denote that ſtrength which was neceſſary for him to bear the burden of government, to protect his people, and fight in defence of them; and the breaſt being the ſeat of wiſdom and prudence, of affection and love, may ſignify how neceſſary ſuch qualities were for kingly government, to know how to go in and out before the people, and be heartily concerned for their good: *and* Samuel *ſaid, behold, that which is left*; not by the gueſts, and what they could not eat; for till *Samuel* came they did not begin to eat; and as for this part, it was but juſt brought in, and was never ſet before the gueſts, but it was left by *Samuel* in the hands of the cook, and reſerved for the uſe of *Saul*: *ſet it before thee, and eat*; it was already ſet before him, but he would have him keep it by him, and eat of it, and make his meal of it, it being the beſt diſh at the table: *for unto this time hath it been kept for thee*; by which he gave him to underſtand, that he knew of his coming beforehand,

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[m] [illegible] l. 6. c. 4. §. 1.

[n] Ibid.

[o] R. Eliezer in T. Bab. Avodah Zarah, fol. 25. 1.

[p] [illegible] Sicul. l. 5. p. 306.

[q] Ut ſupra.

hand, and therefore had made this proviſion for him; and which might ſerve to perſuade him of the truth and certainty of what he had hinted to him: ſince *I ſaid I have invited the people*; not the thirty perſons before-mentioned, for it does not appear that they were invited by *Samuel*, but rather by thoſe who brought the peace-offerings, who had a right to invite any of their friends they thought fit; but by *the people* are meant *Saul* and his ſervant; for in the eaſtern languages two or three perſons, and even one, are called a people; and this *Samuel* had ſaid to his cook, when he bid him ſet by the ſhoulder, and what was on it, becauſe he had invited ſome, for whom he had deſigned it: *ſo Saul did eat with Samuel that day*; they dined together.

℣. 25. *And when they came down from the high place into the city*, &c.] After the feaſt was ended; and though *Ramah* itſelf was ſituated on an eminence, yet it ſeems this high place was higher than that, being without the city upon an hill, and therefore they are ſaid to come down from the one to the other; or they came down from the high place, and then aſcended the hill to the city: Samuel *communed with Saul upon the top of the houſe*; of *Samuel*'s houſe; when they were come thither, *Samuel* took *Saul* up to the roof of his houſe, which was flat, as the roofs of houſes in this country were; ſee *Deut.* xxii. 8. on which they could walk to and fro and converſe together; hence you read of preaching and praying on houſe-tops, *Matt.* x. 27. *Acts* x. 9. what they communed about is not ſaid, but may be gueſſed at, that it was about *Saul*'s being made king; of the certainty of it, by divine deſignation; of the manner of executing that office wiſely and juſtly; about the objections *Saul* had made of the ſmallneſs of his tribe and family; and of *Samuel*'s willingneſs to reſign the government to him, with other things of the like kind.

℣. 26. *And they aroſe early*, &c.] Neither of them being able to ſleep, as *Abarbinel* ſuppoſes; not *Samuel* for thinking what he was to do the next morning, anoint *Saul* king over *Iſrael*; nor *Saul* for what *Samuel* had hinted to him about the deſire of all *Iſrael* being upon him, and for the honour done him at the feaſt, and becauſe of the converſation they had together afterwards: *and it came to paſs about the ſpring of the day*; or the *aſcents of the morning* [x], when day was about to break, before the ſun was up: *that Samuel called Saul to the top of the houſe*; where they had converſed together the evening before: *ſaying, up, that I may ſend thee away*; meaning not riſe up from his bed, for he was riſen; but that he would prepare to ſet out on his journey, that *Samuel* might take his leave of him for the preſent, when he had accompanied him ſome part of his way, as he intended; and he was the more urgent upon him, becauſe there was ſomething to be done before people were ſtirring: *and Saul aroſe, and went out both of them, he and Samuel, abroad*; out of *Samuel*'s houſe, without doors, into the ſtreet.

℣. 27. And *as they were going down to the end of the city*, &c.] That end of it that led the way to the place where *Saul* was going. As this city was built on an hill, going to the end of it was a declivity, a deſcent: *Samuel ſaid to Saul, bid the ſervant paſs on before us*; being another man's ſervant, he did not chuſe of himſelf to bid him go on, but deſired his maſter to order him to go before them, that he might not hear what *Samuel* had to ſay to *Saul*, or ſee what he did unto him; for as the choice of *Saul* to be king was to be declared by lot, as coming from the Lord, all thoſe precautions were taken of riſing early, and going abroad, and ſending the ſervant before them, that it might not be thought that *Samuel* did this of himſelf: *and he paſſed on*; his maſter bidding him: *but ſtand thou ſtill a while*; that he might hear the better, and more attentively than in walking; ſuch a poſture was moſt fitting alſo for what was to be done, anointing him with oil: *that I may ſhew thee the word of God*; tell him more of the mind of God concerning his being king, and declare more fully the word, will and decree of God about that matter, by an action which would put it out of all doubt, that he was the man God deſigned to be king, as in the following chapter.

CHAP. X.

IN this chapter we read of *Saul*'s being anointed king by *Samuel*, ℣. 1. and of certain ſigns given as confirming the ſame, which ſhould come to paſs, and did, before *Saul* got to his father's houſe, ℣. 2—13. of his arrival at his father's houſe, and of what paſſed between him and his uncle there, ℣. 14—16. of *Samuel*'s calling all *Iſrael* together at *Mizpeh*, and of the election of *Saul* by lot to be king, and of his being declared ſuch, ℣. 17—25. and of his return to his city, being reſpected by ſome, and deſpiſed by others, ℣. 26, 27.

℣. 1. *Then Samuel took a vial of oil*, &c.] Out of his pocket very probably, which he brought along with him on purpoſe for the uſe he made of it: this, as the *Jews* [y] ſay, was not the anointing oil that was in the tabernacle, which was at another and diſtant place, and with which only the kings of the houſe of *David* were anointed; but common oil, or, as they ſay, oil of balſam; and this was not an horn but a vial, which held a ſmall quantity, and was brittle; and they obſerve, that *Saul* and *Jehu* who were anointed with a vial, their reigns were ſhort, whereas *David* and *Solomon* who were anointed with a horn, their reigns were long; and as oil is a ſymbol of the gifts and graces of the Spirit, it may denote a ſmaller meaſure conferred on *Saul* than on *David* and *Solomon*: *and kiſſed him*; congratulating him on the dignity he was raiſed to, and in reverence and reſpect to him, becauſe of the high office he was arrived to; and as a token of ſubjection and homage, and to teſtify his well-pleaſedneſs in his being king, and that he readily, willingly, and with pleaſure reſigned the government to him: *and ſaid*, is it *not becauſe the Lord hath anointed thee* to be *captain over his inheritance?* the people of *Iſrael* ſo called, *Deut.* xxxii. 9. and which is obſerved here to ſhew, that though *Saul* was anointed king over them, they were the Lord's poſſeſſion ſtill, and he was accountable

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[x] כעלות השחר circa aſcendere auroram, Montanus; quum aſcenderet aurora, Junius & Tremellius.

[y] T. Bab. Horayot, fol. 11. 2. & 12. 1.

able to him for his government and uſage of them, over whom he was to be a captain, leader and commander, to go before them, and fight their battles for them, of which his being anointed with oil was a token; and therefore it is ſaid, *is it not*, or doſt thou not ſee by this? or knoweſt thou not, as *R. Iſaiah* ſupplies it, that this is of the Lord? for it was the Lord that anointed him, or *Samuel* by his orders; and ſuch queſtions as theſe, as *Kimchi* obſerves, are for the greater confirmation of what is ſpoken; and if *Saul* had any doubt upon his mind, as perhaps he might, becauſe of his meanneſs, and the high honour deſigned hereby, not only this queſtion is put, but three following ſigns are given him, whereby he might be aſſured of the truth of it.

℣. 2. *When thou art departed from me to-day*, &c.] Not as ſoon as he was departed, for he had ſome few miles to go from *Ramah* to *Rachel*'s grave near *Bethlehem*: *thou ſhalt find two men by Rachel's ſepulchre, in the border of Benjamin, at Zelzah*; the *Jews* move a difficulty here, that *Rachel*'s ſepulchre ſhould be ſaid to be in the border of *Benjamin*, when it was by *Bethlehem-ephrath*, in the tribe of *Judah*, *Gen.* xxxv. 19. *Mic.* v. 2. and which they ſolve by obſerving, that theſe men were now, at the time *Samuel* was ſpeaking, by the grave of *Rachel*, but as they were coming on he would meet them at *Zelzah*, in the border of *Benjamin*[z]; but there is no need of this, *Rachel*'s grave was not at *Bethlehem*, but in the way to it; and beſides, as theſe two tribes were contiguous, and this city being on the borders of both, it might be ſaid at one time to be in the border of *Benjamin*, and at another in the border of *Judah*, or in *Judah*, without any contradiction. Of *Zelzah* we no where elſe read, but it is plain it was near the ſepulchre of *Rachel*, and perhaps nearer than *Bethlehem*. The *Arabic* geographer[a] ſpeaks of *Rachel*'s grave, as in the mid-way between *Jeruſalem* and *Bethlehem*; and ſays, there were 12 ſtones upon it, and a ſtone-arched vault over it; and the ſame is affirmed by *Benjamin* of *Tudela*[b], who makes it to be but half a mile from *Bethlehem*. *Jarchi* would have *Zelzah* to be the ſame with *Jeruſalem*, which is not probable: *and they will ſay unto thee, the aſſes which thou wenteſt to ſeek are found*; as *Samuel* had before told *Saul* they were, ch. ix. 20. *and lo, thy father hath left the care of the aſſes*; or had left all thoughts about them, and concern for them, not minding whether he heard of them or no, and this before they were found; or otherwiſe it would have been no ſtrange thing to drop all thoughts about them, when they were found: *and ſorroweth for you*; for *Saul*, and his ſervant; ſuch was the anxiety and diſtreſs of his mind leſt any evil ſhould befal them, having been gone ſo long in queſt of the aſſes, that he had as it were forgot them, and loſt all care and concern about them, in compariſon of his ſon and ſervant; but eſpecially his ſorrow roſe high for his ſon, as follows: *ſaying, what ſhall I do for my ſon?* though he was concerned for his ſervant, yet moſt for his ſon; he might have another ſervant, and not another ſon, and *Saul* ſeems to be his only one, which made his grief for him the greater, ſee 1 *Chron.* viii. 33. and ix. 39. But as theſe were contingent events here foretold, beginning with two men at a certain place deſcribed, the words related expreſly they ſhould ſay to him when he met them, and theſe exactly coming to paſs, would moſt clearly prove *Samuel* to be a true prophet, and confirm *Saul* in the belief of what he had ſaid and done to him concerning the kingdom. Another ſign follows.

℣. 3. *Then ſhalt thou go on forward from thence*, &c.] From *Zelzah* and *Rachel*'s ſepulchre there: *and thou ſhalt come to the plain of Tabor*; not that which lay at the bottom of the famous and well-known mountain *Tabor*; for that was in the tribe of *Zebulun*, at a great diſtance from hence; but a plain, ſo called perhaps from the name of the owner of it: *and there ſhall meet thee three men going up to God to Bethel*; the ſame with *Luz*, where *Jacob* built an altar, and called upon God; and ſo *Elohim-Beth-el* here, is the ſame with *El-Beth-el*, *Gen.* xxxv. 6, 7. Here was an high place as at *Ramah*, whither in thoſe times, when there was no fixed place for worſhip, the tabernacle at one place, and the ark at another, the people went up to worſhip; and they might the rather chuſe this, becauſe it was a place devoted to the worſhip and ſervice of God by their father *Jacob*; ſo the *Targum* paraphraſes it, "going up to worſhip God in *Bethel*;" ſo *Joſephus*[c], they were going thither to pray, and as it ſeems by what follows, to ſacrifice: *one carrying three kids*; which were uſed in ſacrifice, and were a pretty heavy load if carried far; though, according to *Joſephus*[d], it was but one *kid*: *and another carrying three loaves of bread*; for the minchah, the meat-offering, or rather bread-offering, *Lev.* ii. 4. *and another carrying a bottle of wine*; for the drink-offering, the fourth part of an hin of wine being required for each kid, *Numb.* xv. 5, 11. This bottle, *Ben Melech* ſays, was a bottle made of ſkin, a leathern bottle or bag, or a potter's veſſel or pitcher; the *Targum* renders it, a flagon of wine.

℣. 4. *And they will ſalute thee*, &c.] Not as king, of which they knew nothing, but in a common way; and though a ſtranger and unknown to them, yet finding their hearts diſpoſed and affected towards him, would enquire of his welfare, and wiſh him all happineſs, peace and proſperity: *and give thee two* loaves *of bread*; which was pretty much that they ſhould give him two out of three, and leave but one for themſelves, and eſpecially if they were going to ſacrifice; but perhaps they knew they could buy more bread at *Bethel*, and ſo were diſpoſed to give two of their loaves to *Saul*, one for himſelf, and another for his ſervant; tho' *Kimchi* thinks, that theſe are not the ſame before called loaves; and indeed the word *loaves* is not in the text, but cakes of bread, which were leſſer than loaves, and which they carried for their own uſe, beſides three loaves of bread: *which thou ſhalt receive of their hands*; being ſent out by *Samuel* early that morning without eating any food, and having travelled ſome miles, might become weary and faint, and which the three men might diſcern, and ſo had compaſſion on them, and relieved them; and *Saul* was not to refuſe the offer of them, but take them at their hands, though he was anointed to be king; and this was to teach him humility, and to be kind to the poor and needy, and relieve them when he was in more elevated circumſtances. All theſe actions alſo were contingent, and when they came to paſs, as they did, muſt be ſtill more confirming than the former ſign.

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[z] [illegible] Rabba, §. 82. fol. 71. 4. R. Iſaiah, Jarchi Kimchi, Abarbinel, & Abendana in loc.

[a] Climat. 3.

[b] Itinerar. p. 47.

[c] Antiq. l. 6. c. 4. §. 2.

[d] Ibid.

ỷ. 5. *After that thou ſhalt come to the hill of God*, &c.] The *Targum* is, the hill in which was the ark of the Lord, and that was in the houſe of *Abinadab*, on a hill in the city of *Kirjath-jearim*, ch. vii. 1. and ſo the *Jewiſh* commentators generally interpret this hill of God of *Kirjath-jearim*; but rather it was *Geba*, a city of *Benjamin*, partly becauſe by this time he muſt have got out of the tribe of *Judah* into the tribe of *Benjamin*, and even almoſt to the end of his journey, and among thoſe that were his relations, ỷ. 11, 14. and partly becauſe it is certain there was a garriſon of the *Philiſtines* at *Geba*, ch. xiii. 3. as there was at this place, as follows: *where is the garriſon of the Philiſtines*; which they were allowed by the terms of peace made between *Iſrael* and them; or which through their growing power over them in the latter days of *Samuel* they placed there, and which yet they kept, without giving the people any moleſtation in their worſhip and ſervice: *and it ſhall come to paſs when thou art come thither to the city*; to the city *Geba*, or near it: *that thou ſhalt meet a company of prophets*; of Scribes, as the *Targum*; which were, as *Kimchi* obſerves, diſciples; for the diſciples of the wiſemen were called Scribes, and theſe were the diſciples of prophets, the ſame with the ſons of the prophets; and the prophets that were at this time, as he ſays, from *Eli* to *David*, were *Elkanah*, *Samuel*, *Gad*, *Nathan*, *Aſaph*, *Heman* and *Jeduthun*; here was a ſchool or college of young prophets, where they were trained up under the care and tuition of one or other of the above prophets, in the knowledge of the word of God, in pſalmody, and other religious exerciſes; for though the word of the Lord was ſcarce and precious in the beginning of *Samuel*'s time, yet through his induſtry, influence and encouragement divine knowledge was greatly promoted, and many were trained up and qualified to inſtruct the people; who, though they had not the gift of foretelling future events, or of the viſion of prophecy, yet had gifts qualifying for the edification of the people; and out of theſe ſchools and colleges God ſometimes raiſed up prophets in the higheſt ſenſe, who foretold things to come, and to whom the Lord appeared in dreams and viſions. And this company *Saul* would meet *coming down from the high place*; where they had been to worſhip, to ſacrifice, or to pray, for here was an high place for ſuch ſervice, as well as at *Ramah*: *with a pſaltery, and a tabret, and a pipe, and a harp before them*; which were ſeveral inſtruments of *muſic* uſed in ſinging praiſes to God in thoſe times: *and they ſhall propheſy*; or praiſe, as the *Targum*, ſing praiſes at the ſame time they played on their inſtruments of muſic; and ſinging praiſes is one ſort of propheſying, ſee 1 *Chron.* xxv. 1, 2, 3. and in which ſenſe it ſeems to be uſed in 1 *Cor.* xi. 4, 5.

ỷ. 6. *And the ſpirit of the Lord will come upon thee*, &c.] As a ſpirit of prophecy, ſo the *Targum*; whereby he would be enabled at once to compoſe pſalms and hymns of praiſe, and ſing them in a proper manner, though he had not been trained up in this exerciſe in the ſchool of the prophets; which made it more wonderful to thoſe that knew him: *and thou ſhalt propheſy with them*; or *praiſe* with them, as the ſame *Targum*; join with them in ſinging praiſes, and perform this ſervice in an orderly manner, as if he had been inſtructed in it, and uſed to it: *and ſhalt be turned into another man*; for the Spirit of God would not only operate on him in that way, as to fit him for compoſing and ſinging pſalms and hymns, but inſpire him with wiſdom, and prudence, and greatneſs of mind, and with every qualification neceſſary for a king; ſo that he would appear quite another man than he was before, in his outward behaviour, as well as in the endowments of his mind; and from a ruſtic, an huſbandman, a farmer's ſon, would appear with the air of a prince, and in the majeſty of a king; and, as *Procopius Gazæus*, have a royal mind or heart given him.

ỷ. 7. *And let it be when theſe ſigns are come unto thee*, &c.] And are all fulfilled, eſpecially the laſt: that *thou do as occaſion ſhall ſerve thee*; as his circumſtances would require, and as he in his great wiſdom and prudence, with which he ſhould now be furniſhed, would ſee neceſſary to prepare for his taking upon him the kingdom he was anointed to, and would be in a little time openly choſen to, and inveſted with. Some underſtand this of royal ornaments befitting a king, or of preparing arms for the defence of the kingdom: *for God is with thee*; or the Word of the Lord is thy help, as the *Targum*, and therefore he need not fear engaging in any enterprize that might be for the glory of God, and good of the kingdom.

ỷ. 8. *And thou ſhalt go down before me to Gilgal*, &c.] Not immediately; for the firſt ſummons of the people, and of *Saul*, and the firſt meeting of them by *Samuel* were at *Mizpeh*, where *Saul* was choſen by lot; nor the firſt time of *Saul*'s being at *Gilgal*, when the kingdom was renewed; for *Saul* had no need to wait ſeven days there, ſince he and *Samuel* went together, ch. xi. 14. rather at the ſecond time of his being there, where not ſtaying the time quite up, was reproved for it, which was two years after this, ch. xiii. 1, 8, 13. though it may be this was a general rule to be obſerved by *Saul*, that whenever any thing turned up of importance to the children of *Iſrael*, and was a difficulty with him, he ſhould go to *Gilgal*, and there wait ſeven days for *Samuel*, from the time he gave him notice of it, who would come at the appointed time, and would give him what advice and inſtructions were neceſſary; and this place was the rather appointed, becauſe it was the place where the *Iſraelites* firſt pitched their camp when they came over *Jordan*, and where the tabernacle firſt was; and where prayer and ſacrifices were wont to be made; and where the kingdom of *Saul* was renewed; and which lay convenient for all the tribes, both on the one and the other ſide of *Jordan*: *and behold, I will come down to thee to offer burnt-offerings*, and *to ſacrifice ſacrifices of peace-offerings*; ſo he did when the kingdom was renewed, and *Saul* was confirmed in it, ch. xi. 15. but two years after, *Saul* not ſtaying the full time, he offered them himſelf by another, for which he was reproved, ch. xiii. 9—13. *ſeven days ſhalt thou tarry, till I come to thee*; either from the time of the notice he ſhould give to *Samuel* of his going thither, or from the time of his arrival there; for it can by no means be underſtood as from the time of his preſent departure from him, for the reaſons before given: *and ſhew thee what thou ſhalt do*; in the then preſent emergency or difficulty on his hands; and this he ſaid to encourage him under the weight and burden of government laid upon him.

ỷ. 9. *And it was ſo, that when he had turned his back to go from Samuel*, &c.] When he had taken his leave of him, and ſet forward on his journey: *God gave him another heart*; not in a moral or ſpiritual ſenſe, not a new heart, and new a ſpirit, as in converſion, but in a civil ſenſe, a right heart, a heart fit for government; filled with wiſdom and prudence to rule a people; with courage and magnanimity to protect and defend them againſt their enemies, and fight for them; a heart not taken up with the affairs of huſbandry, with care for his father's aſſes, and looking after his herds, but filled with concern for the civil welfare of *Iſrael*, and with ſchemes and contrivances for their good, and with warm reſolutions to deliver them out of the hands of their enemies: *and all theſe ſigns came to paſs that day*; the two firſt which are not particularly mentioned as fulfilled, being more private, as finding two men at *Rachel*'s ſepulchre, and meeting with three others going to *Bethel*, which came to paſs juſt as they were deſcribed; and the third, which was more public, and gave *Saul* more reverence and reſpect among the people, is next particularly obſerved.

℣. 10. *When they came thither to the hill*, &c.] Or to *Gibeah*, as the *Targum*, and ſo *Joſephus* [e]: *behold, a company of prophets met him*; as foretold, ℣. 5. *and the ſpirit of the Lord came upon him, and he propheſied among them*; the ſpirit of prophecy, as the *Targum*, and he ſung praiſes among them; he joined with them in their pſalmody, and performed it as regularly as if he had been brought up with them. The *Jews* ſay [f], he propheſied of the world to come, of *Gog* and *Magog*, and of the rewards of the righteous, and of the puniſhment of the wicked.

℣. 11. *And it came to paſs, that when all that knew him before time*, &c.] As there muſt be many that perſonally knew him, and were acquainted with him, ſince *Gibeah*, the place he was near to, was his native place: *ſaw, that behold, he propheſied among the prophets*; or praiſed among them, as the *Targum*, ſung pſalms and hymns with them: *what is this that is come unto the ſon of Kiſh?* a ruſtic, a plebeian, that never was in the ſchool of the prophets, or learned muſic, and yet is as dextrous at it as any of them: is *Saul alſo among the prophets?* an huſbandman, an herdſman that looked after his father's farms, fields and cattle, and now among the prophets of the Lord, bearing his part with them, and performing it as well as any of them: this was matter of wonder to thoſe who knew his perſon, family and education; and ſo it was equally matter of admiration that *Saul* the perſecutor, one of the ſame tribe, ſhould be among the preachers of the goſpel, *Acts* ix. 21.

℣. 12. *And one of the ſame place anſwered, and ſaid*, &c.] One of the ſame city, and in the ſame company, that expreſſed their admiration at what was come to *Saul*, and at what he did, and wondering how he came into ſuch company, and to have ſuch a gift, who was of ſo mean an education: *but who is their father?* the father of the prophets; their fathers were not prophets, no more than *Saul*'s was; their father that taught them is the Lord, and he was able to teach *Saul*, and beſtow on him the gift of prophecy, as well as on them; and ſo the *Targum*, *who is their maſter?* or teacher; for though they might have an under-maſter or teacher, as *Samuel*, or another prophet, yet their chief teacher was God, who could and did give men the gift of prophecy, and even in the higheſt ſenſe, who had neither prophets for their fathers, nor were indeed trained up in any of the ſchools of the prophets, which was the caſe of *Amos*: *therefore it became a proverb, is Saul alſo among the prophets?* that when a perſon of a mean parentage, and of a low life and education, was raiſed up to any degree of dignity in ſacred and civil things, they uſed to apply this proverbial expreſſion to him, or ſpeak of him in this manner, *is Saul among the prophets?*

℣. 13. *And when he had made an end of propheſying*, &c.] For, as *Procopius Gazæus* obſerves, he had not the gift of prophecy always; it did not continue with him, but like that of the ſeventy elders in the times of *Moſes*, it was deſigned to make him reſpectable among the people, and to be taken notice of as a perſon that God had honoured with a peculiar gift, that ſo when he ſhould be choſen king, they would the more readily receive him: *he came to the high place*; to return thanks to God for the gift beſtowed on him, and for that high honour and dignity he was raiſed unto, of which he had private knowledge; and to pray to God to fit him more and more for government, and to aſſiſt him in it, and help him to diſcharge his office in a wiſe and faithful manner.

℣. 14. *And Saul's uncle ſaid unto him, and to his ſervant, whither went ye?* &c.] Since they had been abſent ſo long a time. This was his father's brother, as the *Targum*, and ſo *Aquila*; whoſe name was *Ner*, the father of *Abner*, ch. xiv. 50, 51. who met with him at the high place, or found him in the city, in his father's houſe it may be. *Joſephus* [g] ſays, *Saul* went into the houſe of his kinſman *Abner*, whom he loved above all his relations, and that it was he that diſcourſed with *Saul*, and aſked him the queſtions before and after related: *and he ſaid, to ſeek the aſſes*; he firſt obſerves the end of their going, the buſineſs they went upon, in which not ſucceeding, then he anſwers more directly to the queſtion: *and when we ſaw that* they were *no where*; could not ſee them, nor find them any where, or hear of them where they went; *we came to Samuel*; at *Ramah*, to enquire of him, if he could direct us which way to go, and what methods to take, to find the aſſes.

℣. 15. *And Saul's uncle ſaid*, &c.] On hearing he had been with *Samuel*, and perceiving ſo great an alteration in *Saul*, perhaps he began to ſuſpect ſomething about the kingdom; it being what every one was talking of, and ſuſpecting every day to hear from *Samuel* who ſhould be king, according to the Lord's appointment: *tell me, I pray thee, what Samuel ſaid unto you*; the earneſtneſs with which he put this queſtion ſeems to confirm the above conjecture.

℣. 16. *And Saul ſaid unto his uncle*, &c.] In anſwer to his queſtion: *he told us plainly the aſſes were found*; or *in telling told us* [h]; not only plainly in ſo many words, but he affirmed it with the greateſt certainty that the aſſes were found, and we need not give ourſelves farther trouble about them: *but of the matter of the kingdom, whereof Samuel ſpake, he told him not*; he ſaid not one word about that, which is commonly aſcribed to his modeſty; or he might conceal it, as *Joſephus* [i] obſerves, becauſe he thought it would not be believed by his relations, or might create in them envy to him; and beſides, he knew it was the pleaſure of *Samuel* that it ſhould be kept a ſecret until the election by lot was over, leſt it ſhould be thought to proceed from *Samuel* himſelf; and *Saul* choſe it ſhould remain ſo, that it might not be thought to be of his own ſeeking; and by keeping it from his relations and friends, it would be a clear caſe, that he did not make intereſt for it.

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[e] [illegible]

[f] Hieron. Trad. Heb. fol. 75. H.

[g] Ut ſupra, §. 3.

[h] הגד הגיד in[illegible] Paguinus, Montanus, &c.

[i] Ut ſupra.

℣. 17. *And Samuel called the people together unto the Lord at Mizpeh.*] Not that in *Gilead*, but in the tribe of *Benjamin*, where the people had been before convened on a certain occaſion, ch. vii. 5. and the people called together could not be every individual of the nation, but the heads and elders of the people, their repreſentatives, and who were ſummoned by the orders of *Samuel*; perhaps by an herald making proclamation and cry of the ſame, as the word ſignifies; and theſe were gathered together to the Lord, to have the following affair tranſacted before him, and under his guidance and direction; the prieſt perhaps being here with the *Urim* and *Thummim*, as *Kimchi* thinks, and who alſo conjectures, that the ark might be brought hither at this time, the ſymbol of the divine preſence; though where-ever the church and people of God were gathered together in his name, in a ſolemn manner, there the Lord was.

℣. 18. *And ſaid unto the children of Iſrael,* &c.] In the name of the Lord uſing the phraſe which the prophets uſed when they ſpoke in the name of the Lord: *thus ſaith the Lord God of Iſrael*; the great Jehovah, the Being of beings, the Covenant-God of his people *Iſrael*: *I brought up Iſrael out of Egypt*; when in bondage there, with a mighty hand and ſtretched-out arm, by means of ſigns and wonders done by the hands of *Moſes* and *Aaron*; the Lord working mightily with them, and thereby enclining *Pharaoh* and his people to let them go: *and delivered you out of the hand of the Egyptians*; at the *Red ſea*, drowning them in it, when they threatened *Iſrael* with an utter deſtruction: *and out of the hand of all kingdoms*, and *of them that oppreſſed you*; as the *Arabic* writers, the kingdoms of *Og* and *Baſhan* in their way to *Canaan*, and the *Meſopotamians*, *Moabites*, *Canaanites*, *Midianites*, *Ammonites* and *Philiſtines*, in the times of the judges; all which is obſerved to ſhew their ingratitude, and aggravate their guilt.

℣. 19. *And ye have this day rejected your God,* &c.] As their king, by deſiring another to be ſet over them: *who himſelf ſaved you out of all your adverſities and your tribulations*; that they had been in at any time in *Egypt*, in their paſſage thro' the wilderneſs to *Canaan*, and after they were ſettled there: *ye have ſaid unto him*, nay, *but ſet a king over us*; they did as good as ſay God ſhould not be their king, but they would have one ſet over them like the kings of the nations about them; *Samuel* reminds them of this their requeſt and reſolution to have a king, which they had expreſſed ſome time ago, that it might appear to them that this was wholly of their own ſeeking; the motion came from themſelves, and not from the Lord, nor from *Samuel*, and therefore whatever ill conſequences might follow upon it, they had none to blame but themſelves: *now therefore preſent yourſelves before the Lord by your tribes, and by your thouſands*; by the heads of their tribes, and by the rulers of the thouſands into which their tribes were divided, that it might be known either by *Urim* and *Thummim*, or rather by caſting lots, out of which tribe, and out of which thouſand, houſe and family in it, their king was to be choſen; which method, as it would clearly appear to be a choice directed by the Lord, ſo it would prevent all contention and diſcord among themſelves.

℣. 20. *And when Samuel had cauſed all the tribes to come near,* &c.] The heads and repreſentatives of them, to the place where the lots were caſt: *the tribe of Benjamin was taken*; the lot fell upon that tribe for the choice of a king out of it; not the tribe of *Reuben*, who was the firſt-born, nor the tribe of *Judah*, to whom the kingdom was promiſed, but the tribe of *Benjamin*, the leaſt of all the tribes, and which ſprung from the youngeſt ſon of *Jacob*, contrary, as it were probable, to the expectation of all.

℣. 21. *And when he had cauſed the tribe of Benjamin to come near by their families,* &c.] By the heads of them, to have lots caſt for them, out of which of the families the king ſhould be choſen: *the family of Matri was taken*; that is, by lot; the lot fell upon that family for the choice of a king out of them: in the account of the families of the tribe of *Benjamin*, 1 *Chron.* viii. no mention is made of this family, nor any where elſe, and yet no doubt there was ſuch a family, and *Saul* was of it; it ſeems to have its name from the butt or mark arrows were ſhot at; ſome of the *Benjaminites* being famous for their ſkill in darting and ſlinging, and perhaps this family might be ſo: *and Saul the ſon of Kiſh was taken*; the lot being caſt upon the men in the family of *Matri*, though it is not expreſſed, fell upon *Saul*; for though he was not there, as *Jarchi* obſerves, the lot fell upon him; for their names were written on a piece of paper, and put into a box, and the prophet put in his hand and took out one, and on that was the name of *Saul*, and this was the manner of the lot: *and when they ſought him, he could not be found*; becauſe he had hid himſelf, as in the next verſe; it is very probable, and indeed plain, that he was in this aſſembly at the firſt opening of it; and knowing what *Samuel* had ſaid and done to him, and perceiving in what way the lot was going concerning the ſame, the tribe of *Benjamin* being taken; he concluded how it would iſſue, and therefore left the aſſembly, and hid himſelf, as follows.

℣. 22. *Therefore they enquired of the Lord farther,* &c.] Or again, by lot, by which they knew who the perſon was that was choſen king, but they did not know where he was, and therefore enquire farther how they muſt come at him; and this enquiry was made either before the high-prieſt by *Urim* and *Thummim*, or by *Samuel* the prophet of the Lord: and the enquiry was, *if the man ſhould yet come thither*; whether he was already come, or would come there, and if not, what methods they muſt take to find him: *and the Lord anſwered, behold, he hath hid himſelf among the ſtuff*; the word ſignifies houſhold-ſtuff, veſſels, utenſils, arms, &c. which the people had brought along with them for their uſe, and were laid up in ſome one place; and among theſe baggages *Saul* hid himſelf, hoping that if he was not found they would proceed to another choice, ſo free from ambition was he, and ſuch was his modeſty; nor does this ſeem to be affected and diſſembled, but real; though afterwards, when he was ſettled in the kingdom, he did not care to part with it, and ſought to kill *David*, whom he looked upon as his rival: there were many things which now concurred, that made him uneaſy and unwilling to aſſume the government of the people; partly the envy and ill will of ſome of them, which he muſt expect; chiefly the ſenſe he had of his own unfitneſs for ſuch an office, being of a mean family, and having had ſo mean an education, and ſo little knowledge of the maxims of government; and beſides, muſt at once, as ſoon as on the throne, enter into a war with the

Ammonites; but what might moſt of all diſtreſs him, he perceived by *Samuel*'s ſpeech to the people, that the affair of a king was diſpleaſing to the Lord, though he condeſcended to grant the peoples requeſt; and therefore what comfort and happineſs could he expect in ſuch a ſituation?

ỷ. 23. *And they ran and fetched him thence*, &c.] Being in haſte to ſee their king elect, and proclaim him: *and when he ſtood among the people*; being brought among them, and preſented to them: *he was higher than any of the people, from the ſhoulders, and upwards*; which made him look very graceful and majeſtic; height of ſtature, and a comely form, as *Kimchi* obſerves, recommend to royal dignity; and make the people ſtand more in awe of a prince, and have always been reckoned among all other nations to make a prince venerable, ſee the note on ch. ix. 2.

ỷ. 24. *And Samuel ſaid to all the people, ſee ye him whom the Lord hath choſen*, &c.] For the choice being made by lot, the diſpoſal of which is of the Lord, it is properly attributed to him, and the people could not object to it, but muſt allow it was the Lord's doing. *Eupolemus*[k], an heathen writer, ſays, that *Saul* was made king by *Samuel* by the counſel or will of God; and *Samuel* appeals to their eyes for the goodneſs of the choice, a better could not have been made: *that* there is *none like him among the people*; ſo graceful, ſo ſtately, ſo prince-like and majeſtic; they wanted to have a king like ſuch the nations had; and *Saul* was ſuch an one, had all the outward appearance of grandeur that could be wiſhed for, and which in other nations recommended perſons to the imperial dignity: *and all the people ſhouted*; made a general *huzza*: *and ſaid, God ſave the king*; or *let the king live*[l]; they owned and ſaluted him as their king, and prayed he might live long to reign over them; the *Targum* is, "let the king proſper;" let his reign be proſperous and glorious, and let him enjoy all health and happineſs, peace and proſperity.

ỷ. 25 *Then Samuel told the people the manner of the kingdom*, &c.] According to *Ben Gerſom*, he laid before them the power a king had over his people, and the puniſhment he might inflict upon them, if they rebelled againſt him; and ſome think this is the ſame he delivered in ch. viii. concerning the arbitrary power of their kings, and how they would be uſed by them; and which he here repeated, and then wrote it, that it might be a teſtimony againſt them hereafter; with which what *Joſephus*[m] ſays pretty much agrees, that in the hearing of the king he foretold what would befal them, and then wrote it, and laid it up, that it might be a witneſs of his predictions; but that in ch. viii. *Samuel* ſaid, was the manner of their king, or how he would uſe them, but this the manner of the kingdom, and how the government of it was to be managed and ſubmitted to, what was the office of a king, and what the duties of the ſubject; and yet was different from, at leaſt not the ſame with that in Deut. xvii. 15, 16, 17. for that had been written [illegible] laid up already: *and wrote it in a book*, *and* [illegible] *up before the Lord*; in the ark of the L[illegible]*chi*; or rather by the ark of the Lord, [illegible] it, as *Ben Gerſom*; or beſt of all, as [illegible] in the tabernacle of the Lord, where recourſe might be had to it, at any time, at leaſt by a prieſt, and where it would be ſafe, and be preſerved to future times: *and Samuel ſent all the people away, every man to his houſe*; for though *Saul* was choſen king, he did not take upon him the exerciſe of government directly, but left it to *Samuel* to diſmiſs the people, who had been for many years their chief magiſtrate.

ỷ. 26. *And Saul alſo went home to Gibeah*, &c.] His native place, where was his father's houſe, to which he retired; where were no royal palace, or princely court, nor any of the enſigns of kingly majeſty; and whither it does not appear that he was followed by the nobility or princes of the tribes, only accompanied by a few men, as next obſerved: *and there went with him a band of men*; an army, or part of one; they ſeem to be military men, at leaſt men of ſtrength, valour and courage; gallant men, who, in honour to their king elect, freely offered themſelves to be his body-guard, however, until he was come to his houſe at *Gibeah*; the *Targum* is only, "ſome of the people:" *whoſe heart God had touched*; and inclined to ſhew honour and reſpect to their king; the *Targum* deſcribes them, "men that feared to ſin, and in whoſe hearts the fear of God was put."

ỷ. 27. *But the children of Belial ſaid*, &c.] Wicked, diſſolute, lawleſs perſons; men without a yoke, as the word ſignifies, who did not care to be under the yoke of government, at leaſt not under the yoke of *Saul*; and theſe might be men of wealth, and of larger tribes, and better families than *Saul* was of, and therefore envied him, and thought themſelves fitter for government than he was; and in a jeering ſcornful manner ſaid, *how ſhall this man ſave us?* whoſe family is ſo mean, and whoſe tribe is ſo ſmall, that they can give but little aſſiſtance to deliver us out of the hands of our enemies, the *Philiſtines* and *Ammonites*; intimating, that a king ought to have been of a rich family, and a large tribe, and a prince in it, whoſe intereſt and influence were great, not only in his own tribe, but in others, which would enable him to engage in war with an enemy, and protect the people; but what, as if they ſhould ſay, can be expected from *this man?* this mean contemptible man, of no birth nor fortune, brought up in an obſcure manner, and altogether inexpert in things civil and military? *and they deſpiſed him*; on account of the above things, not only in their hearts, but ſpared not to ſpeak out, and uſe opprobrious language, and with which their actions and conduct agreed: *and brought him no preſents*; as others did, and as it was uſual when a king came to the throne; nor were any viſits made unto him, in token of their ſubjection to him, and complacency in him, and by way of congratulation of him, ſee 1 *Kings* iv. 21. 2 *Chron.* xvii. 5. the *Targum* is, they did not ſalute him, or aſk of his welfare: *but he held his peace*; or *was as one that is deaf and dumb*[o]; took no notice of what they ſaid, as if he was deaf and heard it not, and was as ſilent as if he had been a dumb man, which ſhewed his wiſdom and prudence; for had he taken notice of them, he muſt have puniſhed them, and he judged it more adviſeable to uſe lenity and mildneſs, and not begin his reign with contention and bloodſhed.

CHAP.

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[k] [illegible] Præpar. Evangel. l. 9. c. 30. p. 447.

[l] יחי המלך vivat rex, Pagninus, Montanus, &c.

[m] [illegible] 5. 6.

[n] Ibid.

[o] ויהי כמחריש & fuit veluti ſurdus, Pagninus, Montanus, [illegible] obmuteſcens, Druſius; veluti tacens *aut* ſilens, ſo ſome in Vatablus; ſo the Targum.

CHAP. XI.

THIS chapter relates the diſtreſs the inhabitants of *Jabeſh-gilead* were in on account of the *Ammonites*, ℣. 1—3. upon which they ſent meſſengers to *Saul*, whoſe ſpirit was immediately ſtirred up to help them, ℣. 4—6. and prepared for it, and came up ſoon enough for their relief, and ſlew their enemies, ℣. 7—11. which gained him much honour and reputation among the people, and occaſioned the renewal of the kingdom to him, ℣. 12—15.

℣. 1. *Then Nahaſh the Ammonite came up, and encamped againſt Jabeſh-gilead*, &c] A month after, as in the *Septuagint* and *Vulgate Latin* verſions, that is, a month after *Saul* was choſen king; ſo *Joſephus* [p]: this prince was preparing for war againſt *Iſrael* before, which they hearing of, requeſted they might have a king to go before them in battle, ch. xii. 12. but now he actually marched from his own country, and beſieged *Jabeſh gilead*, a city in the land of *Gilead*, from whence it had its name, and lay in the half tribe of *Manaſſeh*, on the other ſide *Jordan*, ſee *Judg* xxi. 8. It lay near to the *Ammonites*, and was part of the country they laid claim to in the times of *Jephthah*, which they now renewed, and attempted to gain it by force. This *Nahaſh* was king of the *Ammonites*, as he is called in the *Targum*, and by *Joſephus* [q], and ſo in the *Arabic* verſion, ſee ch. xii. 12. *and all the men of Jabeſh-gilead ſaid unto Nahaſh, make a covenant with us*; they deſired to be his allies and confederates, live in peace and friendſhip with him, and enjoy their religion and liberties on certain conditions they were willing to come into; and this was the ſenſe of them all, or at leaſt the greateſt part, which ſhewed a mean and abject ſpirit in them, to make no defence of themſelves, but as ſoon as beſieged to move for a capitulation This doubtleſs aroſe from a ſenſe of their weakneſs, not being able to hold it out long, and from an apprehenſion that their brethren the *Iſraelites*, on the other ſide *Jordan*, could give them no aſſiſtance, being in an unſettled condition, having choſen a king, and he ſcarce on the throne, and the *Philiſtines* having great power over them: *and we will ſerve thee*; not as ſlaves, but as tributaries; they were willing to pay a yearly tax to him.

℣. 2. *And Nahaſh the Ammonite anſwered them*, &c.] In a very haughty and ſcornful manner: *on this* condition *will I make* a covenant *with you, that I may thruſt out all your right eyes*; ſome *Jewiſh* writers go into a myſtical and allegorical ſenſe of theſe words, as that *Nahaſh* ordered the book of the law to be brought, which was their right eye, that he might eraſe out of it theſe words, *an Ammonite or Moabite ſhall not enter into the congregation of the Lord*; others underſtand it of the *Sanhedrim*, which were the eyes of *Iſrael*; and others, which come a little nearer to the ſenſe, of the ſlingers and archers, the deſire of the eyes of *Iſrael*; and who, by having their right eyes thruſt out, would be in a great meaſure ſpoiled for taking aim; for the words are to be underſtood literally; the intention of *Nahaſh* was to diſable them for war, and that they might become quite unfit for it, as *Joſephus* obſerves [q]; the left eye being under the ſhield, as it uſually was in war, and the right eye plucked out, they would be as blind men; he did not chuſe to have both their eyes thruſt out, for then they could have been of no uſe and ſervice to him as ſlaves or tributaries: *and lay it for a reproach upon all Iſrael*; that they did not come up to the relief of their brethren, and defend them, and ſignifying that they muſt all expect the ſame treatment from him.

℣. 3. *And the elders of Jabeſh ſaid*, &c.] The magiſtrates and principal men of the city: *give us ſeven days reſpite, that we may ſend meſſengers to all the coaſts of Iſrael*; that is, ceaſe from beſieging them, from throwing in darts into the city, or any other miſſive weapons, and from attempting to break open the gates, or break down the walls of it, and ſtorm it; ſuch a ſpace of time they deſire, which was as little as could be granted, to go and return in, and without this it would not be a reproach to all *Iſrael*, if they were ill uſed by them, ſince they had no knowledge of their caſe, nor time to come up to their aſſiſtance: *and then* if there be *no man to ſave us, we will come out to thee*; and ſubmit to be uſed at thy pleaſure. And it ſeems that this was granted by *Nahaſh* out of a bravado, and to reproach and inſult all *Iſrael*, and bid them defiance; with whom he ſought to quarrel, having a deſign upon their land, and knowing very well their condition, being awed by the *Philiſtines*; and having juſt choſen a king, and he an unexperienced man in the affairs of war, and had no army; nor was it likely that one could be aſſembled in ſo ſhort a time, and come to the relief of this people, and therefore he thought himſelf ſafe enough in granting their requeſt.

℣. 4. *Then came the meſſengers to Gibeah of Saul*, &c] Where he was born, and brought up, and now dwelt; and he being elected king, it brought an honour to the place; and from hence had this name, to diſtinguiſh it from the others, and this is the firſt time it was ſo called. Now the meſſengers from *Jabeſh* came hither directly, becauſe they knew that *Saul*, the choſen king, dwelt here, and the *Benjaminites*, of all the tribes, had great reaſon to ſhew regard to them, ſince it was from thence they had 400 wives, when they were reduced to 600 men only, in order to raiſe up their tribe: *and told the tidings in the ears of the people*; *Saul* being not at home in the city, but in the fields, they reported to them the hardſhips their city was under, being beſieged by the *Ammonites*, and threatened that if not relieved in ſuch a time, all their right eyes would be plucked out: *and all the people lift up their voices, and wept*; moved with ſympathy to their brethren, and who by their intermarriage with them were nearly related to them; and who might fear they would not ſtop there, but having taken that place, would march forward, and come to them, and uſe them in like manner; the thought of which was very diſtreſſing to them.

℣. 5. *And behold, Saul came after the herd out of the field*, &c.] Where he had been to look after them, and take care of them, and ſee what condition they were in, and followed them on their return home; for though he was elected king, he was not inaugurated, and did not take upon him any ſtate; and being deſpiſed by ſome, and no proviſion as yet made for his ſupport and maintenance as a king, and no buſineſs as ſuch for him to do, *Samuel* ſtill acting in his office, he returned to his father's houſe, and employed himſelf in ruſtic affairs, as he uſed to do: though ſome think this was caſual, that he had been in the field to recreate himſelf, or to meditate on the affairs of government, and happened to return juſt as the herd came out of the field, and ſo followed them; thus *Jarchi* interprets it not of his coming after the herd, but of his coming after the fixed and uſual time of the herd's coming out of the field; but *Joſephus*[r] is clear for it, that he had been about ſome ruſtic buſineſs, ſome part of huſbandry in the field, and returned to the city; nor has it been unuſual for emperors and kings, and perſons in high offices among *Greeks* and *Romans*, and other nations, in times of peace, to employ themſelves in huſbandry; ſo did the judges of *Iſrael*, as *Shamgar*, and *Gideon*, and *Boaz*, *Judg.* iii. 31. and vi. 11. *Ruth* iii. 2. ſo *Quinctius Cincinnatus* being taken from the plough and made dictator, after he had conquered his enemies, returned to his huſbandry[s]: *and Saul ſaid, what* aileth *the people that they weep?* he ſuppoſed ſome evil had befallen them, and deſired to know what it was, that if it lay in his power to help them, he might: *and they told him the tidings of the men of Jabeſh*; the meſſage they brought, and the account they gave of the diſtreſſed caſe of their city.

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[p] Antiq. l. 6. c. 5. §. 1.

[q] Ibid.

℣. 6. *And the ſpirit of God came upon Saul when he heard thoſe tidings*, &c.] And filled him with pity and compaſſion to the inhabitants of *Jabeſh*, and with wiſdom and prudence, and ſet his thoughts at work to contrive ways and means for their relief, and with fortitude, courage and reſolution to attempt their deliverance; ſo the *Targum*, "the Spirit of fortitude from the Lord dwelt on *Saul*:" *and his anger was kindled greatly*; againſt *Nahaſh* the *Ammonite* for inſulting *Iſrael*, and threatening to uſe the inhabitants of *Jabeſh* in ſuch a cruel manner.

℣. 7. *And he took a yoke of oxen*, &c.] Of his own or his father's, which he had juſt followed out of the field, and for which chiefly that circumſtance is mentioned: *and hewed them in pieces*; as the *Levite* did his concubine, *Judg.* xix. 29. *and ſent* them *throughout all the coaſts of Iſrael by the hands of meſſengers*; ſome carrying a piece one way, and ſome another, throughout all the tribes; for to them all the government of *Saul* extended, and which by this he let them know it did: *ſaying, whoſoever cometh not after Saul and after Samuel*; he names both, becauſe he himſelf, though choſen king, was not inaugurated into his office, nor was *Samuel* put out of his; and becauſe he knew he was deſpiſed by ſome, who would not object to and refuſe the authority of *Samuel*, and therefore if they would not follow him, they would follow *Samuel*; and he mentions himſelf firſt, becauſe of his ſuperior dignity: *ſo ſhall it be done unto his oxen*; be cut to pieces as theſe were; he does not threaten to cut them in pieces, but their oxen, leſt he ſhould ſeem to exerciſe too much ſeverity at his firſt coming to the throne: *and the fear of the Lord fell on the people*; they feared, ſhould they be diſobedient, the Lord would cut them to pieces, or in ſome way deſtroy them, as well as *Saul* would cut their oxen to pieces; for their minds were impreſſed with a ſenſe of this affair being of the Lord: *and they came out with one conſent*; or *as one man*[t], as if they had conſulted together; being under a divine impulſe, they ſet out from different parts about much the ſame time, and met at a place of rendezvous next mentioned.

℣. 8. *And when he numbered them at Bezek*, &c.] Which was the place appointed to meet at, the ſame with that in *Judg.* i. 4. ſee the note there; though ſome take the word to be an appellative, and not the proper name of a place, and render it, *with a ſtone*; with which he numbered, taking a ſtone from each, and laying them on a heap, and then telling them[u]; ſo *Bizakion* ſignifies little ſtones[w], with the *Greeks*: or *with a fragment*; either of an earthern veſſel, or of a ſtone, or of the branch of a tree they carried in their hands, and ſo the king's ſervants numbered not the men but the branches[x]: *and the children of Iſrael were* 300,000 *men*; who came together on this occaſion; theſe were of the eight tribes and a half on this ſide *Jordan*: *and the men of Judah* 30,000; which tribe is mentioned diſtinctly, becauſe a noble and warlike tribe, which uſually firſt went up to battle; and though the number of them at this time aſſembled may ſeem comparatively ſmall, yet this may eaſily be accounted for; becauſe they bordered upon the *Philiſtines*, who watched every opportunity to take an advantage on them, and therefore could not leave their tribe deſtitute, but reſerved a ſufficient number to guard their coaſts, and yet were deſirous to teſtify their obedience to *Saul*, though choſen king out of another tribe, when they might have expected from prophecy that the dominion belonged to them. *Joſephus*[y] has made a groſs miſtake in the numbers here, he makes the men of *Iſrael* to be 700,000, and the men of *Judah* 70,000, contrary to the text, the *Targum*, *Syriac* and *Arabic* verſions; but the *Septuagint* comes pretty near him, which has 600,000 of the men of *Iſrael*, 70,000 of the men of *Judah*.

℣. 9. *And they ſaid unto the meſſengers that came*, &c.] From *Jabeſh-gilead*, that is, *Saul* and *Samuel* ſaid to them, as follows: *thus ſhall ye ſay unto the men of Jabeſh-gilead*; when they returned unto them, as they were now upon the departure: *to-morrow by* that time *the ſun be hot*; when it ſmites with the greateſt heat, as at noon: this morrow ſeems not to be the next from their return home, or going from *Saul*, but the morrow after they were got home, and ſhould deliver the meſſage to thoſe that ſent them, ℣. 10. and ſo *Joſephus*[z] ſays, it was on the third day the aſſiſtance was promiſed them: *ye ſhall have help*; *Saul* with his army by that time would come and raiſe the ſiege: *and the meſſengers came and ſhewed it to the men of Jabeſh*; what *Saul* had promiſed, and what a numerous army he had raiſed, and had now upon the march for their relief, and to-morrow would be with them: *and they were glad*; it was good news and glad tidings to them, it cheared their hearts, and gave them ſpirit.

℣. 10. *Therefore the men of Jabeſh ſaid*, &c.] To *Nahaſh* the *Ammonite*: *to-morrow we will come out unto you*; meaning if they had no help, which they were well aſſured they ſhould have; but this condition they expreſſed not, which they were not obliged to, but left him to conclude they had no hope of any, the meſſengers being returned, and the

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[r] [illegible] §. 2.

[s] Flor. Hiſt. Roman. l. 1. c. 11. Aurel. Victor. de Vir. illuſtr. c. 20. Alex. ab Alex. [illegible] l. 3. c. 11.

[t] כאיש אחד tanquam vir unus, Pagninus, Montanus, &c.

[u] Vid. [illegible], fol. 22. 2. & Gloſſ. in ib.

[w] Suidas in voce Βιζακιων.

[x] Vid. Sheringham. in Miſn. [illegible] §. 1. p. 14.

[y] Ut ſupra, §. 3.

[z] Ibid.

the next being the laſt of the ſeven days reſpite; and by this artifice the *Ammonites* were ſecure, and not at all upon their guard againſt an approaching enemy: *and ye ſhall do with us all that ſeemeth good unto you*; make ſhows of them, pluck out their eyes, or put them to death, or do what they would with them.

℣. 11. *And it was ſo on the morrow*, &c.] After the meſſengers were returned, and delivered their meſſage, and the men of *Jabeſh gilead* had given the *Ammonites* reaſon to expect that they would come out to them according to their agreement: *that Saul put the people into three companies*; or *heads*[a], under ſo many commanders, aſſigning to each their number, if equally, 110,000 in each, as *Gideon* divided his 300 into three companies, 100 in each, *Judg.* vii. 16. and *Abimelech*, *Judg.* ix. 43. it ſeems to have been their way of fighting in thoſe days: *and they came unto the midſt of the hoſt*; that is, of the *Ammonites*: *in the morning-watch*; the third and laſt watch of the night, by break of day, or before, however before the ſun was up; ſo quick was *Saul* and his men in their march, though on foot. *Bunting*[b] computes the diſtance from *Gibeah* to *Bezek* 40 miles, and from thence to *Jabeſh* 16; it is commonly reckoned that it was about 60 miles from *Gibeah* to *Jabeſh*. *Joſephus*[c] ſays it was 10 *ſchæni*, each of which contained five or ſix miles: *and ſlew the Ammonites until the heat of the day*; that is, till noon, ſo that from the morning-watch till noon he was making ſlaughter of them: *and it came to paſs, that they which remained were ſcattered*; thoſe that were not cut off by the ſword of *Saul*, were broken and diſperſed, they could not ſtand their ground againſt him: *ſo that two of them were not left together*; to flee together, but every one ſhifted for himſelf, and fled alone.

℣. 12. *And the people ſaid unto Samuel*, &c.] By which it ſeems that *Samuel* accompanied *Saul* in this expedition; though it is ſomewhat difficult to account for it, that a man of his years ſhould be able to attend ſo quick a march that *Saul* made; it may be therefore, that he might follow after him gently, and meet him quickly after the battle was fought, when the people made the following ſpeech to him: *who is he that ſaid, ſhall Saul reign over us?* is ſuch a mean unexperienced man fit to rule over us? who can bear his government, and ſubmit to it? what can be expected from him, that he ſhould deliver and ſave us out of the hands of our enemies? in this they had reſpect to the ſons of *Belial*, and what they ſaid, ch. x. 27. but now it appeared he was ſufficiently qualified, and God had made him an inſtrument of ſalvation, and was a proper perſon to be king over them: *bring the men, that we may put them to death*; ſo tranſported were they with affection to *Saul*, and indignation againſt thoſe men.

℣. 13. *And Saul ſaid*, &c.] Preventing *Samuel* from giving an anſwer, being ready to forgive injuries; as it was in his power as a king, and him only, to pardon thoſe perſons that treated him in ſo ill a manner, and it was policy ſo to do, eſpecially in the beginning of his reign; and it plainly appears, that this temper did not always continue with him; though there is no reaſon to believe otherwiſe, that this was now owing to his lenity as well as his prudence: *there ſhall not be a man put to death this day*; who by their appearance to his ſummons had teſtified their obedience, and by their courage and valour had ſhewed their attachment to him, and to the intereſt of their country. *Ben Gerſom* take the ſenſe to be, that it might be right after, but not on this day to put them to death; or that this was an artifice of *Saul* to deliver thoſe men out of the hands of the *Iſraelites*, ſuggeſting as if it was his intention hereafter to put them to death, though not now, for the following reaſon: *for to-day the Lord hath wrought ſalvation in Iſrael*; he does not aſcribe the victory to the quick diſpatch he made, to his wiſdom and prudence in forming the ſcheme he did, and to his valour and courage, and that of his troops, but to the power and goodneſs of God.

℣. 14. *Then ſaid Samuel to the people*, &c.] Agreeing to what *Saul* had ſaid, and in order to put them off from demanding the lives of the offenders, and willing to take them whilſt they were in a good diſpoſition: *come, and let us go to Gilgal*; which was the neareſt place to them, on the other ſide *Jordan*, from which they now were, and where the children of *Iſrael* firſt encamped when they paſſed over *Jordan*, where the tabernacle and ark firſt were, and an altar was built, and where meetings uſed to be held on certain occaſions; all which might be reaſons why *Samuel* propoſed to go to this place. According to *Bunting*[d], this place was 36 miles from *Jabeſh-gilead*: *and renew the kingdom there*; that is, recognize *Saul*, own and declare him king of *Iſrael*.

℣. 15. *And all the people went to Gilgal*, &c.] Agreed to the motion, and marched along with *Saul* and *Samuel* thither: *and there they made Saul king before the Lord in Gilgal*; that is, they declared him to be king there; he was inaugurated into, and inveſted with his office, otherwiſe it was God only that made him king, who only had the power of making one, ſee *Acts* ii. 36. *Joſephus* ſays[e], that *Samuel* anointed him with the holy oil; and ſo the *Septuagint* verſion here renders it; "and *Samuel* anointed *Saul* there to be king;" and it is not improbable, that as he privately anointed him, he did it publickly alſo; if not at the election of him, then at this time; and it is obſervable, that in the next chapter, and not before, he is called the Lord's anointed. Now this was *before the Lord*, in this place; this being, as *Abarbinel* obſerves, a ſanctified place, where the tabernacle and ark of God had been; and he ſuppoſes it probable, that the ark was brought hither; but it was enough that the people and congregation of the Lord were here, and who, when aſſembled in his name, his preſence was with them: *and there they ſacrificed ſacrifices of peace-offerings before the Lord*; where an altar was built, and on which they offered theſe peace-offerings by way of thankſgiving, partly for the victory obtained over the *Ammonites*, and partly for the renewal of the kingdom to *Saul*, and their unanimity in it, as well as to implore and obtain future peace and proſperity: *and there Saul, and all the people of Iſrael rejoiced greatly*; they in their king, and he in the good-will of his people, and both in the great ſalvation God had wrought for them.

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[a] ראשים capita, Pagninus, Montanus, &c.

[b] Travels of the Patriarchs, &c. p. 126.

[c] Ut ſupra.

[d] Ut ſupra.

[e] Ut ſupra, §. 4.

CHAP. XII.

IN this chapter *Samuel*, reſigning the government to *Saul*, aſſerts the integrity with which he had performed his office, and calls upon the people of *Iſrael* to atteſt it, who did, ỳ. 1—5. he then reminds them of the great and good things the Lord had done for them in times paſt, ỳ. 6—11. and whereas they had deſired a king, and one was given them, it was their intereſt to fear and ſerve the Lord, if not, his hand would be againſt them, ỳ. 12—15. he terrifies them by calling for thunder in an unuſual time, ỳ. 16—19. and then comforts and encourages them, that in doing their duty God would be with them, and not forſake them, otherwiſe they might expect nothing but ruin and deſtruction, ỳ. 20—25.

ỳ. 1. *And Samuel ſaid unto all Iſrael*, &c.] When aſſembled at *Gilgal*, after they had recognized *Saul* as their king, and he was eſtabliſhed in the kingdom, and while in the midſt of their mirth and joy: *behold, I have hearkened unto your voice in all that ye have ſaid unto me*; reſpecting the affair of a king, to which it muſt be limited, as appears by what follows; otherwiſe it is poſſible in ſome things they might apply to him about, he did not think fit to hearken to them, and grant their requeſt, or ſpeak for them: *and have made a king over you*; that is, had by the direction and appointment of God choſen one by lot, anointed and declared him king; for it was the Lord alone, that, properly ſpeaking, made him a king.

ỳ. 2. *And now behold, the king walketh before you*, &c.] He is inveſted with his office, and in the exerciſe of it, and goes in and out as the captain, commander and leader of the people; it is expreſſive of his being in the full poſſeſſion of regal power and authority, and therefore *Samuel* might ſpeak the more freely, as he could not be thought to have any hope and expectation of being re inſtated in his government, or to have parted with it with any regret; and he wiſely took this opportunity of reproving the people for their ſin of deſiring a king, when *Saul* was ſettled and eſtabliſhed in his kingdom, and when they were in the midſt of all their mirth and jollity, who might from the ſucceſs that had attended this firſt adventure of their king, conclude that they had done a right and good thing in requeſting to have one: *and I am old, and grey-headed*; and ſo unfit for government, and very willing to be eaſed of the burden of it: he muſt ſurely be more than 52 years of age, as the *Jews* generally ſay he was, ſince it is not uſual at ſuch an age to be grey-headed, ſee the note on ch. viii. 1. however, on this account he merited reverence and reſpect, and demanded attention: *and behold, my ſons are with you*; as private perſons in the condition of ſubjects, making no pretenſion to government; and if they had committed any thing criminal, they were open to the law, and might be charged, and tried, and treated acccording to their deſerts; and there they were, and might be aſked what queſtions they thought proper with reſpect to what they knew of his conduct; and to be hoſtages or bail for him, if they could prove any thing againſt him; or to be taken to make ſatisfaction for any injuries committed by him: *and I have walked before you from my childhood unto this day*; his manner of life and converſation from his infancy to this time was well known to them, and he had ſpent all his days in the ſervice of God, and for the good of *Iſrael*.

ỳ. 3. *Behold, here I* am, &c.] No longer the ſupreme governor, but a ſubject, and accountable for any miſdemeanour charged upon me, and to which I am ready to give anſwer, being now at your bar to be tried and judged before you: *witneſs againſt me before the Lord, and before his anointed*; ſignifying, that if they had any thing to lay to his charge, that they would produce it, and give proof and evidence of it in the preſence of God, in whoſe name they met, and of *Saul* anointed king, and ſupreme judge and ruler of the nation: *whoſe ox have I taken?* by force, to employ in his own ſervice in ploughing his ground, or treading out his corn: *or whoſe aſs have I taken?* to ride about on in his circuit, or to carry any burden for him: *or whom have I defrauded?* of their money or goods by any artifice, circumventing and cheating them: *whom have I oppreſſed?* ſtruck, beaten, broken, or cauſed to be ſo uſed wrongfully; to whoſe perſon have I been injurious any more than to their property? Some derive the word from a root which ſignifies favour and goodwill, and interpret it as ſome of the *Rabbins* do, of his not taking money of perſons with their good-will; or rather, that he had done nothing as a judge for favour and affection, but had acted the upright part, without regard to rich or poor, friends or foes: *or of whoſe hand have I received* any *bribe to blind mine eyes therewith?* his meaning is, that he had never taken a gift or preſent from any perſon to favour his cauſe, that was to be brought before him, and give it for him right or wrong; to connive at any injury he had done, or to turn away his eyes from ſeeing where the juſtice of the cauſe lay; or that he had not received money to ſpare the life of a criminal that deſerved to die; for the word uſed for a bribe, ſignifies a ranſom-price, ſee *Deut.* xvi. 19. *and I will reſtore it to you*; the ox or aſs, money or goods, gifts and preſents, or bribes taken, or make compenſation for any injury done to the perſons or eſtates of men. Some render it, *I will anſwer you*[f], or give in an anſwer to any ſuch charges when exhibited.

ỳ. 4. *And they ſaid*, &c.] One in the name of the reſt, or they all cried out as one man: *thou haſt not defrauded us, nor oppreſſed us*; had done them no wrong, neither privately nor publickly, by fraud or by force: *neither haſt thou taken ought of any man's hands*; as a gift, preſent or bribe, to favour his cauſe. Some would infer hence, that he took nothing of them for his ſupport and maintenance, and that he lived upon his own ſubſtance; but that is not likely or reaſonable; it was but juſt that they ſhould ſupport him and his family ſuitable to his character as a judge, whoſe whole life was ſpent in their ſervice.

ỳ. 5. *And he ſaid unto them, the Lord* is *witneſs againſt you, and his anointed* is *witneſs this day*, &c.] Should they hereafter reproach and vilify him, and charge him with any acts of corruption, injuſtice, and violence: *that ye have not found ought in my hand*; that they had nothing to accuſe him of and charge him with throughout his whole adminiſtration, but had aſſerted his innocence and integrity, had honourably acquitted him, and given him a fair character: *and they anſwered*, he is *witneſs*; the omniſcient God is a witneſs againſt us, ſhould we depart from this teſtimony, and *Saul*, the Lord's anointed, is a witneſs that we have fully cleared thee from any imputations of mal-adminiſtration. The word is ſingular, he *ſaid* or *anſwered*[g], that is, *Iſrael* ſaid, the whole body of the people, they all replied as one man: the reaſon why *Samuel* made ſuch a ſpeech at this time, when he reſigned his government to *Saul*, was not only to ſecure his own character, but to ſuggeſt to *Saul* how he ſhould rule and govern according to his example; and that having eſtabliſhed his own character, he could the more freely, and with the better grace, reprove the people for their ſin, as in ſome following verſes.

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[f] אשיב לכם reſpondebo vobis, Munſter.

℣. 6. *And Samuel ſaid unto the people*, &c.] Having cleared and eſtabliſhed his own character, he proceeds to lay before the people ſome of the great things God had done for them formerly, and quite down to the preſent time, the more to aggravate their ingratitude in rejecting God as their king: it is *the Lord that advanced Moſes and Aaron*; raiſed them from a low eſtate, the one in a foreign country in *Midian*, the other in bondage in *Egypt*, to be deliverers, guides and governors of his people *Iſrael*. *Kimchi* thinks this refers to what goes before, and that the ſenſe is, that God that raiſed *Moſes* and *Aaron* to great honour and dignity, was a witneſs between him and the people; in which he is followed by ſome chriſtian interpreters. *Ben Gerſom* makes mention of the ſame, but rather approves of the connexion of the words with what follows, as does *Abarbinel*, and is doubtleſs righteſt; the *Targum* is, "who hath done mighty things by the hands of *Moſes* and *Aaron*:" *and that brought your fathers up out of the land of Egypt*; when they were in bondage there, and that by the means of *Moſes* and *Aaron*, by whoſe hands he wrought ſigns and wonders, and inflicted plagues on the *Egyptians*, which made them willing at laſt to let *Iſrael* go.

℣. 7. *Now therefore ſtand ſtill*, &c.] Keep your place, and don't as yet break up the aſſembly, but wait a little longer patiently, and with reverence and attention hearken to what I have farther to ſay: *that I may reaſon with you before the Lord*; as in his preſence; and which he obſerves to command the greater awe upon their mind, and the greater regard to the ſubject of his diſcourſe and reſolutions; which would be, *of all the righteous acts of the Lord, which he did to you and to your fathers*; not only in a way of judgment delivering them into the hands of their enemies, when they ſinned againſt him, but rather in a way of mercy and kindneſs in delivering them out of their hands.

℣. 8. *When Jacob was come into Egypt*, &c.] With his family to ſee his ſon *Joſeph*, and dwelt there; or rather the poſterity of *Jacob* are meant, who ſettled in *Egypt*, and continued there many years, and at length were oppreſſed by the *Egyptians*, and brought into hard bondage: *and your fathers cried unto the Lord*; by reaſon of their bondage, for help and deliverance: *then the Lord ſent Moſes and Aaron, which brought forth your fathers out of Egypt*; after various meſſages carried by them from the Lord to *Pharaoh* king of *Egypt*, and after many ſigns and wonders wrought by them, by which the heart of that king was at laſt brought to conſent to their diſmiſſion: *and made them dwell in this place*; the land of *Canaan*; they conducted them through the *Rea-ſea*, guided them through the wilderneſs, and accompanied them, eſpecially *Moſes*, to the borders of the land of *Canaan*; for neither of them went into it, but died before the peoples entrance there. *Joſhua*, the ſucceſſor of *Moſes*, of whom *Samuel* makes no mention, introduced *Iſrael* into it, conquered the land for them, and ſettled them in it; tho' *Moſes* and *Aaron*, as they were the inſtruments of bringing them out of *Egypt*, were the cauſe, by conducting them through the wilderneſs, and by their prayers, counſels and inſtructions, of their entrance into and ſettlement in it: beſides, *Moſes* appointed *Joſhua* in his ſtead, and ordered him to lead the people there, and directed to the diviſion of the land among them, yea two tribes and an half were ſettled by him on the other ſide *Jordan*; the *Septuagint*, *Vulgate Latin*, *Syriac* and *Arabic* verſions read in the ſingular number, *he made them dwell, that is, the Lord*.

℣. 9. *And when they forgat the Lord their God*, &c.] The worſhip of the Lord their God, as the *Targum*; that is, they fell into idolatry, which is a plain inſtance and proof of forgetfulneſs of God; for ſuch that neglect his worſhip, and ſerve idols, may be truly ſaid to forget him: *he ſold them into the hand of Siſera, captain of the hoſt of Hazor*; who was general of the army of *Jabin* king of *Canaan*, who reigned in *Hazor*, *Judg.* iv. 2. where they are ſaid to be ſold into the hands of *Jabin*, here into the hands of *Siſera*; becauſe it is highly probable he was ſent againſt them by *Jabin*, and ſubdued them, as he afterwards was ſent by him, when they rebelled againſt him, and were delivered out of his hand: *and into the hand of the Philiſtines*; as they were in and before the times of *Samſon*, *Judg.* xiii. 1. *and into the hand of the king of Moab*; as in the times of *Ehud*, *Judg.* iii. 14, 15. the exact order of theſe things is not obſerved: *and they fought againſt them*; the king of *Moab*, *Siſera*, and the *Philiſtines*, and overcame them, and ſo they fell into their hands.

℣. 10. *And they cried unto the Lord*, &c.] When in the hands of their enemies, and in bondage to them, and cruelly oppreſſed by them: *and ſaid, we have ſinned*; the word for *ſaid* is in the *Cetib*, or written text, ſingular, and in the *Keri*, or marginal reading, plural; and may ſignify, that every one of them had a ſenſe of their ſin, and made acknowledgment of it; their confeſſion was univerſal as their ſin was: *becauſe we have forſaken the Lord*; the Word of the Lord, as the *Targum*: *and have ſerved Baalim and Aſhtaroth*; ſee the notes on *Judg.* ii. 11, 13. *but now deliver us out of the hand of our enemies, and we will ſerve thee*; they did not aſk for a king to go before them, and fight their battles, as they did now, but applied to the Lord for deliverance, promiſing to ſerve him as their king and their God.

℣. 11. *And the Lord ſent Jerubbaal*, &c.] Or *Gideon*, as the *Targum*, for *Jerubbaal* was the name given to *Gideon*, when he firſt became a judge, *Judg.* vi. 23. *and Bedan*; if this was one of the judges, he muſt have two names, or is one that is not mentioned in the book of *Judges*; the *Targum* interprets it of *Samſon*; ſo *Jerom*[h], for the word may be rendered *in Dan*; one in *Dan*, who was of the tribe of *Dan*, as *Samſon* was; and it was in the camp of *Dan* the Spirit of God firſt came upon him; and *Kimchi* obſerves, that it is the ſame as *Ben-dan*, the ſon of *Dan*, that is, a *Danite*; and though he was after *Jephthah*, yet is ſet before him, becauſe he was a greater man than he; and this way go the generality of *Jewiſh* writers[i]; but a man of this name being among the poſterity of *Manaſſeh*, 1 *Chron*. vii. 17. *Junius*, and who is followed by others, thinks, that *Jair* is meant, and is ſo called to diſtinguiſh him from a more ancient *Jair*, the ſon of *Manaſſeh*, and with whom the order of the judges better agrees, ſee *Numb*. xxxii. 41. *Judg*. x. 3, 4. but the *Septuagint*, *Syriac* and *Arabic* verſions read *Barac*; and he may the rather be thought to be meant, becauſe he was the inſtrument of delivering *Iſrael* out of the hand of *Siſera*, the captain of the hoſt of *Hazor* before mentioned, ℣. 9. and agrees with the words of the apoſtle, *Heb*. xi. 32. who mentions thoſe judges much in the ſame order: *and Jephthah, and Samuel*; meaning himſelf, who was the laſt of the judges, and who ſpeaks of himſelf as of a third perſon, as *Lamech* does, *Gen*. iv. 23. and this he did not out of oſtentation, but to obſerve that God had made him an inſtrument of delivering them out of the hand of the *Philiſtines*, which muſt be freſh in their memory, as he had made uſe of others before him, when he ſent judges, and not kings, and therefore they had no need to aſk a king. The *Syriac* and *Arabic* verſions read *Samſon* inſtead of *Samuel*, and which alſo agrees beſt with *Heb*. xi. 32. *and delivered you out of the hands of your enemies on every ſide*; not the judges, but the Lord; for the word for *delivered* is of the ſingular number: *and ye dwelled ſafe*; in the greateſt ſecurity and confidence, without any fear of enemies, having God their king in the midſt of them, and ſtood in no need of any other king to protect and defend them.

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[g] ויאמר & dixit, Pagninus, Montanus, Vatablus, Druſius.

[h] Heb. Trad. in lib. Reg. fol. 75. K.

℣. 12. *And when ye ſaw that Nahaſh the king of the children of Ammon came againſt you*, &c.] Or *but yet*[k]; however, notwithſtanding though the Lord had been ſo kind and gracious to them, as to raiſe up judges one after another to deliver them, when they cried unto him, yet when they perceived that *Nahaſh* the *Ammonite* was preparing to make war with them, inſtead of applying to the Lord for his protection, they deſired to have a king to go before them, and fight their battles, as follows: *nay, but a king ſhall reign over us*; tho' *Samuel* told them they had no need of one: *when the Lord your God* was *your king*; and would protect and defend them, if they applied to him, and would put their truſt in him; and he himſelf *Samuel* was their judge, and would be their general and commander, and they had experience of ſucceſs under him to the utter deſtruction of their enemies, ch. vii. 10. and yet notwithſtanding all this, they inſiſted upon it to have a king. According to *Abarbinel*, this preparation of *Nahaſh* to war with them, was after they had aſked for a king, and was a puniſhment of them for their requeſt; and yet they repented not of it, but in effect ſaid, though *Nahaſh*, and all the enemies in the world come againſt us, we'll not go back from our requeſt, but inſiſt on it, that we have a king to reign over us; ſuch was their obſtinacy and perverſeneſs.

℣. 13. *Now therefore behold the king whom ye have choſen, and whom ye have deſired*, &c.] For though God choſe their king for them, it was at their requeſt; they choſe to have a king, and deſired one, and they approved of and conſented to, and confirmed the choice he had made, and ſo it was in effect their own: *and behold, the Lord hath ſet a king over you*; he gratified them in their deſires, though he did not ſuffer them to make themſelves a king, he ſuffered them to have one, and he gave them one; this power he reſerved to himſelf of ſetting up and pulling down kings at his pleaſure.

℣. 14. *If ye will fear the Lord, and ſerve him, and obey his voice*, &c.] All worſhip and ſervice of God, and obedience to his word and ordinances, ſhould ſpring from fear and reverence of him; and therefore the whole of worſhip, both external and internal, is ſometimes expreſſed by the fear of the Lord: *and not rebel againſt the commandment of the Lord*; break it, and thereby exaſperate him, and provoke him to wrath and bitterneſs: *then ſhall both ye, and alſo the king that reigneth over you, continue following the Lord your God*; the *Targum* is, "after the worſhip of the Lord your God;" which was their duty to do, and is expreſſed in the preceding clauſes; and this therefore is rather a promiſe of ſome benefit and privilege to their duty, and to encourage them to it, ſince it ſtands oppoſed to the threatening of puniſhment in the next verſe; and the words in the original are, *then ſhall ye*, &c. *be after the Lord your God*[l]; that is, though they had in effect rejected the Lord from being their king, by aſking and having one; yet notwithſtanding, if they and their king were obedient to the commands of the Lord, he would not caſt them off, but they ſhould follow him as their guide, leader and director, and he would protect and defend them as a ſhepherd does his ſheep that follow after him; ſo *Jarchi* takes it to be a promiſe of long life and happineſs to them and their king, "ye ſhall be eſtabliſhed to length of days, both ye and the king."

℣. 15. *But if ye will not obey the voice of the Lord, but rebel againſt the commandment of the Lord*, &c.] They and their king, by ſinning, diſregarding his precepts, both affirmative and negative: *then ſhall the hand of the Lord be againſt you*; by ſending ſome judgments upon them, as famine, ſword, or peſtilence, particularly captivity and ſubjection to their enemies: *as it* was *againſt your fathers*; who had no king; and it is ſuggeſted that their caſe, who had one, would be no better than theirs; their king would not be able to ſave them from the hand of God: the words in the original are, *and againſt your fathers*[m]; which is interpreted in the *Talmud*[n] of their fathers dead, and in their graves, and of their enemies, digging them up, and taking them out in contempt; but much better by *Kimchi*, of their kings, who are, or ſhould be fathers of their ſubjects, as *Auguſtus Cæſar* was called the father of his; and ſo the *Septuagint* verſion renders it, *and upon their king*; ſignifying that both they and their king ſhould feel the weight of the hand of the Lord, if they rebelled againſt him.

℣. 16. *Now therefore ſtand*, &c.] Which does not ſo much reſpect the poſition of their bodies, as the fixed attention of their minds: *and ſee this great thing which the Lord will do before your eyes*; meaning the ſtorm of thunder and rain which preſently followed; which coming at a time when ſuch things were not uſual, and on a day when there was no appearance or likelihood of any thing of this kind, and ſuddenly, at once, upon the prayer of *Samuel*, it was no leſs than a miracle, and might be called a *great thing*, new and unheard-of, and the pure effect of almighty power.

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[i] [illegible] Bab. Roſhhaſhanah, fol. 25. 1.

[k] והראו videntes autem, V. L. ſed, Tigurine verſion; & tamen, V[illegible] [illegible]ſcator.

[l] הייתם־אחר יהוה eritis poſt Dominum, Pagninus, Montanus, Tigurine verſion, Piſcator.

[m] [illegible] & contra patres veſtros, Pagninus, Tigurine verſion.

[n] T. Bab. Yebamot, fol. 63. 2.

℣. 17. Is it *not wheat-harveſt to-day?* &c.] Of the time of wheat-harveſt, ſee ch. vi. 13. Rain uſually fell in *Judea* only twice a year, called the former and the latter rain; and from the 17th of *Niſan* or *March*, to the 16th of *Marcheſvan* or *October*, it was not uſual for rain to fall, and ſo not in harveſt, at that time eſpecially, ſee *Prov.* xxvi. 1. *Amos* iv. 7. R. *Joſeph Kimchi* ſays, in the land of *Iſrael* rain never fell all the days of harveſt; and this is confirmed by *Jerom*, who lived long in thoſe parts, ; who ſays [o], at the end of the month of *June*, and in the month of *July*, we never ſaw rain in thoſe provinces, eſpecially in *Judea*. And *Samuel* not only by putting this queſtion, would have them obſerve, that it was the time of wheat-harveſt in general; but on that day in particular the men were at work in the fields reaping the wheat, &c. and ſo was not cloudy, and inclining to rain, but all ſerene and clear, or otherwiſe they would not have been employed in cutting down the corn; all which made the following caſe the more remarkable: *I will call unto the Lord, and he ſhall ſend thunder and rain*; in a miraculous and preternatural way, there being nothing in nature preparatory thereunto, and this purely at the prayer of *Samuel*: *that ye may perceive and ſee that your wickedneſs is great, which ye have done in the ſight of the Lord, in aſking you a king*; was attended with aggravated circumſtances, and highly offenſive to God, though he had gratified them in it, of which this violent ſtorm would be an indication, and might ſerve to convince them of their folly, as well as of their wickedneſs, and that they had no need of a king, ſince *Samuel* their judge could do as much or more by his prayers, than a king could do by his ſword; and of which they had had ſufficient proof before this, and that in the ſame way, ch. vii. 10.

℣. 18. *So Samuel called unto the Lord*, &c.] Not in an authoritative way, or by way of command, but by prayer; ſo the *Targum* renders the clauſe in the preceding verſe, "I will pray before the Lord:" *and the Lord ſent thunder and rain that day*; immediately, though there was no appearance of it; it was harveſt-time, and a fine harveſt-day. *Joſephus* ſays [p], he ſent thunder, lightening and hail, a terrible ſtorm and tempeſt it was: *and all the people greatly feared the Lord and Samuel*; the Lord that ſent this tempeſt, and *Samuel* who had ſuch power with God in prayer. *Clement* of *Alexandria* [q] thinks, that from hence the *Greeks* borrowed their fable concerning *Æacus* invoking God, when there was a drought in *Greece*; and as ſoon as he prayed, immediately there was thunder, and the whole air was covered with clouds; but perhaps they rather framed it from the inſtance of *Elijah* praying for rain [r], at whoſe requeſt it came, 1 *Kings* xviii. 42.

℣. 19. *And all the people ſaid unto Samuel*, &c.] During the tempeſt, and in the midſt of it; it was the general cry of the people, they were unanimous in it: *pray for thy ſervants unto the Lord thy God, that we die not*; though they had rejected him as their judge and ſupreme governor in deſiring a king, now they were his humble ſervants, at leaſt feignedly; and knowing what intereſt he had with God in prayer, they intreat him to make uſe of it on their behalf, who having ſinned ſo greatly, had not the aſſurance to call the Lord their God, tho' they had no doubt of his being the God of *Samuel*, whoſe prayers he had heard, of which this tempeſt was a full proof; and was ſo violent, that if it continued, they were afraid they ſhould be deſtroyed by the thunder and lightening, or they and their cattle, with the fruits of the earth, be waſhed away with the prodigious rain: *for we have added unto all our ſins this evil, to aſk us a king*; though *Samuel* had laid before them the evils and inconveniences of having a king, and had in the name of the Lord charged them with rejecting God as their king; yet nothing convinced them of their evil till this ſtorm came, and then all their ſins came freſh to their minds; and this added to the weight of them, and lay heavieſt on them, that they had rejected the Lord, and ſlighted his prophets, and, notwithſtanding all remonſtrances, reſolved on having a king.

℣. 20. *And Samuel ſaid unto the people, fear not*, &c.] Being deſtroyed by the tempeſt: *ye have done all this wickedneſs*; in aſking a king; that is, though they were guilty of ſo heinous a ſin, yet there were grace and mercy with God, and they ſhould not deſpair of it, ſo be it, that they did not depart from him, but cordially ſerved him; the *Targum* is, "ye have been the cauſe of all this evil;" the ſtorm of thunder and rain; and though they had, he would not have them deſpond or indulge ſlaviſh fear; *yet turn not aſide from following the Lord*; the worſhip of the Lord, as the *Targum*; provided they did not depart from the Lord, and forſake his worſhip, word and ordinances, they need not fear utter ruin and deſtruction, though they had been guilty of this ſin: *but ſerve the Lord with all your heart*; if their ſervice of God was kept up, and was hearty and ſincere, they might ſtill expect things would go well with them.

℣. 21. *And turn ye not aſide*, &c.] From his worſhip: *for then*; if they turned aſide from that: ſhould *ye go after vain things*; idols which are vanity, and leſs than vanity; *which cannot profit nor deliver*; neither beſtow good things on their votaries, nor deliver them from evils, or from the hands of their enemies: *for they are vain*; empty, uſeleſs, and unprofitable; an idol is nothing in the world, 1 *Cor.* viii. 4.

℣. 22. *For the Lord will not forſake his people for his great name-ſake.*] For the ſake of himſelf, his honour and glory; ſhould he forſake his people, and ſuffer them to come to ruin, his name would be blaſphemed among the heathens; he would be charged either with want of power to help them, or with want of faithfulneſs to his promiſe to them, and with inconſtancy to himſelf, or want of kindneſs and affection for them; all which would reflect upon his honour and glory: *becauſe it hath pleaſed the Lord to make you his people*; it was not owing to any worth or worthineſs in them that they became his people, but to his own ſovereign good-will and pleaſure; and therefore, as it was nothing in them that was the cauſe of their being taken by him for his people, ſo nothing in them could be the cauſe of their being rejected by him as ſuch; it was of free grace and favour that they were taken into covenant with him, and by the ſame would be retained: the *Vulgate Latin* verſion is, "the Lord hath ſworn to make you a people for himſelf;" ſo *Jarchi* interprets it, he ſwore, and takes it to have the ſame ſenſe as in ch. xiv. 24.

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[o] Comment in Amos iv. 7.

[p] Antiq. l. 6. c. 5. § 6.

[q] Stromat. l. 6. p. 630.

[r] Vid. Schmid. in Pindar. Nemea, Ode 5. p. 110.

℣. 23. *Moreover, as for me,* &c.] As he had given them reaſon to believe, that God would forgive their ſin, by which they had offended him, in rejecting him as their king, ſo he likewiſe forgave their offence againſt him in rejecting him as their governor under him, and ſo neither need fear the Lord nor him with a ſervile fear; and as God would ſtill be gracious to them, if they abode by his ſervice, ſo he, *Samuel,* would do all the good offices for them that lay in his power: *God forbid that I ſhould ſin againſt the Lord, in ceaſing to pray for you;* for ſince they had returned to the Lord, and acknowledged their ſin, it would have been an evil in him not to pray for them, that they might ſhare in the pardoning grace and mercy of God, and have all good things beſtowed upon them they ſtood in need of; this he judged to be his duty to do, and therefore abhorred the thought of being indifferent to it, negligent of it, or of dropping it: *but I will teach you the good and the right way;* would not only pray for them, but inſtruct them in the way of their duty; a way that was a good one, agreeable to the will and word of God, and in walking in which good things were enjoyed, and which being a good way, muſt needs be a right way; though *Samuel* ceaſed to be a judge and chief magiſtrate among them, he ſhould not ceaſe to act the part of a prophet to them, both by his prayers and by his inſtructions.

℣. 24. *Only fear the Lord, and ſerve him in truth with all your heart,* &c.] Fear him not with a ſervile fear, which is before dehorted from, but with a filial fear, a reverential affection for God; and includes the whole of religious worſhip, internal and external; explained farther by ſerving him according to the truth of his word, and in a cordial, ſincere and affectionate manner; and if this was wanting in them, he ſuggeſts, that his prayers and inſtructions would be of little avail, and not to be depended on: *for conſider how great things he hath done for you;* in bringing them out of *Egypt;* ſettling them in the land of *Canaan;* giving them his laws, ſtatutes, commands and ordinances; ſending prophets unto them, and raiſing up judges for them, and beſtowing all good things on them, in nature, providence and grace; though ſome reſtrain this to the great thing he had done that day, to convince them of their ſin, and by which they were returned to the Lord, namely, the violent ſtorm of thunder; which wonderful inſtance of the power of God, and token of his diſpleaſure againſt them, they were to lay up in their minds, and not forget, that it might be a means of preſerving them from ſin for the future.

℣. 25. *But if ye ſhall ſtill do wickedly,* &c.] Continue to rebel againſt God, revolt from him, and depart from his worſhip, and deſpiſe his prophets, and ſerve idols: *ye ſhall be conſumed, both ye and your king;* their king would be ſo far from protecting, that he ſhould periſh with them, be killed by the ſword, as *Saul* their firſt king was, or go into captivity, as others of their kings did.

CHAP. XIII.

THIS chapter relates how *Saul* diſpoſed of his army, ℣. 1, 2. that *Jonathan* his ſon ſmote a garriſon of *Philiſtines,* which provoked them to come out with a large army againſt them, to the great terror of the *Iſraelites,* many of whom fled to ſecret places, and to diſtant parts, ℣. 3—7. that *Saul* tarried at *Gilgal* waiting for *Samuel,* but he not coming ſo ſoon as expected, offered ſacrifice himſelf, ℣. 8—10. for which *Samuel,* when he came, reproved him, and told him the kingdom ſhould not continue with him, but be given to another man, ℣. 11—14. on which *Saul* departed to *Gibeah,* where he continued, the *Philiſtines* being encamped at *Michmaſh,* ℣. 15, 16. from whence went out ſpoilers, in three companies, into the land of *Iſrael,* where they met with no oppoſition; for there were no weapons in the hands of any but *Saul* and *Jonathan,* the *Philiſtines* having taken care that there ſhould be no ſmith in the land of *Iſrael* to make them any, ſo that they were defenceleſs, ℣. 17—23.

℣. 1. *Saul reigned one year,* &c.] Or *the ſon of a year in his reigning*[r]: various are the ſenſes given of theſe words; ſome interpret them, *Saul* had a ſon of a year old when he began to reign, *Iſhboſheth,* and who was forty years of age when his father died, 2 *Sam.* ii. 10. others, who underſtand the words of *Saul* himſelf, think there is an *ellipſis* or defect of the number, and that it may be ſupplied, that *Saul* was the ſon of thirty or forty years, or whatſoever age he may be ſuppoſed to be at when he began his reign; others take the words in a figurative ſenſe, that he was like a child of a year old, for purity and innocence; ſo the *Targum,* "as the ſon of a year, in whom there are no faults, ſo was *Saul* when he reigned;" or he was but a year old, reckoning from the time he was turned into another man, and had another heart, which was immediately after he was anointed king at *Ramah* by *Samuel;* or he was but a year old with reſpect to his kingdom: the inauguration of a king is *natalis imperii,* the birth-day of his kingdom, and therefore the words are well enough rendered by us, *Saul reigned one year;* which is to be reckoned either from his unction at *Ramah,* or rather from his election at *Mizpeh,* to the renewal of the kingdom at *Gilgal:* and when he *had reigned two years over Iſrael;* which the *Jewiſh* chronologers[t] make to be the whole of his reign, which is not probable, conſidering the many things done in his reign, the many battles he fought with all his enemies on every ſide of him, and his long perſecution of *David*; and there were no leſs than three high-prieſts in his reign; *Joſephus* ſays [q] he reigned 18 years in the life-time of *Samuel*, and 22 years after his death, in all 40; which agrees with *Acts* xiii. 21. Some interpret it he reigned two years well, and the reſt in a tyrannical way; or that at the end of two years, when *David* was anointed, the kingdom was not reckoned to him, but to *David*; and to this purpoſe Dr. *Lightfoot* writes, that he had been king one year from his firſt anointing by *Samuel* at *Ramah*, to his ſecond anointing by him at *Gibeah*; (*Gilgal* I ſuppoſe he means); and he reigned after this two years more, before the Lord caſt him off, and anointed *David*; and the time he ruled after that, was not a rule, but a tyranny and perſecution [r]; but the ſenſe *Ben Gerſom* gives is beſt of all, that one year had paſſed from the time of his being anointed, to the time of the renewal of the kingdom at *Gilgal*; and when he had reigned two years over *Iſrael*, then he did what follows, choſe 3000 men, &c. In the firſt year of his reign was done all that is recorded in the preceding chapter, and when he had reigned two years, not two years more, but two years in all, then he did what is related in this chapter.

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[r] בן שנה שאול [illegible] filius anni Saul in regnando ipſum, Montanus.

[illegible] fol. 11. 1.

[t] Seder Olam Rabba, c. 13.

℣. 2. *Saul choſe him* 3000 *men of Iſrael*, &c.] Out of the 300,000 that went with him to fight the *Ammonites*, and returned with him to *Gilgal*, where he now was, and had ſtayed as may be ſuppoſed about a year, ſince now he had reigned two years. Theſe 3000 men ſome of them doubtleſs were appointed as a guard about his perſon, and the reſt were a ſtanding army to preſerve the peace of the nation, to protect them from their enemies, to watch the motions of the *Philiſtines*, and to be ready on any ſudden invaſion: whereof 2000 *were with Saul in Michmaſh, and in mount Beth-el*; *Michmaſh*, according to *Bunting* [s], was 4 miles from *Gilgal*. *Jerom* [t] ſays, in his time it was ſhewn a large village on the borders of *Ælia*, or *Jeruſalem*, retaining its ancient name, 9 miles diſtant from it, near the village *Rama*. *Adrichomius* [u] ſays it is now called *Byra*, and Mr. *Maundrel* [w] obſerves, that it is ſuppoſed by ſome to be the ſame with *Beer*, whither *Jotham* fled after he had delivered his parable, *Judg.* ix. 21. *Michmaſh* is in the *Miſnah* [x] celebrated for the beſt wheat being brought from it, and near to it, as appears from hence, was *Bethel*, and the mount of that name; and ſo *Jerom* [y] ſpeaks of *Bethel*, as over againſt *Michmaſh*; and this mount very probably is the ſame ſaid to be on the eaſt of *Bethel*, where *Abraham* built an altar, *Gen* xii. 8. for *Michmaſh* lay to the eaſt of *Bethel*: *and* 1000 *were with Jonathan in Gibeah of Benjamin*; the native place of *Saul*, and this *Jonathan* was the ſon of *Saul*, ℣. 16. According to *Bunting* [z] *Gibeah* where *Jonathan* was ſtationed was 8 miles from *Michmaſh*: *and the reſt of the people he ſent every man to his tent*; to their own houſes; or, as the *Targum*, to their cities; theſe were they that came at his ſummons, and were numbered at *Bezek*, and went with him to the relief of *Jabeſh-gilead*, and had been with him ever ſince, and now diſmiſſed.

℣. 3. *And Jonathan ſmote the garriſon of the Philiſtines* that was *in Geba*, &c.] Not the ſame with *Gibeah* of *Benjamin*, as *Jarchi*; for it can hardly be thought that *Jonathan* ſhould place himſelf with his thouſand men where the *Philiſtines* had a garriſon; or that if this was the ſame with that in the preceding verſe, that it ſhould be called by another name in this; but *Gibeah* and *Geba* were two places, as *Kimchi* obſerves, both indeed in the tribe of *Benjamin*, and it is very probable not far from one another; ſee *Joſh.* xviii. 24, 28. This ſeems to be the ſame with the hill of *God*, where was a garriſon of the *Philiſtines*, ch. x. 5. who after their defeat by *Samuel* contented themſelves with ſome ſtrong holds and garriſons in ſome parts of the land to keep *Iſrael* in awe; the *Targum* underſtands this of a ſingle perſon, a governor of the *Philiſtines* in this place, whom *Jonathan* ſlew, and ſo *Jarchi*; and according to *R. Iſaiah* he was one that was appointed to gather the tax for them: *and the Philiſtines heard of it*; which alarmed them, and made them prepare for war: *and Saul blew the trumpet throughout all the land*; not he in perſon, for he was at *Gilgal*, as the next verſe ſhews; but he ordered it to be blown, being aware of the preparations the *Philiſtines* were making to attack him: *ſaying, let the Hebrews hear*; both what his ſon had done, and what the *Philiſtines* were doing.

℣. 4. *And all Iſrael heard ſay that Saul had ſmitten a garriſon of the Philiſtines*, &c.] For though it was ſmitten by *Jonathan*, yet it was by the order of *Saul*, and ſo aſcribed to him; it ſeems to be a concerted thing to fall upon the garriſons of the *Philiſtines*, and get them out of their hands, and ſo deliver *Iſrael* entirely from them; but it was impolitic in *Saul*, if he had ſuch a ſcheme in his head, to diſband his large army, as he had lately done: *and that Iſrael alſo was had in abomination with the Philiſtines*; who were highly incenſed againſt them by this action, and vowed revenge; the name of an *Iſraelite* was abhorred by them; and perhaps this action might be attended with much craft and cruelty; and if theſe garriſons were held by agreement, they might charge them with perfidy, with breach of articles, and ſo their name was made to ſtink among them, as the word ſignifies: *and the people were called together after Saul to Gilgal*; by ſound of trumpet.

℣. 5. *And the Philiſtines gathered themſelves together to fight with Iſrael*, &c.] To prevent their further encroachments on them, and deſigns againſt them; for they perceived they intended to caſt off their yoke, and free themſelves entirely from them: 30,000 *chariots, and* 6000 *horſemen*; it may ſeem incredible, that ſo ſmall a people as the *Philiſtines* were, who only were poſſeſſed of five cities, or lordſhips, with the villages belonging to them, except what they had taken from *Iſrael*; and even if aſſiſted by the *Tyrians*, as the author of *Eccleſiaſticus* ſays, ch. xlvi. 20. though he ſeems to have reſpect not to this time, but when *Samuel* diſcomfited them, ch. vii. 10. I ſay it may ſeem incredible, that they ſhould bring ſuch a number of chariots into the field; wherefore this muſt either be underſtood of 30,000 men that fought in chariots, as *Lyra* interprets it, and in which ſenſe it is plain and certain the word *chariots* is ſometimes uſed, as in 2 *Sam.* x. 18. 1 *Kings* xx. 21. 1 *Chron.* xix. 18. or elſe of ſome ſort of carriages, not chariots of war, at leaſt not all of them; but what were brought to carry the baggage of their infantry, which was very large, and to carry away the goods and ſubſtance of the *Iſraelites*; ſome have thought that there is a miſtake of the copier, who inſtead of שלש *three*, read שלשים *thirty*; ſo *Capellus*; and the rather becauſe in the *Arabic* and *Syriac* verſions it is only *three thouſand*; but even this is too great a number, underſtood of chariots of war; for never any people in the world was known to have ſo many chariots of war; *Pharaoh* in his large hoſt had but 600, *Exod.* xiv. 7. *Jabin* king of *Canaan* had indeed 900, *Judg.* iv. 3. and *David* took from the king of *Zobah* 1000 chariots; but whether they were all chariots of war is not certain, 2 *Sam.* viii. 4. *Solomon* indeed had 1400 chariots, but they don't appear to be chariots of war, but ſome for uſe, and ſome for ſtate and grandeur. Wherefore if a miſtake in the copy is admitted of, and this can be confirmed by ſome MSS. yet we muſt recur to one or other of the above ſenſes; ſome of them muſt be underſtood of other ſort of carriages, or of men that fought in theſe chariots; and allowing ten men to a chariot, which ſeems to be the uſual number by comparing 2 *Sam.* x. 18 with 1 *Chron.* xix. 18. then 3000 men would fill 300 chariots, which are as many as it can well be thought the *Philiſtines* had. *Zerah* the *Ethiopian*, who brought into the field an army of 1,000,00 men, had no more than 300 chariots, 2 *Chron.* xiv. 9. and no more had *Antiochus Eupator* in his army, 2 *Maccab.* xiii. 2. *Darius* in his vaſt army had but 200[a], and in the very large one which *Mithridates* brought againſt the *Romans*, there was but 100; and now 3000 men in 300 chariots were but a proportion to 6000 horſemen, which in thoſe times and countries was a large cavalry: *and the people as the ſand which is on the ſea-ſhore in multitude*; the infantry was ſo large as not to be numbered; however the phraſe denotes a great multitude of them; *Joſephus* ſays [b] there were 300,000 foot: *and they came up, and pitched in Michmaſh, eaſtward from Bethaven*; where *Saul*, before he went to *Gilgal*, had his quarters, ℣. 2. *Bethaven* was a place near *Bethel*, on the eaſt of it, *Joſh.* vii 2. though *Bethel* itſelf was afterwards ſo called when *Jeroboam* had ſet up the worſhip of the calves there, *Hoſ.* iv. 15. it ſignifying the houſe of vanity or iniquity.

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[q] Antiqu. l. 6. c. 14. §. 9.

[r] Works, vol. I. p. 55.

[s] Travels of the Patriarchs, &c. p. 126.

[t] De loc. Heb. fol. 93. F.

[u] Theatrum terræ S. p. 28.

[w] Journey from Aleppo, p. 64.

[x] Menachot, c. 8. §. 1.

[y] Ut ſupra, fol. 89. G.

[z] U ſupra, p. 127.

℣. 6. *When the men of Iſrael ſaw they were in a ſtrait, for the people were diſtreſſed*, &c.] By reaſon of the vaſt army that the *Philiſtines* brought into the field, greatly ſuperior to theirs, and were likely to be encompaſſed by them on every ſide; ſo that nothing but deſtruction was expected, which gave them the utmoſt anxiety and uneaſineſs; though *Abarbinel* refers this laſt clauſe, not to the people of *Iſrael*, but to the people of the *Philiſtines*, and takes it in this ſenſe, *for the people drew nigh*; the army of the *Philiſtines* was approaching, and got near to them; and ſo they were in great danger of being quickly attacked by them, and deſtroyed, their numbers being ſo great: *then the people did hide themſelves in caves*; of which there were many in the land of *Judea*, capable of receiving a large number, as the cave of *Adullam*, the cave of *En-gedi*, &c. and ſuch as the *Iſraelites* made to hide themſelves when oppreſſed by the *Midianites*, *Judg.* [illegible] *and in thickets*; woods and foreſts, or among [illegible] as *Jarchi*; where there was a very great [illegible] brambles and thorn-buſhes; ſome, as [illegible] interpret the word, of munitions, garriſons, and fortified places, to which they betook themſelves: *in rocks, and in high places, and in pits*; in the holes of rocks and mountains, particularly in mount *Ephraim*; ſee ch. xiv. 22. and where there were any pits or ditches, high or deep places, where they might be out of ſight, and be ſheltered from their enemies.

℣. 7. *And ſome of the Hebrews went over Jordan to the land of Gad and Gilead*, &c.] As far off as they could from the *Philiſtines*, who lay on the weſt of the land of *Iſrael*, and theſe countries were to the eaſt. *Kimchi* obſerves, that the land of *Reuben* is not mentioned, which was on the other ſide *Jordan* alſo; becauſe that was nearer to it than what was inhabited by *Gad*, and the half-tribe of *Manaſſeh*; and therefore they choſe to go farther, thinking themſelves there ſafer: *as for Saul, he was yet in Gilgal*; where he ſtayed till *Samuel* ſhould come to him, as directed, ch. x. 8. to have his advice and counſel: *and all the people followed him trembling*; all that were with him, the army as diſtinct from the common people; they abode by him, and were at his command, and were ready to go where he ſhould direct them; but with trembling hearts when they ſaw the panic of the people, fleeing into holes and corners, and conſidered what a huge hoſt the *Philiſtines* were coming upon them with, and *Samuel* their prophet not with them to encourage and counſel them.

℣. 8. *And he tarried ſeven days according to the ſet time that Samuel* had appointed, &c.] He tarried to the ſeventh day, but not to the end of it, or towards the cloſe of it, as he ſhould have done: *but Samuel came not to Gilgal*; ſo ſoon as *Saul* expected: *and the people were ſcattered from him*; many deſerted him, the *Philiſtines* drawing nigh, and *Samuel* not coming, as *Saul* expected, and had given the people reaſon to expect.

℣. 9. *And Saul ſaid*, &c] Being impatient, and ſeeing the people deſerting him apace, and unwilling to engage in a battle without firſt ſacrificing to God, and imploring his help and aſſiſtance: *bring hither a burnt-offering to me*; that is, a creature for a burnt-offering, a bullock, ſheep, goat, or lamb: *and peace-offerings*; which alſo were either of the herd, or of the flock: *and he offered the burnt-offering*; either he himſelf, or by a prieſt. In this unſettled time, while the tabernacle, altar, and ark, were at different places, and not yet fixed, it is thought that ſuch who were not prieſts, might offer, and that in high-places, and where the tabernacle and altar were not.

℣. 10. *And it came to paſs, that as ſoon as he had made an end of offering the burnt-offering*, &c.] And before he could offer the peace-offerings: *behold Samuel came*; and it was told *Saul* that he was come: *and Saul went out to meet him*; left off ſacrificing, and would proceed no farther, leaving the reſt for *Samuel*; and out of reſpect to him, and to prevent a chiding of him, he went forth to meet him: *that he might ſalute him*, or *bleſs him*[c]; congratulate him on his coming, aſk of his health and welfare, and wiſh him all peace and proſperity.

℣. 11. *And Samuel ſaid, what haſt thou done?* &c] This queſtion he put to bring him to a confeſſion of what he had done, otherwiſe he gueſſed at it by his countenance; or rather by the prophetic ſpirit he was endowed with, he knew it certainly that he had offered the ſacrifices without waiting for him: *and Saul ſaid, becauſe I ſaw the people were*

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[a] [illegible] l. 4. c. 9.

[b] Antiqu. l. 6. c. 6. §. 1.

[c] לברכו ad benedicendum ei, Montanus.

were ſcattered from me; they were deſerting, and he feared if he ſtaid any longer, they would all leave him; this was one reaſon of doing what he did: *and that thou cameſt not within the days appointed*; ſeven days were appointed, and becauſe the ſeventh day was come, though it was not gone, he concluded *Samuel* would not come at all; and that was another reaſon why he did what he did; and by this would have laid the blame on *Samuel*, as if he did not keep his time; whereas it was *Saul*'s impatience that hurried him to this action: *and that the Philiſtines gathered themſelves together to Michmaſh*; where his ſtation before was, and from thence he might quickly expect them at *Gilgal*; and this was another reaſon why he haſtened the ſacrifice.

℣. 12. *Therefore ſaid I*, &c.] That is, within himſelf: *the Philiſtines will come down now upon me to Gilgal*; on a ſudden unprepared for them, eſpecially in a religious way: *and I have not made ſupplication to the Lord*; for his direction and aſſiſtance, and for ſucceſs in the war; which it ſeems went along with ſacrifices, or was implied in them: *I forced myſelf therefore, and offered a burnt-offering*; it was reluctant to him, it was againſt his will, as well as the command of *Samuel*, to offer before he came, he ſuggeſts; but ſuch were the circumſtances he was in, that he was obliged to it; theſe are the reaſons or excuſes he made, and ſome of them have a ſpecious appearance in them.

℣. 13. *And Samuel ſaid to Saul, thou haſt done fooliſhly*, &c.] Not by intruding himſelf into the prieſts office, with that he is not charged, but not waiting the full time till *Samuel* came; which ſhewed his impatience, diſregard to *Samuel*, and diſtruſt of God; and though he thought he had acted wiſely, and taken the proper precautions in his circumſtances, yet he acted fooliſhly; and though a king, *Samuel* being a prophet of the Lord, and in his name, ſpared not to tell him ſo: *thou haſt not kept the commandment of the Lord thy God, which he commanded thee*; by his prophet, that he ſhould wait ſeven days for his coming, who would then offer ſacrifices, and tell him what he ſhould do; and not to keep the commandment of God, was acting a fooliſh part: *for now would the Lord have eſtabliſhed thy kingdom upon Iſrael for ever*; that is, for a long time, on his ſon, and ſon's ſon; and then, according to promiſe and prophecy, it would come to one of the tribe of *Judah*; but now ſeeing he had acted ſuch a part, it ſhould not continue long in his family, no longer than his own life, and quickly come into other hands.

℣. 14. *But now thy kingdom ſhall not continue*, &c.] That is, in his family, nor in his tribe, but be removed to another: *the Lord hath ſought him a man after his own heart*; who was *David*; tho' as yet *Samuel* knew him not, he knew by divine revelation that there was one pitched upon, to whom the kingdom would be given; a man every way agreeable to the will of God, and who would fulfil his will, though he knew not particularly who he was: *and the Lord hath commanded him to be captain over his people*; that is, had appointed him to be king over *Iſrael*. God's decrees have the force of a law in them, and muſt be fulfilled; and can't be reſiſted ſo as to be fruſtrated: *becauſe thou haſt not kept that which the Lord hath commanded thee*; it matters not whether the thing commanded is greater or leſs, it is diſobedience to the command that is the ſin, and is reſented: this might ſeem a ſmall thing, ſince to offer the ſacrifice was not criminal; but doing it before the time, a little before it ſhould have been done, not waiting long enough for the prophet; yet it being againſt the command of God, or in neglect of it, it was ſinful, and ſeverely chaſtized; and the rather, that it might be an example to all ſucceeding kings how they offended, or broke the leaſt of God's commandments; and this being the firſt king of *Iſrael*, he was made an example of to the reſt.

℣. 15. *And Samuel aroſe*, &c.] Seemingly in wrath and diſpleaſure, not ſtaying to offer up the peace-offerings which remained; and though no mention is made of *Saul*'s going with him, yet it ſeems as if he did, or at leaſt quickly followed him, as appears from the next verſe: *and got him up from Gilgal unto Gibeah of Benjamin*; the native place of *Saul*, thereby directing *Saul* where he ſhould go, and which might be a ſtronger place than *Gilgal*; or however where he might expect to be joined by more perſons of his own tribe, as well as in the firſt place protect and defend that; and it looks by *Samuel*'s going thither, though he was diſpleaſed with *Saul*, yet that he did not intend to forſake him directly and entirely: *and Saul numbered the people that were preſent with him, about* 600 *men*; which was done either before he left *Gilgal*, or as ſoon as he came to *Gibeah*; ſo great a deſertion was there from him, that of the 3000 firſt choſen by him, and of the people after called and gathered to him at *Gilgal*, only 600 remained with him; a ſmall number indeed to encounter ſo large an army the *Philiſtines* had brought into the field, and which therefore *Saul* could not face.

℣. 16. *And Saul and Jonathan his ſon*, &c.] Who were now joined to their men, on *Saul*'s coming to *Gibeah*: *and the people that were preſent with them*; the 600 men before numbered: *abode in Gibeah of Benjamin*; being perhaps a ſtrong fortified place, not chooſing to go forth to meet the army of the *Philiſtines*, ſo vaſtly ſuperior to them: *but the Philiſtines encamped at Michmaſh*; the old quarters of *Saul* before he went to *Gilgal*, ℣. 2.

℣. 17. *And the ſpoilers came out of the camp of the Philiſtines in three companies*, &c.] *Saul* not daring to come out to fight them, and there being none throughout the land to oppoſe them, they ſent out three companies of ſoldiers to ravage and ſpoil the country; of ſo little uſe and ſervice was a king to *Iſrael*, they were ſo extremely deſirous of; and this was ſuffered to convince them of their vain confidence in him, and that their truſt ought to be in the Lord their God; never was their country more expoſed to rapine and violence than now: *one company turned unto the way that leadeth to Ophrah*; a city in the land of *Benjamin*, of which ſee *Joſh.* xviii. 23. and lay ſouth-weſt from *Michmaſh*, where the army of the *Philiſtines* were: *unto the land of Shual*; which the *Targum* paraphraſes "the land of the ſouth;" it ſeems to have had its name from the multitude of foxes in it, *Shual* ſignifying a fox.

℣. 18. *And another company turned the way to Bethoron*, &c.] Of which name there were two cities, the upper and nether, and both in the tribe of *Ephraim*, of which ſee *Joſh.* xvi. 3, 5. this lay north-weſt from the camp of the *Philiſtines* at *Michmaſh*; 8 miles from it, according to *Bunting*[d]: *and another company turned to the way of the border, that looketh towards the valley of Zeboim*, toward

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[d] Travels of the Patriarchs, &c. p. 133.

toward the wilderneſs; ſome take this to be the *Zeboim* which was deſtroyed with *Sodom* and *Gomorrah*; and the wilderneſs, the wilderneſs of *Jordan*; but as that, ſo the valley in which it ſtood was turned into a bituminous lake; this ſeems to be a city in the land of *Benjamin*, *Neh.* xi. 34. near to which was a valley, and this towards the wilderneſs of *Jericho*, and ſo lay eaſtward; the *Targum* calls it the valley of vipers, perhaps from its being infeſted with many; and ſo *David de Pomis*[e] ſays it is the name of a place where plenty of ſerpents were found, and which he ſays were called ſo becauſe of the variety of colours in them; with which agrees *Kimchi*'s note on the place; they ſeem to mean ſerpents ſpotted[f], as if they were painted and dyed of various colours, as the *Hebrew* word which is thus paraphraſed ſignifies: according to *Bunting*[g], it was eight miles from *Michmaſh*.

℣. 19. *Now there was no ſmith found throughout all the land of Iſrael*, &c.] The *Philiſtines* when they ruled over them, having removed them into their own country, and forbid any to learn or exerciſe that trade in *Iſrael*: *for the Philiſtines ſaid, leſt the Hebrews make ſwords or ſpears*; this they did to prevent their having arms, and the uſe of them, that they might not rebel againſt them, and fight with them, and overcome them; it was a piece of policy to keep them ſubject to them; ſo *Nebuchadnezzar*, when he conquered the *Jews*, and carried them captive, took care particularly to carry away their ſmiths, and left none but the pooreſt ſort of people in the land, 2 *Kings* xxiv. 14. *Jer.* xxiv. 1. and *Porſena*, king of the *Etruſci*, when he made a covenant with the *Romans*, upon the expulſion of their kings, made this a condition of peace with them, that they ſhould uſe no iron but in huſbandry[h]. When this courſe was taken by the *Philiſtines* with the *Iſraelites*, and how long it had continued, is not certain; it is probable it might be in the ſpace of forty years they ruled over *Iſrael*, in which *Samſon* was born, for we never read of any ſword or ſpear that he made uſe of; and though there were two battles in the times of *Eli*, in both which *Iſrael* were beaten, they might make uſe only of bows and arrows, ſlings, and ſtones, clubs, &c. as alſo in the battle of *Saul* with the *Ammonites*; and as for the defeat of the *Philiſtines* in the time of *Samuel*, it was by thunder; and though the *Philiſtines* were then ſubdued, yet as *Samuel* grew old, they regained their power in a good meaſure, and the *Iſraelites* had not ſpirit enough to oppoſe them, nor diligence and induſtry to learn and revive the trade of ſmiths among them; not even for what was neceſſary to huſbandry, as the following verſe ſhews.

℣. 20. *But all the Iſraelites went down to the Philiſtines*, &c.] Were obliged to go into *Paleſtine*, into ſome one or other of the cities of the *Philiſtines*, or to their garriſons, where the trade of a ſmith was exerciſed: *to ſharpen every man his ſhare and his coulter*; which are the parts of the plough made of iron, with which the earth is cut and thrown up: *and his ax and his mattock*; or pick-ax, with the one wood is felled and cut, and with the other ſtones are dug; and each of theſe for their ſeveral uſes needed ſharpening; and when they did, they were obliged to go to the *Philiſtines* to have them done, they having no ſmiths among them.

℣. 21. *Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes*, &c.] Thoſe that would not go to the *Philiſtines*, or were not able, or thought it too much trouble, theſe kept files by them to ſharpen thoſe ſeveral inſtruments with upon occaſion; though the words are by ſome rendered in connexion with the preceding, to this ſenſe, that they went to the *Philiſtines* to ſharpen them, *when the mouths*, or edges, *of the mattocks, coulters*, &c. *were dull*; or *blunt*[i]; and ſo needed ſharpening: *and even to ſharpen the goads*; with which they pricked and puſhed on the oxen in ploughing, when ſluggiſh and remiſs.

℣. 22. *So it came to paſs in the day of battle*, &c.] When that drew near, and they were called to it, and obliged to fight or flee, or ſurrender: *that there were neither ſword nor ſpear found in the hand of any of the people that were with Saul and Jonathan*; which was not owing to their leaving them behind in the camp, or caſting them away from them through fear, as they followed *Saul* with trembling, but to the cauſe now mentioned. In what manner ſome preceding battles were fought with the *Philiſtines* and *Ammonites* notwithſtanding, have been accounted for on ℣. 19. but it is ſtrange that the *Iſraelites* did not furniſh themſelves with the arms of the *Philiſtines* at the defeat of them in *Eben-Ezer*, ch. vii. 10, 11. and with the arms of the *Ammonites* at *Jabeſh Gilead*, ch. xi. 11. and that ſuch a warlike prince as *Saul* appeared at his firſt ſetting out to be, ſhould not in the firſt place take care to provide armour for his men by ſome means or another; for that thoſe that left him ſhould have arms, and not thoſe that abode with him, does not ſeem reaſonable. It may be the *Benjaminites*, being expert in ſlinging, were indifferent to and neglected the uſe of any other weapon, or method of fighting: *but with Saul and with Jonathan his ſon was there found*; ſwords and ſpears, and with them only.

℣. 23. *And the garriſon of the Philiſtines went out to the paſſage of Michmaſh*;] According to *Jarchi* theſe two places, *Michmaſh* where the *Philiſtines* were, and *Gibeah* where *Saul* and *Jonathan* were, lay on two hills over againſt each other, and there was a valley between them; and the garriſon of the *Philiſtines* drew nigh to the paſſage of *Michmaſh*, which led to the ſide of *Gibeah*, to the valley between them, either with an intention to beſiege *Gibeah*, or to dare *Iſrael* to come out and fight them: but rather it ſeems to be ſome ſtrong paſs between the rocks near *Michmaſh*, where the garriſon placed themſelves to guard and keep againſt any ſudden ſurprize; ſee ch. xiv. 4. The *Targum* is, "the governor of the *Philiſtines* went out to the ford or paſſage of *Michmaſh*;" and *Kimchi* interprets it of the princes or generals of the army; theſe might go to mark out a camp, and pitch upon a proper place to draw up in a line of battle.

CHAP.

[illegible] David, fol. 13. 2. & 153. 1.

[f] αιολον οφιν, Homer. Iliad. 12. ver. 208. notis maculoſus grandibus, [illegible] c. l. 3. v. 427.

[g] Ut ſupra.

[h] Plin. Nat. Hiſt. l. 34. c. 14.

[illegible] retuſæ itaque erant acies vomerum, V. L. quandoquidem acies cultrorum aratri, &c. obtuſæ erant, [illegible]on.

CHAP. XIV.

THIS chapter gives an account of an adventure of *Jonathan* and his armour-bearer, ſmiting a garriſon of the *Philiſtines*, ℣. 1—14. which with other circumſtances ſtruck terror into the whole army; which being obſerved by *Saul*'s ſpies, he and his men went out againſt them, and being joined by others, purſued them, and obtained a complete victory, ℣. 15—23. but what ſullied the glory of the day, was a raſh oath of *Saul*'s, adjuring the people not to eat any food till evening, which *Jonathan* not hearing of ignorantly broke, ℣. 24—31. and which long faſting made the people ſo ravenous, that they ſlew their cattle, and eat them with the blood, contrary to the law of God, for which they were reproved by *Saul*, ℣. 32, 33, 34. upon which he built an altar, and enquired of the Lord whether he ſhould purſue the *Philiſtines* all that night till morning, but had no anſwer; which made him conclude ſin was committed, and which he enquired after, declaring that if it was his own ſon *Jonathan* that had committed it he ſhould ſurely die, ℣. 35—39. the people being ſilent, he caſt lots, and the lot fell upon *Jonathan*; who had it not been for the reſolution of the people that reſcued him out of his hands, becauſe of the great ſalvation he had wrought, muſt have died, ℣. 40—46. and the chapter is cloſed with an account of *Saul*'s battles with the neighbouring nations in general, and of his family, ℣. 47—52.

℣. 1. *Now it came to paſs upon a day*, &c.] At a certain time, a little after the garriſon of the *Philiſtines* had made the movement, ch. xiii. 23. and it is not to be taken ſtrictly for the day-time; for it is probable it was in the night that the following propoſal was made, and began to be carried into execution; for *Joſephus* [k] ſays it was day-light when *Jonathan* and his armour-bearer came to the camp of the *Philiſtines*; he had formed his ſcheme perhaps the night before, and he and his man ſet out in the night-time, and by break of day came up to the garriſon as after related: *that Jonathan the ſon of Saul ſaid unto the young man that bare his armour*; as was uſual in thoſe times for generals of armies to have ſuch, and ſo in after times; ſuch were *Automedon* to *Achilles*, and *Achates* to *Æneas*, as *Grotius* obſerves: *come and let us go over to the Philiſtines garriſon that* is *on the other ſide*; that is, go over the valley which lay between *Michmaſh* and *Gibeah*, to the *Philiſtines*, that lay on the other ſide the valley beyond it; and ſo was not in it, but at a paſs on the hills, at the bottom of which this valley lay, and could be ſeen at a diſtance, and pointed at with the finger, as *Jarchi* notes: *but he told not his father*; leſt he ſhould diſapprove of his project, and hinder him from purſuing it; and had not his ſpirit been ſtirred up to this by the Lord, of which he was fully perſuaded, he would have acted not only a raſh part, but contrary to military diſcipline, in engaging in an enterprize without the knowledge and direction of his general; unleſs we can ſuppoſe he had an unlimited commiſſion from his father, to attack the enemy at diſcretion, at any time, and any-where.

℣. 2. *And Saul tarried in the uttermoſt part of Gibeah*, &c.] Not daring to go out againſt the *Philiſtines*, but remained in the furtheſt part of *Gibeah*, at the greateſt diſtance from the camp of the *Philiſtines*, in the ſtrongeſt part of the city, or deeply intrenched in the outer part of it in the field: *under a pomegranate-tree*; where were his head quarters; his tent or pavilion was erected under a large ſpreading pomegranate, which protected him from the heat of the ſun: or *under Rimmon*; the rock *Rimmon*; under the ſhelter of that, and in the caverns of it; where a like number of *Benjaminites* he now had with him, formerly hid themſelves, *Judg.* xx. 47. *which* is *in Migron*; a part of *Gibeah*, or rather of the field of *Gibeah* ſo called; for near it it certainly was; and is alſo mentioned along with *Mithmaſh*, and as lying in the way of the march of *Sennacherib*, king of *Aſſyria*, to *Jeruſalem*, *Iſ.* x. 28. *and the people that* were *with him* were *about* 600 *men*; which is obſerved to ſhew that no addition was made to his little army; it was the ſame it was when he came thither, the people did not flock to his aſſiſtance, being in fear of the army of the *Philiſtines*, which was ſo powerful; ſee ch. xiii. 15.

℣. 3. *And Abiah the ſon of Abitub, Ichabod's brother*, &c.] *Ichabod* was the child that *Phinehas*'s wife was brought to bed of, on hearing the news of the ark being taken, and of the death of her huſband and father-in-law, which name ſhe gave him on that account, and died; ſee ch. iv. 19—22. he, it ſeems, had an elder brother, called *Abitub*, who died young, and this *Abiah* was the ſon of him; for not he, but *Abitub*, was *Ichabod*'s brother: *the ſon of Phinehas*; ſo *Ichabod* was: *the ſon of Eli*; ſo *Phinehas* was: *the Lord's prieſt in Shiloh*; this refers not to *Abiah*, for he was not now prieſt in *Shiloh*, which was deſtroyed; and beſides, he was now in the camp of *Saul*; but to *Eli*, who when living exerciſed the prieſt's office in *Shiloh*: *wearing an ephod*; as *Abiah* now did; not ſuch as common prieſts wore, but the ephod the high-prieſt wore, which had the breaſt-plate of judgment, the *Urim* and *Thummim* in it, by which enquiry was made, ℣. 37. the meaning of all this is that the high-prieſt was now with *Saul*, and the ark alſo, which and the high-prieſt might be ſent for on this occaſion, ℣. 18. *and the people knew not that Jonathan was gone*; or they would have gone with him, namely, the military men that were particularly with him; he and *Saul* were in two different parts of *Gibeah*, with diſtinct bodies of men; whether the thouſand that *Jonathan* firſt had with him all continued is not certain; it ſeems probable they did not; it can hardly be thought he ſhould have more with him, than were with *Saul*; ſee ch. xiii. 2. though from ℣. 17. they ſeem now to have been together.

℣. 4. *And between the paſſages by which Jonathan ſought to go over unto the Philiſtines garriſon*, &c.] One of which is called the paſſage of *Michmaſh*, ch. xiii. 23. and was that by which they went from *Gibeah* to *Michmaſh*; the other, which might be called the paſſage of *Gibeah*, was that by which they went from *Michmaſh* to *Gibeah*, and in effect was but one; and this was ſeized by the garriſon of the *Philiſtines*, on that part of it which was towards *Michmaſh*; ſo that there was no way of acceſs to the camp of the *Philiſtines*, which *Jonathan* therefore propoſed to go over to and deſtroy, but his difficulties were very great: there was *a ſharp rock on the one ſide, and a ſharp rock on the other ſide*; not that there was on each ſide of the paſſage or paſſages to the right and left a cragged rock, between which men paſſed as they went from place to place; for the poſition of them in the next verſe ſhews the contrary; but there was *the tooth of a rock*[l], as it is in the original text; or a promontory or prominence on the one ſide towards *Michmaſh*, which ſtood out like a tooth; and another promontory or prominence on that towards *Gibeah*; ſo that both muſt be gone over to get to the camp, the only paſſage being guarded by the garriſon; and indeed it ſeems to me there was but one rock, and two precipices at the oppoſite parts of it, and which ſtood between the paſſages, which precipices muſt be climbed over: *and the name of the one* was *Bozez, and the name of the other Seneh*; which, according to the *Targum*, the one ſignifies *lubrication*, being ſmooth and ſlippery, and the other *treading*, being more trodden and beaten; but *Hillerus*[m] derives both from clay, which ſeems not ſo agreeable to a rock; though in another place[n] he makes the former to have its name from whiteneſs, which is the colour of ſome rocks and clifts; and one ſhould think the latter rather has its name from buſhes, brambles, and thorns, that might grow upon it.

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[k] Antiqu. l. 6. c. 6. §. 2.

℣. 5. *The fore-front of the one* was *ſituate northward, over-againſt Michmaſh*, &c.] The northern precipice of this rock was towards *Michmaſh*, where the *Philiſtines* lay encamped, and where was the paſſage of *Michmaſh* the garriſon went into and poſſeſſed: *and the other ſouthward over againſt Gibeah*; the ſouthern precipice faced *Gibeah*, and both precipices were to be got over before he could get to the garriſon, theſe lying between the two paſſages; the one at one end called the paſſage of *Michmaſh*, the other at the other, which might be called the paſſage of *Gibeah*.

℣. 6. *And Jonathan ſaid to the young man that bare his armour*, &c.] A ſecond time, as *Abarbinel* thinks; the young man giving no anſwer to him the firſt time, perhaps through fear, he repeats it, and enlarges upon it for his encouragement: *come and let us go over unto the garriſon of theſe uncircumciſed*; as theſe *Philiſtines* were, whereas ſeveral of the other nations, though heathen, were circumciſed; as the *Edomites*, *Arabians*, and others; and this *Jonathan* obſerves to the young man, in hope that they being ſuch the Lord would deliver them into their hand: *it may be that the Lord will work for us*; a ſign, as the *Targum*, a miracle, as indeed he did; and of which *Jonathan* was perſuaded in his own mind, though he did not chuſe to expreſs himſelf in a confident way; not knowing in what manner, and whether at this time the Lord would appear, and work ſalvation and deliverance; and yet had a ſtrong impulſe upon his mind it would be wrought, and therefore was encouraged to try this expedient: *for* there is *no reſtraint to the Lord to ſave by many or by few*; he is not limited to numbers, and can eaſily work ſalvation by few as by many. It is no difficult thing to him to ſave by few, nor can any thing hinder him, let the difficulties be what they will, when he has determined to deliver his people.

℣. 7. *And his armour-bearer ſaid unto him*, &c.] Very readily and chearfully: *do all that is in thine heart*; whatever is thy pleaſure, that thou haſt a mind to do, that is upon thy heart, and thou art deſirous of, and ſtrongly inclined and affected to: *turn thee*; which way thou wilt, towards the garriſon of the *Philiſtines*, or elſewhere: *behold, I am with thee, according to thy heart*; I'll go with thee wherever thou goeſt, and do whatſoever thou wouldſt have me to do; I am at thy command, and according to thy wiſh and deſire, and in all things ſubject to thy will; I am as thine own heart.

℣. 8. *Then ſaid Jonathan, behold we will paſs over to* theſe *men*, &c.] Over the precipices to them, as ſteep and as cragged as they are: *and we will diſcover ourſelves to them*; preſent themſelves to them at day-light, and let them know plainly who they were, that they were *Hebrews*.

℣. 9. *If they ſay thus unto us*, &c.] By this and what follows, he gives his man a ſign by which both might know how they ſhould conduct themſelves in this expedition, and what would be the iſſue, whether they ſhould ſucceed or no: ſhould they ſay, *tarry until we come to you*; this, as it would expreſs boldneſs in the men of the garriſon, and ſhew that they were ready to come out and fight, would portend evil, and then what they had to do was to be upon the defenſive: *then we will ſtand ſtill in our place*; wait till they came to them, and make the beſt defence of themſelves as they could, ſhewing as little fear as poſſible, and not attempting to retreat and flee: *and will not go up unto them*; neither go backwards nor forwards; not backward, which would ſhew fear; nor forward, to expoſe themſelves to too much danger from the garriſon, they appearing to be bold and intrepid.

℣. 10. *But if they ſay unto us, come up unto us*, &c.] Which however ſpoken in contempt of them, yet would diſcover ſome fear, that they did not care to come out of their hold to them, and expoſe themſelves to any danger; and beſides being bid to come up, though it might be in a ſneering ironical way, as ſuppoſing it impracticable for them; yet this would lead them on to make the attempt; and whilſt the men were careleſs and ſecure, they might obtain their point: *then we will go up*; the precipice, which was ſuppoſed unpaſſable: *for the Lord hath delivered them into our hands*; they being afraid to come out, and ſcornful and ſelf-confident in their garriſon: *and this* ſhall be *a ſign unto us*; a direction how to behave, what ſteps to take, and a confirming ſign aſſuring of ſucceſs. Bp. *Patrick* and others obſerve, from *Herodotus*[o], ſomething ſimilar to this, of the *Pæonians*, who went to war with the *Perinthians*, directed by the oracle; and were ordered that if the *Perinthians* provoked them to fight, calling them by name, then they ſhould invade them; but if not, ſhould abſtain; and ſo they did, and overcame; for when they met, there were three ſingle combats; in the two firſt the *Perinthians* were conquerors, and began to triumph and inſult; upon which the *Pæonians* ſaid to one another, now is the oracle fulfilled, now is our buſineſs, and ſo fell upon them, and left few of them.

℣. 11. *And both of them diſcovered themſelves unto the garriſon of the Philiſtines*, &c.] They paſſed over the valley that lay between *Michmaſh* and *Gibeah*, and preſented themſelves at the bottom of the hill or rock on which the garriſon was, to the open view of it; and who might eaſily diſcern who they were, that they were *Hebrews*, as they did, as follows: *and the Philiſtines ſaid, behold the Hebrews come forth out of the holes where they had hid themſelves*; being in want of proviſions, and almoſt ſtarved, and ſo obliged to come out to ſeek for ſuſtenance; ſee ℣. 6.

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[l] [illegible] dens petræ, Pagninus, Montanus; ſcopulus, Junius & Tremellius, Piſcator.

[m] Onomaſtic.

[n] Ibid. p. 43.

[o] Terpſichore, ſive, l. 5. c. 1.

℣. 12. *And the men of the garriſon anſwered Jonathan and his armour-bearer*, &c.] The guards that were ſet to watch the garriſon, who deſcrying them, called to them, and ſaid: *come up to us, and we will ſhew you a thing*; we have ſomething to ſay to you, a pretty thing to ſhew you, when you ſhall pay dear for your boldneſs and impudence, in daring to come ſo near; not imagining that they could come, or would dare to attempt to come any farther: *and Jonathan ſaid unto his armour-bearer, come up after me*; follow me, and never fear, but we will find a way to come up to them, however difficult it may be: *for the Lord hath delivered them into the hand of Iſrael*; he knew by their language that God had given them a ſpirit of fear, that they durſt not come out of their hold, and come down to them; and that he had caſt them into a ſpirit of ſecurity and vain confidence, that they could never come at them, and give them any trouble; and from hence he concluded deliverance was at hand for the people of *Iſrael*, he ſeeking not his own private intereſt and glory, but the public good; and which he was ready to aſcribe not to his own valour and courage, but to the power, kindneſs, and goodneſs of God.

℣. 13. *And Jonathan climbed up upon his hands and upon his feet*, &c.] He did not attempt to go up the way or paſs the *Philiſtines* kept, but turned aſide and climbed up a precipice thought inacceſſible, and came upon them unſeen, and at an unawares; for had he attempted to come up in any part where he was ſeen, they could eaſily have beat him down, and prevented his aſcent; but tho' the place he climbed was ſo very ſteep and cragged, yet going on all four, as we ſay, he ſurmounted the difficulty; for he took this method of going on his hands and feet, not ſo much that he might not be ſeen; but becauſe otherwiſe he could not have got up, not being able to ſtand on his feet; ſome think it was the precipice called *Bozez* he climbed, which according to the *Targum* had its name from its being lubricous and ſlippery: *and his armour-bearer after him*; who clambered up in the ſame manner in imitation of his maſter, and as taught and directed by him: *and they fell before Jonathan, and his armour-bearer ſlew after him*; *Jonathan* coming upon them at an unawares, knocked them down; or falling upon them, and laying about him with great diſpatch, wounded them, and laid them proſtrate to the ground; and his armour-bearer following him, put them to death, diſpatched them at once; and ſo between them both made quick riddance of them.

℣. 14. *And the firſt ſlaughter which Jonathan and his armour-bearer made was about twenty men*, &c.] Or the firſt blow they ſtruck, as the *Targum*, they killed about twenty men; that is, they did not leave off ſmiting, but followed their blows ſo quick, that in a very little time, as well as in a very ſmall ſpace of ground, ſo many were killed: even *within as it were an half acre of land*, which a *yoke* of oxen might plough; that is, in one day; the word is uſed for a furrow, *Pſ.* cxxix. 3. and is ſuppoſed by ſome[p] to be the length of one furrow; but if ſo, it muſt be a circular furrow; ſo much ground was given to *Horatius Cocles* as could be ploughed round about in one day, for his brave oppoſition to *Porſena*, king of the *Etruſcans*, when he endeavoured to reſtore the family of the *Tarquins*[q]. This was a ſpace of ground which the *Romans* call *actus*, a meaſure of land 120 feet ſquare, which being doubled made an acre, called by them *Jugerum*, being as much as a yoke of oxen could plough in one day, as *Pliny* ſays[r]; ſo that an acre was 240 feet long, and 120 broad, and contained an area of 28800 fourſquare *Roman* feet; and this ſpace here mentioned, which was half an acre, contained 14400 *Roman* feet[s]; and within this ſpace of ground, without going any farther, 20 men were killed, which ſtruck a panic into the whole garriſon and hoſt, ſuppoſing there was a large army of men behind them coming on, as follows. The *Septuagint* verſion renders theſe words as repreſenting the ſlaughter made *with darts, and the caſts of ſtones, and flints of the field*[t].

℣. 15. *And there was trembling in the hoſt in the field*, &c.] Belonging to *Michmaſh*, where the army lay incamped: *and among all the people*; the inhabitants of *Michmaſh*, or that attended the army, and furniſhed them with proviſions, trafficking with them; the common people, as diſtinguiſhed from the ſoldiers: *the garriſon*; thoſe that were in it, who did not ſally out, but perceiving a great ſlaughter made of their out-ſcouts, were ſeized with a panic: *and the ſpoilers they alſo trembled*; who had been about the country, ravaging and plundering it, and were returned with their booty; ſee ch. xiii. 17. *and the earth quaked*; the inhabitants of it thereabout, or the earth itſelf literally; a real earthquake was cauſed at the ſame time, which increaſed the terror: *ſo that it was a very great trembling*; both with reſpect to the numbers that were affected with it throughout the camp and garriſon, and the cauſes of it; the terrible apprehenſion they had of a large army juſt ready to ruſh upon them; the earth quaking and opening in various places, threatening to ſwallow them up; and perhaps ſuſpicions of treachery among themſelves, they conſiſting of various nations, and ſome among them *Hebrews*; hence they fell upon and ſlew one another, ℣. 20, 21. or *a trembling of God*[u]; either in the ſame ſenſe to which we tranſlate it, as cedars of God, flame of God, &c. that is, large and great ones; or which came from God; it was he that ſent this trembling among them, ſtruck their minds with fear and dread, ſo that they were in the utmoſt conſternation, and knew not what to do, nor which way to take, and had no heart to oppoſe the enemy, and defend themſelves.

℣. 16. *And the watchmen of Saul in Gibeah of Benjamin looked*, &c.] The city of *Gibeah* was built on an hill, from whence it had its name; and theſe watchmen or centinels of *Saul*, were ſet by him no doubt in the higheſt part of it, whereby they could overlook the army of the *Philiſtines* as they lay encamped, and could obſerve their motions, and give notice accordingly; and it being now broad day-light, could ſee the condition they were in: *and behold the multitude melted away*; like ſnow gradually, and yet apace; they could diſcern their numbers leſſening more and more, through the ſlaughter of many made among them by one another, and the flight of others: *and they went on beating down* one another; they could perceive they fled with great precipitation, throwing one another down in running, tumbling over one another, and trampling on each other which were in their way.

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[p] Vid. David. de Pomis Lexic. fol. 129. 1.

[q] Aurel. Victor. de vir. illuſtr. c. 14. Liv. Hiſt. l. 2. c. 10.

[r] Nat. Hiſt. l. 18. c. 3. Vid. Alex. ab Alex. Genial. Dier. l. 2. c. 20.

[s] Vid. Scheuchzer. Phyſic. Sacr. p. 487.

[t] See Dr. Kennicott's Diſſertat. 1. p. 453.

[u] לחרדת אלהים in trepidationem Dei, Montanus, Druſius, Vatablus.

℣. 17. *Then ſaid Saul unto the people that were with him*, &c.] To ſome of the officers, particularly the muſter-maſter: *number now and ſee who is gone from us*; for he concluded that this agitation and confuſion in the hoſt of the *Philiſtines*, were occaſioned by an enterprize of ſome of his men, who by ſome ſtratagem or another had thrown them into this diſorder: *and when they had numbered*; which was ſoon done, being but 600 men in all: *behold, Jonathan and his armour-bearer* were *not* there; from whence it might be inferred, that this commotion the *Philiſtines* were in was occaſioned by an onſet of theirs on the out-guards or centinels of their garriſon or army, which had alarmed them.

℣. 18. *And Saul ſaid unto Abiah, bring hither the ark of the Lord*, &c.] That he, the high-prieſt, might put on the Ephod, with the Urim and Thummim, and enquire by them of the Lord before it, concerning the affair of *Jonathan*, what he had done, and the agitation that was in the hoſt of the *Philiſtines*; ſo the *Septuagint* verſion, *bring the Ephod*, of which, with the *Urim* and *Thummim*, *Kimchi* interprets it; and aſk, whether it was right for him to go out unto them, or continue where he was: *for the ark of God was at that time with the children of Iſrael*; and ſo it always was, except a few months it was in the hands of the *Philiſtines*; ſo it was at *Kirjath-jearim*, where it was laſt. *Jarchi* thinks a word is wanting, and to be ſupplied thus, "the ark of God was *there* at that time with the children of *Iſrael*," at *Gibeah*; perhaps it might be removed firſt to *Gilgal*, when *Saul* and *Samuel* were there, and when they came to *Gibeah*, it was brought along with them; but the laſt words may be conſidered as a diſtinct clauſe, and literally rendered are, *and the children of Iſrael*; which *Abarbinel* accounts for thus, and *Saul* ſaid this, *bring hither the ark of the Lord*; and the children of *Iſrael* ſaid ſo likewiſe, joined with him in it: though the ark had been with *Saul*, and the people, ſome time, and alſo the high-prieſt, yet we don't find that *Saul* in all his ſtraits and difficulties conſulted the Lord before; but perceiving ſomething extraordinary was doing, and might turn to his advantage, he begins to enquire.

℣. 19. *And it came to paſs while Saul talked with the prieſt*, &c.] With *Abiah* about bringing the ark, and enquiring before it: *that the noiſe that* was *in the hoſt of the Philiſtines went on, and increaſed*; the ſhrieks and cries of thoſe that were beat down and trampled upon, and were bruiſed and wounded; and indeed the cry of the whole hoſt, being alarmed with the enemy being upon them, or among them; and it ſeems that not only their motions could be ſeen, but the noiſe of them heard at this diſtance: *and Saul ſaid unto the prieſt, withdraw thine hand*; from putting on the Ephod, or [illegible] the breaſt-plate of *Urim* and *Thummim*, or [illegible] the ark in a proper poſition, to enquire [illegible] or from lifting up both hands in prayer [illegible]; *Saul* by the noiſe he heard concluded the army of the *Philiſtines* was routed, and therefore there was no need to conſult the Lord, and he had no leiſure for it; no time was to be loſt, the advantage was to be taken directly, and the enemy purſued to complete the victory. The *Jews* look upon this as a piece of prophaneneſs in *Saul*, as no doubt it was, and reckon it one of the ſins for which his kingdom was not prolonged [o].

℣. 20. *And Saul, and all the people that were with him, aſſembled themſelves*, &c.] The 600 men that were with him, unleſs we can ſuppoſe the 1000 that had been with *Jonathan* in *Gibeah* were here ſtill, ſee ch. xiii. 2. *and they came to the battle*; to the field of battle, the place where the army of the *Philiſtines* had lain encamped: *and behold, every man's ſword was againſt his fellow*; taking one another for *Hebrews*, or treacherous and diſaffected perſons; ſo that, though the *Iſraelites* had neither ſwords nor ſpears, they needed none, for the *Philiſtines* deſtroyed one another with their own ſwords: and there was *a very great diſcomfiture*; noiſe, tumult, confuſion, ſlaughter and deſtruction.

℣. 21. *Moreover, the Hebrews* that *were with the Philiſtines before that time*, &c.] Who either were their ſervants and bondſmen they brought along with them, or ſuch in whoſe cities they dwelt, or had taken as they came along, and forced into their army; or it may be ſome of them were renegado's from the *Iſraelites*, deſerters, who for ſafety and ſubſiſtence betook themſelves to them as the ſtronger party. The *Greek* verſion reads, "the ſervants that were with the *Philiſtines*:" *which went up with them into the camp*, from the country *round about*; either willingly or by force; the words, *from the country*, are not in the text; wherefore ſome obſerve, as *Kimchi* and *Abarbinel*, that this reſpects their being round about the camp, and that they were not within it, but without it, that if poſſible they might eſcape fighting againſt the *Iſraelites*: *even they alſo* turned *to be with the Iſraelites that* were *with Saul and Jonathan*; who were now joined; when they ſaw the dread and confuſion in the camp of the *Philiſtines*, and them deſtroying one another, and the *Iſraelites* prevailing over them, victorious and purſuing, they took part with them, and aſſiſted them in compleating the victory.

℣. 22. *Likewiſe all the men of Iſrael which had hid themſelves in mount Ephraim*, &c.] In the caves and rocks, thickets and pits there, ſee ch. xiii. 6. when *they heard that the Philiſtines fled*; now being delivered from their fears, and thinking themſelves ſafe, ventured out of their lurking places: *even they alſo followed hard after them in the battle*; they joined the purſuers who came their way, and ſtuck to them, and cloſely purſued the flying army of the *Philiſtines*. According to *Joſephus* [p], the army of *Saul* was now increaſed to 10,000.

℣. 23. *So the Lord ſaved Iſrael that day*, &c.] And a wonderful ſalvation it was, that two men ſhould throw ſuch a vaſt army into confuſion, which iſſued in the utter rout and deſtruction of them; this only could be of the Lord, to whom it is juſtly aſcribed, and was the effect of his ſovereign goodwill and pleaſure, and of his unmerited goodneſs; a free favour beſtowed on an undeſerving prince, who had behaved ill to his prophet at *Gilgal*, and now to him and his high-prieſt at *Gibeah*: *and the battle paſſed over unto Beth-aven*; the men of battle or war; thoſe that made war, as the *Targum*, theſe purſued and went as far as *Beth-aven*, or rather *paſſed Beth-aven*[q]; they not only went as far as that, but *from* it, as *Ben Gerſom* and *Abarbinel* interpret it; they paſſed that place, and went on from thence in purſuit of the *Philiſtines*; for their camp at *Michmaſh* was eaſtward from this place, and had it on the eaſt, ch. xiii. 5.

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[o] [illegible] Rabba & Midraſh Tillim apud Abarbinel in loc.

[p] Antiq. l. 6. c. 6. §. 3.

℣. 24. *And the men of Iſrael were diſtreſſed that day*, &c.] By reaſon of the following order *Saul* gave with an oath, forbidding any to taſte meat till evening, when the people were faint and weary, which is the common ſenſe of interpreters; but *Jarchi* interprets it, the men of *Iſrael* vere ready, forward, and haſty, and drew nigh to fight with the *Philiſtines*, and ſo refers it to the perſons before mentioned, who came out of their lurking places; and this ſenſe is approved of by *Abarbinel*: *for*, or, *and Saul had adjured*, or *did adjure the people*; or *willed* them, ſignified to them his will and pleaſure, which would not have been ſo much amiſs, had he not annexed a curſe to it, as follows: *ſaying*, *curſed be the man that eateth* any *food until the evening*; or *bread*, which comprehends all food, and among the reſt honey; the deſign of which was, that no time might be loſt, and that he might make the victory over the *Philiſtines*, and their deſtruction, as compleat as poſſible; though it may ſeem a little too hard, and ſevere upon the people, and too imperious in him, as well as imprudent; ſince a little refreſhment would have animated and enabled them to have purſued their enemies with more ardour and vigour; and yet by the lot afterwards made, it ſeems to have been countenanced by the Lord: *that I may be avenged on mine enemies*; who long tyrannized over the people of *Iſrael*, more or leſs for many years, and lately had ſadly ſpoiled and plundered them: *ſo none of the people taſted any food*; ſo obſervant were they of, and ſo obedient to the order of their king, and ſo much awed by the oath or imprecation annexed to it; though they were faint and hungry, and had an opportunity of refreſhing themſelves as follows, which was no ſmall temptation to diſobedience.

℣. 25. *And all* they of *the land came to a wood*, &c.] Which lay between *Beth-aven* and *Aijalon*; by whom are meant not all the inhabitants of the land of *Iſrael*, but all that came with *Saul* and *Jonathan*, and that joined them in the purſuit: *and there was honey upon the ground*; which dropped upon it, as in the following verſe, or where it was produced by bees; for *Ariſtotle*[r] reports, that bees in ſome places make their combs upon the ground; this was wild honey, which *Diodorus Siculus*[s] ſpeaks of as common in *Arabia*, and which perhaps *John* the *Baptiſt* eat of, *Matt*. iii. 4. *Jarchi* ſays, this was the honey of canes, or ſugar-canes, which grew in the land of *Iſrael*; and affirms from *Nathan* an *Iſhmaelite*, that in the *Iſmaelitiſh* or *Arabic* language, they call honey ſugar; but neither of theſe can be proved.

℣. 26. *And when the people came into the wood, behold the honey dropped*, &c.] Either from trees, which produced it; ſo *Diodorus Siculus*[t] ſpeaks of trees in ſome countries which produce honey; or from the ſugar-canes, as *Jarchi*; or rather from the honey-combs which were framed in trees by bees; ſo *Heſiod*[u] ſpeaks of bees making their neſts or combs in trees. *Ben Gerſom* thinks, that bee-hives were placed here in rows by the way-ſide, from whence the honey flowed; or *went*[w], or there was a going of it; perhaps the combs being preſſed by the *Philiſtines* as they fled: the land of *Canaan* was a land flowing with milk and honey: *but no man put his hand to his mouth*; that is, took not any of the honey and eat it, though it was ſo near at hand, and there was plenty of it: *for the people feared the oath*; *Saul* adjured them by, or the imprecation he made on the perſon that ſhould eat any food that day.

℣. 27. *But Jonathan heard not when his father charged the people with the oath*, &c.] Which charge was given, either before he came from *Gibeah*, before he came to *Jonathan*, or whilſt purſuing, when *Jonathan* was with another party either fighting or purſuing: *wherefore he put forth the end of the rod that* was *in his hand*; the ſtaff with which he walked, or rather the ſpear which he carried in his hand, and fought his enemies with: *and dipt it in an honey-comb*; or ſugar-cane, as *Jarchi*; or in wood-honey, as the margin of our bibles; but beſt, in the honey-comb, as the word is rendered *Cant*. v. 1. and ſo the *Targum*, into the neſt of honey[x]: *and he put his hand to his mouth*; firſt he took the honey off of the top of his rod, and then put it to his mouth and eat it: *and his eyes were enlightened*; which before were dim and dull thro' want of food, which is a common caſe; but became briſk and lively on eating the honey, nouriſhment being preſently communicated, and he refreſhed with it, and his ſpirits revived; and which quickly appeared in the briſkneſs and ſparkling of his eyes: honey being of a ſubtle nature, gives immediate refreſhment and vigour; hence this phraſe is frequently uſed by *Jewiſh* writers[y] for refreſhment, after hunger, fatigue and wearineſs; and which virtue is aſcribed by them to fine bread, wine, oil, and particularly to honey.

℣. 28. *Then anſwered one of the people, and ſaid*, &c.] To *Jonathan*, who might direct and encourage the people to do as he had done, at leaſt ſo he did by his example, if not by words; the latter is not improbable: and therefore one of the men that came along with *Saul*, and had now joined *Jonathan*, and who heard what *Saul* had ſaid, replied, *thy father ſtraitly charged the people with an oath*; gave them a ſtrict charge with an oath, or imprecation annexed to it: *ſaying*, *curſed* be *the man that eateth* any *food this day*; that is, until the evening, as in ℣. 24. *and the people were faint*; which is either the obſervation of the writer of the book; or it may be the words of the man, imputing the faintneſs of the people to this adjuration of *Saul* reſtraining them from food; or as taking notice how ſtrictly the people obſerved it, though they were hungry, faint and weary.

℣. 29. *Then ſaid Jonathan, my father hath troubled the land*, &c.] The people of the land, as the *Targum*, the ſoldiers in his army; afflicted and diſtreſſed them, and made them uneaſy in their minds, like troubled waters; the *Arabic* verſion is, "my father hath ſinned againſt the people;" hath done them injury by forbidding them to eat. This was not wiſely ſaid by *Jonathan*; how much ſoever his father was to be blamed, it did not become him as a ſon thus to reflect upon him, and it might have tended to mutiny and ſedition: *ſee, I pray you, how mine eyes have been enlightened, becauſe I taſted a little of this honey*; the benefit he received by it was very viſible; it might eaſily be diſcerned that he was greatly refreſhed with it, and his ſpirits invigorated by it; it was to be ſeen in the chearfulneſs of his countenance, and the briſkneſs of his eyes; and he ſuggeſts, it would have had the ſame effect upon the people, had they eaten of it, as he had done.

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[q] עברה את בית און transiit Bethaven, Montanus, Junius & Tremellius, Piſcator; vel, bellatores tranſierunt Bethaven, Pagninus, Vatablus, Druſius.

[r] Hiſt. Animal. l. 5. c. 22.

[s] Bibliothec. l. 19. p. 731.

[t] Ibid. l. 17. p. 548.

[u] Heſiod. Theogon. ℣. 230. Vid. Diodor. Sic. ut ſupra.

[w] הלך דבש ambulatio mellis, Montanus; itio mellis, Druſius; ſo in Ovid. Metamorph. l. 1. fab. 3. ——— jam flumina nectaris ibant.

[x] Progeniem nidoſque fovent — Virgil. Georgic. l. 4. ℣. 56.

[y] T. Bab. Peſachim, fol. 42. 1, 2. Yoma, fol. 18. 2. & 83. 1. Maimon. Hilch. Maacolot Aſurot, c. 14. §. 16.

ỷ. 30. *How much more, if haply the people had eaten freely to-day of the ſpoil of their enemies which they found?* &c.] That is, had they been allowed to eat freely of the proviſions, of bread, wine, *&c.* they found in the enemy's camp, they would have been much more refreſhed and ſtrengthened than it could be ſuppoſed he was with eating a little honey; if that had had ſuch an effect upon him, of what ſervice would a full meal have been to the people? *for had there not been now a much greater ſlaughter among the Philiſtines?* the people would have had more ſtrength to ſmite them, and would have purſued them with greater ardour and ſwiftneſs, and ſo have made a greater ſlaughter among them than they had; he intimates, that *Saul*'s end would have been better anſwered by ſuffering the people to eat, than by forbidding them.

ỷ. 31. *And they ſmote the Philiſtines that day from Michmaſh to Aijalon*, &c.] *Michmaſh* was the place where the camp of the *Philiſtines* was when *Jonathan* firſt attacked them, and from whence they fled, and they were purſued by the *Iſraelites* that day as far as *Aijalon*. There was a city of this name in the tribe of *Dan*, famous for the moon ſtanding ſtill in a valley adjoining to it, in the time of *Joſhua*, ch. x. 12. and xix. 42. and another in the tribe of *Zebulun*, *Judg.* xii. 12. but they both ſeem to be at too great a diſtance to be the place here meant, which rather ſeems to be *Aijalon* in the tribe of *Judah*, 2 *Chron.* xi. 10. according to *Bunting* [z], it was 12 miles from *Michmaſh*: *and the people were very faint*; as they might well be, with purſuing the enemy ſo many miles, and doing ſo much execution among them, without eating any food.

ỷ. 32. *And the people flew upon the ſpoil*, &c.] Like a ſwift and ravenous bird, as the eagle, and which ſeems to have its name in *Greek* from this word, ſee *Iſ.* xlvi. 11. When the evening was come, and they were free from the oath of *Saul*, and being extremely hungry, faint and weary, they were even ravenous for food, and with the greateſt haſte and eagerneſs laid hold on what came firſt to hand: *and took ſheep, and oxen, and calves, and ſlew* them *on the ground*; and there they lay in their blood, which in ſuch a poſition would not run out freely as when ſlain and hung up: *and the people did eat them with the blood*; they were ſo hungry they could not ſtay the dreſſing of them, but eat them raw with the blood in them, not being ſqueezed or drained out, at leaſt not half boiled or roaſted. Some of the *Jewiſh Rabbins* [a] are of opinion, that theſe were their peace-offerings; and that their fault was, that they eat of them before the blood was ſprinkled, whilſt it was in the baſon; but this was common food, which, being hungry, they were eager of, and could not wait the proper dreſſing of it, according to the law of God. The phraſe is by ſome rendered *by*, *upon*, or *about* the blood, and ſome think it refers to an idolatrous cuſtom of the heathens, who ſacrificing to dæmons, ſat down round about the blood, and eat their food; ſee the notes on *Lev.* xix. 26. and *Ezek.* xxxiii. 25. to which may be added, that *Homer* [b] repreſents the infernal ſpirits as gathered together at a ditch where the blood of an animal was ſhed, to drink of it, that they might know and foretel things to come, as particularly *Tireſias* the *Theban*.

ỷ. 33. *Then they told Saul*, &c.] Some that were more conſcientious and religious, were more circumſpect, and ſtrictly attended to the laws forbidding the eating of blood, and were concerned at the indecent behaviour of others, and therefore thought fit to acquaint *Saul* with it to reſtrain it: *behold, the people ſin againſt the Lord, in that they eat with the blood*; by breaking the laws of God reſpecting the eating of blood in *Gen.* ix. 4. *Lev.* iii. 17. and vii. 26, 27. and xvii. 10, 11. eſpecially in *Lev.* xix. 26. *and he ſaid, ye have tranſgreſſed*; the above laws of God; that is, *Saul* ſaid to ſome perſons who were accuſed of the breach of them, and were ordered to come before him, and did come: *roll a great ſtone unto me this day*; pointing perhaps at one which lay at ſome diſtance from him, and which he ordered to be rolled to him; this was done, that the creatures might be ſlain on it, and their blood drawn out from them, or to offer ſacrifice upon, and indeed for both.

ỷ. 34. *And Saul ſaid, diſperſe yourſelves among the people*, &c.] In the camp, ſome one way, and ſome another, and make proclamation throughout it; this he ſaid to ſome of his officers, whom he ſent out as heralds, to publiſh his will and pleaſure: *and ſay unto them, bring me hither every man his ox, and every man his ſheep, and ſlay* them *here*; on the great ſtone he had ordered to roll to the place where he was: *and eat* them; in the ſame place, being rightly ſlain, and the blood let out; all this was to be done, the ſlaying of the beaſts, and eating them in the preſence of *Saul*, and under his inſpection, that every thing might be done decently, and in order, and according to the law of God: *and ſin not againſt the Lord, in eating with the blood*; as ſome of them had done, ỷ. 32. *and all the people brought every man his ox with him*; and his ſheep alſo, though not expreſſed, yet to be ſupplied from the preceding clauſe: and theſe every man brought *with him that night*; the *Jewiſh Rabbins* [c] are divided about theſe creatures ſlain, whether for ſacrifices or common food; and thoſe that think ſacrifices are meant, diſpute whether it was lawful to ſlay them in the night, which ſome allow to be lawful, if on a ſmall and private altar, but not upon a large and public one; but theſe were ſlain no doubt for common food, which all agree might be ſlain in the night: *and ſlew* them *there*; before *Saul*, and on the great ſtone rolled unto him.

ỷ. 35. *And Saul built an altar unto Lord*, &c.] To offer peace-offerings upon, in thankfulneſs for the victory obtained over his enemies, or ſin-offerings to make atonement for the ſin of the people, perhaps both, however the former: *the ſame was the firſt altar that he built unto the Lord*; for tho' he had offered ſacrifice at *Gilgal*, there was an altar ready built for him: or *he began to build*; he laid the firſt ſtone of it, and the builders built upon it; ſo ſome others ſay, that he was the firſt of the kings that built an altar to the Lord [d]; others, the firſt of the judges that built one; though *Gideon* built one, it was for his own private uſe, not for all *Iſrael*, as this, ſo R. *Iſaiah*; but *Ben Gerſom*, and ſo *Abarbinel*, refer this to the great ſtone *Saul* ordered to be rolled to him, and take the ſenſe to be, that that began to be built an altar to the Lord; that was the beginning of one; for he did not now ſtay to finiſh it, being eager on his purſuit of the *Philiſtines*, as follows.

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[z] [illegible] of the Patriarchs, &c. p. 127.

[a] T. Bab. Zebachim, fol. 120. 1.

[c] See Jarchi in loc.

[d] See Kimchi in loc.

[b] Odyſſ. 11. ỷ. 35, 36, 102,

℣. 36. *And Saul ſaid*, &c.] To his ſon *Jonathan*, or to ſome of the principal officers of his army: *let us go down after the Philiſtines by night*; or to-night, that ſame night; which is another hardſhip he laid his troops under; as he had reſtrained them from eating all that day until evening, now he propoſed they ſhall take no ſleep that night, but proceed on in their purſuit of the *Philiſtines*, having eaten, and drank, and refreſhed themſelves. The *Arabic* verſion is, *let us go down to the Philiſtines*; and ſo *Noldius* [e] chuſes to render the words; which I pretty much wonder at, and eſpecially at what he obſerves in favour of it, and againſt the common rendering; that at this time the *Philiſtines* had not turned their backs, ſo that the *Iſraelites* could not be ſaid to go after them, but were in a camp oppoſite to them; but that they had fled, and were purſued, is moſt certain from ℣. 22, 23, 31. *and ſpoil them until the morning-light*; or kill of them, as the *Targum*, and ſo the *Arabic* verſion; for ſpoiling muſt be meant of killing; for as for the ſpoil of their proviſions, riches, &c. that had already fallen into their hands, ℣. 30. and this is confirmed by what follows: *and let us not leave a man of them*; great numbers had been ſlain already, partly by their falling upon one another, and partly by the ſwords of *Jonathan* and his armour-bearer at the firſt onſet, and by *Saul* and his men in the purſuit of them; and ſo intent was *Saul* in the utter deſtruction of them, that he was for following and cutting them off, that none of their prodigious army might return home: *and they ſaid, do whatſoever ſeemeth good unto thee*; they had religiouſly obſerved his oath, in refraining from food all the day, and now they were as willing to be obedient to his command in denying themſelves refreſhing reſt in ſleep: *then ſaid the prieſt, let us draw near hither unto God*; *Abiah* the prieſt, *Joſephus* [f] calls him *Abitob*, who was preſent with the ark, agreed to the propoſal of *Saul*, only moved, that before they ſet forward, they would ſeek the Lord; perhaps reflecting upon the abrupt manner in which *Saul* departed from *Gibeah*, juſt as he was conſulting the Lord, and not ſtaying for an anſwer from him; which the prieſt might fear would be reſented by him, and therefore propoſes firſt to draw nigh to God; not to the altar *Saul* had built, or had juſt begun to build, but to the ark with which the high-prieſt was, and was a ſymbol of the divine preſence; the *Targum* is, "let us draw near hither, and enquire by the Word of the Lord."

℣. 37. *And Saul aſked counſel of God*, &c.] He agreed to the motion of the high-prieſt, and aſked counſel by *Urim* and *Thummim*; the *Targum* is, as before, "enquired by the Word of the Lord:" *ſhall I go down after the Philiſtines?* purſue after them in their flight to their own country, which, lying to the ſea, was a deſcent: *wilt thou deliver them into the hand of Iſrael?* what remain of them, otherwiſe a victory over them was obtained: *but he anſwered him not that day*; no anſwer was returned by *Urim* and *Thummim*, ſo that he was left in ſuſpence whether he ſhould purſue or no; the *Targum* is, "he received not his prayer that day;" this was treating him in a righteous manner, ſince he would not ſtay for an anſwer from the Lord, ℣. 19. the Lord now will not give him any; tho' the principal view was, that he might take the ſtep he did.

℣. 38. *And Saul ſaid, draw ye near hither all the chief of the people*, &c.] Or *the corners of the people* [g]; the princes, as *Jarchi* interprets it; and ſo the *Targum*, the heads of the people, in alluſion to the corner ſtones in buildings, which are the ornament, ſtrength and cement of them, ſee *Zech.* x. 4. though *Abarbinel* thinks the tribes themſelves are meant, which lay encamped every one in a corner by themſelves, ſeparated from one another; and theſe he would have brought together; not the heads only, but every one, ſmall and great, that it might be ſeen and known where the ſin lay; but he ſhould have obſerved, that the tribes of *Iſrael* were not now preſent with *Saul*, but a ſmall number of them: *and know and ſee wherein this ſin hath been this day*; he concluded from having no anſwer from the Lord, that ſin had been committed, which was the cauſe of it; but never thought of his own raſh oath, which was the cauſe of the peoples ſinning, and had brought his ſon into danger; nor the ſin of the people in eating the fleſh with the blood; nothing ran in his mind but the breach of the oath with which he had adjured the people, and this he was determined to find out, if poſſible.

℣. 39. *For as the Lord liveth, which ſaveth Iſrael*, &c.] And had ſaved them that day with a great ſalvation, and had wrought a great deliverance for them in freeing them from the *Philiſtines*, who had threatened the ruin of the whole nation. This is the form of an oath: *though it be in Jonathan my ſon, he ſhall ſurely die*; that is, though the ſin ſhould be found in him, or he ſhould be found guilty of the breach of what he had charged them with an oath to obſerve, namely, to eat no food that day till evening: *but* there was *not a man among all the people that anſwered him*; who knew that *Jonathan* had taſted of honey, but they would not acquaint him with it; partly becauſe they knew he did it ignorantly, having no knowledge of his father's charge and oath, and partly becauſe of their great affection to him, who had been the inſtrument of their deliverance and ſalvation that day.

℣. 40. *Then ſaid he unto all Iſrael*, &c.] As many of them as were preſent; not the principal men only, but the common people; not the officers only, but the common ſoldiers in the army: *be ye on one ſide, and I and Jonathan my ſon will be on the other ſide*; ſo they divided to the right and left, one went one way, and the other the other; there were two boxes or urns, as *Kimchi* ſays, in one of which were the names of *Saul* and *Jonathan*, and in the other *Iſrael*; though *Abarbinel* obſerves, that ſuch a partition of them on one ſide, and the other, is not according to the manner of lots; and he ſuſpects that *Saul* knew that *Jonathan* had taſted of honey, being told it by the man that ſaw him eat it; and who ſaid to him then, *thy father ſtraitly charged*, &c. ℣. 27. but choſe this way to make it manifeſt to the people, and to ſhew what a ſtrict regard he had to juſtice: *and the people ſaid unto Saul*,

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[e] Ebr. Concord. Part. p. 15. No. 92.

[f] Antiq. l. 6. c. 6. §. 4.

[g] פנות העם anguli populi, Pagninus, Montanus, &c.

Saul, do what ſeemeth good unto thee; they were very obſequious to him in every thing, ſee ℣. 36.

℣. 41. *Therefore Saul ſaid to the Lord God of Iſrael*, &c.] After the diviſion was made between him and his ſon on one ſide, and the people of *Iſrael* on the other, and every thing was ready for the drawing of the lot; *Saul* put up to God the following petition, as knowing that though the lot is caſt into the lap, the diſpoſing of it is of the Lord: *give a perfect* lot; or man, let it fall upon the guilty perſon, and let the innocent go free; the *Targum* is, "cauſe it to come in truth;" let truth and righteouſneſs take place; let the right man be found out, and taken; the petition ſeems to be too arrogant and preſumptuous, and inſinuates as if the Lord did not always diſpoſe the lot aright: *and Saul and Jonathan were taken*; the lot being caſt, it fell upon them: *but the people eſcaped*; from the lot, and appeared to be innocent, clear of any blame; ſo that it was not the ſin they had been guilty of in eating fleſh with the blood, which was the cauſe that no anſwer was returned.

℣. 42. *And Saul ſaid, caſt* lots *between me and Jonathan my ſon*, &c.] Which ſhowed his regard to ſtrict juſtice, and that he had no conſciouſneſs of guilt in himſelf, and ſhould not ſpare his own ſon if found guilty: *and Jonathan was taken*; the lot fell upon him, which was ſo directed, that his ignorance of his father's charge and oath might appear; and that the affection of the people might be diſcovered; and that a regard is to be had to the orders and commands of princes, and obedience to be yielded to them in all things, in which conſcience is not concerned, though they may be grievous; and to bring *Saul* to a ſenſe of his raſhneſs in making ſuch an oath, which brought his own ſon into ſo much danger.

℣. 43. *Then Saul ſaid to Jonathan, tell me what thou haſt done*, &c.] What ſin he had committed, the lot having fallen on him, and found him out: *and Jonathan told him*; the whole of the matter, all the truth, without any reſerve: *and ſaid, I did but take a little honey with the end of the rod that* was *in mine hand*; he ſpeaks of the fact as a trivial thing, as if it was not deſerving of death, though he was willing to ſubmit to it; yet it ſeems ſtrange he ſhould ſay nothing of his ignorance of the charge and oath of *Saul*, and plead that in excuſe of it; though *Joſephus*[h] makes him to take notice of it: and *lo, I muſt die*; am condemned to die, as the *Targum*; for which he was prepared and ready, being willing to teſtify an entire ſubjection to his father's authority and will. *Joſephus*[i] repreſents him ſpeaking with a generoſity and greatneſs of ſoul, after this manner, "death is moſt ſweet to me, which is for the ſake of maintaining thy piety and religion; and after ſo glorious a victory, it is the greateſt conſolation to me, to leave the *Hebrews* conquerors of the *Philiſtines*."

℣. 44. *And Saul anſwered, God do ſo and more alſo*, &c.] A form of an oath imprecating evils upon him, more and greater than he choſe to mention, ſee the like form in *Ruth* i. 17. though *Abarbinel* thinks, this is not the form of an oath, but an imprecation of a curſe that would befal him; as that [illegible] would not anſwer him when he enquired of [illegible] and that he would add to do ſo again and [illegible] he died not: *for thou ſhalt ſurely die, Jonathan*; ſuch words from a father muſt be very ſtriking to a ſon, and argue a want of paternal affection in *Saul*, that could call his ſon by his name, and deliver ſuch a ſpeech unto him in ſo ſtrong a manner.

℣. 45. *And the people ſaid unto Saul*, &c.] Hearing ſuch words, and filled with grief, pity, and ſympathy for *Jonathan*, as *Joſephus*[k] obſerves: *ſhall Jonathan die, who hath wrought this great ſalvation in Iſrael?* no, he ſhall not; what, ſuch a man as he die, who, under God, has been the inſtrument of ſo great deliverance, who firſt began it himſelf with one man only with him, and has proceeded in it to the finiſhing of it? *God forbid*; this ſhall not be ſo; they ſpeak of it with the utmoſt abhorrence and deteſtation, as a ſhocking piece of cruelty and ingratitude, unheard-of, and not to be paralleled: as *the Lord liveth, there ſhall not one hair of his head fall to the ground*; as *Saul* ſwore he ſhould die, they alſo ſwear he ſhould not, expreſſing their firm reſolution to ſtand by him, and preſerve his life; and ſo far ſhould it be from him to have his life taken away, that an hair of his head ſhould not be touched, or the leaſt injury done to his perſon; for though they had yielded a ready obedience to all the orders and commands of *Saul*, which were diſtreſſing to themſelves, they were determined to oppoſe him in this caſe of his ſon: *for he hath wrought with God this day*; God has been with him, aſſiſted him to do great things for *Iſrael*, and therefore ſhould not die for a thing ſo trivial; and it being not done in diſobedience to his father, nor in contempt of him, but through pure ignorance, as ſome of them well knew; ſo the *Targum*, "for it is known before the Lord, that in ignorance he did *it* this day:" *ſo the people reſcued Jonathan that he died not*; not by force, but by their reſolution and importunity; or *redeemed* him[l], by expoſing their own lives to danger in oppoſing their king, and by their petitions to him for him; and, as *Joſephus* ſays[m], by their prayers to God for him, that his fault might be forgiven.

℣. 46. *Then Saul went up from following the Philiſtines*, &c.] Returned home to his own city, finding that he could get no anſwer from the Lord, whether he ſhould purſue further or no, and loſing the time and opportunity of doing it, by examining into the affair of his ſon, and caſting lots to find it out: *and the Philiſtines went to their own place*; their country and cities, ſuch of them as remained, who were not cut off by their own and the ſword of the *Iſraelites*. *Joſephus*[n] ſays, *Saul* killed about 60,000 of them. It ſeems to be the will of God, that they ſhould not now be utterly deſtroyed, that they might be a rod of correction in his hand, to chaſtize the people of *Iſrael* hereafter.

℣. 47. *So Saul took the kingdom over Iſrael*, &c.] Which ſeemed to be almoſt taken from him when he was ſhut up in *Gibeah*, and the *Philiſtines* ravaged his country at pleaſure; but now having obtained a victory over them, he recovered his kingdom, and re-aſſumed his power and authority; or he was now ſtrengthened in it, as *Kimchi* interprets it; the people ſeeing that he ſucceeded in his wars with their enemies, they readily ſubmitted to his government without any heſitation, and obeyed his commands; ſo the *Targum*, "*Saul* proſpered in the kingdom over *Iſrael*;" and, according to *Abarbinel*, theſe words will admit of another ſenſe, that whereas after he was anointed and made king, he followed the herd, and attended ruſtic affairs; but now after this victory over the *Philiſtines*, he took upon him the ſtate and majeſty of a king, and no more concerned himſelf with his farm and cattle, but betook himſelf wholly to regal and military affairs, as follows: *and fought againſt all his enemies on every ſide*; who invaded his kingdom from different quarters; he defended himſelf againſt them, and preſerved his kingdom: *againſt Moab, and againſt the children of Ammon*; who lay to the eaſt of him: *and againſt Edom*; which was on the ſouthern border of his land: *and againſt the king of Zobah*; a part of *Syria*, which was to the north of the land of *Iſrael*, and was near *Damaſcus*, ſee 2 *Sam*. viii. 3, 5. and, according to *Benjamin* of *Tudela* [o], the ſame with *Haleb*, or *Aleppo*. There never were but two kings of it, *Rehob* and *Hadadezer*, who lived in the reigns of *Saul* and *David*, 2 *Sam*. viii. 3. *and againſt the Philiſtines*; who were on the weſtern border of the land of Canaan: *and whitherſover he turned himſelf, he vexed* them; diſturbed and diſquieted them, and made them very uneaſy; he terrified and diſtreſſed them; the *Targum* is, he *condemned* them, he treated them as wicked and ungodly perſons, and puniſhed them as ſuch.

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[h] [illegible] c. 6. §. 4.

[i] Ibid.

[m] Ut ſupra, §. 5.

[k] Ib.

[n] Ib.

[l] ויפדו redemerunt, Pagninus, Mon-

℣. 48. *And he gathered an hoſt*, &c.] A large army; for after the battle with the *Ammonites* he diſbanded his army, and ſent them home, retaining only 3000 men, and theſe deſerted him to 600, which were all the men he had with him, when he fought laſt with the *Philiſtines*; but now finding he had enemies on every ſide of him, he gathered a numerous hoſt to defend his country againſt them, and particularly to attack the people next mentioned: *and he ſmote the Amalekites*; a people that *Iſrael*, by the law of God, were bound to deſtroy, and blot out their name; a particular account of his expedition againſt them is given in the following chapter: *and delivered Iſrael out of the hands of them that ſpoiled them*; the nations before mentioned, *Moabites*, *Ammonites*, *Edomites*, *Syrians* and *Philiſtines*.

℣. 49. *And the ſons of Saul were Jonathan*, &c.] Who ſeems to be his firſt-born, of whom, his valour and ſucceſs, we read in this and the preceding chapter: *and Iſhui*; the ſame with *Abinadab*, 1 *Chron*. viii. 33. and ix. 39. for he had two names: *and Melchi-ſhua*; and beſides theſe three there was another, whoſe name was *Iſhboſheth*, ſometimes called *Eſhbaal*, 2 *Sam*. ii. 8. 1 *Chron*. viii. 33. who ſucceeded him in the kingdom; for which reaſon *Abarbinel* thinks, he is not mentioned here, becauſe he was a king; though it is generally ſuppoſed the reaſon why theſe only are named is, becauſe they went out to war with him, and died with him, but this did not; he had other children by a concubine, or ſecondary wife, whoſe name was *Rizpah*, not mentioned here, 2 *Sam*. xxi. 8. *and the names of his two daughters* were theſe, *the name of the firſt-born Merab*; who was afterwards married to *Adriel* the *Meholathite*, ch. xviii. 19. *and the name of the younger Michal*; who became the wife of *David*, ch. xviii. 27.

℣. 50. *And the name of Saul's wife* was *Ahinoam*, *the daughter of Ahimaaz*, &c.] Who very probably was the mother of all the above children, and therefore taken notice of; and *Abarbinel* conjectures, that *Iſh-boſheth* was not a ſon of hers, but the ſon of *Saul* by another wife, and which he takes to be another reaſon why he is not mentioned here; but tho' *Saul* had a concubine, we no where read of his having another wife: *and the name of the captain of his hoſt* was *Abner the ſon of Ner*, *Saul's uncle*; not *Abner*, but *Ner* was *Saul*'s uncle; for *Kiſh* the father of *Saul*, and *Ner*, were brothers, as *Joſephus* [p] ſays, and as appears from the next verſe; and *Abner* was couſin-german to *Saul*, whom he raiſed and advanced to be captain of his army, and a very valiant man he was; we hear of him again in this hiſtory, and in the beginning of *David*'s reign.

℣. 51. *And Kiſh* was *the father of Saul*, &c.] See ch. ix. 1. *And Ner the father of Abner* was *the ſon of Abiel*; this *Abiel* was the father both of *Kiſh* and *Ner*, and the grand-father of *Saul*, ſee ch.ix. 1.

℣. 52. *And there was ſore war againſt the Philiſtines all the days of Saul*, &c.] For notwithſtanding the late victory over them, and ſlaughter made among them, they recovered themſelves, and came out again to battle, and gave *Saul* a great deal of trouble, and he at laſt died in battle with them: *and when Saul ſaw any ſtrong man, or any valiant man, he took him unto him*; to be his body-guard, as *Joſephus* [q] ſays; or for ſoldiers and officers in his army, even ſuch as the ſame writer obſerves, that exceeded others in comelineſs of perſon, and in largeneſs and tallneſs; ſuch as were in ſome meaſure like himſelf, that were ſtrong, able-bodied men, and of courage, and valour, and fortitude of mind.

CHAP. XV.

IN this chapter are recorded the order *Saul* had from the Lord to deſtroy *Amalek* utterly, ℣. 1, 2, 3. the preparation he made to put it in execution, and the ſucceſs thereof, ℣. 4—9. the offence the Lord took at his not obeying his order thoroughly, with which *Samuel* was made acquainted, and which grieved him, ℣. 10, 11. upon which he went out to meet *Saul*, and reprove him; and a long diſcourſe upon the ſubject paſſed between them, the iſſue of which was, that by an irrevocable decree he was rejected from being king, ℣. 12—31. and the chapter is concluded with an account of *Samuel*'s hewing in pieces *Agag* king of *Amalek*, and of his final departure from *Saul*, ℣. 32—35.

℣. 1. *Samuel alſo ſaid unto Saul*, &c.] When and where he ſaid to him what follows, it is not eaſy to determine; perhaps at *Gilgal*, where they after met again: *the Lord ſent me to anoint thee to be king over his people, over Iſrael*; that is, he gave him orders to anoint him king of *Iſrael*, otherwiſe *Saul* was in providence ſent to *Samuel* to be anointed, and not *Samuel* to *Saul*: *now therefore hearken thou unto the voice of the words of the Lord*; for ſo great a favour, and ſuch high honour he had conferred on him, laid him under great obligation to obey the commands of the Lord; and whereas he had been deficient in one inſtance before, for which he had been reproved, he ſuggeſts, that *now* he ſhould take care to obſerve and do, particularly and punctually, what ſhould be enjoined him.

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[o] Itinerar. p. 59.

[p] Ut ſupra.

[q] Ibid.

℣. 2. *Thus ſaith the Lord of hoſts*, &c.] Of the celeſtial hoſt of angels, and of the army of *Iſrael*, yea, of all the armies of the earth: this is premiſed to engage the attention of *Saul: I remember that which Amalek did to Iſrael*; four hundred years ago: *how he laid wait for him in the way when he came up from Egypt*; in the valley of *Rephidim*, juſt before they came to mount *Sinai*, and fell upon the rear of them, and ſmote the feeble, and faint, and weary, ſee *Exod*. xvii. 8. *Deut*. xxv. 17, 18, 19.

℣. 3. *Now go and ſmite Amalek*, &c.] This was one of the three things the *Iſraelites* were obliged to do when they came into the land of *Canaan*, as *Kimchi* obſerves; one was to appoint a king over them, another to build the houſe of the ſanctuary, and the third to blot out the name and memory of *Amalek*, ſee *Deut*. xxv. 19. and this work was reſerved for *Saul*, their firſt king: *and utterly deſtroy all that they have, and ſpare them not*; all were to be devoted to deſtruction, and nothing remain to be made uſe of in any way, to any profit and advantage; living creatures were to be put to death, and every thing elſe burnt and deſtroyed: *but ſlay both men and women, infant and ſuckling*; neither ſex nor age were to be regarded, no mercy and pity ſhown to any; they had ſhown none to *Iſrael* when weak and feeble, and by the law of retaliation none was to be exerciſed on them: *ox and ſheep, camel and aſs*; though uſeful creatures, yet not to be ſpared; as not men, women and children, thro' commiſeration, ſo neither theſe through covetouſneſs, and neither of them on any pretence whatſoever. Children ſuffered for their parents, and cattle becauſe of their owners, and both were a puniſhment to their proprietors; an ox, or any other creature, might not be ſpared, leſt it ſhould be ſaid, as *Kimchi* obſerves, this was the ſpoil of *Amalek*, and ſo the name and memory of *Amalek* would not be blotted out.

℣. 4. *And Saul gathered the people together*, &c.] Or *made* them *to hear* [r], by the ſound of a trumpet; or by ſending heralds into all parts of the land to proclaim the above order of the Lord, and ſummon them to come to him, perhaps at *Gilgal*; ſo the *Septuagint* verſion, and *Joſephus* [s]: *and numbered them in Telaim*; thought to be the ſame with *Telem*, a place in the tribe of *Judah*, *Joſh*. xv. 24. the word ſignifies *lambs*; hence the *Vulgate Latin* verſion is, "he numbered them as lambs;" and the *Jews* [t] ſay, becauſe it was forbid to number the children of *Iſrael*, which was the ſin of *David*; therefore every man had a lamb given him, and ſo the lambs were numbered, by which it was known what was the number of the people; and the *Targum* ſays, this was done with the paſſover-lambs, it being now the time of the paſſover; but the numbering here made was not of the people of the land in general, and ſo there was no occaſion of ſuch a precaution, only a numbering and muſtering of the army when got together and rendezvouſed in one place: the ſum of which is here given, 200,000 *footmen and* 10,000 *men of Judah*; which laſt were reckoned ſeparately, as diſtinct from the other tribes of *Iſrael*, to ſhew their obedience to *Saul*, who was of another tribe, though the kingdom was promiſed to theirs; but R. *Iſaiah* obſerves, that the reaſon why ſo few of the men of *Judah* came, in compariſon of the other tribes, was, becauſe they envied the government being in one of the tribe of *Benjamin*, when they thought it ſhould have been in one of theirs; the number is greatly increaſed in the *Septuagint* verſion, which makes the whole to be 400,000, and 30,000 men of *Judah*; and ſo *Joſephus* [u].

℣. 5. *And Saul came to a city of Amalek*, &c.] With his army, perhaps the neareſt city of it to the land of *Iſrael*; though ſome think that *Amalek* was the name of the city, and was the metropolis of the nation, and had its name from thence: *and laid wait in the valley*; which was near the city, to intercept the inhabitants when they ſhould come out againſt him; or *he contended* [w], as ſome render it, he fought with them there; the *Targum*, "he ordered his army," ſet that in battle-array, or pitched his camp there.

℣. 6. *And Saul ſaid unto the Kenites*, &c.] Who were of the poſterity of *Jethro*, the father-in-law of *Moſes*, or related to him; why *Joſephus* [x] calls them the nation of the *Sicimites*, who dwelt in the midſt of the land of *Midian*, I know not: *go, depart, get ye down from among the Amalekites*; for though ſome of theſe people came with *Iſrael* into the land of *Canaan*, and were firſt at *Jericho*, and then came into the wilderneſs of *Judah*, *Judg*. i. 16. and were in other tribes alſo; yet as they removed from place to place, and from country to country, for the convenience of their flocks and herds, they dwelling in tents, might come into the country of *Amalek* and pitch there; and as they choſe to dwell in rocks, and the caverns of them, to be near their flocks and herds in the vallies, they are called upon to get down from thence, ſee *Numb*. xxiv. 21. *leſt I deſtroy you with them*; they dwelling among the *Amalekites*, might periſh with them; and eſpecially as the *Amalekites*, upon their being routed, would naturally flee to the rocks, hills and mountains, where theſe people had their tents, they would be in the greater danger of being deſtroyed with them, unleſs they removed: *for ye ſhewed kindneſs to all the children of Iſrael when they came up out of Egypt*; as *Jethro*, by the advice he gave to *Moſes* to appoint proper officers in *Iſrael*, and *Hobab*, by being eyes to the people, in conducting them through the wilderneſs, and accompanying them to the land of *Canaan*; *ſo the Kenites departed from among the Amalekites*; took the advice of *Saul*, and removed and pitched their tents elſewhere.

℣. 7. *And Saul ſmote the Amalekites*, &c.] Engaging in battle with them, he overcame them, and beat them, and ſlew great numbers of them: *from Havilah*, until *thou comeſt to Shur*, *that* is *over-againſt Egypt*; having routed them in the valley, or in whatſoever place the battle was fought, he purſued them from one end of their country to the other; from *Havilah*, which lay to the north-eaſt, to *Shur*, which lay to the ſouth-weſt, and deſtroyed all that came in his way between thoſe two points, ſee *Gen*. xxv. 18.

℣. 8. *And he took Agag the king of the Amalekites alive*, &c.] This name ſeems to be a common name of the kings of theſe people, as *Pharaoh* was of the *Egyptians*, ſee *Numb*. xxiv. 2. When this king fell into the hands of *Saul*, he did not put him to death, as he ſhould have done, but preſerved him; for what reaſons, ſee in the following verſe: *and utterly deſtroyed all the people with the edge of the*

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[r] וישמע audire fecit, Vatablus, Druſius.

[s] Antiq. l. 6. c. 7. §. 2.

[t] T. Bab. Yoma, fol. 22. 2. Jarchi in loc.

[u] Ut ſupra.

[w] וירב & certavit Pagninus; ut contenderet cum eo, Junius & Tremellius.

[x] Ut ſupra, §. 3.

the ſword; that is, all that came in his way, or fell into his hands; all between *Havilah* and *Shur*; all excepting thoſe that made their eſcape, for we after read of *Amalekites*, and that in large bodies, ch xxvii. 8. and xxx. 1.

℣. 9. *And Saul and all the people ſpared Agag*, &c.] Perhaps *Saul* made the motion to ſpare him, and the people agreed to it; it may be, out of reſpect to him as a king; or becauſe of the comelineſs of his perſon, the tallneſs of his ſtature, and the largeneſs of his body, as *Joſephus*[y] notes; or to carry him in triumph in a public ſhow, ſee ℣. 12. *and the beſt of the ſheep, and of the oxen, and of the fatlings*; or *of the ſecond ſort*, as in the margin, the ſecond beſt; or rather which ſhed their two long teeth, as ſheep at two years old did when reckoned at their full ſtrength, and fitteſt for ſacrifice[z]: *and the lambs, and all that was good, and would not utterly deſtroy them*; as they were commanded, but kept them for their own private uſe and advantage, and this not only the beſt and fatteſt of the flocks and herds, but of their houſehold goods: *but every thing that was vile and refuſe, that they deſtroyed utterly*; ſuch of the cattle that were poor and lean, lame or blind, or had any defect in them, and houſhold goods that were mere rubbiſh and lumber; ſuch they entirely deſtroyed, killed the creatures, and burnt the goods; in doing which they thought they fulfilled the will of God.

℣. 10. *Then came the word of the Lord unto Samuel*, &c.] The word of prophecy, as the *Targum*; this came to him in a dream or viſion, or by an articulate voice: *ſaying*; as follows.

℣. 11. *It repenteth me, that I have ſet up Saul to be king*, &c.] Which is not to be underſtood of any change of mind, counſel, purpoſe or decree in God, which is not conſiſtent with his unchangeable nature; but of a change of diſpenſation, and outward dealings, and is ſpoken after the manner of men, who when they repent of any thing, change the courſe of their conduct and behaviour; and ſo the Lord does without any change of his mind and will, which alters not; and tho' he changes the outward diſpenſations of his providence, yet he never changes and alters in the matters and methods of his grace; though he repented he made *Saul* king, he never repents of his making his ſaints kings and prieſts for himſelf; his outward gifts he ſometimes takes away, as an earthly crown and kingdom; but his gifts and calling, which are of ſpecial grace, are without repentance, *Rom.* xi. 29. ſee the note on *Gen.* vi. 6. *for he is turned back from following me*; from after my worſhip, as the *Targum*, from doing his will and work: *and hath not performed my commandments*; particularly in this affair relating to *Amalek*: *and it grieved Samuel*; that *Saul* ſhould ſo ſoon be rejected from being king, and that he ſhould do any thing to deſerve it; and whom *Samuel* had anointed king, and for whom he had a cordial reſpect, and to whom he wiſhed well, both for his own perſonal good, and for the good of the people of *Iſrael*; ſo far was he from rejoicing at his fall, who came in his ſtead, and to whom he gave way in the affair of government: *and he cried unto the Lord all night*; or prayed, as the *Targum*; either that the Lord would inform him of the particulars wherein *Saul* had done amiſs, or that he would forgive his ſin, and not reject him from the kingdom.

℣. 12. *And when Samuel roſe early to meet Saul in the morning*, &c.] Having had no ſleep ſince the revelation of the will of God was made unto him, and therefore roſe betimes, being in haſte, to converſe with *Saul* about it: *it was told Samuel, ſaying, Saul came to Carmel*; not to *Carmel* where *Elijah* offered ſacrifice, for that was very remote from hence; but to *Carmel*, a city in the tribe of *Judah*, which lay in the way of *Saul*'s return from *Amalek*, *Joſh.* xv. 55. *and behold, he ſet him up a place*; to divide his ſpoil in, as the *Targum*; or to encamp in, as *Kimchi*; or to build an altar on, as *Jarchi*, who takes it to be the ſame that *Eliſha* after repaired; but, as before obſerved, this place was at a great diſtance from mount *Carmel* where *Elijah* ſacrificed. The word for a *place* ſignifies a *hand*; and, according to the *Vulgate Latin* verſion, it was a triumphal arch, and was perhaps an obeliſk or pillar, a trophy or monument erected in memory of the victory he had obtained over the *Amalekites*. So *Jerom* ſays[a], when a victory was obtained, they uſed to make an arch of myrtle, palm and olive branches, as a ſign of it; theſe trophies were ſometimes of braſs, ſometimes of marble; ſome were only heaps of ſtones, others a remarkable tree with the branches cut off[b]; ſo the pillar *Abſalom* erected is called his hand, 2 *Sam.* xviii. 18. *and is gone about, and paſſed on, and gone down to Gilgal*; he took a circuit, and moved in great pomp and parade, carrying the king of the *Amalekites* in triumph with him, and the ſpoil he had taken and reſerved. To *Gilgal* he went, expecting to meet *Samuel* there, and offer up peace-offerings to the Lord for the victory he had got.

℣. 13. *And Samuel came to Saul*, &c.] At *Gilgal*: *and Saul ſaid unto him, bleſſed be thou of the Lord*; ſignifying, that he had abundant reaſon to bleſs the Lord on his account, not only that he had anointed him king, but had ſent him on ſuch an errand, in which he had ſucceeded ſo well, and it was a pleaſure to him, that he might report it to him: *I have performed the commandment of the Lord*; either he was really ignorant that he had done amiſs; and thought, that his ſparing *Agag*, when he had deſtroyed all the reſt, and reſerving ſome of the beſt of the cattle for ſacrifice, could not be interpreted a breach of the orders given him; or if he was conſcious he had broken the commandment of the Lord, this he ſaid to prevent *Samuel*'s reproof of him, and to ſooth him with flattering words.

℣. 14. *And Samuel ſaid, what meaneth then this bleating of the ſheep in mine ears*, &c.] For the orders were to deſtroy all living creatures belonging to the *Amalekites*, ℣. 3. if therefore *Saul* had performed the commandment of the Lord, as he ſaid he had, from whence were theſe ſheep *Samuel* heard bleating? *and the lowing of the oxen which I hear?* where do they come from? theſe queſtions he put to convict him of the falſhood he had delivered; the bleating and lowing of theſe creatures proved him a liar, and were witneſſes of his breach of the divine command; and one would think, every bleating and lowing of theſe muſt alarm his conſcience, unleſs dreadfully ſtupified.

℣. 15. *And Saul ſaid, they have brought them from the Amalekites*, &c.] That is, the people, laying the blame upon them, as *Adam* did on his wife, as if he had no concern at all in it, when it is clear from ℣. 9. he had a principal one; nor is it probable the people ſhould do this of themſelves, without his conſent and authority, which was ſo directly contrary to the expreſs order of God; and then to excuſe the people as well as he could, on whom he laid the blame, he obſerves this was not done for their own private profit and advantage, but for the ſervice and worſhip of God: *for the people ſpared the beſt of the ſheep, and of the oxen, to ſacrifice unto the Lord thy God*; by way of gratitude and thankfulneſs, for the victory they had obtained; and therefore, ſince they had ſo good an end and deſign in ſparing what they had, and thoſe the beſt and fitteſt for ſacrifice, he hoped they would eaſily be excuſed; and that the prophet would uſe his beſt intereſt with the Lord, who was his God, to whom they deſigned to do honour, that he would overlook what was amiſs in them: *and the reſt we have utterly deſtroyed*; as they were commanded; but then it was only the vile and the refuſe, the beſt they had reſerved for their own uſe; though he now coloured it with this ſpecious pretence of ſacrificing to God, when he found it was taken notice of, and was reſented.

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[y] Ut ſupra, §. 2.

[z] Bidentes, Virgil. Æneid. l. 6. ℣. 39. Vid. Servium in ib.

[a] Heb. Trad in lib. Reg. fol. 76. B.

[b] Vid. Alex. ab Alex. Genial. Dier. l. 1. c. 22.

℣. 16. *Then Samuel ſaid unto Saul, ſtay*, &c.] Stop a little, don't be in haſte to be gone, as he might ſeem to be, fearing a reproof, and that ſomething would be ſaid to him not very agreeable; or *ſuffer*[c] me, that is, to ſpeak, give me leave to ſay a few words; for *Saul* being a king, *Samuel* treats him as ſuch, and aſks audience of him, or leave of him, to deliver what he had to ſay to him: *and I will tell thee what the Lord hath ſaid to me this night*; and ſince it was not any thing from himſelf, but from the Lord he had to ſay, he might expect the rather to be heard, and eſpecially, ſince it was what had lately, even that very night, been told him: *and he ſaid unto him, ſay on*; he gave him leave, perhaps hoping he ſhould hear ſomething ſaid in his praiſe, commending him for what he had done in deſtroying the nation of *Amalek*, ſee *Luke* vii. 40. There is a double reading of this clauſe, the *Cetib* or textual reading is, *and they ſaid unto him*; meaning *Saul*, and the elders with him; the *Keri*, or marginal reading is, which we follow, *and he ſaid unto him*; meaning *Saul*, as *Kimchi* notes.

℣. 17. *And Samuel ſaid, when thou* waſt *little in thine own ſight*, &c.] Humble and lowly, and had a mean opinion of himſelf, his family and tribe, and judged himſelf unworthy of the kingdom; ſee ch. ix. 21. ſuggeſting, that now he was proud and haughty, and would have his own will and way: waſt *thou not* made *the head of the tribes of Iſrael*; not of his own tribe only, which was the leaſt, but of all the tribes, and ſo they were all ſubject to him, and at his command: *and the Lord anointed thee king over Iſrael*; all which is obſerved, partly to point out unto him the high honour he was raiſed unto, from a low eſtate, which laid him under obligation to ſerve the Lord, and obey him; and partly as an anſwer to him, excuſing himſelf, and laying the blame upon the people; whereas, ſeeing he was made king over them, his buſineſs was to rule and govern them, guide and direct them in the right way, and reſtrain them from that which was evil; and ſince he was anointed by the Lord, and not by the people, he ought to have obeyed him, and not regarded the pleaſure of them.

℣. 18. *And the Lord ſent thee on a journey*, &c.] And therefore he ought to have attended to the errand ſent upon, and executed the orders given; in vain therefore was it to lay the blame on the people: *and ſaid, go, and utterly deſtroy the ſinners, the Amalekites*; thoſe notorious ſinners, who deſerve no mercy at the hands of God or men; who had ſo highly offended the Lord, and had been ſo injurious to his people at their firſt coming out of *Egypt*. The orders were plain, not to be miſtaken, and full and ſtrong for the utter deſtruction of them without any exception, and therefore nothing could be pleaded in excuſe for the violation of them: *and fight againſt them until they be conſumed*; entirely; they were not to be left until an end was made of them; or *until they had conſumed them*[d], the people of *Iſrael*, or the ſoldiers with *Saul*.

℣. 19. *Wherefore then didſt thou not obey the voice of the Lord*, &c.] Who had made him king, and ſent him on this errand, and gave him ſuch plain directions, and ſuch ſtrong orders to make an entire conſumption of *Amalek*: *but didſt fly upon the ſpoil*; like a bird of prey, ſuch as an eagle or vulture, not to devote it to the Lord, by an entire deſtruction of it, but to ſeize it for his own uſe, as being greedily deſirous and covetous of it: *and didſt evil in the ſight of the Lord?* by diſobeying his commands, from whoſe ſight nothing can be hid.

℣. 20. *And Saul ſaid to Samuel, yea, I have obeyed the voice of the Lord*, &c.] Here *Saul* breaks in upon *Samuel* before he had declared all that the Lord had ſaid unto him; for having expoſtulated with him for not obeying the voice of the Lord, he could not forbear interrupting him, but with the utmoſt aſſurance affirms he had obeyed the voice of the Lord; but then it was very imperfectly, and poor proof does he give of it: *and have gone the way which the Lord ſent me*; it is very true he went into the country of *Amalek*, but he did not do there all the Lord commanded him: *and have brought Agag the king of Amalek*; took him alive, and brought him captive; whereas he ought to have deſtroyed him at once, and not have reſerved him for triumph; a ſad proof this of his obeying the voice of the Lord: *and have utterly deſtroyed the Amalekites*; all that came in his way, in which he did right; but then he had not deſtroyed the principal of them, their king.

℣. 21. *But the people took the ſpoil, the ſheep and oxen*, &c.] Still he continues to lay the blame on the people, when he, as king, ought to have reſtrained them: *the chief of the things, which ſhould have been utterly deſtroyed*; this betrays him, and is an evidence againſt him; he could not plead ignorance, he knew and he owns, that according to the command of God they were all devoted to deſtruction; and therefore he ought not to have ſuffered the people to have ſpared any on whatſoever pretence, but to have ſeen all deſtroyed; but he was as deeply in it as they, and therefore palliates the thing, and endeavours to excuſe them by obſerving, that their end was good, the ſervice and glory of God, which perhaps were never thought of till now: namely, *to ſacrifice unto the Lord thy God in Gilgal*; as peace-offerings, by way of thankſgiving for the victory obtained, ℣. 15.

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[c] הרף permitte, Pagninus, Montanus; ſine me, V. L. ſo Abarbinel.

[d] עד כלותם אתם donec conſumant ipſi eos, Pagninus; ſo Vatablus.

℣. 22. *And Samuel ſaid*, &c.] In reply to *Saul*: *hath the Lord* as great *delight in burnt-offerings and ſacrifices, as in obeying the voice of the Lord?* no certainly, the one being merely ceremonial, the other moral; the one ſuppoſes ſin committed, for which ſacrifice is offered; the other moral, and is a compliance with the will of God, and is neither ſinful, nor ſuppoſes any thing ſinful, and therefore muſt be the more acceptable: *behold, to obey* is *better than ſacrifice*, and *to hearken, than the fat of rams*; which always was claimed by the Lord as his right and due; or the fatteſt rams or beſt ſacrifices of whatever ſort, whether burnt-offerings, or ſin-offerings, or peace-offerings; for had man obeyed the will of God, and not ſinned, there would have been no need of ſacrifice; and that was only acceptable to God when offered with a heart truly ſenſible of ſin, and penitent for it, and in the faith of the great ſacrifice of Chriſt, of which all ſacrifices under the law were typical, and led unto.

℣. 23. *For rebellion* is as *the ſin of witchcraft*, &c.] Or *divination* [e], in whatſoever way it was exerciſed; for there were divers ſorts of it among the heathens, and all condemned by the law of God, *Deut.* xviii. 10. Now rebellion againſt God, or diſobeying his commands, though in things otherwiſe, were they not forbidden by him, lawful to be done, is as heinous a ſin as to be guilty of witchcraft, or any kind of divination forbidden by the law of God, and deſerves as ſore a puniſhment: *and ſtubbornneſs* is as *iniquity and idolatry*; for a man, when he has committed a ſin, to perſiſt in it obſtinately, or to vindicate himſelf in it, and inſiſt on his innocence, which was *Saul*'s caſe, is as hateful to God as any iniquity whatever; yea, as bad as idolatry, or making uſe of the *Teraphim*, as is the word here; of which ſee *Hoſ.* iii. 4. than which nothing is more abominable to the Lord: *becauſe thou haſt rejected the word of the Lord*; diſregarded his command, treated it with contempt and abhorrence: *he hath rejected thee from* being *king*; not actually, for he continued to exerciſe kingly power and authority to his death, and was treated as a king by his ſubjects, and even by *David*, tho' anointed by the Lord; but ſententially, the ſentence of rejection was pronounced upon him, and the entail of government on his poſterity was cut off.

℣. 24. *And Saul ſaid unto Samuel, I have ſinned*, &c.] This confeſſion of his ſin does not appear to be ingenuous, cordial and ſincere, and was made chiefly for the ſake of getting the ſentence of rejecting him from being king reverſed: *for I have tranſgreſſed the commandment of the Lord, and thy words*; which laſt ſeems to be added to collogue with *Samuel*, and to ingratiate himſelf with him; and *Abarbinel* thinks, that *Saul* ſuſpected that *Samuel* had aggravated the matter of himſelf, and that he did not really tranſgreſs the words of the Lord, but as the words of *Samuel*; and therefore according to the words of *Samuel* he had ſinned, but not according to the words of the Lord only: *becauſe I feared the people*; *Doeg* the *Edomite*, who was reckoned as all of them, *Jarchi* ſays: this was a mere excuſe of *Saul*'s, he ſtood in no fear of the people, he kept them in awe, and did as he would with them, as a ſovereign prince: *and obeyed their voice*; in ſparing the beſt of the cattle; ſo he pretended, when it was his own will, and the effect of his covetouſneſs.

℣. 25. *Now therefore, I pray thee, pardon my ſin*, &c.] It can hardly be thought that *Saul* was ſo ignorant as to imagine, that *Samuel* could pardon his ſin as committed againſt God, which none but God can do, but that he would forgive it, ſo far as he had offended him; or rather his meaning is, that as he was a prophet of the Lord, and had great intereſt in him, that he would make uſe of it on his behalf, and pray to God that his ſin might be forgiven him, and the ſentence reverſed concerning his rejection from the kingdom; which perhaps is the chief thing he means by the pardon of his ſin, which ſometimes means no more than averting a threatened judgment, or freedom from puniſhment: *and turn again with me*; to *Gilgal*, for he was come out from thence to meet *Samuel*, having heard that he was coming: *that I may worſhip the Lord*; by offering ſacrifice, either in thankfulneſs for the victory obtained, or to atone for his ſin, and ſeek pardon for it, or both; this he thought would be a motive and inducement to *Samuel* to go along with him.

℣. 26. *And Samuel ſaid unto Saul, I will not return with thee*, &c.] Not being ſatisfied with his repentance and confeſſion, he ſtill extenuating his ſin, and laying the blame of it on the people. This he ſaid by way of reſentment, and as expreſſing his indignation at him, though he afterwards did return with him on a change of his mind; which a good man may be allowed to make, without any imputation of falſhood, or a lie unto him: *for thou haſt rejected the word of the Lord, and the Lord hath rejected thee from being king over Iſrael*; which is repeated from ℣. 23. for the confirmation of it, and to let *Saul* know, that his pretended confeſſion and repentance had made no alteration in the decree and ſentence of God reſpecting the kingdom.

℣. 27. *And as Samuel turned about to go away*, &c.] From *Saul*, a different way from *Gilgal*, perhaps towards his own city *Ramah*, with an intention to have nothing more to ſay to *Saul*, or to do with him, or to ſee his face no more; ſo diſpleaſed was he with him: *he laid hold upon the ſkirt of his mantle*; in order to detain him, and prevent his departure from him, and his going a different way: *and it rent*; *Samuel* twitching away from him with great vehemence and warmth. The *Jewiſh* [f] rabbins are divided about this, whoſe ſkirt was rent; ſome ſay it was *Samuel* that rent the ſkirt of *Saul*, and by this ſignified to him, that he that cut off the ſkirt of his garment ſhould reign in his ſtead; whereby *Saul* knew that *David* would be king when he cut off the ſkirt of his robe, ch. xxiv. 4, 20. others, that *Samuel* rent the ſkirt of his own mantle himſelf, which is the way of good men when things are not right; but the plain ſenſe is, that *Saul* rent the ſkirt of *Samuel*'s mantle, which, when *Samuel* ſaw, he underſtood what that rent was a ſign of, as expreſſed in the followed verſe.

℣. 28. *And Samuel ſaid unto him, the Lord hath rent the kingdom of Iſrael from thee this day*, &c.] Seeing his mantle rent by *Saul*, he took occaſion from thence to predict, and no doubt it was impreſſed on his mind by the Spirit of God, that his kingdom ſhould be in a like manner rent from him, on account of his own evil conduct and behaviour; and from this day forward he might expect it; the ſentence was gone forth from God, and it would not be reverſed; and by a like ſign was ſignified the rending of the ten tribes from the kingdom of *Solomon* in his ſon *Rehoboam*, 1 *Kings* xi. 30, 31. *and hath given it to a neighbour of thine that is better than thou*; who was *David*, a man after God's own heart, that would fulfil his will, who was more holy, juſt, and wiſe than *Saul*; whoſe works were better and righter than his, as the *Targum*; who was an *Iſraelite*, of the ſame nation and religion as he, and ſo his neighbour; and though he was not of the ſame tribe, yet of a neighbouring tribe; *Benjamin*, and *Judah*, of which tribe *David* was, joining cloſely to one another. It is highly probable that at this time *Samuel* knew not perſonally who he was that was deſigned to be made king in his room, though under the direction of the Spirit of God he thus deſcribes him; for after this he is bid to go to *Jeſſe*'s family, from thence to anoint a king, and ſeveral paſſed before him ere the Lord pointed out the proper perſon to him.

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[e] חטאת קסם peccatum divinationis, Pagninus, Montanus, Vatablus; ariolandi, V. L. magiæ, Munſter, Tigurine verſion.

[f] Midraſh Schemuel, §. 18. apud Jarchi, Kimchi & Abarbinel in loc.

℣. 29. *And alſo the ſtrength of Iſrael will not lie nor repent*, &c.] Neither of the evil which he had threatened to *Saul* in taking away the kingdom from him; nor of the good which he had promiſed to *David* in giving it to him; nor of his purpoſe and promiſe to *Iſrael* to protect and defend them, ſave and deliver them from the *Philiſtines*, and continue them a nation and kingdom: and for the confirmation of all this, this title or character of the Lord is given, *the ſtrength of Iſrael*; hence he cannot lie, which is the effect of weakneſs; nor repent or change his mind, as men do, when ſomething unforeſeen ariſes; which hinders the execution of their firſt deſign, and which through weakneſs they can't ſurmount; and hence God would ſupport *Iſrael* as a nation, and ſtrengthen them againſt their enemies, and work deliverance and ſalvation for them: or *the victory of Iſrael* [q]; the author of *Iſrael*'s victories, and to whom they are to be aſcribed, and who is able to give them more, and would; and as he did eſpecially by *David*, to whom the kingdom is promiſed: or *the eternity of Iſrael* [r]; that gives firmneſs, permanency, and duration to them; all which is true of *Iſrael* in a ſpiritual ſenſe; he gives them ſpiritual ſtrength, victory over their enemies, ſin, *Satan*, and the world, permanent duration, everlaſting ſalvation, immortality, and eternal life: *for he is not a man, that he ſhould repent*; men are weak and feeble, and can't perform what they purpoſe or promiſe, and therefore repent; but God, the ſtrength of *Iſrael*, is able to perform whatever he has purpoſed or promiſed, and therefore repents not; men are changeable in their minds, and repent of their firſt thoughts and deſigns; but God is unchangeable, and never alters his counſels, breaks his covenant, reverſes his bleſſings, repents of his gifts, nor changes his affections to his *Iſrael*. *Abarbinel* ſays this may be underſtood of *Saul*, and ſo be given as a reaſon why God would not repent of the evil he had threatened him with, becauſe he was a man that repented not of his ſin; but the firſt ſenſe is beſt, and agrees with, and is confirmed by *Numb.* xxiii. 19.

℣. 30. *Then he ſaid, I have ſinned*, &c.] So he had ſaid before, ℣. 24. but his confeſſion there was attended with an extenuation of his ſin, pleading in excuſe of it that it was through fear of the people, but here it is without any; and yet by what follows it appears to be not ingenuous and ſincere, but hypocritical: *yet honour me now I pray thee, before the elders of my people, and before Iſrael*; with his company; ſince ſhould he be ſlighted openly by the Lord, and by his prophet, he would fall into contempt both with the principal men, and with the common people; wherefore he ſeemed more concerned for the loſs of honour and reputation with the people, than for his ſin againſt God; which is always the caſe of hypocrites: *and turn again with me, and worſhip the Lord thy God*; ſee the note on ℣. 25.

℣. 31. *So Samuel turned again after Saul*, &c.] Though he before ſaid he would not, ℣. 26. yet he did, changing his mind, as he might without being chargeable with a lie; and he alſo might have an impulſe from the Lord ſo to do, and which he did not in order to worſhip with *Saul*, which it does not appear he did, but rather the contrary; but that *Saul* might not be deſpiſed by the people, and his authority leſſened, whilſt he continued king; and that he might do what *Saul* had neglected to do, deſtroy *Agag*: *and Saul worſhipped the Lord*; alone, by offering ſacrifice to him.

℣. 32. *Then ſaid Samuel, bring you hither to me Agag the king of the Amalekites*, &c.] This he ſaid very probably to ſome of *Saul*'s officers, and in his preſence, and before all the people met together for ſacrifice: *and Agag came unto him delicately*; fat and plump, as the *Vulgate Latin* verſion, and yet trembling, as that and the *Septuagint*; well dreſſed, in the garb and habit of a king, and with the air and majeſty of one; or with pleaſure and joy, as *Kimchi*, chuſing rather to die, than to be a captive, and live in ſuch reproach as he did; though *R. Iſaiah* and *Ben Gerſom* give the ſenſe of it, that he came bound in chains, and fetters of iron, according to the uſe of the word in *Job* xxxviii. 31. *and Agag ſaid, ſurely the bitterneſs of death is paſt*; this he ſaid, either as not expecting to die, that ſince he had been ſpared by *Saul*, the king of the nation, a fierce and warlike prince, he had nothing to fear from an ancient man and a prophet, and who now bore not the ſword of juſtice; and eſpecially when he came into his preſence, and ſaw his form, which ſhewed him to be a man of clemency and mercy, as *Ben Gerſom* obſerves: or as expecting it, and ſo *Kimchi* interprets it to this ſenſe, *the bitterneſs of death is come*; and is near at hand, and will be ſoon over; or ſuggeſting that that which was bitter, to others grievous and terrible, was to him ſweet and deſireable; but the former ſenſe ſeems beſt by what follows.

℣. 33. *And Samuel ſaid, as thy ſword hath made women childleſs*, &c.] Or, *bereaved* [s] them, not of their children only, but of their huſbands alſo, and ſo made them both childleſs and widows; by which it appears that he was a cruel prince, and juſtly died for his own barbarity and wickedneſs, as well as for the ſins of his anceſtors 400 years ago: *ſo ſhall thy mother be childleſs among women*; which was according to the law of retaliation, and what the *Jews* call meaſure for meaſure: *and Samuel hewed Agag in pieces before the Lord in Gilgal*; either before the ark of the Lord, the ſymbol of the divine preſence; or before the altar, where *Saul* and the people had been ſacrificing; this he did either himſelf, though an old man, or by others to whom he gave the orders; and which he did not as being the chief magiſtrate, and by virtue of his office, but acting as on a ſpecial occaſion, at the command of God, and to ſhew his zeal for him, and indignation at ſuch a breach of his command. In what manner this was done, is not eaſy to ſay; he was not torn to pieces by the hand, without an inſtrument, as *Bæbius* by the *Romans*[t]; or ſawn aſunder, as ſome by *Caligula*[u]; and as *Iſaiah* the prophet is ſaid to be by *Manaſſeh*, king of *Judah*, to which it is thought the apoſtle alludes, *Heb.* xi. 37. According to *Ben Gerſom*, the word ſignifies he cleaved him, as wood is cleaved; or divided him into four parts, as *Jarchi*; perhaps he ſlew him with the ſword, and then quartered him; that is, ordered it to be done.

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[q] נצח ישראל victoria Iſrael, Montanus, Vatablus, Piſcator; victor Iſraelis, Tigurine verſion.

[r] Æternitas Iſraelis, Junius & Tremellius.

[s] שכלה orbavit, Pagninus, Montanus, Vatablus, &c.

℣. 34. *Then Samuel went to Ramah*, &c.] His native place, and where was his uſual reſidence: *and Saul went up to his houſe to Gibeah of Saul*; which was alſo his birth-place, and where was his father's houſe, and where he had his palace, and kept his court; and took its name from him, to diſtinguiſh it from another *Gibeah*; and ſo *Joſephus* ſays it was called *Gabathſaoule*, and was about 30 furlongs from *Jeruſalem*[w].

℣. 35. *And Samuel came no more to ſee Saul until the day of his death*, &c.] Or *added not to ſee him*[x]; not that he ſaw him no more, he ſaw him afterwards, ch. xix. 24. but it was accidentally, he did not go to ſee him, but *Saul* came to him; and *Abarbinel* ſuppoſes he might not ſee him then, but hid his face from him; and he obſerves that it is ſaid, *until the day of his death*; which intimates, he thinks, that he ſaw him after his death, when raiſed up by the witch of *Endor*; but that *Samuel* was then really raiſed, and was ſeen, wants proof. The meaning of the expreſſion here is no more than this, that *Samuel* afterwards did not viſit *Saul* as he uſed to do; he did not go to him, to give him his advice and counſel, as he wonted: *nevertheleſs Samuel mourned for Saul*; becauſe of his ſin, his impenitence, and hypocriſy; and becauſe of the loſs of the kingdom to him, and to his poſterity; and he might be concerned alſo about his eternal welfare; for he appears to have a natural affection for him, and was far from envying him as his rival, and rejoicing at his fall: *and the Lord repented that he made Saul king over Iſrael*; nor was his mind altered, neither by the hypocritical confeſſion of *Saul*, nor by the cordial prayers and tears of *Samuel*; ſee ℣. 11.

CHAP. XVI.

IN this chapter *Samuel* is ordered to anoint a king among the ſons of *Jeſſe* of *Bethlehem*, ℣. 1—5. all whoſe ſons were made to paſs before him, excepting *David*, ℣. 6—10. who being then with his father's ſheep, was ſent for and was anointed, ℣. 11, 12, 13. after which the ſpirit of the Lord departed from *Saul*, and he became melancholy, and it was adviſed to ſeek out a *muſician* for him, and *David* was mentioned to him as a proper perſon, ℣. 14—18. upon which he was ſent for, and acted as a muſician to *Saul*, and alſo became his armour-bearer, which was the firſt riſe of him, ℣. 19—23.

℣. 1. *And the Lord ſaid unto Samuel*, &c.] In a viſion or dream, or by an articulate voice: *how long wilt thou mourn for Saul?* he does not blame him for mourning, but for mourning ſo long; but how long that was cannot be ſaid; and though his affection for him might cauſe him to indulge to it, yet it was in vain, ſeeing the ſentence was irreverſible: *ſeeing I have rejected him from reigning over Iſrael?* that is, his poſterity; for he himſelf reigned as long as he lived, though in a very inglorious manner: *fill thine horn with oil*; with common oil; for that this was the holy anointing oil kept in the tabernacle, as the *Jewiſh* writers generally ſuppoſe, with which they ſay *David* and *Solomon*, and the kings of *Judah*, were anointed, there is no reaſon to believe; ſince the tabernacle where this oil was, was at a diſtance from *Samuel*, and which ſeems to have been only for the anointing of the prieſts. This was not a vial he was bid to take, as when he anointed *Saul*; but an horn, denoting the abundance of gifts beſtowed on *David*, and the firmneſs and duration of his kingdom: *and go, and I will ſend thee to Jeſſe the Bethlehemite*; the ſon of *Obed*, whom *Boaz* begat of *Ruth* the *Moabiteſs*, *Ruth* iv. 21, 22. *for I have provided me a king among his ſons*; but which he ſays not; this was reſerved for an after-diſcovery; however God had in his own mind pitched upon him whom he would hereafter make known; this was a king for himſelf, raiſed up to fulfil his will; *Saul* was choſen by him, but then it was at the requeſt of the people, and ſo he was rather their king than his; but this was not at their deſire, nor with their knowledge, but of his own good-will and pleaſure; the one was given in wrath, and the other in love; the one was to the rejection of God as king, the other to the rejection of *Saul* by the will of God.

℣. 2. *And Samuel ſaid, how can I go?* &c.] Which argues weakneſs of faith in *Samuel*, and fear of man, and a diffidence in and diſtruſt of divine power; for otherwiſe he that ſent him on ſuch an errand could protect him: *if Saul hear it, he will kill me*; ſhould hear that *Samuel* went and anointed another king, it would ſo enrage him, that he would either immediately lay hands on him, and put him to death, or order him to be put to death; and indeed were it not that this was done by the command of God, he would deſerve to die; it being an overt act of treaſon to anoint another king: *and the Lord ſaid, take an heifer with thee, and ſay I am come to ſacrifice to the Lord*; a peace-offering, which might be done any where in thoſe unſettled times, the ark being at one place, and the tabernacle at another; and might be offered upon a private altar, and by a private perſon; and as it ſeems *Samuel* uſed to ſacrifice at different places; ſee ch. vii. 9. and xi. 15. *Ben Gerſom* relates it as the ſenſe of one of their *Rabbins* in his age, that there was a perſon ſlain in thoſe parts, not known by whom he was ſlain; and ſo *Samuel* is ordered to take an heifer to fulfil the law in *Deut.* xxi. and therefore

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[t] Flori Hiſt. l. 3. c. 21.

[u] Sueton. in vita ejus, c. 27.

[w] De bello Jud. l. 5. c. 2. §. 1.

[x] ולא יסף לראות & non addidit ad videndum, Montanus.

therefore *Saul* would make no enquiry into his reaſon of going thither with an heifer, and this is commended both by him and *Abarbinel.*

℣. 3. *And call Jeſſe to the ſacrifice*, &c.] His family, both him and his ſons, to partake of the peace-offerings; as every offerer had a right to invite his friends, and whomſoever he pleaſed, to eat of thoſe parts of them which belonged to him, as a feaſt before the Lord: *and I will ſhew thee what thou ſhalt do*; when *Jeſſe* and his family were with him: *and thou ſhalt anoint unto me* him *whom I name unto thee*; that is, anoint him to be king over *Iſrael*, whom he ſhould point out ſo plainly to him, as if he called him by name.

℣. 4. *And Samuel did that which the Lord ſpake*, &c.] He filled a horn of oil, and took an heifer with him: *and came to Bethlehem*; where *Jeſſe* and his family lived, which, according to *Bunting*[y], was 16 miles from *Ramah*; though it could hardly be ſo much, ſince *Ramah* was 6 miles from *Jeruſalem* on one ſide, as *Bethlehem* lay 6 miles from it on the other[z]: *and the elders of the town trembled at his coming*; for he being now an old man, and ſeldom went abroad, they concluded it muſt be ſomething very extraordinary that brought him thither; and they might fear that as he was a prophet of the Lord, that he was come to reprove them, or denounce ſome judgment upon them for their ſins. The *Targum* is, "the elders of the city gathered together to meet him;" out of reſpect and in honour to him, and to the ſame ſenſe *Jarchi*'s note is, "they haſted to go out to meet him;" ſee *Hoſ.* xi. 11. *and ſaid, comeſt thou peaceably?* the word *ſaid* is ſingular; one of the elders put this queſtion, the chiefeſt of them, perhaps *Jeſſe*; and the meaning of it is, whether he came with ill news and bad tidings, or as diſpleaſed with them himſelf on ſome account or another; or with a meſſage from God as diſpleaſed with them; or whether he came there for his own peace and ſafety, to be ſheltered from *Saul*; and which, if that was the caſe, might not be for their peace and good; but would draw upon them the wrath and vengeance of *Saul*; for they doubtleſs knew that there was a variance, at leaſt a ſhyneſs, between *Saul* and *Samuel.*

℣. 5. *And he ſaid, peaceably I am come to ſacrifice unto the Lord*, &c.] Which he could ſay with truth, it being one end of his coming, though not the only one for which he came, and which he was not obliged to tell: *ſanctify yourſelves, and come with me to the ſacrifice*; prepare themſelves for it, which was done by waſhing their garments, &c. and then attend with him, and aſſiſt him in the ſacrifice: *and he ſanctified Jeſſe and his ſons, and called them to the ſacrifice*; he ordered them to ſanctify themſelves; he diſtinguiſhed them from the reſt of the inhabitants, and invited them to partake of the feaſt, the remainder of the peace-offerings.

℣. 6. *And it came to paſs when they were come*, &c.] *Jeſſe* and his ſons, into the houſe where the entertainment was; and perhaps before they ſat down, went into a private apartment by the direction of *Samuel*, where he acquainted *Jeſſe* with the buſineſs he came upon: *that he looked on Eliab*; who was *Jeſſe*'s firſt-born, 1 *Chron.* ii. 13. called *Elihu*, 1 *Chron.* xxvii. 18. *and ſaid, ſurely the Lord's anointed is before him*; or this is the perſon it is his pleaſure ſhould be anointed king.

℣. 7. *But the Lord ſaid to Samuel*, &c.] By a ſecret impulſe upon his mind, as if he had ſpoken with an articulate voice to him: *look not on his countenance*; which was comely and majeſtic: *or on the height of his ſtature*; which was like that of *Saul*'s; and becauſe the Lord had choſen him, who was ſuperior to the people in this reſpect, *Samuel* thought he meant to have ſuch an one now anointed king: *becauſe I have refuſed him*; or it is not my pleaſure that he ſhould be king; though *Ben Gerſom* thinks this refers to *Saul*, that the Lord had rejected him, though of an high ſtature, and therefore *Samuel* ſhould not look out for ſuch a perſon to be king; and *Abarbinel* refers it to the height of ſtature itſelf, that God had rejected that, and laid it aſide as a qualification of a king, or as a rule to judge of a proper perſon to be a king; but no doubt it reſpected *Eliab*: *for* the Lord ſeeth *not as man ſeeth*; man only ſees what is without, but the Lord ſees what is within; only the outward viſible form of the body is ſeen by man, but the inward qualifications and endowments of the mind are ſeen by the Lord: *for man looketh on the outward appearance*; the comelineſs of a man's perſon, the majeſty of his countenance, the tallneſs of his ſtature, and bigneſs of his body, things which recommended men to be kings among the nations of the world; ſee the note on ch. ix. 2. or *to the eyes*[a]; the livelineſs, and briſkneſs, and ſharpneſs of them, thereby to judge of the ſagacity and penetration of the mind, as *Phyſiognomiſts* do; who gueſs at the diſpoſition of men by them, when they are ſmall or great, watry or dry, of this or the other colour[b]: *but the Lord looketh on the heart*; and knows what is in that, what wiſdom and prudence, juſtice and integrity, mercy and goodneſs, and other princely qualifications are in that. The *Jewiſh* writers conclude from hence, that the heart of *Eliab* was not right; it may be full of wrath, pride, envy, &c. which diſqualified him for government.

℣. 8. *Then Jeſſe called Abinadab*, &c.] His ſecond ſon, ch. xvii. 13. *and made him paſs before Samuel*; that he might take a full view of him: *and he ſaid, neither hath the Lord choſen this*; which he knew by a private ſuggeſtion from him.

℣. 9. *Then Jeſſe made Shammah to paſs by*, &c.] His third ſon, ch. xvii. 13. ſometimes called *Shimma*, and *Shimeah*, 1 *Chron.* ii. 13. 2 *Sam.* xiii. 3. *and he ſaid, neither hath the Lord choſen this*; which he knew in the ſame way as before.

℣. 10. *Again Jeſſe made ſeven of his ſons paſs before Samuel*, &c.] Not 7 more, for he had but 8 ſons in all with *David*, ch. xvii. 12. but four more, which with the other three made ſeven; three of theſe four are mentioned by name, *Nathanael*, *Raddai*, and *Ozem*, 1 *Chron.* ii. 14, 15. but the fourth we no where read of; perhaps he died quickly after this, was an obſcure perſon, and of no fame and note, or might be by another woman: *and Samuel ſaid unto Jeſſe, the Lord hath not choſen theſe*; not any one of them.

℣. 11. *And Samuel ſaid unto Jeſſe, are here all thy children?* &c.] For neither of theſe being the perſon God would have anointed king, and yet it was one of *Jeſſe*'s ſons that was to be anointed, he concluded he muſt have more, at leaſt one more, and therefore puts this queſtion to him: *and he ſaid, there remaineth yet the youngeſt*; or, *the little one*[c]; not of a little diminutive ſtature; for he was a mighty man, a man of ſtrength, courage, and valour, ỷ. 18. or of a puerile age, for the *Jews* ſay[d] he was now 29 years of age; but that is not likely, he hardly exceeded more than 20, or was ſo much; thereabout he might be; but he is ſo called becauſe he was the youngeſt ſon, as we render it: *and behold, he keepeth the ſheep*; and from following them, he was taken and anointed king; ſee *Pſ.* lxxviii. 70, 71. Some of the greateſt of men have been taken from ruſtic employment, as *Moſes*, *Gideon*, *Saul*, and others: *and Samuel ſaid unto Jeſſe, ſend and fetch him*; out of the field by a meſſenger: *for we will not ſit down till he come hither*; that is, at table, to eat of that part of the peace-offerings which belonged to the offerer *Samuel*, and which he had invited *Jeſſe* and his ſons to partake of.

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[y] Travels of the Patriarchs, &c. p. 125.

[z] Vid. Hieron. de loc. Heb. fol. 89. F. & 94. B.

[a] לעינים ad oculos, Montanus.

[b] Vid. Schotti Thaumaturg. Phyſic. par. 4. l. 7. c. 8.

ỷ. 12. *And he ſent and brought him in,* &c.] Sent meſſengers into the field and to the flock for him, and being come home *Jeſſe* introduced him into the room where *Samuel* was: *now he* was *ruddy*; which ſome underſtand not of the ruddineſs of his complexion, or of his cheeks, but of the redneſs of his hair; the former ſeems beſt: *and withal of a beautiful countenance*; of comely features: or *beautiful eyes*[e]; bright, clear, and ſparkling; eyes that are black or blue are reckoned beautiful: *and goodly to look to*; of a pleaſant countenance, delightful to behold; he carried ſweetneſs as well as majeſty in his face; in this he was a type of *Chriſt*, *Cant.* v. 10, 16. A beautiful aſpect, as well as ſhape and tallneſs, recommended perſons for government, as with the *Ethiopians*, as *Ariſtotle*[f] relates; ſo *Agamemnon* is repreſented by *Priamus*[g] for his perſonable appearance, as like a king, and fit to be one: *and the Lord ſaid, ariſe, anoint him, for this is he*; that he had ſpoken to him of, and who it was his pleaſure ſhould be anointed king; and therefore by a ſecret ſtrong impulſe upon his mind, was put upon doing it immediately, without any heſitation or delay.

ỷ. 13. *Then Samuel took the horn of oil,* &c.] Out of his pocket, which he brought along with him by the direction of God: *and anointed him in the midſt of his brethren*; not in the preſence of them, they ſitting around, or ſtanding by and ſeeing the ceremony performed; which is not conſiſtent with the ſecrecy with which *Samuel* was directed to manage this affair, and which was neceſſary to obſerve, to keep it from the knowledge of *Saul*; and with *Eliab*'s treatment of *David* afterwards, who would never have addreſſed him in the manner he did, had he known that he was anointed king, ch. xvii. 28. but the ſenſe is, according to *Kimchi* and *Abarbinel*, that he was ſelected out of them, and ſeparated from them, and privately anointed by *Samuel*, and at moſt only his father *Jeſſe* preſent; wherefore ſome obſerve, that the words may be rendered, *anointed him from the midſt of his brethren*[h]; that is, he took him apart from them, and anointed him: *and the Spirit of the Lord came upon David from that day forward*; not as a ſpirit of grace and holineſs, which probably had come upon him before this time; but a ſpirit of prophecy, as did on *Saul* after his unction; and which particularly ſhewed itſelf in muſic and poetry, in which he immediately became very eminent, and he was taken notice of for it, and which was the means of bringing him into *Saul*'s court; and a ſpirit of wiſdom and prudence, in civil as well as in ſacred things; and a ſpirit of fortitude, as the *Targum*, of ſtrength of body, and courage and valour of mind; whereby he was enabled to encounter with the lion and bear, and get the maſtery of them; which with all other gifts of the Spirit fitting him for government, he was now endowed with, and which continued with him: *ſo Samuel roſe up, and went to Ramah*; his native place, and where he reſided; that is, after the feſtival of the peace-offerings, to which *Jeſſe* and his ſons were invited; for the anointing ſeems to be before that.

ỷ. 14. *But the Spirit of the Lord departed from Saul,* &c.] As a ſpirit of prophecy as at firſt, as a ſpirit of wiſdom and prudence in civil government, and as a ſpirit of fortitude and courage, as the *Targum*: *and an evil ſpirit from the Lord troubled him*; the reverſe of the former, which by the permiſſion of God, and as a puniſhment to him for his ſins, came upon him; he ſeemed to be a dæmoniac, as *Joſephus* repreſents[i] him, as if poſſeſſed with the devil; by whom he was almoſt ſuffocated and ſtrangled, as well as was diſtracted in his counſels, and became weak and fooliſh; loſt all courage and greatneſs of mind, was timorous and fearful, and ſtarted at every thing, and was full of envy, ſuſpicion, rage, and deſpair.

ỷ. 15. *And Saul's ſervants ſaid unto him,* &c.] His courtiers, who obſerving him to act in a frantic manner, to be dull and melancholy, timorous, and irreſolute, unſteady, divided and diſtreſſed; or his phyſicians, who were called in to aſſiſt him, and remove his diſorder from him: *behold, now an evil ſpirit from God troubleth thee*; the diſorder was not from any natural cauſe, or any bodily diſeaſe, and therefore out of the reach of phyſicians to do any ſervice, but was from an evil ſpirit ſuffered of God to harraſs and diſturb him.

ỷ. 16. *Let our lord now command thy ſervants, which are before thee,* &c.] Meaning either themſelves, or ſome of a more inferior rank, who were in ſome poſt and office at court, waiters there, ſuch as yeomen of the guards: *to ſeek out a man who is a cunning player on the harp*; a muſical inſtrument much in uſe in thoſe days: *and it ſhall come to paſs when the evil ſpirit from God is upon thee*; when in a melancholy mood, and *Satan* takes the advantage of it to diſtreſs and terrify, to ſpread the gloom, and ſtir up evil paſſions, and promote diſtraction and confuſion: *that he ſhall play with his hand*; upon the harp, that being not an inſtrument of wind, but of hand-muſic: *and thou ſhalt be well*; muſic being a means of chearing the ſpirits, and removing melancholy and gloomy apprehenſions of things, and ſo of reſtoring to better health of body and diſpoſition of mind; and that muſic has ſuch an effect on the bodies and minds of men is certain from obſervation and experience in all ages. Muſic has been found to be medicine to various diſeaſes, not only for the curing of the bite of vipers, and of the *Tarantula*, but for eaſing the pains of the ſciatica, and for helping perſons labouring under the diſorders of the phrenzy[k]; and *Pythagoras* uſed to compoſe the mind, and remove the perturbations of it, by the uſe of the harp[l], the thing here adviſed to.

ỷ. 17.

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[c] הקטן parvulus, V. L.

[d] Seder Olam Rabba, c. 13. p. 36.

[e] עם יפה עינים ſimul pulcher oculis, Montanus; cum pulchritudine oculorum, Junius & Tremellius, Piſcator.

[f] Politic. l. 4. c. 4.

[g] Homer. Iliad. 3. v. 166.

[h] So Pool, Patrick, &c.

[i] Antiqu. l. 6. c. 8. §. 2.

[k] A. Gell. Noct. Attic. l. 4. c. 13. Alex. ab Alex. Genial. Dier. l. 2. c. 17. Vid. Philoſtrat. vit. Apollon. Tyan. l. 5. c. 7.

[l] Seneca de ira, l. 3. c. 9.

℣. 17. *And Saul ſaid unto his ſervants*, &c.] Approving of, and pleaſed with the advice they gave: *provide me now a man that can play well, and bring him to me*; for being a ſovereign prince, he could command whom he would to attend his perſon and ſervice.

℣. 18. *Then anſwered one of the ſervants*, &c.] Which the *Jews* ſay [m] was *Doeg* the *Edomite*, who out of envy and ill-will to *David* ſpake of him, that *Saul* might have an opportunity of ſlaying him; but this is not at all likely; rather it was one of *David*'s friends and acquaintance, that was deſirous of promoting him at court, and no doubt was directed to that motion by the over-ruling providence of God: *and ſaid, behold, I have ſeen a ſon of Jeſſe the Bethlehemite*; he does not mention the name of his ſon, but ſo deſcribes him, that he might be eaſily known by thoſe who knew any thing of the family of *Jeſſe*; beſides it was ſufficient that he was one of *Jeſſe*'s ſons, to find him out: *that is cunning in playing*; that is, on the harp; has good ſkill in muſic, and is expert in it: *and a mighty valiant man*; as appeared by his encountring with, and ſlaying the lion and the bear; an event now paſt, as very probable: *and a man of war*; ſome think this character of him was given after the affair of his fighting with *Goliath* and killing him, but here put by a prolepſis or anticipation; and indeed if *David* had been taken into *Saul*'s court before that affair, it is difficult to account for *Saul*'s ignorance of him, ſince he muſt be ſo near him, and ſo often with him, as his muſician and armour-bearer; though that difficulty may be removed, as may be obſerved in its proper place: *and prudent in matters*; in his talk, and converſation, and conduct, and behaviour; knew how to carry himſelf, even in a prince's court: *and a comely perſon*; which always recommended to the courts of the eaſtern nations; ſee the note on *Dan.* i. 4. *and the Lord is with him*; proſpering and ſucceeding him in whatſoever he is engaged; and ſeeing the Lord was with him, it might be expected the evil ſpirit would depart from *Saul*, when this perſon with whom the Lord was, was in his preſence. The *Targum* is, "the Word of the Lord is for his help;" all that is ſaid of him ſhewed that he was fit to be in the palace of a king, and a proper perſon to be with *Saul* in his preſent circumſtances.

℣. 19. *Wherefore Saul ſent meſſengers to Jeſſe*, &c.] For *David*; not chuſing to take him without his leave, though *Samuel* ſuggeſts that kings would do ſo, ch. viii. 11. *and ſaid, ſend me David thy ſon, which is with the ſheep*; he had learnt his name, and what was his employment; and which laſt he mentions not by way of contempt, it not being reckoned mean and deſpicable even in the ſons of great perſonages, in thoſe times and countries, to attend flocks and herds: ſo with the *Arabs*, as *Philo* [n] teſtifies, young men and maids of the moſt illuſtrious families fed cattle; and with the ancient *Romans*, the ſenator [o], fed his own ſheep. *Paris*, ſon of *Priamus*, king of *Troy*, is ſaid [p] to feed his father's oxen and ſheep; and *Saul* himſelf had done the ſame; but to deſcribe him particularly.

℣. 20. *And Jeſſe took an aſs laden with bread*, &c.] Laden with a load of bread, as the *Targum*; with as much as it could carry, or was uſed to carry; the *Septuagint* verſion is, an omer of bread, which was as much as a man could eat in one day; and according to *Kimchi* and *Ben Melech*, it may be interpreted an heap of bread, agreeable to the uſe of the word in *Judg.* xv. 16. *and a bottle of wine*; or a ſkin of wine, a leather bag or ſack, which held more than our bottles; the *Targum* is, a flagon of wine: *and a kid*; of the goats, as the ſame *Targum*: *and ſent them by David his ſon unto Saul*; ſome think that *Jeſſe* ſuſpected that *Saul* had got the ſecret of *David*'s being anointed, and was fearful that he had a deſign upon his life, and therefore ſent this preſent by his ſon to pacify him, and ingratiate him unto him; but rather he ſent it as a token of reſpect and ſubjection to his ſovereign, and according to the cuſtom of thoſe times, when men uſed to carry preſents when they waited upon princes, and indeed in their common viſits; and do in the eaſtern countries to this day; ſee the note on ch. ix. 7.

℣. 21. *And David came to Saul, and ſtood before him*, &c.] As a ſervant, and miniſtered to him in the way, and for the purpoſe for which he was ſent: *and he loved him greatly*; being a comely perſon, and a well-behaved youth, and eſpecially as he was ſerviceable to him with his muſic, in driving away melancholy from him: *and he became his armour-bearer*; that is, he appointed him to this office, though we never read that he exerciſed it; nor did he go with *Saul* in this capacity to the battle related in the following chapter: it may be literally rendered, *and he was to him a bearer of veſſels*, or *inſtruments* [q]; and *Abarbinel* thinks this is to be underſtood not of inſtruments of war, but of inſtruments of muſic to play with; which he brought in and bare before him when he went in to the king.

℣. 22. *And Saul ſent to Jeſſe, ſaying, let David I pray thee, ſtand before me*, &c.] Continue in his ſervice; which was great condeſcenſion in him, and great reſpect ſhewn to *Jeſſe*, not to detain his ſon without his leave, and to aſk it as a favour of him: *for he hath found favour in my ſight*; was very acceptable to him, which muſt be very pleaſing to *Jeſſe* to hear; eſpecially if he was in any fear that *Saul* had an ill deſign upon him, when he firſt ſent for him.

℣. 23. *And it came to paſs, when* the evil *ſpirit from God was upon Saul*, &c.] See ℣. 14, 15. tho' the word *evil* is not in the text here; wherefore *Abarbinel* thinks that this here was the Spirit of God, which ſtirred up in him thoughts of divine things, put him in mind of what God had ſaid, that he had rejected him from being king, and had rent the kingdom from him; and this filled him with grief and trouble, and he became melancholy: *that David took an harp, and played with his hands*; upon it; and as *Joſephus* [r] ſays, at the ſame time ſung hymns and pſalms; made uſe both of vocal and inſtrumental muſic: *ſo Saul was refreſhed, and was well*; became chearful, his grief was removed, his black and gloomy apprehenſions of things were diſperſed, and he was cured of his melancholy diſorder for the preſent: *and the evil ſpirit departed from him*; at leaſt for a while; he had his fits and intervals; of the effects of muſic in a natural way, ſee the note on ℣. 16. though no doubt the muſic of *David* was more than natural, being attended with the power and bleſſing of God, in order to raiſe his fame and credit at court.

CHAP.

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[m] T. Bab. Sanhedrin, fol. 93. 2. So in Hieron. Trad. Heb. in lib. Reg. fol. 76. C.

[n] De vita Moſis, l. 1. p. 610.

[o] Paſcebatque ſuas, &c. Ovid. Faſt. l. 1.

[p] Coluthi Raptus Helenæ, v. 71, 101.

[q] ויהי לו נשא כלים et fuit ei ferens vaſa, Montanus; ferens inſtrumenta, Piſcator.

[r] Ut ſupra.

CHAP. XVII.

THIS chapter relates how the armies of *Iſrael*, and of the *Philiſtines*, prepared for battle, and where; ℣. 1, 2, 3. deſcribes a champion of the *Philiſtines*, who defied the armies of *Iſrael*, ℣. 4—11. and whilſt he was ſo doing, it informs us that *David* came into the camp, and heard his words, and ſignified to one and another his inclination to fight with him, ℣. 12—30. which being reported to *Saul*, *David* was ſent for by him, and much diſcourſe paſſed between them about it, ℣. 31—37. when we are told the manner in which he engaged with the *Philiſtine*, and the victory he obtained over him, ℣. 38—51. upon which the *Philiſtines* fled, and *Iſrael* purſued them; and on account of this action *David* was taken notice of by *Saul*, and brought to court again, as the following chapter ſhows, ℣. 52—58.

℣. 1. *Now the Philiſtines gathered together their armies to battle*, &c.] *Joſephus*[s] ſays this was not long after the things related in the preceding chapter were tranſacted; and very probably they had heard of the melancholy and diſtraction of *Saul*, and thought it a proper opportunity of avenging themſelves on *Iſrael* for their laſt ſlaughter of them, and for that purpoſe gathered together their diſperſed troops: *and were gathered together at Shochoh, which belongeth to Judah*; a city of the tribe of *Judah*, *Joſh.* xv. 35. which ſhews that notwithſtanding their laſt defeat, they had great footing in the land of *Iſrael*, or however had penetrated far into it in this march of theirs: *and pitched between Shochoh and Azekah*; which were both in the ſame tribe, and near one another, of which ſee the notes on *Joſh.* x. 10. and xv. 35. *in Ephes-dammim*; which by an apocope of the firſt letter is called *Pas-dammim*, 1 *Chron.* xi. 13. which the *Jews*[t] ſay had this name becauſe there blood ceaſed.

℣. 2. *And Saul, and the men of Iſrael were gathered together*, &c.] He being cured, at leaſt being better of his diſorder, through the muſick of *David*, and alarmed and arouſed by the invaſion of the *Philiſtines*, which might ſerve to diſſipate any remains of it, or prevent its return, got together his forces: *and pitched by the valley of Elah*; which *Jerom*[u] ſays *Aquila* and *Theodotion* interpret *the valley of the oak*; but the *Vulgate Latin* verſion, the valley of *Terebinth*; which, according to our countryman *Sandys*[w], was four miles from *Rama-ſophim*, where *Samuel* dwelt; for he ſays, "after four miles riding, we deſcended into the valley of *Terebinth*, famous, though little, for the ſlaughter of *Golias*;" and in the *Targum*, this valley is called the valleyof *Butma*, which in the *Arabic* language ſignifies a *terebinth*, or turpentine-tree; though ſome tranſlate it *the oak*; and according to ſome modern travellers[x], to this day it bears a name ſimilar to that; for they ſay it is "now called the vale of *Bitumen*, very famous all over thoſe parts for *David*'s victory over *Goliath*:" *and ſet the battle in array againſt the Philiſtines*; prepared to give them battle.

℣. 3. *And the Philiſtines ſtood on a mountain on the one ſide, and Iſrael ſtood on a mountain on the other ſide*, &c.] Before the *Iſraelites* are ſaid to encamp in or by the valley; but here they are ſaid to take the higher ground, and face the *Philiſtines*, who were on a mountain or hill on the other ſide over-againſt them, which *Kimchi* reconciles thus; the whole or the grand army lay encamped in the valley, and they that were ſet in array, or the firſt ranks, the firſt battalion, aſcended the mountain to meet the *Philiſtines*. *Vatablus* takes it to be the ſame mountain, that on one part of it the *Philiſtines* formed their firſt battalion, and the reſt of the army was in the valley; and on the other part of the mountain the *Iſraelites* pitched their camp: *and there was a valley between them*; the ſame as in the preceding verſe.

℣. 4. *And there went out a champion out of the camp of the Philiſtines*, &c.] Or a *middle* perſon, or a man *between two*[y]; meaning either one that went and ſtood between the two armies, of *Iſrael*, and the *Philiſtines*, as the *Jewiſh* writers generally interpret it: or a *dueller*[z], as others, with which our verſion agrees; one that propoſed to fight a duel, and have the war decided by two perſons, of which he would be one: *named Goliath of Gath*; which was one of the places where the *Anakim* or giants were driven, and left, in the times of *Joſhua*, and from whom this man deſcended, *Joſh.* xi. 22. *whoſe height was ſix cubits and a ſpan*; and taking a cubit after the calculation of Biſhop *Cumberland*[a] to be 21 inches, and more, and a ſpan to be half a cubit, the height of this man was 11 feet 4 inches, and ſomewhat more; which need not ſeem incredible, ſince the coffin of *Oreſtes*, the ſon of *Agamemnon*, is ſaid[b] to be 7 cubits long; and *Eleazar*, a *Jew*, who becauſe of his bigneſs was called the giant, and was preſented by *Artabanus*, king of the *Parthians*, to *Tiberius Cæſar*, is ſaid by *Joſephus*[c] to be 7 cubits high; and one *Gabbara*, of *Arabia*, in the times of *Claudius Cæſar*, meaſured 9 feet 9 inches, as *Pliny*[d] relates, and who elſewhere[e] ſpeaks of a people in *Ethiopia*, called *Syrbotæ*, who were 8 cubits high; the *Septuagint* verſion makes *Goliath* to be only four cubits and a ſpan high, and ſo *Joſephus*[f]; that is, about eight feet.

℣. 5. *And* he had *an helmet of braſs upon his head*, &c.] This was a piece of armour, which covered the head in the day of battle; theſe were uſually made of the ſkins of beaſts, of leather, and which were covered with plates of iron or braſs; and ſometimes made of all iron, or of braſs[g], as this ſeems to have been: *and he was armed with a coat of mail*; which reached from the neck to the middle, and conſiſted of various plates of braſs laid on one another, like the ſcales of fiſhes[h], ſo cloſe together that no dart or arrow could pierce between: *and the weight of the coat* was 5000 *ſhekels* of

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[s] Antiqu. l. 6. c. 9. §. 1.
[t] Midraſh Ruth, fol. 48. 2. Kimchi in loc.
[u] De loc. Heb. fol. 91. F.
[w] Travels, p. 157. ed. 5.
[x] Egmont and Heyman's Travels, vol. I. p. 305.
[y] איש הבנים vir intermedius, Montanus; inter duo, Vatablus; vir medietatum, Noldius, p. 194. N°. 883.
[z] Quidam duellator, Junius & Tremellius, Piſcator.
[a] Of Scripture-Weights and Meaſures, c. 2. p. 57.
[b] Herodot. Clio, ſive, l. 1. c. 68. Plin. Nat. Hiſt. l. 7. c. 16.
[c] Antiqu. l. 18. c. 5. §. 5.
[d] Nat. Hiſt. ib.
[e] Ibid. l. 6. c. 30.
[f] Antiqu. l. 6. c. 9. §. 1.
[g] Vid. Lydium de re militari, l. 3. c. 5. p. 63.
[h] —— Rutilum thoraca indutus aënis
Horrebat ſquamis —— Virgil. Æneid. l. 11.

of braſs; which made 156 pounds and a quarter, of zygoſtatic or averdupois weight; and therefore he muſt be a very ſtrong man indeed to carry ſuch a weight. So the armour of the ancient *Romans* were all of braſs, as this man's; their helmets, ſhields, greaves, coats of mail, all of braſs, as *Livy* ſays[h]; and ſo in the age of the *Grecian* heroes[i].

ỳ. 6. *And he had greaves of braſs upon his legs*, &c.] Which were a ſort of boots, or leg-harneſſes, which covered the thighs and legs down to the heels; ſuch as *Iolaus*[k], and the *Grecians* uſually wore, as deſcribed by *Homer*; which are ſuppoſed to be double the weight of the helmet, reckoned at 15 pounds, ſo that theſe muſt weigh 30 pounds of averdupois weight: *and a target of braſs between his ſhoulders*; the *Targum* is, "a ſpear or ſhield of braſs, which came out of the helmet, and a weight of braſs upon his ſhoulders." *Jarchi* ſays the ſame, and that it was in the form of a ſpear to defend the neck from the ſword; it ſeems to be a corſlet of braſs, worn between the helmet and the coat of mail for the defence of the neck, ſuppoſed to weigh thirty pounds[l].

ỳ. 7. *And the ſtaff of his ſpear* was *like a weaver's beam*, &c.] The wooden part of it held in the hand; this for thickneſs was like the beam in the weaver's loom, about which the warp, or elſe the web is rolled; and it is conjectured that in proportion to the ſtature of *Goliath*, his ſpear muſt be 26 feet long, ſince *Hector*'s in *Homer*[m] was 11 cubits, or 16 feet and a half: *and his ſpear's head weighed 600 ſhekels of iron*; the iron part of the ſpear, the point of it, which has its name in *Hebrew* from a flame of fire, becauſe when brandiſhed it looks ſhining and flaming; and being the weight of 600 ſhekels, amounted to 18 pounds and three quarters of averdupois weight, and the whole ſpear is ſuppoſed to weigh 37 pounds and a half; and the whole of this man's armour is thought to weigh 272 pounds, 13 ounces[n]; which was a prodigious weight for a man to carry, and go into battle with; and one may well wonder how he could be able with ſuch a weight about him to move and lay about in an engagement; though this is nothing in compariſon of the weight ſome men have carried. *Pliny*[o] tells us that he ſaw one *Athanatus* come into the theatre clothed with a leaden breaſt-plate of 500 pounds weight, and ſhod with buſkins of the ſame weight: *and one bearing a ſhield went before him*; which when engaged in battle he held in his own hand, and his ſword in the other; the former was reckoned at 30 pounds, and the latter at four pounds one ounce; though one would think he had no occaſion for a ſhield, being ſo well covered with armour all over; ſo that the carrying of it before him might be only a matter of form and ſtate. His ſpear is the only piece of armour that was of iron, all the reſt were of braſs; and *Heſiod*[p] writing of the brazen age, ſays, their arms and their houſes were all of braſs, for then there was no iron; and ſo *Lucretius*[q] affirms, that the uſe of braſs was before iron; but both are mentioned together, *Gen.* iv. 22. ſee the note; hence *Mars* is called Χαλκεος Αρης[r].

ỳ. 8. *And he ſtood and cried unto the armies of Iſrael*, &c.] He ſtood in the valley between the two armies, and cried with a loud voice that he might be heard; and as he was of ſuch a monſtrous ſtature, no doubt his voice was very ſtrong and ſonorous; and as the battalions of *Iſrael* deſigned by armies were poſted on the mountain or hill, his voice would aſcend, and be the more eaſily heard: *and ſaid unto them, why are ye come out to ſet your battle in aray?* either as wondering at their boldneſs, to ſet themſelves in battle-aray againſt the *Philiſtines*; or rather ſuggeſting that it was needleſs, ſince the diſpute between them might be iſſued by a ſingle combat: *am not I a Philiſtine, and you ſervants to Saul?* a common *Philiſtine*, according to *Jarchi*; not a captain of a hundred, or of a thouſand; and yet would fight any one of them, their general officers, or be they who they would; or rather, as *Abarbinel*, he was a prince among the *Philiſtines*, and king of *Gath*; and tho' he was, and it was uſual with great perſons to engage with their equals, yet he did not inſiſt on that; but would engage with any man, though of an inferior rank, even with any of *Saul*'s ſervants; and by calling the *Iſraelites* the ſervants of *Saul*, he might have ſome reſpect to *Saul*'s arbitrary government over them; and ſince they muſt be ſervants and ſlaves, it was as well to be ſervants to the *Philiſtines* as to him: *chuſe you a man for you, and let him come down to me*; according to *Jarchi* and the *Targumiſt*, the challenge firſt reſpects *Saul* their king; that if he was a man of fortitude and courage, let him come and engage with him; if not, chuſe another, and ſend him down into the valley to fight with him. Theſe ſame writers repreſent him as bluſtering and bragging that he killed the two ſons of *Eli*, *Hophni* and *Phinehas*, took the ark captive, and carried it into the temple of *Dagon*; that he had been uſed to go out with the armies of the *Philiſtines*, and had obtained victories, and ſlain many, and yet had never been made captain of a thouſand among them; all which is improbable, and ſome of it notoriouſly falſe; for in every battle after the taking of the ark, the *Philiſtines* had been beaten.

ỳ. 9. *If he be able to fight with me, and to kill me, then will we be your ſervants*, &c.] For which it does not appear he had any commiſſion or authority to ſay; nor did the *Philiſtines* think themſelves obliged to abide by what he ſaid, ſince when he was ſlain, they did not yield themſelves ſervants to the *Iſraelites*: *but if I prevail againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us*; to which terms alſo the *Iſraelites* did not conſent; nor did *David* who engaged with him enter the liſt on ſuch conditions.

ỳ. 10. *And the Philiſtine ſaid, I defy the armies of Iſrael this day*, &c.] Or *reproach*[s] them; that is, ſhould they not accept his challenge, and ſend down a man to fight with them, he ſhould then upbraid them with cowardice; and now he diſdained them, as if there was not a man among them that dared to encounter with him: *give me a man that we may fight together*; and ſo decide the controverſy between us; ſuch as were thoſe duels fought between *Paris*

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[h] Hiſt. l. 1. c. 22.

[i] Pauſan. Meſſenica, l. 3. p. 163. So Homer frequently deſcribes the Grecians with a Coat of Mail of Braſs.

[k] Heſiod. Scutum Herc. ỳ. 122.

[l] Vid. Hoſtii Monomach. David & Goliath, c. 5.

[m] Iliad. 18.

[n] Hoſtius, ut ſupra.

[o] Nat. Hiſt. l. 7. c. 20.

[p] Opera & Dies, l. 1. ỳ. 147, 148.

[q] De rerum natura, l. 5. & prior æris erat, &c.

[r] Homer. Iliad. 5. ỳ. 704, 859, 864. Pindar. Olymp. ode 10.

[s] חרפתי exprobravi, V. L. Pagninus, Montanus; probro affeci, Tigurine verſion; probro affecere, Junius & Tremellius.

Paris and *Menelaus* in the *Trojan* war, and between the *Lacedæmonians* and the *Argives* in the times of *Orthryades*, and between the *Athenians* and *Romans* by the *Horatii* and *Curiatii*, as *Grotius* obſerves.

℣. 11. *When Saul and all Iſrael heard theſe words of the Philiſtine*, &c.] For they were delivered with ſuch a tone and ſtrength of voice, as to be heard very generally, at leaſt by many, and which ſoon was reported through the whole army: *they were diſmayed, and greatly afraid*; which may ſeem ſtrange, when there were ſo many valiant men among them, as *Saul* himſelf, who had behaved with ſo much courage againſt the *Ammonites*, *Philiſtines* and *Amalekites*; but now the Spirit of God was departed from him, and he was become timorous and fearful; and though he was much better than he had been, yet ſtill he was not the man of ſpirit and reſolution as before: there was alſo *Abner* the general of his army, a very valiant man, a great man in *Iſrael*, and yet appears not on this occaſion; and what is more wonderful, *Jonathan* the ſon of *Saul* was preſent, as appears from ch. xviii. 1. who had not only ſmitten a garriſon of the *Philiſtines*, but with one man more only had attacked another garriſon, and routed the whole army of the *Philiſtines*, and yet now ſhows not his head againſt a ſingle man: ſo it is when God cuts off the ſpirits of princes, or takes away their courage; victory over this man, and the glory of it, were reſerved for *David*; and all this fear and dread throughout the armies of *Iſrael* were ſuffered, that he might appear the more glorious.

℣. 12. *Now David* was *the ſon of that Ephrathite of Bethlehem-judah, whoſe name* was *Jeſſe*, &c.] Before made mention of, ch. xvi. 1. *and he had eight ſons*; ſeven only are mentioned, 1 *Chron.* ii. 13, 14, 15. one of them being, as is thought by ſome, a grandſon, perhaps *Jonadab* the ſon of *Shammah*; or was a ſon by another woman, or died without children, as *Jarchi*, and therefore not mentioned: *and the man went among men for an old man in the days of Saul*; the phraſe, *among men*, either ſignifies, that he was ranked among old men, infirm and unfit for war, and ſo excuſed, and his ſons went in his room, ſo *Kimchi*; or he was reckoned among men of the firſt rank, men of eſteem, credit and reputation, ſo *Jarchi*, and R. *Iſaiah*, with which agrees the *Targum*; or whenever he went abroad, he was attended by many men, had a large retinue, which ſenſe *Abarbinel* mentions, and is that of *Ben Gerſom*, and agrees with the *Talmud*[t]; but the *Syriac* and *Arabic* verſions read *ſtricken in years*, which ſeems moſt agreeable.

℣. 13. *And the three eldeſt ſons of Jeſſe went, and followed Saul to the battle*, &c.] Either of their own accord, or rather at their father's motion, or however with his knowledge and conſent, who becauſe he could not go himſelf, willed them to go; and theſe were forward, and ſome of the foremoſt that followed *Saul* to the battle, being zealous and well diſpoſed to defend their king and country: *and the names of the three ſons that went to the battle*, were *Eliab the firſt-born, and next unto him Abinadab, and the third Shammah*; who are the three mentioned by name that paſſed before *Samuel*, when he came to anoint one of *Jeſſe*'s ſons to be king, ch. xvi. 6, 8, 9.

℣. 14. *And David was the youngeſt*, &c.] For the ſake of whom this account is given of *Jeſſe* and his family, and who after this makes a conſiderable figure in the camp and court of *Saul*: *and the three eldeſt followed Saul*; as before related, and which is repeated, that it might be obſerved that they only of *Jeſſe*'s ſons followed *Saul*; not *David* particularly, but who was providentially ſent to the army at the time the *Philiſtine* was defying it.

℣. 15. *But David went, and returned from Saul*, &c.] Or *from above Saul*; *Joſephus*[u] ſays, the phyſicians of *Saul* adviſed to get a man to ſtand υπερ κεφαλης, *over his head*, and ſing pſalms and hymns to him; and *Saul* being recovered from his phrenſy and melancholy by means of *David*'s muſic, he was diſmiſſed from him, or had leave to go home, or he returned upon *Saul*'s taking the field; though one would think, if he was now his armour-bearer, he would have gone with him, ſee ch. xvi. 21. It ſeems, that when he was called to the court of *Saul*, that he did not continue there, but was going and coming, was there at certain times when *Saul* wanted him; and ſo when in the camp he might go and return as there was occaſion for it: *to feed his father's ſheep at Bethlehem*; for though he was anointed king, and was called to court, yet ſuch was his humility, that he condeſcended to attend this employment of keeping ſheep; and though *Jeſſe* knew all this, yet he kept him at home to this buſineſs, when it might be more reaſonably thought he would have lain in the way of preferment, had he followed *Saul* to the camp, and appeared in the army; but he choſe to leave things to the providence of God to work the way for him, and by which he was directed to take the following ſtep, though perhaps without any deſign to his ſon's future promotion.

℣. 16. *And the Philiſtine drew near morning and evening*, &c.] Twice a day, he came near the camp, within the hearing of it. The *Jews*[w] ſay, he took thoſe ſeaſons on purpoſe to diſturb them in reading their *Shema*, or *hear, O Iſrael*, &c. and ſaying their prayers morning and evening: *and preſented himſelf 40 days*; ſucceſſively, before the armies of *Iſrael*, daring them to ſend down a man to fight with him, and reproaching them for their cowardice in not doing it.

℣. 17. *And Jeſſe ſaid unto David his ſon*, &c.] His youngeſt ſon that was at home with him keeping ſheep; he had three more at home, and who were elder than *David*, and yet he is directed by the providence of God to pitch upon him, and ſend him on the following errand, there being work for him to do *Jeſſe* knew nothing of: *take now for thy brethren an ephah of this parched* corn; pointing to a quantity of it in a certain place; this was wheat or barley dried in a furnace or oven, and ground into meal, and being mixed with water, or milk, or butter, or honey, or oil, was eaten, and reckoned very delicious; and beſides this, there was another ſort of *Kali*, the word here uſed, which was parched pulſe, as beans, peaſe, *&c.* parched, and which to this day is by the *Arabs* called by this name[x]; of both which mention is made, 2 *Sam.* xvii. 28. Now an *ephah* was as much as ten men could eat in a day, it conſiſted of ten omers, *Exod.* xvi. 16, 36. and the number ten is often uſed of loaves and cheeſe: *and theſe ten loaves of bread*; or cakes of bread, as *Kimchi* interprets it; pieces or morſels of bread, as the *Targum*; which ſeems not ſo agreeable as loaves or cakes, which are not in the text, but to be ſupplied: *and run to the camp*

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[t] T. Bab. Beracot, fol. 58. 1.

[u] Antiq. l. 6. c. 8. §. 2.

[w] T. Bab. Sotah, fol 42. 2.

[x] Vid. Bochart. Hierozoic. par. 2. l. 1. c. 7. col. 47.

camp to thy brethren; which, according to *Bunting*[y], was four miles from *Bethlehem*; and whither it ſeems he went a foot, and is bid to make haſte, and even to run, as his brethren might be in want of proviſion; and *Jeſſe* was very deſirous of relieving them, and hearing from them as ſoon as poſſible; it is very likely he had a ſervant or ſervants to attend him, and aſſiſt in carrying this load of proviſion, which, with what follows, was too much for one man to run with.

℣. 18. *And carry theſe ten cheeſes unto the captain of their thouſand*, &c.] Their chiliarch or colonel, who had the command of a 1000 men, and under whom *Jeſſe*'s ſons fought; *Jarchi* thinks this was *Jonathan*, who had 1000 men with him at *Gibeah*, and ſo now, ch. xiii. 2. theſe cheeſes were ſent by *Jeſſe* to the captain, to be diſtributed among his men, or a preſent to himſelf, that he might uſe his ſons well who were under his command: *and look how thy brethren fare*; whether in good health, in good ſpirits, and in ſafety: *and take their pledge*; that is, if they had been obliged for want of money to pawn any of their clothes, or what they had with them to buy food with, that he would redeem and take up the pledge, by paying the money for which they were pawned; for it is thought that ſoldiers at this time were not maintained at the expence of the king and government, but at their own, and the families to which they belonged: though ſome are of opinion, that this was ſome token which they had ſent by a meſſenger to their father, by which he might know he came from them, ſo *Ben Gerſom*; and which *David* was now to take with him, and return it; or a token that he was to bring from them, whereby he might be aſſured of their welfare; and ſo the *Targum*, "and bring their goodneſs," a token of their being in good health. The *Jews*[z] underſtand it of bills of divorce to be given to their wives, that if they ſhould die in battle, or be taken captive, that their wives might marry after three years.

℣. 19. *Now Saul, and they*, &c.] That is, the ſons of *Jeſſe*, and brethren of *David*: *and all the men of Iſrael*; the ſoldiers in the army: were *in the valley of Elah*; or *by* it, near unto it; for they were ſet in array on the mountain on the ſide of it: *fighting with the Philiſtines*; not actually engaged in battle, but drawn up for it; prepared and in readineſs to engage whenever it was neceſſary, or they were obliged to it; and perhaps there might be now and then ſome ſkirmiſhes in the out-parts of the camp.

℣. 20. *And David roſe up early in the morning*, &c.] Being very ready and eager to obey his father's orders, and viſit his brethren: *and left the ſheep with a keeper*; which ſhewed his care and faithfulneſs in the diſcharge of his office; he was not unmindful of his father's ſheep, any more than of his commands: *and took*; the ephah of parched corn, the ten loaves, and the ten cheeſes: *and went, as Jeſſe had commanded him*; went and carried them to the camp, according to his orders: *and he came to the trench*; foſs or ditch, which was caſt up all around the army, partly to prevent the enemy falling on them before, and partly to prevent deſerters from them behind; or the word ſignifying a waggon or carriage, which is here uſed, this might be a fence around the camp made of waggons faſtened to each other; though it may only ſignify the camp itſelf, which lay in a circular form, with proper guards about it to watch the enemy. Now *David* came up to it juſt as *the hoſt was going forth to the fight*; preparing and getting every thing ready to the battle, and in motion, and upon the march to meet the enemy: *and ſhouted for the battle*; which was uſually done when about to make the onſet, to animate the ſoldiers, and ſtrike the greater terror into the enemy; and this noiſe was ſometimes made with the voice in a hideous and howling way, and was called *barritus*[a] by the *Romans*; with the *Trojans* it was like the noiſe of cranes in the air[b]; it was alſo attended with the claſhing of ſhields and ſpears[c]; with the *Perſians*, it was a rough, boiſterous, and confuſed noiſe[d].

℣. 21. *For Iſrael and all the Philiſtines had put the battle in array*, &c.] Both ſides prepared for it, and drew up in line of battle: *army againſt army*; rank againſt rank, battalion againſt battalion, the right wing of the one againſt the left of the other, *&c.*

℣. 22. *And David left his carriage in the hand of the keeper of the carriage*, &c.] That is, he left his load of proviſions he brought with him, in the hand of the keeper of the bag and baggage of the army, their clothes, and ſuch like things; not having an opportunity to deliver them to his brethren, who were juſt going to engage in battle: *and ran into the army*; which ſhowed the valour and courage of *David*, who choſe rather to expoſe himſelf in battle, than to abide with the keeper of the carriages: *and came and ſaluted his brethren*; aſked them of their welfare, in his father's name and his own.

℣. 23. *And as he talked with them*, &c.] About their health, and the errand he came upon, and the meſſage of his father to them, and how it was with him, who ſent them his beſt wiſhes: *there came up the champion, the Philiſtine of Gath, Goliath by name*; of whom ſee ℣. 4. he came out of the valley, and drew near to the mountain the *Iſraelites* were deſcending: *out of the armies of the Philiſtines*; from the plains where they were encamped, as *Kimchi*, though they ſeem to have been encamped on a mountain as the *Iſraelites* were; or from the ranks of the *Philiſtines*; according to the marginal reading, he came out of one of the battalions that were ſet in array: *and ſpake according to the ſame words*; which he had ſpoken time after time forty days ſucceſſively, namely, what is expreſſed, ℣. 8, 9, 10: *and David heard* them; and obſerved them.

℣. 24. *And all the men of Iſrael, when they ſaw the man*, &c.] Even as it ſhould ſeem before they heard him; knowing who he was, and what he was about to ſay, having ſeen and heard him forty days running: *fled from him, and were ſore afraid*; it is pretty much a whole army ſhould be afraid of one man, and flee from him; they muſt be greatly forſaken of God, and given up by him, ſee *Deut.* xxxii. 30. but perhaps they were not ſo much afraid of perſonal danger from him, as that they could not bear to hear his blaſphemy.

℣. 25. *And the men of Iſrael ſaid*, &c.] To one another: *have ye ſeen this man that* is *come up?* taken notice of him, and obſerved him? *ſurely to defy Iſrael is he come up*; to challenge them to fight with him, and upbraid them with cowardice that they did not: *and it ſhall be that the man who killeth him*; this, and what follows, they ſaid to encourage any perſon to engage with him, though none of them cared to encounter him themſelves: *the king will enrich him with great riches*; give him a large gratuity, make a preſent of a great ſum of money to him: *and will give him his daughter*; to be his wife, in like manner as *Caleb* promiſed to give his daughter in marriage to the perſon that ſhould take *Kirjath-ſepher*, *Judg.* i. 12. *and make his father's houſe free in Iſrael*; from all tributes, taxes, levies, impoſitions, king's ſervice and duty; or, as the *Targum*, "make his father's houſe freemen, nobles;" raiſe it to the rank of nobility.

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[y] Travels, &c. p. 135.

[z] Hieron. Trad. Heb. in lib. Reg. fol. 76. D.

[a] Vid. Valtrinum de re militar. Roman. l. 5. c. 3. p. 315, 314. & A. Gell. Noct. Attic. l. 1. c. 11.

[b] Homer. Iliad. 3. ℣. 1, 2, 3.

[c] Vid. Lydium de re Militari, l. 4. c. 3. p. 158, 159.

[d] Curt. Hiſt. l. 3. c. 10. Vid. Alex. ab Alex. Genial. Dier. l. 4. c. 7.

ỳ. 26. *And David ſpake to the men that ſtood by him*, &c.] Who were next to him looking upon the *Philiſtine*, and hearing what he ſaid, ſaying: *what ſhall be done to the man that killeth this Philiſtine, and taketh away the reproach from Iſrael?* which he aſked not for the ſake of the reward, but to obſerve the neceſſity there was of ſome man's engaging with him, and killing him, or otherwiſe it would be a reproach to *Iſrael*, and to ſignify that he had an inclination to attempt it: *for who is this uncircumciſed Philiſtine, that he ſhould defy the armies of the living God?* there were two things which provoked *David*, and raiſed indignation in him againſt this man; the one was, the character of the perſon that reproached, a *Philiſtine*, an uncircumciſed perſon, a prophane man, that had no true religion in him, an alien from the commonwealth of *Iſrael*, and a ſtranger to the covenants of promiſe; and the other was the perſons whom he reproached, the armies of the living God, of the King of kings, and Lord of lords; and which in effect was reproaching the Lord himſelf, and which *David*, filled with zeal for God, and for his people, could not bear; and the conſideration of theſe things animated him to engage with him, not doubting of ſucceſs.

ỳ. 27. *And the people anſwered him after this manner*, &c.] Told him what was propoſed to be done in honour to the man that ſhould attempt to kill him, and ſucceed: *ſaying, ſo ſhall it be done to the man that killeth him*; as before related, that he ſhould be enriched, marry the king's daughter, and his family be ennobled.

ỳ. 28. *And Eliab his eldeſt brother heard when he ſpake unto the men*, &c.] Heard the queſtions he put to them, by which he perceived his inclination: *and Eliab's anger was kindled againſt David*; becauſe what he had ſaid carried in it a tacit reproach of him, and others, that they had not the courage, and did not attempt to encounter with the *Philiſtine*; or the diſpleaſure he expreſſed was either out of affection to him, fearing, or being aſſured almoſt he would periſh in the enterprize; or rather out of envy to him, leſt ſucceeding in ſo bold an action, he ſhould gain ſuperior glory to him, and the reſt of his brethren, who yet was the youngeſt of them: *and he ſaid, why comeſt thou down hither?* for though *David* had talked with his brethren, or had begun to talk with them, yet he had not ſufficiently explained the reaſons of his coming: *and with whom haſt thou left thoſe few ſheep in the wilderneſs?* the wilderneſs of *Judea*, or ſome wilderneſs near *Bethlehem*; by this he would not only inſinuate a charge of unfaithfulneſs, in not taking care of his father's flock committed to him; but his view was to make him look little and mean in the eyes of the people, that in the family he belonged to he was thought to be fit for nothing but to keep ſheep, and thoſe but a ſmall flock, and in doing this was negligent and careleſs: *I know thy pride, and the naughtineſs of thine heart*; that he was too proud to keep ſheep, and wanted to advance himſelf in the army, and make a figure there, and thereby gratify his vanity and ambition; which was the reverſe of *David*'s character; for ſuch was his humility, that though he was anointed king, and had been preferred in *Saul*'s court, yet condeſcended with all readineſs to keep his father's ſheep; and what he now propoſed was not from any bad principle in his heart, but purely for the glory of God, and the honour of the people of *Iſrael*, who were both reproached: *for thou art come down that thou mighteſt ſee the battle*; out of curioſity, and to take every advantage and opportunity of ſignalizing and making himſelf famous.

ỳ. 29. *And David ſaid, what have I now done?* &c.] That is criminal and blame-worthy; as if he ſhould ſay, I have only expreſſed an indignation againſt this uncircumciſed *Philiſtine*, and a concern for the glory of God, and the honour of the people of *Iſrael*: *is there not a cauſe?* either for his coming to the camp, being ſent by his father; or of his expreſſing himſelf with indignation at the *Philiſtine*'s defiance of the armies of *Iſrael*. Some take the ſenſe to be, that he had done nothing, he had not committed any fact; it was mere words which he had ſaid, he had attempted nothing, and therefore there was no reaſon to bear ſo hard upon him; to this purpoſe is the *Targum*, "what have I done as yet? is it not a word *only* which I have ſpoken?" but the former ſenſe ſeems beſt.

ỳ. 30. *And he turned from him towards another*, &c.] From his brother *Eliab*, to another perſon right againſt him, and directed his diſcourſe to him: *and ſpake after the ſame manner*; as in ỳ. 26. enquiring what encouragement would be given to a man that ſhould attempt to kill the *Philiſtine*, and expreſſing his concern to hear the armies of the living God defied by ſuch a wretch: *and the people anſwered him again after the former manner*; telling him what gratuities and honours would be conferred on ſuch a perſon, as in ỳ. 25. and the deſign of his talking to one, and to another, was, that what he had ſaid might ſpread and reach to the ears of *Saul*, to whom in modeſty he did not chuſe to apply himſelf.

ỳ. 31. *And when the words were heard which David ſpake*, &c.] To one, and to another, and theſe reported to other perſons, and ſo they went from one to another through many hands: *they rehearſed them before Saul*; coming to the ears of ſome of his courtiers and counſellors, or officers about him, they told him what ſuch an one had ſaid: *and he ſent for him*; to his tent or pavilion where he was, to talk with him on this ſubject. From the 11th verſe, to the end of this, the whole is wanting in the *Septuagint* verſion, according to the *Vatican* exemplar; and theſe *twenty* verſes are thought, by ſome[a], to be an interpolation; and it muſt be owned, there are difficulties in them, and that the connexion of ỳ. 11th with the following, is very clear and conſiſtent, as alſo is ỳ. 50th left out in the ſame verſion; and likewiſe the four laſt verſes of the chapter, and five with which the next begins.

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[a] See Dr. Kennicott's Diſſert. 2. p. 418, &c.

℣. 32. *And David ſaid to Saul, let no man's heart fail becauſe of him*, &c.] The *Philiſtine*, tho' ſo gigantic, mighty and bluſtering; this he ſaid within himſelf, ſo *Kimchi*; as *David* perceived the hearts of moſt, if not all, did, ſince none dared to go out and fight him, but on the contrary fled from him: *thy ſervant will go and fight with this Philiſtine*; and therefore there need be no thought, care or concern to look out for another man.

℣. 33. *And Saul ſaid to David, thou art not able to go againſt this Philiſtine to fight with him*, &c.] Had neither ſtrength of body, nor ſkill in military affairs, to encounter with a man of his ſtature and warlike genius and practice: *for thou* art but *a youth*; ſome ſay about 14 or 16 years of age, but very probably about 20, and not more, and ſo not only weak, but inexpert in the art of fighting: *and he a man of war from his youth*; a gigantic man, trained up in, inured to, and expert in the affairs of war; ſo that *David* could not, on any account, be a competitor with him, and a match for him.

℣. 34. *And David ſaid unto Saul*, &c.] In anſwer to his objection of inability to encounter with one ſo ſuperior to him; and this anſwer is founded on experience and facts, and ſhews, that he was not ſo weak and inexpert as *Saul* took him to be: *thy ſervant kept his father's ſheep*; which he was not aſhamed to own, and eſpecially as it furniſhed him with an inſtance of his courage, bravery and ſucceſs, and which would be convincing to *Saul*: *and there came a lion and a bear, and took a lamb out of the flock*; not that they came together; though *Kimchi* ſo interprets it, *a lion with a bear*; but theſe are creatures that don't uſe to go together; and beſides, both could not be ſaid with propriety to take one and the ſame lamb out of the flock: to which may be added, that *David* in the next verſe ſpeaks only of one, out of whoſe mouth he took the lamb; wherefore the words may be rendered, *a lion or a bear*[f]; and if the copulative *and* is retained, the meaning can only be, that at different times they would come and take a lamb, a lion at one time, and a bear at another.

℣. 35. *And I went out after him*, &c.] Whether a lion or a bear; but mention after being made of his beard, a lion rather is meant: *and ſmote him*; with his fiſt, or rather with his ſhepherd's ſtaff: *and delivered* it *out of his mouth*; ſnatched it out from thence, or obliged him to drop it, by beating him: *and when he aroſe againſt me*; after he had let go the lamb, threatening to tear him in pieces for attempting to diſturb him in his prey, and take it away from him: *I caught* him *by his beard*; ſuch as lions have; hence a lion is often called in *Homer*[g] λις ηυγενειος, the well-bearded lion. *Kimchi* thinks, the beard with the nether jaw is meant, which *David* caught hold on: *and ſmote him, and ſlew him*; tore him to pieces, as *Samſon* did, or ſlew him with ſome weapon in his hand.

℣. 36. *Thy ſervant ſlew both the lion and the bear*, &c.] At different times, and ſeveral of them at one time or another, whenever any of them came into the flock, he uſed to lay hold on them and kill them, with all the eaſe imaginable. The *Jews* ſuppoſe this phraſe denotes many of them[h]. *And this uncircumciſed Philiſtine ſhall be as one of them*; as he was like them in nature, ſavage, cruel and unclean, ſo he would be in his end, killed as they; of this *David* was fully perſuaded and aſſured in mind, having an impulſe from the Spirit of God, by which he was certified of it: *ſeeing he hath defied the armies of the living God*; ſo that as he juſtly deſerved to die, he made no doubt of it, it would be his caſe.

℣. 37. *And David ſaid moreover*, &c.] For the farther confirmation of it, and as more ſtrongly expreſſing his faith of it; not as owing to any natural ſtrength or ſkill of his, but to the power of God, of whoſe aſſiſtance he made no queſtion: *the Lord that delivered me out of the paw of the lion, and out of the paw of the bear*; for to him he aſcribes his deliverance from thoſe ſavage creatures, and his victory over them, and on him he relied for help and ſalvation in the preſent caſe: *he will deliver me out of the hand of this Philiſtine*; *David* did not go forth in his own name and ſtrength, but in the name and ſtrength of the Lord of hoſts: *and Saul*; ſeeing him ſo poſitive and fully aſſured of victory: *ſaid unto David, go, and the Lord be with thee*; to help and aſſiſt him, to deliver him out of the hand of the *Philiſtine*, and give him victory over him; the *Targum* is, "the Word of the Lord be for thy help."

℣. 38. *And Saul armed David with his armour*, &c.] Not with what he wore himſelf; for it can't be thought he would ſtrip himſelf of his armour in the field of battle, and when juſt going to it; and beſides, what ſuited the one would not be fit for the other, their bulk and ſtature being different; but this was ſome armour *Saul* had brought with him, beſides what he himſelf wore, to furniſh any with that might want it: *and he put an helmet of braſs upon his head*; ſuch an one, though not ſo large as *Goliath* had, theſe being uſually made of braſs; ſee the note on ℣. 5. *alſo he armed him with a coat of mail*; which probably was of braſs alſo, and like that of *Goliath*'s too, only leſſer, ℣. 5.

℣. 39. *And David girded his ſword upon his armour*, &c.] Which *Saul* alſo perhaps furniſhed him with: *and he aſſayed to go*; made an attempt, and had a mind to go thus accoutred; he at firſt ſhewed an inclination to go in ſuch an habit, but afterwards would not: *for he had not proved* it; as warriors were wont to do; ſo *Achilles* did[i]; he never made trial of ſuch armour before, he had not been uſed to it, and knew not how to behave in it, or walk with it on him; it was an incumbrance to him: *Abarbinel* renders it, *but he had not proved* it; he would have gone with it but for that reaſon; the *Targum* is, "becauſe there was no miracle in them;" becauſe if he had made uſe of this, there would have been no appearance of a miracle in getting the victory over the *Philiſtine*, as was by uſing only a ſling and ſtones: *and David ſaid unto Saul, I cannot go with theſe, for I have not proved* them; he thought fit to acquaint *Saul* with it that he could not go thus accoutred, and his reaſon for it, leſt he ſhould be offended with him: *and David put them off him*; took off the helmet from his head, ungirt the ſword upon his armour, and ſtripped himſelf of his coat of mail, and went forth entirely unarmed.

℣. 40. *And he took his ſtaff in his hand*, &c.] His ſhepherd's ſtaff which he uſed in keeping his father's ther's ſheep, and choſe rather to appear in the habit of a ſhepherd than of a ſoldier; *and choſe him five ſmooth ſtones out of the brook*; which ran in the valley, which became ſmooth by lying in the water running over them; and which being ſmooth were fitter for his purpoſe, being the more eaſily caſt out of the ſling; though *De Dieu* is of opinion, that theſe were parts or pieces of ſtones, cleft ones, which were rough and rugged, and which would more eaſily and firmly be fixed in the forehead of the *Philiſtine*: *and put them in a ſhepherd's bag which he had, even in a ſcrip*; in which he had been wont to put things he needed for the good of the flock, and was ſuch as travellers put their food in; and this might alſo be the uſe of it with ſhepherds; but, according to the *Ethiopic* interpreters[k], it was that piece of the leather in the midſt of the ſling, in which the ſlingers uſed to put the ſtones, that they might ſtick the more firmly: *and his ſling* was *in his hand*; which he intended to uſe in ſlinging the ſtone or ſtones he had in his ſcrip; and which was an exerciſe he had been accuſtomed to in all likelihood, and for which the *Benjaminites* his neighbours, of the next tribe, were very famous: *and he drew near to the Philiſtine*; marched towards him, thereby ſignifying that he accepted his challenge, and would enter the liſt with him.

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[f] הארי ואת הדוב leo vel urſus, V. L. leo aut urſus, Junius & Tremellius, Bochart, Noldius, p. 271.

[g] Iliad, 17. ℣ 109. & Iliad. 18. ℣. 318.

[h] See Halicot Olam, p. 177.

[i] Homer. Iliad. 19. ℣. 384, 385. ſo Theocrit. Idyll. 10. ℣. 61.

℣. 41. *And the Philiſtine came on, and drew near unto David*, &c.] By ſlow paces, becauſe of the weight of his armour, and bulk of his body, yet with a haughty air, and a proud gait: *and the man that bare the ſhield* went *before him*; ſee the note on ℣. 7.

℣. 42. *And when the Philiſtine looked about and ſaw David, he diſdained him*, &c.] He looked about for his antagoniſt to take a view of him, what ſort of a man he was, expecting to ſee one much like himſelf; but obſerving a puny young man, he deſpiſed him in his heart, and perhaps looked upon it as an affront to him to ſend ſuch a man to fight with him: *for he* was *but a youth*; his age was one reaſon why he deſpiſed him, being, as before obſerved, about 20 years of age, and not come to his full ſtrength, a ſtripling, as he is called, ℣. 56. another reaſon follows, *and ruddy, and of a fair countenance*; looked effeminate, had not the appearance of a ſoldier, of a weather-beaten veteran, expoſed to heat and cold, and inured to hardſhips.

℣. 43. *And the Philiſtine ſaid unto David*, am *I a dog*, &c.] Truly *David* did not think him much better, becauſe of his impudence, impurity, and barking blaſphemy againſt God, and the armies of *Iſrael*; the *Targum* is, "am I a deſpiſed dog?" verily he was by *David*: *that thou comeſt to me with ſtaves?* or with a ſtaff, the plural for the ſingular, to beat him with it as a dog is beaten, and as *David* uſed to beat his dog with, while keeping his father's ſheep, when the dog he had with him did not do his buſineſs as he ſhould; he ſays nothing of his ſling and ſtones, they being out of ſight: *and the Philiſtine curſed David by his gods*; by *Dagon* and others; he made an imprecation by them, and wiſhed the greateſt evils might befal him from them; he devoted him to them, and doubted not to make a ſacrifice of him.

℣. 44. *And the Philiſtine ſaid to David, come to me*, &c.] He ſeems to have ſtood ſtill diſdaining to take another ſtep towards ſuch a pitiful combatant, and therefore bids him come up to him, and he would ſoon diſpatch him; unleſs he ſaid this, becauſe *David* was light and nimble, and he heavy and unweildy becauſe of his bigneſs, and the burden of armour on him, and therefore could not make ſuch haſte as he wiſhed, to deſtroy his adverſary, of which he made no doubt: *and I will give thy fleſh unto the fowls of the air, and to the beaſts of the field*; the wild beaſts he means; tho' *Jarchi* thinks, he ſpoke improperly, ſince it is not the way of the beaſts of the field, as ſheep, oxen, *&c.* to devour a man, or even to eat any fleſh; and therefore he obſerves, when *David* comes, he uſes another word, which ſignifies the wild beaſts of the earth, and ſo we render it, ℣. 46. but *Kimchi* ſhows, that even theſe are comprehended in the word here uſed, ſee *Iſ.* xviii. 6.

℣. 45. *Then ſaid David to the Philiſtine*, &c.] In anſwer to the contempt he held him in, and to the threatening words he gave him: *thou comeſt to me with a ſword, and with a ſpear, and with a ſhield*; the word for *ſhield* is not the ſame with that ſo rendered, ℣. 41. which his armour-bearer carried before him, but with that tranſlated a *target*, which was between his ſhoulders, ℣. 6. however, they were all weapons of war, either defenſive or offenſive: *but I come to thee in the name of the Lord of hoſts, the God of the armies of Iſrael, whom thou haſt defied*; the Lord of all hoſts, in heaven and in earth in general, and in particular the God of the armies of *Iſrael*; which he was at the head of, led on, protected and defended, having a kind and merciful regard unto them, and which this *Philiſtine* had defied, reproached and blaſphemed; and now *David* was come by a commiſſion from this great Jehovah, to vindicate his honour, and to avenge his people on him: he had aſked for a man, and now the Lord of hoſts, as the *Jews*[l] obſerve, comes forth as a man of war, for the battle was his, as in a following verſe; and *David* was his meſſenger, and came in his name, and was the man into whoſe hands he ſhould be given.

℣. 46. *This day will the Lord deliver thee into mine hands*, &c.] Of which he was aſſured by divine inſpiration, by the impulſe of the Spirit of God upon him; or otherwiſe he could not have expreſſed himſelf with ſuch certainty, and have given the particulars of what he ſhould do, as in the following clauſes: *and I will ſmite thee, and take thine head from thee*; and yet he had no weapon in his hand to do it with, ℣. 50. but it was revealed to him that he ſhould do it, and he believed it; tho' the *Philiſtine* no doubt looked upon all this as romantic: *and I will give the carcaſſes of the hoſt of Philiſtines this day unto the fowls of the air, and to the wild beaſts of the earth*; not only this man's carcaſs, which ſhould fall and become a prey to fowls and wild beaſts, but the carcaſſes of the *Philiſtine* army, which fleeing upon the fall of their champion, and purſued by the *Iſraelites* as they were, would be cut off, and become the food of wild creatures, ſee ℣. 52. though ſome think the plural is put for the ſingular, and that it only means his carcaſs who was a *Philiſtine*; but the hoſt of the *Philiſtines*, carries it to the other ſenſe: and this would be done, *that all the earth may know there is a God in Iſrael*; not only the land of *Canaan* or *Paleſtine*, but the whole earth, and all the inhabitants of it, who ſhould hear of the fall of this giant by ſuch means, and of the rout of the

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[k] Apud Ludolf. Lexic. Ethiop. p. 84.

[l] T. Bab. Sotah, fol. 42. 2.

Philiſtine army upon it; the report of which no doubt was ſpread far and near.

℣. 47. *And all this aſſembly ſhall know*, &c.] The congregation of *Iſrael*, and church of the living God, great part of which were now gathered together, and were ſpectators of this wonderful event: *that the Lord ſaveth not with ſword and ſpear*; that is, by outward means and inſtruments, by arms and armed men; he does not ſave by them only, or by them always; he can ſave as well without them, as with them: *for the battle is the Lord's*; it is under his direction; the iſſue and event of it depend on his will, and are owing to him; or, as the *Targum*, "from the Lord is the victory of wars," it is he that gives it to whom he pleaſes: *and he will give you into our hands*; not only this *Philiſtine* into the hands of *David*, but the army of them into the hands of the *Iſraelites*; *David* knew, and was aſſured of this by the Lord, and it was on this he relied, and was what animated him to engage with this champion in the manner he did.

℣. 48. *And it came to paſs when the Philiſtine aroſe*, &c.] Or prepared for the encounter, and was in all probability in great wrath and fury at hearing what *David* ſaid, and which haſtened him to it: *and came and drew nigh to meet David*; as faſt as his unwieldy body, and heavy load of armour on him, would admit of: *that David haſted and ran toward the army*; the army of the *Philiſtines*, from whence this champion came: *to meet the Philiſtine*; to get up to him before he could draw his ſword, or put himſelf in a poſture to make uſe of any weapon to ſtrike at *David* with.

℣. 49. *And David put his hand in his bag*, &c.] The ſhepherd's ſcrip, in which he had put the five ſtones he took out of the brook: *and took thence a ſtone*; and put it into his ſling he had in his hand: *and ſlang it, and ſmote the Philiſtine in his forehead*; it is made a difficulty of, how he ſhould ſmite him on his forehead, when he had a helmet of braſs upon his head, ℣. 5. in anſwer to this *Kimchi* obſerves that ſome ſay, that when *David* ſaid he would give his fleſh to the fowls of the air, at the mention of that he looked upwards, and what was upon his forehead fell backwards, and then *David* ſlung and ſmote him; or he might put back his helmet to talk with *David*, and hear, and be heard the better; and having nothing to fear from an unarmed man, might neglect to put it forward again; or there might be ſome open ſpace left in the helmet for him to look through, in at which the ſtone might paſs; ſo the *Targum* renders it, he ſmote him in the houſe of his eyes, ſo the ſtone paſſed through the eye-hole into his brain: but after all, ſuppoſing his forehead ever ſo well covered, as the ſtone ſlung by *David* was under a divine direction, ſo as to hit a perſon in motion, it came with a divine power, which nothing could reſiſt; and ſuppoſing this, of which there need no doubt, it could as eaſily paſs through the helmet of braſs, as pierce into his forehead and ſink there; nor can this be thought the leaſt incredible, if what *Diodorus Siculus*[m] relates of the *Baleares* be true, that they were ſo dextrous at ſlinging, that they not only would fling ſtones bigger than others could, and were ſo directed, that they ſeldom miſſed their mark, being inured to it from their youth, but would even in battle break in pieces ſhields, helmets, and all kinds of armour, with which bodies were covered: *that the ſtone ſunk into his forehead*; and ſo into his brain, as a ſtone is immerſed and ſinks in water, when thrown into it; with ſuch force did it go, and with ſo much eaſe did it make its way, through the direction and power of God: *and he fell upon his face to the earth*; *Jarchi* obſerves, that it was moſt natural for him to have fallen backwards, being ſtruck upon his forehead; but ſo it was, that *David* might have no trouble to cut off his head, for by this means he fell nearer to him.

℣. 50. *So David prevailed over the Philiſtine with a ſling, and with a ſtone*, &c.] And with them only, without any other warlike weapon: *and ſmote the Philiſtine, and ſlew him*; ſmote him with the ſtone, which brought him to the ground, and then ſlew him with his own ſword, as afterwards related: *but* there was *no ſword in the hand of David*; when he engaged with the *Philiſtine*, and ſmote him, for he had put off all his armour, ℣. 39.

℣. 51. *Therefore David ran and ſtood upon the Philiſtine*, &c.] Upon his carcaſs, as it lay proſtrate on the ground, and trampled on him, in juſt contempt of him who had defied, reproached, and deſpiſed the armies of *Iſrael*: *and took his ſword, and drew it out of the ſheath thereof*; which no doubt was a very large one, and required a good deal of ſtrength to unſheath it, and uſe it; and therefore either *David*, though ſo very young, was naturally very ſtrong, or he had at this time a more than ordinary meaſure of ſtrength given him: *and ſlew him*; for it ſeems that by the blow of the ſtone he was only ſtunned, and fell to the ground, but ſtill had life in him, which *David* ſoon put an end to by his own ſword: *and cut off his head therewith*; by which it would appear to both armies looking on, that his buſineſs was done, and he was thoroughly diſpatched: *and when the Philiſtines ſaw their champion was dead*; of which the cutting off his head was a demonſtrative proof, and which they could diſcern at a diſtance: *they fled*; being ſtruck with a panic at this unexpected event, and no doubt by the Lord; for otherwiſe had they given themſelves the leaſt time to reflect on their own numbers and ſtrength, they had no juſt occaſion to flee; their ſafety not depending on a ſingle man, though ever ſo ſtrong: upon this occaſion *David* penned the *ninth* pſalm.

℣. 52. *And the men of Iſrael and of Judah aroſe*, &c.] From their encampment and entrenchment, or they prepared for a purſuit: *and ſhouted, and purſued the Philiſtines*; ſhouted when they firſt ſet out, and continued ſhouting as they purſued, to animate their own troops, and terrify the enemy: *until thou come to the valley, and to the gates of Ekron*; which was one of the five principalities of the *Philiſtines*; ſo that they purſued them to their own cities, and to the very gates of them: *and the wounded of the Philiſtines fell down by the way to Shaaraim*; a city in the tribe of *Judah*, and ſeems to be the ſame with *Sharaim*, *Joſh.* xv. 36. ſee the note there. *Joſephus* ſays [n], there were killed of the *Philiſtines* 30,000, and twice as many wounded: *even unto Gath, and unto Ekron*; *Joſephus* [o] has it, to the borders of *Gath*, and to the gates of *Aſcalon*, which were two other principalities of the *Philiſtines*; according to *Bunting* [p], the whole chaſe was this, to the valley and river *Sorek* four miles; from thence to *Ekron* eight miles; to *Aſcalon* 20 miles, and to *Gath* 24 miles; that is, from the place where *Goliath* was killed.

℣. 53.

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[m] Bibliothec. l. 5. p. 298.

[n] Antiq. l. 6. c. 9. §. 5.

[o] Ibid.

[p] Travels of the Patriarchs, &c. p. 128.

℣. 53. *And the children of Iſrael returned from chaſing after the Philiſtines*, &c.] The remainder that eſcaped, having got into their fortified cities: *and they ſpoiled their tents*; which they left in their camp, all their armour, goods, money and proviſions they found there, they ſeized upon as their prey and booty; theſe they did not ſtay to meddle with as ſoon as the *Philiſtines* fled, but firſt purſued them, and ſlew as many of them as they could, and then returned to the ſpoil; which was wiſely done.

℣. 54. *And David took the head of the Philiſtine, and brought it to Jeruſalem*, &c.] After he had been introduced with it to *Saul*, and when he had paſſed through various cities in *Iſrael*, carrying the head in triumph; where he was congratulated by the women, who came out ſinging and dancing, and ſpeaking highly in his commendation and praiſe: why he carried it to *Jeruſalem*, is not eaſy to ſay, this not being a royal city, nor was it wholly in the hands of the *Iſraelites*; part of it indeed was in the poſſeſſion of *Judah* and *Benjamin*, but the ſtrong hold of *Zion* was poſſeſſed by the *Jebuſites*; and it is generally thought, that it was to the terror of them that the head of *Goliath* was carried there. R. *Joſeph Kimchi* thinks, that *Nob*, where the tabernacle was at this time, was ſurnamed *Jeruſalem*, but for what reaſon cannot be ſaid: *but he put his armour in his tent*; not where the army was encamped before the engagement; for *David* had not his tent there, and beſide the camp broke up upon this victory obtained; but rather in his tent or apartment at *Bethlehem*, when he returned thither, and where he laid up the armour he took from *Goliath*; though *Abarbinel* thinks, and ſo other *Jews* [q], that by his tent is meant, the tabernacle of the Lord, called *David*'s, becauſe of his attachment to it; and certain it is, that the ſword of *Goliath* was either now, or at leaſt hereafter, laid up there, ſee ch. xxi. 9. where all that went to ſacrifice might ſee it, and call to mind this wonderful inſtance of the power and goodneſs of God, and praiſe him for it.

℣. 55. *And when Saul ſaw David go forth againſt the Philiſtine*, &c.] Set out to meet him, and engage with him, as he might from the ſide of the mountain, where he was encamped: *he ſaid unto Abner the captain of the hoſt*; his own couſin, whom he had raiſed to this high poſt in the army, ch. xiv. 50. *Abner, whoſe ſon is this youth?* it is thought ſtrange by many, that *Saul* ſhould not know who he was, when he had been often at his court, and ſerved him as a muſician, and had been very uſeful to him, and he loved him, and made him his armour-bearer, and even had juſt now converſed with him about encountring with the *Philiſtine*, and had clothed him with his own armour: to get rid of the former part of the objection, ſome have ſuppoſed, that this event happened before *David* was his muſician and armour-bearer, and is by anticipation ſpoken of in ch. xvi. but that, the connection with this, and the following chapter, will not admit of; and beſides, before this event, *David* is ſaid to return home from *Saul*, ℣. 15. ſo that it is certain he had been at *Saul*'s court, and in his preſence before: but to remove this ſeeming difficulty, it may be obſerved, that *Saul* having laboured under a diſorder of body and mind, might eaſily forget *David*, and his ſerving him in the above capacity; and to which the multiplicity of buſineſs, and of perſons in a court, might greatly contribute; and what with the diſtance of time, and the different habits in which *David* appeared, ſometimes as a muſician, and ſometimes as a ſhepherd, and at other times as a ſoldier, and always as a ſervant, it is no wonder the king ſhould not know him again; tho' after all it is not about his perſon that he enquires, but whoſe ſon he was, what was his father's name, and from what family he ſprung; for though *Saul* was made acquainted with this in the time of his diſorder, and therefore ſent to his father *Jeſſe* for him, and afterwards deſired leave for his continuance; yet this might ſlip out of his memory in a courſe of time, he having had no perſonal knowledge of *Jeſſe*, nor any correſpondence with him, but juſt at that time; and it behoved him to know the pedigree of *David*, ſince if he was victorious, he was not only to be enriched by him, but to have his daughter for wife, and his family ennobled: *and Abner ſaid*, as *thy ſoul liveth, O king, I cannot tell*; he ſwore by the life of *Saul*, as *Joſeph* by the life of *Pharaoh*, that he knew nothing of him; which need not at all ſeem ſtrange, that a general of an army, always employed in military affairs, and often abroad, ſhould know nothing of a domeſtic ſervant of *Saul*'s, under the character of a muſician, and not always at court neither; and ſtill leſs, that he ſhould be ignorant of his family, and know nothing of his father, who lived in obſcurity in *Bethlehem*, and was an old man in thoſe days.

℣. 56. *And the king ſaid, enquire thou whoſe ſon the ſtripling is.*] Still the queſtion is the ſame, being very deſirous of knowing of what family he was, for the reaſon before given.

℣. 57. *And as David returned from the ſlaughter of the Philiſtine*, &c.] Carrying his head in triumph, and no doubt accompanied with the acclamations of the people: *Abner took him and brought him before Saul, with the head of the Philiſtine in his hand*; to give an anſwer to the king's queſtion concerning him, who could beſt do it himſelf; and that *Saul* might have the opportunity of rewarding him, according to his merit, for ſo great a piece of ſervice he had done for *Iſrael*, of which the head in his hand was a ſufficient proof.

℣. 58. *And Saul ſaid unto him, whoſe ſon art thou, thou young man?* &c.] Still the queſtion was ſuch as did not neceſſarily imply ignorance of his perſon, but of his family: *and David anſwered*, I am *the ſon of thy ſervant Jeſſe the Beth-lehemite*; which doubtleſs refreſhed the memory of *Saul*, and he quickly called to mind who he was. This interview was very probably at *Gibeah* of *Saul*, which was the place of his birth and reſidence, and where he kept his court, and to which he returned after the above victory was obtained.

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[q] Hieron. Trad. Heb. in lib. Reg. fol. 76. B.

CHAP. XVIII.

THIS chapter gives an account of the reſpect ſhown to *David* by *Saul* and *Jonathan*, by the ſervants of *Saul*, and all the people, and of what was ſaid in his praiſe in the ſongs of the women, ℣. 1—7. which latter gave *Saul* a great offence, and upon which he envied him, and eyed him, and indeed ſought his life, and removed him from him; and yet ſtill he continued the darling of the people, behaving wiſely among them, which greatly embarraſſed *Saul*, that he knew not what to do, ℣. 8—16. he propoſed his eldeſt daughter to him in marriage, which he had a claim to by killing the *Philiſtine*, and then he baulked him by giving her to another, ℣. 17—19. and then he offered his youngeſt daughter to him, on condition that he would bring him 100 foreſkins of the *Philiſtines*, in the execution of which he thought his life would be expoſed to danger, which yet he performed, ℣. 20—27. and having the affection of his wife, and the good eſteem of the ſervants of *Saul*, *Saul* was more afraid of him, and became his enemy, ℣. 28—30.

℣. 1. *And it came to paſs when he had made an end of ſpeaking unto Saul*, &c.] In anſwer to his queſtions about his deſcent and family, and doubtleſs more things were talked of than are recorded: *that the ſoul of Jonathan was knit with the ſoul of David*; he won his heart, made a conqueſt of his affections, theſe went out towards him, and cleaved unto him; ſuch were the comelineſs of his perſon, his graceful mein and deportment, his freedom and fluency of expreſſion, his courage and undauntedneſs, joined with prudence, modeſty and integrity, that they ſtrongly attached him to him: *and Jonathan loved him as his own ſoul*; not only according to the excellency of *David*'s ſoul, and the greatneſs of it, as that deſerved reſpect and love, as *Abarbinel* ſuggeſts, but he loved him as he loved himſelf. There was a ſimilarity in their perſons, in their age, in the diſpoſitions of their minds, in their wiſdom, courage, modeſty, faithfulneſs and openneſs of ſoul, that attracted them to each other, that they became as another ſelf; as one ſoul, as *Ariſtotle* ſpeaks[r] of true friends: inſtances of very cordial friendſhip are given by *Plutarch*[s], as in *Theſeus* and *Pirithous*, *Achilles* and *Patroclus*, *Oreſtes* and *Pylades*, *Pythias* and *Damon*, *Epaminondas* and *Pelopidas*; but none equal to this.

℣. 2. *And Saul took him that day*, &c.] Not only into his favour, and into his ſervice, but into his court; even on that very day he ſlew the *Philiſtine*, or however as ſoon as it could be done: *and would let him go no more home to his father's houſe*; as he uſed to do before; when he only ſerved as a muſician to him, then he was only at court, when *Saul* was in a melancholy diſpoſition, and wanted him, and ſo was going and returning, and in the intervals kept his father's ſheep, ch. xvii. 15. but now he would not ſuffer him to attend ſuch buſineſs any longer, ſince he was not only to become a courtier, and be made a prince or noble, but to marry his daughter, according to the declaration he had made, with reſpect to any man that ſhould kill *Goliath*.

℣. 3. *Then Jonathan and David made a covenant*, &c.] A covenant of friendſhip; entered into a ſolemn agreement to keep up and maintain a cordial reſpect to each other, and to ſupport each other's intereſt both in life and after death, whoever was the ſurvivor; and in conſequence of this *David* had a friend at court, when *Saul* fell out with him, and who pleaded his cauſe, and diſcovered his father's plots, and was the means of preſerving *David*'s life: *becauſe he loved him as his own ſoul*; ſo that this covenant was not founded in mere words, but in ſincere and cordial affection, and was laſting and inviolable.

℣. 4. *And Jonathan ſtript himſelf of the robe that was upon him*, &c.] As a token of his hearty love and true friendſhip, and that *David* might appear at court not in the habit of a ſhepherd, but in that of a prince: *and gave it to David, and his garments*; his other garments beſides his robe, and ſo clothed him from top to toe, and which fitted him; for as there was a ſimilarity in their ſouls, and the diſpoſition of them, ſo in the make and bulk of their bodies, and in the ſtature of them: *even to his ſword, and to his bow, and to his girdle*; theſe he gave him to accoutre himſelf with, that he might appear as a ſoldier, as well as like a prince, and as another *Jonathan*, or rather as the ſame; that they might ſeem as one, as alike in body, ſo in garb and habit.

℣. 5. *And David went out whitherſoever Saul ſent him*, &c.] About any buſineſs whatſoever, eſpecially about martial affairs, for which he was abundantly qualified: *and behaved himſelf wiſely*; in the management of them, uſing great prudence and diſcretion, and ſo failed not of ſucceſs, and of recommending himſelf; the *Targum* renders it *proſpering*; he was proſperous and ſucceſsful in whatſoever he engaged, for the Lord was with him, and bleſſed him: *and Saul ſet him over the men of war*; that is, of ſome of them, gave him the command of a troop; for *Abner* was captain or general of the army, and continued ſo: *and he was accepted in the ſight of all the people*; of all the people in the land in general, of all that knew or heard of him; being looked upon as a wiſe, valiant and ſucceſsful commander, and which gained him the eſteem and affection of the people: *and alſo in the ſight of Saul's ſervants*; which was very much, and a rare thing, for ſervants are too apt to envy ſuch as are riſing in their credit and reputation; though this muſt not be underſtood of all, without exception, but of the generality of them; nor is the word *all* uſed of them, as is of the people; for ſome of them took the part of *Saul* afterwards againſt *David*, and were ſecretly his enemies, ſee ℣. 22—26.

℣. 6. *And it came to paſs as they came*, &c.] The armies of *Iſrael*, with their commanders at the head of them: *when David was returned from the ſlaughter of the Philiſtines*; either from the ſlaughter of *Goliath*, with his head in his hand going to *Jeruſalem*, and *Saul* accompanying him; or rather from the ſlaughter of the *Philiſtines* at ſome other time, the ſingular being put for the plural; ſince, according to the order of the hiſtory, this ſeems to be done after *David* was brought to court, and had been made a captain, and had been ſent out on military expeditions, and had been ſucceſsful therein, and from one of which he now returned: *that the women came out of all the cities of Iſrael*; through which they paſſed, *ſinging* and *dancing*, as were uſual after great victories obtained, and deliverances wrought, the female ſex being generally greatly affected with ſuch things; ſince when things go otherwiſe, they ſuffer much, and their fears riſe high in time of battle; and when victory goes on their ſide, it gives them great joy, and which they uſed to expreſs in this way: *to meet king Saul*; the commander in chief, with his other officers, and *David* among the reſt: *with tabrets, with joy, and with inſtruments of muſic*; with pipes or flutes, which they both blew with their mouths, and played on with their hands, and other muſical inſtruments exciting joy; the laſt word is, by the *Targum*, rendered, "with cymbals;" and ſo the *Septuagint* verſion; it ſignifies a muſical inſtrument of three cords, according to *Kimchi*; and others, as *Ben Gerſom*, underſtand it of principal ſongs, in which, things wonderful, excellent and honourable were ſpoken of; ſee *Exod.* xv. 20. *Judg.* xi. 34. Such ſort of women were among the *Romans* called *Cymbaliſtriæ* and *Tympaniſtriæ*[1], who ſhook the cymbals, and beat upon tabrets and drums at times of rejoicing.

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[r] Ethic. l. 9. c. 4, 9. So Porphyr. de vita Pythagor.

[s] Apud Patrick in loc.

℣. 7. *And the women anſwered* one another *as they played*, &c.] They ſung vocally to their inſtruments, and that by turns, one rehearſing one line or verſe in the ſong, and then the other another: *and ſaid, Saul hath ſlain his thouſands, and David his ten thouſands*; which, if to be referred to the battle in the preceding chapter, as it commonly is, muſt be underſtood thus, that though *Saul*, in purſuit of the *Philiſtines*, ſlew many thouſands of them, and *David* but one, even *Goliath*; yet the ſlaying of him was the occaſion of ſlaying ten thouſands, and therefore it is aſcribed to him: but it ſeems rather, that in ſome after battles *David* had been more proſperous and victorious than *Saul*, and therefore ſuperior commendations are given him by the author of the ſong the women ſung; which however juſt it might be to give them, was not wiſe, ſince it ſerved to irritate their king, as follows.

℣. 8. *And Saul was very wroth, and the ſaying diſpleaſed him*, &c.] Partly becauſe they called him plain *Saul*, and not king *Saul*; did not give him his royal title, which might ſerve to ſtrengthen his ſuſpicion, after ſuggeſted; and chiefly becauſe they attributed a greater number of ſlain to *David* than to him, as follows: *and he ſaid, they have aſcribed unto David ten thouſands, and to me they aſcribed* but *thouſands*; and ſo had given more honour to an inferior officer than to the commander in chief, more to a ſubject than to a ſovereign: *and* what *can he have more but the kingdom?* there is nothing left out of their ſong, and nothing remains to be given him but that; ſome think that *Saul* knew, by the prudent behaviour of *David*, and the favour he was in with God and men, and by theſe commendations of the women, that the kingdom would be his; and that the words of *Samuel* were true, and would be confirmed, that the kingdom would be rent from him, and given to his neighbour better than he. This clauſe, with the three following verſes, are left out of the *Greek* verſion, according to the *Vatican* copy.

℣. 9. *And Saul eyed David from that day and forward.*] Inſtead of looking pleaſantly, and with a ſmile, upon him, as a courtier and favourite, he was juſtly entitled to by his gallant behaviour, he looked at him with a ſour, ill-natured look; he looked at him with an evil, ſpiteful, malicious and envious eye; or he diligently watched and obſerved all his motions and actions, whether they tended to diſloyalty and treaſon, to dethrone him, and take the kingdom to himſelf, which he was ſuſpicious of; he laid wait for him, as the *Targum*, and laid ſnares too, as the following hiſtory ſhews.

℣. 10. *And it came to paſs on the morrow*, &c.] After the women had met him with their muſic and dancing, and when returned home: *that the evil ſpirit from God came upon Saul*; thinking on the above things that had paſſed, he became melancholy: *and he propheſied in the midſt of the houſe*; either really, delivering out divine ſongs, as the prophets did; according to *Abarbinel*, he foretold that *David* would be king, and the kingdom would be taken from him, and given to him; or he feigned himſelf a prophet, mimicking their motions and geſtures; or, as the *Targum*, acted like a mad man, or a fool, uttering fooliſh words, and uſing ridiculous geſtures, which ſeems moſt agreeable to the evil ſpirit in him: *and David played with his hand as at other times*; upon his harp, to remove the evil ſpirit, or melancholy diſpoſition from *Saul*; for though he was now advanced at court, and an officer in the army, and high in the affections and applauſe of the people, yet he did not think it below him to act as a muſician, to do ſervice to his prince; of ſuch an humble, kind and ingenuous diſpoſition was he: *and* there was *a javelin in Saul's hand*; a kind of ſpear, or half pike, which he had taken into his hand on purpoſe to kill *David* whilſt playing; for perſons in ſuch circumſtances as his, as they are very miſchievous, ſo very ſubtle at contriving.

℣. 11. *And Saul caſt the javelin*, &c.] Out of his hand at *David*: *for he ſaid*; in his heart, determining in his mind: *I will ſmite David even to the wall* with it; he determined to caſt it with ſuch force and violence, that it ſhould pierce through *David*, and enter into the very wall, by the ſide of which *David* was: *and David avoided out of his preſence twice*; to eſcape the javelin caſt at him; either he went out at the firſt time of its being thrown, and then came in again, when he threw it a ſecond time at him, upon which he alſo withdrew; or this was one of the times, and the other ſome time after, of which ſee ch. xix. 9. *Abarbinel* thinks, that *David*, whilſt he was playing, his eyes were ſo fixed upon his own hands, that he was not aware of the javelin, and turned himſelf from *Saul* without intention both times, and ſo eſcaped without knowledge of it; ſuch was the good providence of God towards him, and which, when *Saul* perceived, it wrought upon him, as follows.

℣. 12. *And Saul was afraid of David, becauſe the Lord was with him*, &c.] Protecting and preſerving him, proſpering and ſucceeding him, giving him victory over his enemies, and favour among the people; the *Targum* is, "the Word of the Lord was for his help." *Procopius Gazæus* interprets it of the Holy Ghoſt, whoſe grace was vouchſafed unto him: he might be afraid in his melancholy fits, that as he had attempted to take away the life of *David*, that *David* would contrive and ſeek an opportunity, and take away his life, and ſeize the kingdom which God had given him, and his being with him ſtrengthened theſe fears: *and was departed from Saul*; ſo that he was deſtitute of courage, and greatneſs of mind, and of wiſdom and prudence, and became mean and abject, and expoſed himſelf to the contempt of his ſubjects.

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[1] Vid. Pignorium de Servis, p. 166, 174.

℣. 13. *Therefore Saul removed him from him*, &c.] From court, partly that he might be out of his ſight, having ſuch an hatred of his perſon, that he could not bear to ſee him; and partly that he might be ſafer from any deſigns of his upon his life, which he might fear, becauſe of his treatment of him: *and made him his captain over a thouſand*; not out of reſpect to him, and in honour of him, but partly to cover his malice, and pleaſe the people, and partly in hope that he might be ſlain by the enemy at the head of his troop: *and he went out and came in before the people*; or at the head of them, as the *Targum*; he led them out to war, and returned with them in ſafety, with victory and in triumph, with great honour, and highly reſpected by them; quite contrary to the intention and hope of *Saul*.

℣. 14. *And David behaved himſelf wiſely in all his ways*, &c.] Both in the court, and in the camp, in whatſoever ſervice he was employed; or *proſpered*[*], as the word alſo ſignifies; for, generally ſpeaking, thoſe that behave wiſely ſucceed well; in this he was a type of Chriſt, *Iſ.* lii. 13. the reaſon of it follows, *and the Lord* was *with him*; from whom he had his wiſdom and ſucceſs; the *Targum* is, "the Word of the Lord was for his help."

℣. 15. *Wherefore when Saul ſaw that he behaved himſelf very wiſely*, &c.] So that he could get no advantage againſt him, and he ſucceeded and was proſperous in all his enterprizes, and was more and more in favour with the people: *he was afraid of him*; leſt the time was drawing near that the kingdom ſhould be rent from him, and given to *David*.

℣. 16. *And all Iſrael and Judah loved David*, &c.] The verb is ſingular, and denotes, that every one of them loved him in all the tribes of *Iſrael*, as well as in *Judah* his own tribe; in ſuch general eſteem was he, and ſo much had he got the hearts and affections of the people: *becauſe he went out and came in before them*; the people, as in ℣. 13. ſo the *Septuagint* verſion, in which, according to the *Vatican* copy, the three following verſes are wanting.

℣. 17. *And Saul ſaid to David*, &c.] Not in friendſhip and in good-will to him, but deſigning to lay a ſnare for him: *behold, my eldeſt daughter Merab, her will I give thee to wife*; moſt interpreters underſtand it, that he was obliged to this by promiſe, on account of *David*'s ſlaying *Goliath*, ch. xvii. 25. but *Abarbinel* is of another mind, and he rightly obſerves, that the words referred to are not the words of *Saul*, but of the men of *Iſrael*, who might ſuppoſe what the king would do; or if they heard any thing like it ſpoken by *Saul*, it was only in a hyperbolical way, ſignifying he did not care what he gave, and what he parted with, to the man that killed the *Philiſtine*, but was not ſtrictly bound to this particular thereby; nor did *David* ever claim ſuch promiſe, nor did *Saul* think himſelf bound to do it, but propoſes it as an inſtance of his great kindneſs and favour, as he pretended, and therefore expected great returns for it, as follows: *only be thou valiant for me, and fight the Lord's battles*; he knew he was a valiant man, and ready enough to fight; but he expected that in conſideration of ſuch a favour, and ſuch high honour as this, that he would exert himſelf in an extraordinary manner, and engage in hazardous attempts, and ſhew himſelf worthy to be the ſon of a king, in the defence of him and of his country, and for the glory of the God of *Iſrael*; all this he ſuggeſts, when his view was, that he ſhould expoſe his life to ſuch danger, that it might be hoped it would be taken away: *for Saul ſaid*; not openly and verbally, but in his heart; he thought within himſelf, *let not mine hand be upon him*; he had attempted to lay hands on him, or to kill him with his own hands, but now he thought better, and conſulted his credit among the people: *but let the hand of the Philiſtines be upon him*; he hoped by theſe means that he would fall by their hands at the head of his troop, whilſt he was diſplaying his valour, and hazarding his life for the good of his king and country; what *Saul* contrived proved his own caſe, he died in battle with the *Philiſtines*, ch. xxxi. 4.

℣. 18. *And David ſaid unto Saul*, &c.] Surprized at the offer *Saul* made him, yet not refuſing it, but expreſſing himſelf with great modeſty and humility: *who* am *I?* as to his perſon, parentage and employment, mean and deſpicable, at leaſt in his own eyes, a type of the lowly Jeſus, *Matt.* xi. 29. *and what* is *my life?* keeping ſheep, for from thence was he taken and advanced; though ſome think his meaning is, that to hazard his life, as *Saul* propoſed, was not equivalent to ſuch an honour he meant to confer upon him, and that he was ready to do it at all times: or *my father's family in Iſrael*; though in an honourable tribe, and was an honourable family, yet it ſeems not to be very great, at leaſt was not in *David*'s eſteem worthy of ſuch high advancement, as that one of it ſhould be ſo nearly related to the king; *Ben Gerſom* thinks *David* has reference to the original of his family, *Ruth* the *Moabiteſs*: *that I ſhould be ſon in-law to the king?* as he would be by marrying his daughter.

℣. 19. *But it came to paſs at that time when Merab Saul's daughter ſhould have been given to David*, &c.] Either when the giving of her to him was talked of, or when the time fixed for her marriage was come: *that ſhe was given to Adriel the Meholathite to wife*; *Saul* either having in reality never deſigned ſhe ſhould be given to *David*, only propoſed it to pleaſe the people, or to affront *David*, and expoſe him to ſhame and confuſion by the ſtep he meant to take, or however he ſoon changed his mind; though *Abarbinel*'s notion is, that the young lady had diſpoſed of herſelf to this perſon without her father's knowledge, which ſeems not likely; the perſon ſhe was given to was the ſon of *Barzillai* the *Meholathite*, 2 *Sam.* xxi. 8. and ſome have obſerved, as the curſe of God on this match, that all her ſons were delivered to the *Gibeonites*, and hanged up, as related in the ſame place; for though theſe ſons are ſaid to be brought up by *Michal*, they were bore by *Merab* to him.

℣. 20. *And Michal Saul's daughter loved David*, &c.] His youngeſt daughter fell in love with him, becauſe of the comelineſs of his perſon, his gallant behaviour, his wiſe conduct, and the general eſteem and reputation he was had in, as may be ſuppoſed: *and they told Saul, and the thing pleaſed him*; not that his daughter loved *David*, or that he ſhould be his ſon-in-law, but that he ſhould have an opportunity, as he hoped, of deſtroying *David*, which he had loſt by giving his elder daughter to another; as alſo of retrieving his credit with the people, which was greatly ſunk by uſing *David* in the manner he did, who was become the darling of the people.

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[*] משכיל proſpere admodum res gerebat, Vatablus; ſecundabatur, Junius & Tremellius, Piſcator; ſo the Targum and Jarchi.

℣. 21. *And Saul ſaid, I will give him her, that ſhe may be a ſnare to him*, &c.] The cauſe and occaſion of his fall and ruin, by means of what he ſhould propoſe to him as the condition of marriage; but inſtead of proving a ſnare to him, as he hoped, ſhe was the means of his deliverance, when *Saul* ſent meſſengers to ſlay him, ch. xix. *and that the hand of the Philiſtines may be againſt him*; provoked by what he ſhould put him upon doing to them. The ſcheme he had in his head, after appears, and what he now ſaid was not openly ſaid before his ſervants and courtiers, whom he did not truſt with his ſecrets, but this he ſaid within himſelf, conceived and contrived it in his own mind: *wherefore Saul ſaid to David*; who was as yet at court, or whom he ſent for on this occaſion: *thou ſhalt this day be my ſon-in-law*, in the one *of the twain*; by marrying one of his two daughters; ſignifying, that he would not defer the marriage, or put it off to a longer time, as he had done before, but that he ſhould be married immediately to one or other of his daughters; and ſeeing he could not have the eldeſt, ſhe being diſpoſed of, he ſhould have the youngeſt, and ſo be equally his ſon-in-law. If we read the words without the ſupplement, *ſhalt be my ſon-in-law in the two*, or in both, the ſenſe is, that he ſhould have them both; and ſo the *Jews* ſay [w], that he married them both, firſt *Merab*, and after her death *Michal*; or that he ſhould be his ſon-in-law on two accounts, one by betrothing *Merab*, though he was not married to her, and the other by being married to *Michal*, ſo that he would be doubly his ſon-in-law; but the ſenſe, according to the ſupplement, is beſt.

℣. 22. *And Saul commanded his ſervants*, ſaying, *commune with David ſecretly*, &c.] And perſuade him to marry *Michal*, and aſſure him of *Saul*'s real regard to him, and good intention towards him; for it ſeems that *David* being ill uſed in the affair of his eldeſt daughter, did not liſten to the propoſals of *Saul* as to the youngeſt, and therefore *Saul* took this method to bring him into them: *and ſay, behold, the king hath a delight in thee*; bore a good will towards him, had an high opinion of him, and it would be a pleaſure to him that he ſhould be his ſon-in-law: *and all his ſervants love thee*; which might be true in general, excepting ſome few; which was no ſmall mortification to *Saul*, tho' he here pleads it, and puts his ſervants on making uſe of it to gain his preſent purpoſe: *now therefore be the king's ſon-in-law*; accept of the propoſal he has made, and marry his youngeſt daughter.

℣. 23. *And Saul's ſervants ſpake theſe words in the ears of David*, &c.] Thoſe before related, which *Saul* commanded them to ſpeak, which they delivered exactly according to their orders, with an audible voice, clearly, plainly and diſtinctly, ſo that *David* might hear and underſtand them: *and David ſaid, ſeemeth it to you a light thing to be a king's ſon-in-law*; a ſmall thing, a trifling matter, an eaſy thing to come into, and perform every thing requiſite to it: *ſeeing that I am a poor man*; and not able to give a dowry ſuitable to the daughter of a king; it being uſual in thoſe times for a man to give a dowry to, and not receive a portion with a wife; and which alſo was the cuſtom of the *Germans*, as *Tacitus* [x] relates; and this was to be according to the rank and quality of the perſon married, and which in this caſe *David* was not equal to: *and lightly eſteemed*; not by the people of *Iſrael* and *Judah*, who loved him, as he was loved even by the ſervants of *Saul*, at leaſt in profeſſion; but by *Saul* himſelf, who had ſlighted him in giving his elder daughter to another man, when he had promiſed her to him, which was diſcouraging to *David*, and reſented by him.

℣. 24. *And the ſervants of Saul told him, ſaying, on this manner ſpake David.*] Such and ſuch words were ſpoken by him, to this purpoſe; the ſum and ſubſtance of them were expreſſive of his unworthineſs to be a king's ſon-in-law, and of his inability to bring a dowry ſuitable to her quality.

℣. 25. *And Saul ſaid, thus ſhall ye ſay to David*, &c.] In anſwer to his objections, and in order to remove them, and eſpecially what concerned the dowry: *the king deſireth not any dowry, but* 100 *foreſkins of the Philiſtines, to be avenged on the king's enemies*; that is, he required or deſired no other dowry of *David*, but that he would ſlay 100 *Philiſtines*, and bring their foreſkins to him; by which he would be able to know that they were *Philiſtines* he ſlew, not *Iſraelites* who were circumciſed; though it can't well be thought that *Saul* ſhould have any ſuſpicion of that, or take ſuch a method to prevent it; but as thoſe were almoſt, if not altogether, the only uncircumciſed perſons that were their neighbours, ſince the *Arabians*, *Edomites*, *Midianites*, &c. received circumciſion from their anceſtors, it would be a clear caſe to him, that theſe were the men he ſlew; and whom he the rather pitched upon, becauſe they were his enemies, and the enemies of *Iſrael*, and abhorred of the Lord; which carried in it a ſhew of zeal for the glory of God, and the good of his people, and becauſe he hoped *David* would fall by them in the enterprize, or however render himſelf very odious to them, and they would bear him ill will, and ſeek his ruin. *Strabo* [y] reports of the people in *Carmana*, that no man among them marries a wife, before he cuts off the head of an enemy, and brings it to the king; and the king lays up the ſkulls in a treaſury, and he is the moſt famous that has the moſt heads brought unto him. *Saul* choſe not heads but foreſkins, for the reaſons before given: *but Saul thought to make David fall by the hand of the Philiſtines*; he hoped in the enterprize the *Philiſtines* would be too powerful for him, and kill him.

℣. 26. *And when his ſervants told David theſe words*, &c.] That the king deſired no other dowry than 100 foreſkins of the *Philiſtines*: *it pleaſed David well to be the king's ſon-in-law*; on ſuch conditions; partly becauſe of the honour of it, and partly becauſe of his love to *Michal*; and chiefly becauſe it would give him an opportunity of deſtroying the enemies of God, and of his people, as well as ſuch a match would lead the way, and be a ſtep in providence to aſcend the throne deſigned for him in due time: *and the days were not expired*; neither for the bringing in of the foreſkins, nor for the conſummation of the marriage.

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[w] T. Bab. Sanhedrin, fol. 19. 2.

[x] De Moribus German. c 18.

[y] Geograph. l. 15. p. 500. Vid. Alex. ab Alex. Genial. l. 1. c. 24.

℣. 27. *Wherefore David aroſe and went, he and his men, and ſlew of the Philiſtines 200 men,* &c.] This he did himſelf, for the verb is ſingular, and which were 100 more than required; this he did to ſhew his regard to the orders of *Saul*, and his obedience to him, and to teſtify the ſincerity of his affections to his daughter, for whoſe ſake he riſqued his life in this expedition, as well as to expreſs his zeal for God, and his country, againſt their avowed enemies; the *Greek* verſion has only one hundred men, ſee 2 *Sam.* iii. 14. *and David brought their foreſkins*; along with him to *Saul*'s court, having taken them off when ſlain. *Joſephus* ſays[z], he cut off their heads, and brought them to him, and he makes the number to be 600; neither are according to the text, but to make his hiſtory more agreeable to the *Gentiles*, ſee ℣. 21. an *Arabic* writer[a] makes mention of a people, that cut off the genital parts of men, and gave them to their wives for their dowry: *and they gave them in full tale to the king*; the meſſengers *David* ſent in with them, even the full tale of 200, which were as many more as were demanded: *that he might be the king's ſon-in-law*; being now as deſirous of it, as the king was: *and Saul gave him Michal his daughter to wife*; which he could not in honour refuſe to do, ſeeing he had performed the condition he had required. *David*'s marriage of the younger ſiſter, when upon various conſiderations it might have been expected that he ſhould have married the elder, may be an emblem of Chriſt's eſpouſing the *Gentile* church, when the *Jewiſh* church, her elder ſiſter, is neglected by him, ſhe having rejected him.

℣. 28. *And Saul ſaw and knew that the Lord was with David,* &c.] This he perceived by the favour he gave him among men, by over-ruling all the ſteps *Saul* took to do him hurt, for his good, and in giving him ſucceſs in all that he engaged in; the *Targum* is, "that the Word of the Lord was for the help of *David*:" *and that Michal Saul's daughter loved him*; and therefore could entertain no hope of making uſe of her as an inſtrument of his ruin, but, on the contrary, would out of her great affection to her huſband, betray the deſigns of her father againſt him, and do all ſhe could to preſerve him.

℣. 29. *And Saul was yet the more afraid of David,* &c.] Becauſe the Lord was with him, and his wife loved him; ſo that he feared he ſhould never be able to accompliſh his deſigns, and that this marriage, which he intended as the means of his ruin, would pave the way for his aſcending the throne: *and Saul became David's enemy continually*; was every day giving freſh evidence of his enmity againſt him; before it was by fits, and at certain times, there were ſome intervals; but now enmity was rooted and habituated, and was conſtant and continually ſhewing itſelf.

℣. 30. *Then the princes of the Philiſtines went forth,* &c.] Out of their cities in troops, to revenge and ſpoil the land of *Iſrael*, being enraged at their defeat when *Goliath* their champion was ſlain, and at the injury and diſhonour done them by *David* very lately in ſlaying 200 of them, and taking off their foreſkins; and, as the *Jews* ſay[b], having heard of the marriage of *David*, and underſtanding the *Iſraelites* had a law, that a new-married man might not go to the war the firſt year, took this opportunity of invading and ſpoiling them; whereas *David* underſtood that law better than they, and knew it referred not to a voluntary war, but to that which was the command of God againſt the ſeven nations; and even in that caſe, as ſome think, it did not oblige ſuch perſons to remain at home, but left it to their choice to do as they pleaſed: *and it came to paſs after they went forth*; and were met and oppoſed by the *Iſraelites*, by the troops of *Saul*, under different commanders: that *David behaved himſelf more wiſely than all the ſervants of Saul*; ſhewed himſelf to be more expert in the art of war, and formed deſigns with great wiſdom and prudence, and which he as wiſely executed, as well as with great courage and valour, to the annoyance and defeat of the enemy, and to the advantage, defence and ſafety of the people of *Iſrael*; or he was more *proſperous* than they, as the *Targum*, and ſo others interpret it; he was more ſucceſsful in his attacks on the *Philiſtines*, and in his ſkirmiſhes with them: *ſo that his name was much ſet by*; he was in high eſteem with the people; his name was *precious*[c] to them, as the word ſignifies; they made mention of it, as *Ben Gerſom* interprets it, with great honour and glory; ſo that *Saul* failed much, and was greatly diſappointed in the ſcheme he had formed againſt him.

CHAP. XIX.

THIS chapter relates the dangers *David* was expoſed unto through *Saul*'s enmity at him, and his deliverance from them, as by the notice *Jonathan* gave him of his father's deſigns againſt him, and by his kind interpoſition on his behalf, ℣. 1—7. by *David* ſlipping out of *Saul*'s preſence, when he was about to caſt a javelin at him, ℣. 8, 9, 10. by *Michal*'s letting him down through a window, when *Saul* ſent meſſengers to kill him, and by deceiving them with an image laid in his bed in the room of him, ℣. 11—17. and again by *Samuel*'s protection of him at *Naioth*, whither *David* fled, and where *Saul* ſent meſſengers after him, and at length came himſelf; and inſtead of laying hands on *David*, both he and the meſſengers were ſet a propheſying, ℣. 18—24.

℣. 1. *And Saul ſpake to Jonathan his ſon,* &c.] Who was heir to his crown; and though he knew he loved *David*, and was in ſtrict friendſhip with him, yet he might hope, that as his ſucceſſion to the kingdom was in danger, as he thought, and that *David* was his rival in it, his mind would be alienated from him; and that he would liſten rather to a father than a friend, and would ſee where his true intereſt lay, and abandon *David*, yea ſeek his ruin, which *Saul* was intent upon: *and to all his ſervants*; who yet pretended to love *David*, and as he himſelf ſaid they did, and ſome of them might; with theſe he might rather hope to ſucceed, as they were attached to him, and might be ſecretly enemies of *David*, and therefore to theſe, as well as to his ſon, he ſpake, and gave his orders: *that they ſhould kill David*; as if he was a traitor, and a uſurper of his throne, and one that had a deſign upon that, and upon his life; finding he could do nothing by the ſchemes, and ſnares, and ſtratagems, he uſed in a private manner; he grew outrageous and furious, and openly declared his views, and laid his injunctions on his ſon and ſervants, to take away *David*'s life as a very dangerous perſon to his crown and government.

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[z] Antiq. l. 6. c. 10. §. 3.

[a] Alcamus apud Bochart. Hierozoic. par. 2. l. 1. c. 19. col. 130.

[b] Midraſh Schemuel apud Abarbinel. in loc.

[c] ויקר & in pretio eſſet *vel* erat, Junius & Tremellius, Piſcator.

℣. 2. *But Jonathan Saul's ſon delighted much in David*, &c.] In his company and converſation; he loved him with a love of complacency, and was conſtant and ſtedfaſt in it, and which was a kind providence to *David*; for by this means he came to the knowledge of *Saul*'s deſigns upon him, and could the better guard againſt him: *and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee*; to inform him of which was acting the part of a ſincere and faithful friend: *now therefore, I pray thee, take heed of thyſelf until the morning*; it ſeems it was now evening when he informed him of it; and as he knew not what emiſſaries *Saul* might have out that night in queſt of him, he adviſes him to take care of himſelf, and not expoſe himſelf to any danger, and to keep a ſtrict guard about him; and in the morning he would try to conciliate his father to him, when he might hope, having ſlept upon it, that he would be in a better temper, and more diſpoſed to hear what might be ſaid to him: *and abide in a ſecret place, and hide thyſelf*; he ſeems to ſuggeſt, as if it was not ſafe for him to be in his own houſe, and in his own bed-chamber that night, but that it was adviſeable to retire to ſome private place, where it might not be known, or ſuſpected that he was there. By what follows he means ſome field, and a private place in it.

℣. 3. *And I will go out*, &c.] In the morning, at the ſame time his father uſed to take his morning-walk: *and ſtand beſide my father in the field where thou art*; on that ſide of him next to *David*, that he might not ſee him, and yet be ſo near, that *David* might hear what paſſed between them: *and I will commune with my father of thee*; ſpeak in favour of him, and endeavour to diſſuade him from attempting to take away his life, which was of ſo much importance and uſefulneſs in the commonwealth of *Iſrael*: *and what I ſee, that I will tell thee*; what *David* could not well hear he would inform him of, and what he could perceive in the countenance of *Saul*, as well as conclude from his words, that he would make known to *David*, that ſo he might know better what he had to do, and provide for his ſafety.

℣. 4. *And Jonathan ſpake good of David unto Saul his father*, &c.] Obſerved to him what a good man he was, and what good things he had done, what wiſdom and prudence he had ſhown in the management of all his affairs, what valour and courage in all his expeditions, what faithfulneſs and integrity to his king and country in every inſtance: *and ſaid unto him, let not the king ſin againſt his ſervant, againſt David*; by taking away his life; which would have been a great ſin indeed, a ſin againſt the law of God, which forbids murder, and which would have been attended with ſad aggravations of cruelty and ingratitude: *becauſe he hath not ſinned againſt thee*; had not diſobeyed any of his orders, but faithfully ſerved him in every thing, and much leſs ever thought to take away his life, or ſeize his crown, as he might imagine: *and becauſe his works have been to thee-ward very good*; by ſlaying the *Philiſtines*, when he and his army were in the utmoſt terror; by driving away the evil ſpirit from him, through playing on his harp before him; as well as by commanding his troops, and leading them againſt the *Philiſtines*, and obtaining victory over them.

℣. 5. *For he did put his life in his hand*, &c.] Expoſed himſelf to the utmoſt danger, when no one in all the camp of *Iſrael* would do the like: *and ſlew the Philiſtine*; *Goliath* of *Gath*, who defied the armies of *Iſrael*; againſt him he went unarmed, only with his ſling and ſtones, and fought him, and ſlew him: *and the Lord wrought a great ſalvation for all Iſrael*; by his hand, ſo that they were delivered from their enemies, who fled before them, and they purſued them, and got a complete victory over them: *thou ſaweſt it, and didſt rejoice*; he was an eye-witneſs of *David*'s going forth againſt the *Philiſtine*, and ſlaying him, and of all the happy effects of it, which then greatly affected him, and he could not forbear expreſſing great joy on that occaſion: *wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?* and ſo entail the guilt of it on himſelf and family.

℣. 6. *And Saul hearkened unto the voice of Jonathan*, &c.] Not only heard him out what he had to ſay, but was affected with it, and wrought upon by it, and was convicted for the preſent, that he was wrong in ſeeking the life of *David*, and therefore would deſiſt from it; the Lord working upon his mind by what *Jonathan* ſaid, and inclined him to liſten to it, and act accordingly: *and Saul ſware, as the Lord liveth, he ſhall not be ſlain*; this oath he added to what he ſaid to *Jonathan*, for the confirmation of it; and which was taken either with a real intention to keep it, though that intention did not long continue; or with a view to deceive *Jonathan*, that he might acquaint *David* with it, and ſo prevent his flight and eſcape, and that he might the more eaſily fall into his hands; but the former ſeems rather to be the caſe.

℣. 7. *And Jonathan called David*, &c.] Out of his lurking place in the field, after *Saul* was returned home: *and Jonathan ſhewed him all theſe things*; which had paſſed between him and his father, and particularly the oath he had made that he ſhould not be ſlain: *and Jonathan brought David to Saul*; introduced him at court again, and into the preſence-chamber of *Saul*; who, in appearance, received him courteouſly, and a reconciliation was ſeemingly made: *and he was in his preſence as in times paſt*; when he was firſt received at court, and in great eſteem both with *Saul* and his courtiers.

℣. 8. *And there was war again*, &c.] Between *Iſrael* and the *Philiſtines*; it does not appear that either of them ſent out their whole force, only ſome parties or detachments, between which there were ſkirmiſhes: *and David went out and fought with the Philiſtines*; he went out with his thouſand men, over which he was made captain, ch. xviii. 13. for he had not the command of the whole army; that belonged to *Abner*: *and ſlew them with a great ſlaughter, and they fled from him*; he killed many of them in his engagements with them, and the reſt fled, and he returned victorious; which ſtirred up the envy and increaſed the jealouſy of *Saul*, to obſerve which, this is related.

℣. 9. *And the evil ſpirit from the Lord was upon Saul*, &c.] His melancholy and frantic diſorder returned upon thoſe victories of *David*, and he grew envious, jealous, ſpiteful and malicious: *as he ſate in his houſe with his javelin in his hand*; which either deſcribes the poſture he was in when the evil ſpirit came upon him; or the effects of it, he became dull and melancholy, did not care to go abroad, but kept at home, and was ſuſpicious of every body; and therefore kept a javelin in his hand to defend himſelf; or it may be rather to diſpatch *David* with it, when an opportunity ſhould offer, which quickly did: *and David played with his hand*; on ſome inſtrument of muſic, particularly the harp, to drive away the evil ſpirit, the melancholy diſorder from *Saul*; which ſhewed his humility, that though he was an officer in the army, had a conſiderable poſt in it, yet deigned to act the part of a muſician to *Saul*, and his great kindneſs and affection for him his ſovereign, willing to ſerve him what he could to promote his health and comfort, and the truſt and confidence he put in his promiſe and oath, or rather in the providence of God for his protection in the way of his duty, though he knew how ſpiteful and injurious *Saul* had been to him.

ỿ. 10. *And Saul ſought to ſmite David even to the wall with his javelin*, &c.] To ſtrike it through him, and faſten him to the wall with it, as he had attempted before, ch. xviii. 11. *but he ſlipt away out of Saul's preſence*; he perceived his deſign, and being of great agility of body, moved out of his place before him very nimbly: *and he ſmote the javelin into the wall*; he threw it with ſuch force that it entered into the wall, and ſtuck there; ſo great was his reſolution to deſtroy *David*, and ſuch the rage and paſſion that he was in, and ſuch his ſtrength of body, and which, in perſons in his circumſtances, is ſtrangely exerted at times: *and David fled, and eſcaped that night*; it being towards night, or in the evening, very probably when this affair happened; upon which he departed from *Saul*'s court, and went to his own houſe, and ſo eſcaped the danger he was expoſed to for the preſent.

ỿ. 11. *And Saul ſent meſſengers unto David's houſe*, &c.] Suppoſing that he was gone thither; where this was, is not ſaid, very likely in *Gibeah*, where *Saul* lived: *to watch him*; that he might not get out from thence in the night: *and to ſlay him in the morning*; the reaſon why he did not order them to break into the houſe, and ſlay him at once, but wait till morning, ſeems to be, leſt ſhould he be alarmed by their breaking in, he might take the advantage of the night, and eaſily eſcape, or another perſon through miſtake might be ſlain for him; and therefore that they might be ſure of him, they were to watch till it was broad day-light, when they could not well miſs of him. *Joſephus*[d] ſays, the orders to watch him until morning were, that he might be taken and brought to a court of judicature, and be condemned and put to death, which was uſually held in a morning; but *Saul*'s orders to the meſſengers were to put him to death themſelves, and he had no notion of dealing with him according to a formal proceſs of judgment: *and Michal David's wife told him, ſaying, if thou ſave not thy life to-night, to-morrow thou ſhalt be ſlain*; meaning, if he did not take the benefit and advantage of the night to make his eſcape, he would not be able to do it in the morning; the houſe being ſo beſet, as ſhe perceived, by perſons whom ſhe might ſuſpect were ſent by *Saul* to deſtroy him, knowing the ill will her father bore to him; or a meſſenger at the ſame time might be diſpatched to her, either from her brother *Jonathan*, or from one of her friends at court, acquainting her with the deſign againſt *David*, and the danger he was in. Upon this occaſion *David* penned the 59th pſalm.

ỿ. 12. *So Michal let David through a window*, &c.] In like manner as *Rahab* let down the ſpies from her houſe in *Jericho*, when the king's meſſengers were in queſt of them; and as the diſciples let down the apoſtle *Paul* at *Damaſcus*, to preſerve him from the deſigns of the *Jews* upon him: *and he went, and fled, and eſcaped*; he departed from his houſe, and ran with all the haſte he could, and eſcaped the meſſengers that had beſet the houſe, and were waiting for him.

ỿ. 13. *And Michal took an image*, &c.] Or *Teraphim*, as the word is; which if the ſame with thoſe that *Rachel* ſtole from her father, they ſeem to be of the ſame ſort with the penates or houſehold gods of the heathens, which were privately kept by *Michal*; for had *David* known of them, he would not have ſuffered them to have been in his houſe. *Aben Ezra* ſuppoſes they were images made in the form of men under ſuch a conſtellation, a ſort of *Taliſmans*, to receive the heavenly influences, and which being conſulted, foretold things to come; and R. *Iſaiah* is of opinion, that *Michal* choſe and placed theſe in the bed, that her father might conclude, when he ſhould hear of them, that *David* had found them; and by this means knew that his intention was to kill him, and therefore fled; but to conſult ſuch images was very far from *David*, and without it he knew *Saul*'s intention. *Abarbinel* makes mention of ſeveral ſorts of *Teraphim*, ſome for idolatry, ſome to draw down the heavenly influences, ſome to know the time of the day, a ſort of dials; ſome were made after the form of a man known, and like him in his form and features; and women, he ſays, uſed to have the forms or ſtatues of their huſbands, that they might have them continually before them, becauſe of the great love they had to them; and of this ſort he ſuppoſes were the *Teraphim* of *Michal*, and which is approved of by *Abendana*; and that this image had the likeneſs of an human face is very probable, or it could not have ſo well anſwered her purpoſe: *and laid* it *in the bed*; where *David* uſed to lie, that it might ſeem to be he himſelf: *and put a pillow of goat's* hair *for his bolſter*; ſhe took the fineſt of the goat's hair, which ſhe had in the houſe, women being uſed to ſpin in thoſe days, even great perſonages, and put it into a pillow, and made a bolſter of it, and put it under the head or block of the image, which would ſink it, being ſoft, and ſo look like a ſick man, whoſe face could not eaſily be diſcerned; though ſome think this goat's hair was put about the head of the image, to make it look the more like an human head; goat's hair being very much like human hair[e], and of different colours, and ſuch a colour might be choſen as was moſt like *David*'s, ſee *Cant.* iv. 1. the *Targum* interprets it, a bottle of goat's ſkins, that is, a leathern bottle or bag made of goat's ſkins, ſuch as they uſed to put wine into; hence the conceit in the *Midraſh*[f], that a bottle of wine was put inſtead of *David*; but the pillow or bolſter had the form of a leathern bag or bottle; the *Septuagint* verſion is very odd, "and put the liver of goats at his head;" and ſo he himſelf ſaid they did, and ſome of them might; with theſe he might rather hope to ſucceed, as they were attached to him, and might be ſecretly enemies of *David*, and therefore to theſe, as well as to his ſon, he ſpake, and gave his orders: *that they ſhould kill David*; as if he was a traitor, and a uſurper of his throne, and one that had a deſign upon that, and upon his life; finding he could do nothing by the ſchemes, and ſnares, and ſtratagems, he uſed in a private manner; he grew outrageous and furious, and openly declared his views, and laid his injunctions on his ſon and ſervants, to take away *David*'s life as a very dangerous perſon to his crown and government.

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[d] Antiq. l. 6. c. 11. §. 4.

[e] Vid. Stockium, p. 509.

[f] Apud Kimchium & Abarbinel. in loc.

℣. 2. *But Jonathan Saul's ſon delighted much in David*, &c.] In his company and converſation; he loved him with a love of complacency, and was conſtant and ſtedfaſt in it, and which was a kind providence to *David*; for by this means he came to the knowledge of *Saul*'s deſigns upon him, and could the better guard againſt him: *and Jonathan told David, ſaying, Saul my father ſeeketh to kill thee*; to inform him of which was acting the part of a ſincere and faithful friend: *now therefore, I pray thee, take heed of thyſelf until the morning*; it ſeems it was now evening when he informed him of it; and as he knew not what emiſſaries *Saul* might have out that night in queſt of him, he adviſes him to take care of himſelf, and not expoſe himſelf to any danger, and to keep a ſtrict guard about him; and in the morning he would try to conciliate his father to him, when he might hope, having ſlept upon it, that he would be in a better temper, and more diſpoſed to hear what might be ſaid to him: *and abide in a ſecret place, and hide thyſelf*; he ſeems to ſuggeſt, as if it was not ſafe for him to be in his own houſe, and in his own bed-chamber that night, but that it was adviſeable to retire to ſome private place, where it might not be known, or ſuſpected that he was there. By what follows he means ſome field, and a private place in it.

℣. 3. *And I will go out*, &c.] In the morning, at the ſame time his father uſed to take his morning-walk: *and ſtand beſide my father in the field where thou art*; on that ſide of him next to *David*, that he might not ſee him, and yet be ſo near, that *David* might hear what paſſed between them: *and I will commune with my father of thee*; ſpeak in favour of him, and endeavour to diſſuade him from attempting to take away his life, which was of ſo much importance and uſefulneſs in the commonwealth of *Iſrael*: *and what I ſee, that I will tell thee*; what *David* could not well hear he would inform him of, and what he could perceive in the countenance of *Saul*, as well as conclude from his words, that he would make known to *David*, that ſo he might know better what he had to do, and provide for his ſafety.

℣. 4. *And Jonathan ſpake good of David unto Saul his father*, &c.] Obſerved to him what a good man he was, and what good things he had done, what wiſdom and prudence he had ſhown in the management of all his affairs, what valour and courage in all his expeditions, what faithfulneſs and integrity to his king and country in every inſtance: *and ſaid unto him, let not the king ſin againſt his ſervant, againſt David*; by taking away his life; which would have been a great ſin indeed, a ſin againſt the law of God, which forbids murder, and which would have been attended with ſad aggravations of cruelty and ingratitude: *becauſe he hath not ſinned againſt thee*; had not diſobeyed any of his orders, but faithfully ſerved him in every thing, and much leſs ever thought to take away his life, or ſeize his crown, as he might imagine: *and becauſe his works have been to thee-ward very good*; by ſlaying the *Philiſtines*, when he and his army were in the utmoſt terror; by driving away the evil ſpirit from him, through playing on his harp before him; as well as by commanding his troops, and leading them againſt the *Philiſtines*, and obtaining victory over them.

℣. 5. *For he did put his life in his hand*, &c.] Expoſed himſelf to the utmoſt danger, when no one in all the camp of *Iſrael* would do the like: *and ſlew the Philiſtine*; *Goliath* of *Gath*, who defied the armies of *Iſrael*; againſt him he went unarmed, only with his ſling and ſtones, and fought him, and ſlew him: *and the Lord wrought a great ſalvation for all Iſrael*; by his hand, ſo that they were delivered from their enemies, who fled before them, and they purſued them, and got a complete victory over them: *thou ſaweſt it, and didſt rejoice*; he was an eye-witneſs of *David*'s going forth againſt the *Philiſtine*, and ſlaying him, and of all the happy effects of it, which then greatly affected him, and he could not forbear expreſſing great joy on that occaſion: *wherefore then wilt thou ſin againſt innocent blood, to ſlay David without a cauſe?* and ſo entail the guilt of it on himſelf and family.

℣. 6. *And Saul hearkened unto the voice of Jonathan*, &c.] Not only heard him out what he had to ſay, but was affected with it, and wrought upon by it, and was convicted for the preſent, that he was wrong in ſeeking the life of *David*, and therefore would deſiſt from it; the Lord working upon his mind by what *Jonathan* ſaid, and inclined him to liſten to it, and act accordingly: *and Saul ſware, as the Lord liveth, he ſhall not be ſlain*; this oath he added to what he ſaid to *Jonathan*, for the confirmation of it; and which was taken either with a real intention to keep it, though that intention did not long continue; or with a view to deceive *Jonathan*, that he might acquaint *David* with it, and ſo prevent his flight and eſcape, and that he might the more eaſily fall into his hands; but the former ſeems rather to be the caſe.

℣. 7. *And Jonathan called David*, &c.] Out of his lurking place in the field, after *Saul* was returned home: *and Jonathan ſhewed him all theſe things*; which had paſſed between him and his father, and particularly the oath he had made that he ſhould not be ſlain: *and Jonathan brought David to Saul*; introduced him at court again, and into the preſence-chamber of *Saul*; who, in appearance, received him courteouſly, and a reconciliation was ſeemingly made: *and he was in his preſence as in times paſt*; when he was firſt received at court, and in great eſteem both with *Saul* and his courtiers.

℣. 8. *And there was war again*, &c.] Between *Iſrael* and the *Philiſtines*; it does not appear that either of them ſent out their whole force, only ſome parties or detachments, between which there were ſkirmiſhes: *and David went out and fought with the Philiſtines*; he went out with his thouſand men, over which he was made captain, ch. xviii. 13 for he had not the command of the whole army; that belonged to *Abner*: *and ſlew them with a great ſlaughter, and they fled from him*; he killed many of them in his engagements with them, and the reſt fled, and he returned victorious; which ſtirred up the envy and increaſed the jealouſy of *Saul*, to obſerve which, this is related.

℣. 9. *And the evil ſpirit from the Lord was upon Saul*, &c.] His melancholy and frantic diſorder returned upon thoſe victories of *David*, and he grew envious, jealous, ſpiteful and malicious: *as he ſate in his houſe with his javelin in his hand*; which either deſcribes the poſture he was in when the evil ſpirit came upon him; or the effects of it, he became dull and melancholy, did not care to go abroad, but kept at home, and was ſuſpicious of every body; and therefore kept a javelin in his hand to defend himſelf; or it may be rather to diſpatch *David* with it, when an opportunity ſhould offer, which quickly did: *and David played with his hand*; on ſome inſtrument of muſic, particularly the harp, to drive away the evil ſpirit, the melancholy diſorder from *Saul*; which ſhewed his humility, that though he was an officer in the army, had a conſiderable poſt in it, yet deigned to act the part of a muſician to *Saul*, and his great kindneſs and affection for him his ſovereign, willing to ſerve him what he could to promote his health and comfort, and the truſt and confidence he put in his promiſe and oath, or rather in the providence of God for his protection in the way of his duty, though he knew how ſpiteful and injurious *Saul* had been to him.

℣. 10. *And Saul ſought to ſmite David even to the wall with his javelin*, &c.] To ſtrike it through him, and faſten him to the wall with it, as he had attempted before, ch. xviii. 11. *but he ſlipt away out of Saul's preſence*; he perceived his deſign, and being of great agility of body, moved out of his place before him very nimbly: *and he ſmote the javelin into the wall*; he threw it with ſuch force that it entered into the wall, and ſtuck there; ſo great was his reſolution to deſtroy *David*, and ſuch the rage and paſſion that he was in, and ſuch his ſtrength of body, and which, in perſons in his circumſtances, is ſtrangely exerted at times: *and David fled, and eſcaped that night*; it being towards night, or in the evening, very probably when this affair happened; upon which he departed from *Saul*'s court, and went to his own houſe, and ſo eſcaped the danger he was expoſed to for the preſent.

℣. 11. *And Saul ſent meſſengers unto David's houſe*, &c.] Suppoſing that he was gone thither; where this was, is not ſaid, very likely in *Gibeah*, where *Saul* lived: *to watch him*; that he might not get out from thence in the night: *and to ſlay him in the morning*; the reaſon why he did not order them to break into the houſe, and ſlay him at once, but wait till morning, ſeems to be, leſt ſhould he be alarmed by their breaking in, he might take the advantage of the night, and eaſily eſcape, or another perſon through miſtake might be ſlain for him; and therefore that they might be ſure of him, they were to watch till it was broad day-light, when they could not well miſs of him. *Joſephus*[d] ſays, the orders to watch him until morning were, that he might be taken and brought to a court of judicature, and be condemned and put to death, which was uſually held in a morning; but *Saul*'s orders to the meſſengers were to put him to death themſelves, and he had no notion of dealing with him according to a formal proceſs of judgment: *and Michal David's wife told him, ſaying, if thou ſave not thy life to-night, to-morrow thou ſhalt be ſlain*; meaning, if he did not take the benefit and advantage of the night to make his eſcape, he would not be able to do it in the morning; the houſe being ſo beſet, as ſhe perceived, by perſons whom ſhe might ſuſpect were ſent by *Saul* to deſtroy him, knowing the ill will her father bore to him; or a meſſenger at the ſame time might be diſpatched to her, either from her brother *Jonathan*, or from one of her friends at court, acquainting her with the deſign againſt *David*, and the danger he was in. Upon this occaſion *David* penned the 59th pſalm.

℣. 12. *So Michal let David through a window*, &c.] In like manner as *Rahab* let down the ſpies from her houſe in *Jericho*, when the king's meſſengers were in queſt of them; and as the diſciples let down the apoſtle *Paul* at *Damaſcus*, to preſerve him from the deſigns of the *Jews* upon him: *and he went, and fled, and eſcaped*; he departed from his houſe, and ran with all the haſte he could, and eſcaped the meſſengers that had beſet the houſe, and were waiting for him.

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[d] Antiq. l. 6. c. 11. §. 4.

[e] Vid. Stockium, p. 509.

[f] Apud Kimchium & Abarbinel. in loc.

℣. 14. *And when Saul ſent meſſengers to take David*, &c.] Either the ſame, who in the morning enquired for *David*, or thoſe ſtaying longer than *Saul* expected, and fearing they were negligent or corrupted, he ſent others: to whom *ſhe ſaid, he is ſick*; and in bed, and can't be ſpoke with; this lie ſhe told through her affection to *David*, and to preſerve his life; and this ſtratagem ſhe deviſed to gain time, that whilſt ſhe was amuſing the meſſengers with this tale of hers, before they could diſcover the truth of the matter, *David* would be out of their reach; whereas, had ſhe denied his being at home, or ſignified that he had made his eſcape, they would have immediately purſued after him, and he would have been in danger of being taken by them.

℣. 15. *And Saul ſent the meſſengers* again *to ſee David*, &c.] Not to viſit him, or to ſee how he was, or enquire of his health in a kind manner, but to ſee his perſon, whether he was ſick or no, and whether he was there or no; for *Saul* might ſuſpect ſome deceit was uſed, becauſe the meſſengers took the report of *Michal*, and ſaw not *David*, nor attempted to ſee him; but now they have ſtrict orders to ſee him, and not take *Michal*'s word as before; wherefore the ſupplement *again* may be left out: *ſaying, bring him up to me in the bed*; if ſo bad that he was not able to riſe, or not fit to be taken out of his bed, his orders were, that he ſhould be brought to him in it; reſolved he was to have him ſick or well: *that I may ſlay him*; not content that he ſhould die a natural death, or willing to wait for it, he is in haſte, being full of wrath and malice, to ſlay him himſelf.

℣. 16. *And when the meſſengers were come in*, &c.] To *David*'s houſe, and into the room where he was ſuppoſed to lie: *behold*, there was *an image in the bed*; to their great ſurprize; they expected to ſee *David*, but inſtead of him the *Teraphim*, as in ℣. 13. if they had been in the room before, and thought they had ſeen *David* in the bed, they might be the more ſurprized to find, that it was only an image they ſaw: *with a pillow of goat's hair for his bolſter*; ſee the note on ℣. 13.

℣. 17. *And Saul ſaid unto Michal*, &c.] After the meſſengers returned and reported what they had ſeen, when *Saul* either came to her at her houſe, or ſent for her to his palace: *why haſt thou deceived me ſo*; for deceiving his meſſengers was deceiving him, by pretending *David* was ſick and in bed, when ſhe had placed an image there, and had let him down through a window, and he was gone: *and ſent away mine enemy, that he is eſcaped?* as if ſhe was more obliged to gratify the wicked paſſion of a father, than to provide for the ſafety of her huſband: *and Michal anſwered Saul, he ſaid unto me, let me go, why ſhould I kill thee?* though ſhe was concerned for the preſervation of her huſband, yet not for his honour and credit, nor for her own veracity; ſhe attempted not to vindicate her huſband from the charge of being an enemy to *Saul*, as ſhe might; but ſuggeſted that he was ſo deſperate a man, that if ſhe had offered to have detained him, he would have murdered her, and threatened if ſhe did, he would do it, when both were falſe; that he ſhould ſay to her let me go, when it was ſhe that adviſed him to go, and that if ſhe refuſed he would kill her; which lies were framed by her to excuſe herſelf, at the expence of her huſband's reputation.

℣. 18. *So David fled, and eſcaped*, &c.] Fled from his own houſe, and eſcaped falling into the hands of the meſſengers of *Saul*, and ſo of *Saul* himſelf; *and came to Samuel to Ramah*; the place where *Samuel* dwelt; to him *David* choſe to come, by whom he had been anointed king, that his faith might be ſtrengthened by him with reſpect to the kingdom, which might be weakened by what had happened to him; and that he might have ſome advice and direction from him, what he ſhould do, and what courſe he ſhould take in his preſent circumſtances, and that he might receive ſome comfort from him under his preſent troubles: *and told him all that Saul had done to him*; how he had ſpoken to his ſervants to kill him, had caſt a javelin at him himſelf, and had ſent meſſengers to his houſe to ſlay him: *and he and Samuel went and dwelt in Naioth*; which was in or near to *Ramah*, as appears by the following verſe; which perhaps was a more retired place, and ſo choſen for the ſake of converſation between them, or reckoned a more ſafe place. Here being a ſchool or college of the prophets, might be a kind of an aſylum, and where it might be thought *Saul* would not attempt to lay hands on *David*, ſhould he know where he was; for if the *Philiſtines* gave no diſturbance to the hill of God, and the prophets in it, ch. x. 5. it might be reaſonably concluded *Saul* would not; ſo the *Targum* paraphraſes it, *he and Samuel went and dwelt in the houſe of doctrine*, or in the ſchool, the ſchool of the prophets. *R. Abimi* the *Nothite*, or *Naiothite*, mentioned in the *Talmud*[i], is ſuppoſed[k] to be of this place; it is ſaid[l] to be ſix miles from *Jeruſalem* to the north.

℣. 19. *And it was told Saul*, &c.] By ſome officious perſons who ſaw *David* at *Ramah*, and obſerved that he and *Samuel* went together to *Naioth*: *ſaying, behold, David is at Naioth in Ramah*; or near it; according to R. *Iſaiah*, *Ramah* was the name of a hill, or mountain, ſo called from its height, and *Naioth* the name of a place on it; it ſignifies paſtures and pleaſant places, as meadows and paſtures are; and here in the fields near *Ramah* was the houſe of doctrine, as the *Targum* calls it, or the ſchool of the prophets, being pleaſant, and retired, and fit for ſtudy.

℣. 20. *And Saul ſent meſſengers to take David*, &c.] Notwithſtanding the ſacred place he was in, ſo bent was he upon his deſtruction: *and when they ſaw the company of the prophets propheſying*; or praiſing, as the *Targum*; ſinging hymns and ſongs of praiſe to God, under the inſpiration and influence of the Spirit of God, who indited theſe ſongs for them, and excited them to ſing them; theſe prophets belonged to the ſchool or college of prophets at *Naioth*, whom the meſſengers ſaw when they came thither, and found them thus employed; or *when he ſaw*[m], for the word is ſingular, that is, the chief of the meſſengers, or every one of them, ſo *Kimchi*: *and Samuel ſtanding* as *appointed over them*; he was preſident of the college, and he ſtood to inſtruct and teach them in the knowledge of divine things; ſo the *Targum*, "ſtanding, teaching over them, or by them," and to direct and aſſiſt them in ſinging their ſongs of praiſe; *the Spirit of the Lord was upon the meſſengers of Saul, and they alſo propheſied*; or praiſed, as the *Targum*; ſung hymns and ſongs of praiſe as the prophets did, and were ſo taken up with theſe religious exerciſes, that they forgot, or were inattentive to the buſineſs they were ſent to do. *Ben Gerſom* thinks, they foretold things to come, and ſo *Abarbinel*; and particularly that they propheſied, that *David* ſhould rule over all *Iſrael*, and that God would not ſuffer *Saul* to ſlay him; and ſo were indifferent to, and negligent of doing the errand they were ſent on, yea purpoſely avoided it.

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[f] Ut ſupra.

[g] Vid. Hudſon. not. in ib.

[i] T. Bab. Sabbat, c. 1. fol. 17. 2. Avodah Zarah, c. 2. fol. 36. 1.

[k] Aruch in voce נוית fol. 98. 4. Juchaſin, fol. 74. 2.

[l] Adrichom, Theatrum T. S. fol. 28. 2.

[m] וירא & vidit, Montanus, Vatablus, Tigurine verſion; & vidit quiſque *vel* unuſquiſque illorum, Junius & Tremellius, Piſcator.

℣. 21. *And when it was told Saul*, &c.] That the meſſengers he had ſent, inſtead of ſeizing on *David*, were propheſying of him, or however were attending to ſervices of a different nature than what they were ſent upon: *he ſent other meſſengers, and they propheſied likewiſe*; when they came to the ſame place: *and Saul ſent meſſengers again a third time, and they propheſied alſo*; joined the reſt in ſinging praiſes, or foretelling future events.

℣. 22. *Then went he alſo to Ramah*, &c.] That is *Saul*; his meſſengers not returning to him, when he ſent one after another to take *David*, at length he ſet out himſelf from *Gibeah* to *Ramah*: *and came to a great well that is* in *Sechu*; which was either the name of a man, the owner of the well, or a place near to which the well was, and is commonly thought to be the ſame with *Shochoh*, ch. xvii. 1. at ſuch places there was generally a concourſe of people at certain times, to fetch water for the inhabitants of the place, and for the watering of flocks and herds, and ſo a proper place to ſtop at, and aſk the following queſtions: *and he aſked and ſaid, where are Samuel and David?* for his meſſengers not returning to him, he could not be ſure where they now were, though he had heard they were at *Naioth*: *and one ſaid, behold,* they be *at Naioth in Ramah*; at the houſe of doctrine, or ſchool in *Ramah*, as the *Targum*; thus one at the well replied, in anſwer to his queſtion, who had ſeen them go there, or knew they were there.

℣. 23. *And he went thither to Naioth in Ramah*, &c.] He went on from the well towards the place: *and the Spirit of God was upon him alſo*; as well as upon his meſſengers; even the ſpirit of prophecy, as the *Targum*: *and he went on and propheſied until he came to Naioth in Ramah*; in this he differed from his meſſengers; they did not propheſy till they came to that place, but *Saul* began to propheſy before he came thither, as he was in his way from the well to it.

℣. 24. *And he ſtript off his clothes alſo*, &c.] Not all his clothes, but his upper garments, as men in ſuch circumſtances uſed to do, as the prophets ſometimes did, and as it ſeems his meſſengers had done; according to *Jarchi*, R. *Iſaiah*, and others[n], he ſtript himſelf of his royal robes, and put on the habit of the ſcholars, the diſciples, and ſons of the prophets: *and propheſied before Samuel in like manner*; as the meſſengers had done, ſinging ſuch-like ſongs, or foretelling ſuch-like things as they did; he and they ſpeaking not of themſelves, but as they were moved by the holy ſpirit of prophecy; for ſuch gifts have ſometimes been beſtowed on men that were deſtitute of the grace of God, as *Balaam*, *Caiaphas*, and others: *and lay down*; or *fell down*[o], as perſons in an extaſy or trance: and lay *naked all that day, and all that night*; not entirely naked, but without his upper garment or royal robes, or elſe his armour; ſo an unarmed man is ſaid to be naked, though otherwiſe he has his clothes on: thus *Gelon* having conquered the *Carthaginians*, and made himſelf maſter of all *Sicily*, went into the forum *naked*, (*i. e.* unarmed) and declared he would reſtore the government to the citizens, wherefore a naked ſtatue for him was erected in the temple of *Juno*[p]; ſo *Quinctius Cincinnatus* was found plowing naked[q], who can't be ſuppoſed to be without any clothes on him. *Jarchi*, from *Menachem*, reports, that he had heard from an *Arabian*, that the word the *Targum* makes uſe of for *naked*, ſignifies, in the *Arabic* language, one that is furious or mad, as perſons in an extaſy, or under a prophetic ſpirit ſometimes ſeemed to be; now *Saul* was kept and held in ſuch circumſtances a whole day and night, that *David* might have an opportunity of making his eſcape, and getting at ſuch a diſtance from him, that he could not overtake him: *wherefore they ſay, is Saul alſo among the prophets?* this became a common ſaying, a proverbial expreſſion, at leaſt was now revived and obſerved with admiration; that *Saul* who had behaved himſelf in ſo ill a manner, as an enemy to ſo good a man, ſhould be found among the prophets of the Lord, and propheſying as they did.

CHAP. XX.

DAVID fleeing from *Naioth* came to *Jonathan*, and acquainted him with his circumſtances, and intreated his favour, ℣. 1—8. which *Jonathan* promiſed, and renewed the covenant with him, ℣. 9—17. a ſcheme was formed between them, by which *David* might know whether *Saul* was reconciled to him, and he might come to court, ℣. 18—23. which being tried, *Jonathan* found it was not ſafe for him to appear, ℣. 24—34. of which he gave notice by the ſignals agreed on, ℣. 35—40. and they took their leave of one another with ſtrong expreſſions of affection and attachment to each other, ℣. 41, 42.

℣. 1. *And David fled from Naioth in Ramah*, &c.] Whilſt *Saul* was propheſying, or lay in a trance there: *and came*; to *Gibeah*, where *Saul* dwelt, and had his palace, and kept his court: *and ſaid before Jonathan*; whom he found there, and for whoſe ſake he thither fled to have his advice, and to uſe his intereſt with his father, and be his friend at court: *what have I done? what* is *mine*

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[n] Vid. Hieron. Trad. Heb. in lib. Reg. fol. 76. G.

[o] ויפל & cecidit, V. L. Pagninus, Montanus; & corruit, Vatablus.

[p] Ælian. Var. Hiſt. l. 6. c. 11.

[q] Aurel. Victor. de vir. illuſtr. c. 20.

mine iniquity? and what is my ſin before thy father, that he ſeeketh my life? ſurely, as if he ſhould ſay, I muſt have been guilty of ſome very great crime, and yet I am not ſenſible of it; canſt thou tell me what it is that has ſo provoked thy father, that nothing will ſatisfy him but the taking away of my life, which he ſeeks to do?

℣. 2. *And he ſaid unto him, God forbid, thou ſhalt not die,* &c.] He could not believe his father had any ſuch intention; and that if he diſcovered any thing of that kind, it was only when he was in a phrenſy, and a melancholy diſorder had ſeized him; and that *David* had nothing to fear on that head, and that he would ſecure him from all danger in that reſpect; the thing was too groſs and deteſtable to be credited: *behold, my father will do nothing either great or ſmall, but that he will ſhew it me*; ſuch an intereſt had he in him, and in his favour, being his ſon and heir to his crown, and having done many warlike exploits, which had the more endeared him to him, that he made him privy to all his ſecret deſigns, and took his opinion in all matters of moment and importance: *and why ſhould my father hide this thing from me?* his deſign of taking away the life of *David*, if he had really formed one: it *is not* ſo; *Jonathan* concluded from his ignorance of it, there was nothing in it, and that it was only a ſurmiſe of *David*'s; and yet it is ſtrange that *Jonathan* ſhould know nothing of the meſſengers being ſent to *David*'s houſe to take him, and of others ſent to *Naioth* after him, and of *Saul*'s going there himſelf with ſuch a deſign; and if he did know any thing of the matter, he made the beſt of it to *David*, partly to allay his fears, and partly that his father might not appear ſo black and vile as he really was.

℣. 3. *And David ſware moreover, and ſaid,* &c.] To aſſure *Jonathan* of the truth of it, that he did moſt certainly ſeek after his life, of which, as he had no doubt himſelf, by an oath he endeavoured to remove any that might be in *Jonathan*, who was not willing to believe his father could be guilty of ſo foul a crime: *thy father certainly knoweth that I have found grace in thine eyes*; that he was high in his favour, that he had a great value for him, and he had a large ſhare in his love and friendſhip, and that was the reaſon why he hid from him his baſe intentions: *and he ſaith, let not Jonathan know this, leſt he be grieved*; as he would be, both for the evil his father would be guilty of, and the danger *David*, his beloved friend, would be in: *but truly as the Lord liveth, and as thy ſoul liveth,* there is *but a ſtep between me and death*; as appeared by his caſting a javelin at him, ſending meſſengers to his own houſe to ſlay him, and others to *Naioth* to ſeize him, and coming himſelf thither with an intention to kill him, and in each of theſe inſtances he had a narrow eſcape for his life; and this he declared in the moſt ſolemn manner by an oath, for the confirmation of the truth of it to *Jonathan*.

℣. 4. *Then ſaid Jonathan unto David,* &c.] Now giving credit to what he had ſaid, and in order to comfort and ſupport him under the apprehenſions he had of danger: *whatſoever thy ſoul deſireth, I will even do it for thee*; for the preſervation of his life, by ſpeaking to his father on his behalf, endeavouring to diſſuade him from his evil intentions, or by hiding and concealing him in ſome obſcure place, that he might not execute his evil deſigns upon him, or by any method he could point out to him.

℣. 5. *And David ſaid unto Jonathan,* &c.] Moved that the following method might be taken as a trial of the diſpoſition of *Saul*'s mind towards *David*: *behold, to-morrow is the new moon*; the firſt day of the month, which was kept ſolemnly with burnt-offerings and peace-offerings, ſee *Numb.* x. 10. and xxviii. 11. Some ſay [r], this feaſt was not kept for the new moon, but becauſe it was the day of the feaſt of trumpets, or the firſt day of the new year, which fell together on that day; the calends, or firſt day of the month was with the heathens ſacred to deity [s], in imitation of the *Jews*: *and I ſhould not fail to ſit with the king at meat*; it had been uſual for him at ſuch a time to ſit at table with the king; next to him, as *Jarchi* interprets it, either as his ſon-in-law, or as one of his princes; the cuſtom being for the king, and his family and nobles to eat together on that day upon the peace-offerings; and it was the duty of *David* to attend at that time, and it might be expected he would: *but let me go*; he aſked leave of *Jonathan*, who had power in his father's abſence to grant it, he not being yet returned from *Naioth*: *that I may hide myſelf in the fields, unto the third day at even*; or until the time of the evening of the third day, as the *Targum*, which was the evening of the ſecond day of the month; for that was the third from that evening they were diſcourſing together, as *Ben Gerſom* obſerves; the fields he propoſed to hide himſelf in were near to *Gibeah*, and he doubtleſs meant ſome cave in thoſe fields, where he might be and not be ſeen by men; though it can't be thought that he remained, or propoſed to remain, in ſuch a place during that time, where he would be in want of food, but that he would abide incognito among his friends ſome where or another, until the feſtival was over.

℣. 6. *If thy father at all miſs me,* &c.] Or diligently enquires after me: *then ſay, David earneſtly aſked* leave *of me, that he might run to Bethlehem his city*; the place of his birth, called the city of *David*, where he was born and had lived, *Luke* ii. 4. *John* vii. 42. which was not far from *Gibeah*, and whither he could ſoon run; and which ſhews the haſte he propoſed to make, and his eager deſire to be there, and which alſo is ſignified by his earneſt and importunate requeſt; for all this might be true, and no lie of *David*, framed for an excuſe; and after he had hid himſelf ſome time in the field, until it was evening, he might go to *Bethlehem*, and return ſoon enough to meet *Jonathan* in the field at the time fixed by them on the third day: *for there is a yearly ſacrifice there for all the family*; it was cuſtomary for the family of *Jeſſe* one day in a year, and as it ſhould ſeem on a firſt day of the month, and perhaps the firſt day of the firſt month, or new year's day, to have an anniverſary feaſt by way of gratitude and thankfulneſs for the mercies of the year paſt, and for the continuance of them for time to come; in which the family rejoiced together at the great goodneſs of God unto them, ch. ix. 12.

℣. 7. *If he ſay thus,* it is *well,* &c.] It is very well, it is very good and right in him to do ſo: *thy ſervant ſhall have peace*; it will be a token that the wrath of the king was removed, and that his mind was well diſpoſed towards *David*, and things had taken an happy turn, and would iſſue in his peace and proſperity: *but if he be very wroth*; with *Jonathan* for giving leave, and with *David* for going away: then *be ſure that evil is determined*

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[r] Weemſe's Expoſ. Ceremon. Law, c. 22. p. 100, 101.

[s] Macrob. Saturnal. l. 1. c. 15. Alex. ab Alex. Genial. Dier. l. 3. c. 18. in fine.

mined by him; that he has a ſettled obſtinate malice in his heart, which is become implacable and inveterate, and confirmed in him; and that it is a determined point with him to ſlay *David* if poſſible, which he hoped to have an opportunity of doing at that time; in which he was diſappointed, and cauſed ſuch wrath in him.

℣. 8. *Therefore thou ſhalt deal kindly with thy ſervant*, &c.] By informing him how his father's mind ſtood affected to him, that he might conduct himſelf accordingly, either by appearing at court, or by providing for his ſafety by flight: *for thou haſt brought thy ſervant into a covenant of the Lord with thee*; a covenant of friendſhip between *Jonathan* and *David*, of which *Jonathan* was the firſt mover, and ſo is ſaid to bring or perſuade him into it; called the covenant of the Lord, becauſe made in his name and fear, and before him as a witneſs of it; and this *David* pleads as an argument with *Jonathan*, to deal kindly and faithfully by him in the preſent caſe: *notwithſtanding, if there be in me iniquity, ſlay me thyſelf*; or paſs ſentence upon him to be ſlain; which, if guilty, he might have power to do in his father's abſence, and which *David* deſires might be done, notwithſtanding the covenant of friendſhip between them, ſhould he appear to deſerve it by any action of his, of which he was not conſcious; this expreſſes the ſtrong ſenſe he had of his own integrity, and ſerved to confirm *Jonathan* in his opinion of it: *for why ſhouldſt thou bring me to thy father?* deliver him up into his hands to be put to a cruel death by him, or give him the trouble of doing it, when he might as well diſpatch him at once.

℣. 9. *And Jonathan ſaid, far be it from thee*, &c.] To entertain ſuch a thought of me, or to have the leaſt ſuſpicion of me, that I ſhould conceal my father's ill intentions againſt thee, if known to me: *for if I knew certainly that evil were determined by my father to come upon thee, then would I not tell it thee?* certainly I would; canſt thou doubt of my kindneſs and fidelity? ſurely thou haſt no reaſon, when ſuch a covenant of friendſhip ſubſiſts between us, and there has not been the leaſt breach of it on either ſide.

℣. 10. *Then ſaid David to Jonathan, who ſhall tell me?* &c.] The diſpoſition of *Saul*'s mind towards him, whether he gave a kind anſwer to the report of *Jonathan* concerning him: *or what if thy father anſwer thee roughly?* or hard words, as the *Targum*, whether he anſwers in a kind, loving and ſmooth manner, or whether in a rough and angry one: the queſtion is here, how he ſhould be informed of this, ſince eſpecially, if in the latter, it would not be ſafe for *Jonathan* to come himſelf to him, nor could he well truſt the meſſage with any other. *Abarbinel* thinks, that the firſt of theſe expreſſions is by way of queſtion, who ſhould declare to him his father's will and intention, whether good or bad; and the latter by way of outcry, wo unto me, if thy father ſhould anſwer thee roughly; I greatly fear he'll chide thee for my ſake; my heart will be filled with ſorrow if thou ſhouldſt ſuffer reproach and rebuke on my account.

℣. 11. *And Jonathan ſaid unto David, come, and let us go out into the field*, &c.] That they might more fully, and freely, and familiarly talk of this affair between them, without any danger of being over-heard by the ſervants of *Saul*, as they were in his palace, where they now were: *and they went out both of them into the field*; which belonged to *Gibeah*.

℣. 12. *And Jonathan ſaid unto David, O Lord God of Iſrael*, &c.] Or by the Lord God of *Iſrael* I ſwear unto thee; for this is the form of the oath, as *Jarchi* and *Kimchi* obſerve: *when I have ſounded my father, about to-morrow any time*, or *the third day*; ſearched, enquired, and found out how his diſpoſition is: *and behold*, if there be *good toward David*; if he is well diſpoſed to him, as may appear by ſpeaking reſpectfully of him, or kindly enquiring after him, and by being ſatisfied with the account given him: *and I ſend not unto thee, and ſhew it thee*; then let the vengeance of God fall upon me in ſome remarkable manner or another, as follows, or *ſhall I not then ſend unto thee, and ſhew it thee*[t]*?* certainly I will; that is, I will ſend a meſſenger to thee to acquaint thee with it, who ſhall tell it, and cauſe thee to hear it, as from myſelf.

℣. 13. *The Lord do ſo and much more to Jonathan*, &c.] Recompenſe evil more than can be thought of and expreſſed, ſhould he neglect to inform *David* of the good diſpoſition of *Saul* unto him: *but if it pleaſe my father to do thee evil*; if he ſeems determined upon it to take away thy life: *then I will ſhew it thee*; not by a meſſenger, by whom it would not be ſafe to communicate it, leſt by that means *Saul* would know where he was, and come and ſlay him; but *Jonathan* would come himſelf, and acquaint him with it: *and ſend thee away, that thou mayſt go in peace*; give him leave, and adviſe him to depart, and provide for his own ſafety, adding his bleſſing on him, and prayer for him: *and the Lord be with thee, as he hath been with my father*; in the beginning of his reign, giving him counſel and advice in all things, and victory over his enemies, ſucceeding and proſpering him in whatſoever he engaged in; the *Targum* is, "the Word of the Lord be for thy help, *&c.*" *Jonathan* ſeemed to be fully apprized, that *David* was to ſucceed in the kingdom.

℣. 14. *And thou ſhalt not only, while yet I live, ſhew me the kindneſs of the Lord*, &c.] Such kindneſs as is well-pleaſing in the ſight of God, and imitate what he ſhews to men, and which was covenanted, promiſed and agreed to in the preſence of the Lord, when *David* and *Jonathan* entered into covenant with each other; this *Jonathan* did not doubt of, and therefore did not make this a requeſt: *that I die not*; he had no fear nor dread on his mind ſhould *David* come to the throne whilſt he was alive, that he would take away his life; which was uſually done by tyrants and uſurpers, when there were any that had a fairer title, and better claim to the throne than they.

℣. 15. *But alſo thou ſhalt not cut off thy kindneſs from my houſe for ever*, &c.] His family ſhould partake of it as well as himſelf: *no not when the Lord hath cut off the enemies of David, every one from the face of the earth*; *Saul* and his ſons, and every one that ſhould oppoſe his ſettlement in the kingdom; *Jonathan*'s meaning is, that the covenant between them ſhould not be only between them perſonally, but include their poſterity, as follows.

℣. 16. *So Jonathan made a covenant with the houſe of David*, &c.] Not with *David* himſelf only, which was now renewed, but with his family alſo: ſaying, *let the Lord even require it at the hand*

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[t] ולא אז אשלח אליך an non tunc mitterem? Junius & Tremellius; nonne tunc mittam ad te? ſo ſome in Vatablus.

hand of David's enemies; take vengeance on *Jonathan*, or on any of his poſterity, ſhould they break this covenant, by ſhewing themſelves enemies to *David*, and his crown; and, on the other hand, alſo on *David*, and his poſterity, ſhould they not ſhew kindneſs to *Jonathan* and his ſeed, according to the tenor of this covenant.

℣. 17. *And Jonathan cauſed David to ſwear again*, &c.] Or *Jonathan* added to make *David* ſwear [v]; having ſworn himſelf to make a covenant of friendſhip with *David* and his family, he moved and inſiſted on it, that *David* ſhould ſwear to keep covenant with him, and his family: *becauſe he loved him*; it was not ſo much for the good and ſafety of his offspring, that he made this motion, and was ſo deſirous of renewing and enlarging his covenant with *David*, as it was his ſtrong love and affection for him; being on that account deſirous that there might be the ſtricteſt friendſhip imaginable retained between the two families; or he made him ſwear by his love to him, as ſome underſtand it, which is not ſo likely; the former ſenſe is beſt, for he himſelf ſware by the Lord, ℣. 12, 13. *for he loved him as his own ſoul*; or *with the love of his ſoul* [w]; with the moſt cordial affection, with a truly hearty, and ſincere love, ſee ch. xviii. 1.

℣. 18. *Then Jonathan ſaid to David, to-morrow* is *the new moon*, &c.] The firſt day of the month, as *David* had before obſerved, ℣. 5. *and thou ſhalt be miſſed, becauſe thy ſeat will be empty*; or be enquired after, becauſe not in his uſual place at meal-time.

℣. 19. *And when thou haſt ſtayed three days*, &c.] From court, either at *Bethlehem*, which ſeems moſt probable, or in ſome other place incognito; however, not in the field he propoſed to hide himſelf in, where he could not continue ſo long for want of food: then *thou ſhalt go down quickly, and come to the place where thou didſt hide thyſelf*; which makes it clear that he did not continue there during that time, but went elſewhere; from whence he was to come in haſte at the expiration of three days, to the place he firſt hid himſelf in, and which was fixed upon to meet at: *when the buſineſs was* in hand; when the affair was diſcourſed of, about getting knowledge how *Saul* was affected to *David*, and of informing him of it; or *on the day of work* [x]; or buſineſs, on a working day, as the *Septuagint*; and ſo the *Targum*, on a common day; when, as the *Vulgate Latin*, it was lawful to work on it; and ſuch was the day when *Jonathan* and *David* converſed together about the above affair; it being the day before the new moon, or firſt day of the month, on which day they uſed not to work: ſome render it, *thou ſhalt three times go down* [y] to that place; and the ſenſe is, that he ſhould come on the morrow, and if he found not *Jonathan* there, he might conclude that as yet he knew nothing of his father's mind, and therefore ſhould come the day following that; and if he found him not then, to come on the third day, that ſo he might be on the ſpot, let him come on which day he would: *and ſhalt remain by the ſtone Ezel*; which, becauſe it ſignifies *going*, the *Jewiſh* commentators generally underſtand it as a ſign to direct travellers which way to go; but one would think this ſhould be an improper place for *David* to be near, ſince it muſt be where two or more ways met, and ſo a public frequented place; others think therefore it had its name from *David* and *Jonathan* often going thither, to diſcourſe with each other; the *Septuagint* calls it *Ergab*; and ſo the place where *Jonathan*, the ſon of *Saul*, exerciſed himſelf by ſhooting-darts, is called by *Jerom* [z]; it is ſaid by *Joſephus* [a], to be 150 furlongs from *Jeruſalem*, and from *Jordan* 60.

℣. 20. *And I will ſhoot three arrows on the ſide thereof*, &c.] On the ſide of the ſtone *Ezel*; three are pitched upon, according to the number of the days *David* was miſſing: *as though I ſhot at a mark*; as if he made the ſtone the mark he ſhot at; ſo that his ſhooting would not be taken notice of.

℣. 21. *And behold I will ſend a lad*, &c.] That attended on him, and carried his bow and arrows, and fetched his arrows when he had ſhot them: ſaying, *go find out the arrows*; where they are fallen, and return them: *if I expreſsly ſay unto the lad, behold, the arrows* are *on this ſide of thee, take them*; on one ſide of him, whether the one or the other, which he would bid him take up, and bring them to him: *then come thou*; *David*, out of the place where he hid himſelf: *for* there is *peace to thee, and no hurt, as the Lord liveth*; he might appear, and not be afraid of being ſeen by any, ſince by this ſign he might be aſſured that *Saul* was well affected to him, and would ſhew him favour, and do him no injury; and that he might promiſe himſelf proſperity and ſafety, and be aſſured of it for the preſent.

℣. 22. *But if I ſay thus unto the young man, behold, the arrows are beyond thee*, &c.] Being ſhot to a greater diſtance than where the young man was: *go thy way, for the Lord hath ſent thee away*; then he was to depart directly, without ſtaying to have any converſation with *Jonathan*, which would not be ſafe for either of them, and ſo make the beſt of his way into the country, and eſcape for his life; for ſo it was ordered by the providence of God, that he muſt not ſtay, but be gone immediately: the ſignals were theſe, that if things were favourable, then he would ſhoot his arrows on one ſide of the lad, and *David* might come out and ſhew himſelf at once; but if not, he would ſhoot them beyond him, by which he might know, that he muſt flee for his life.

℣. 23. *And as touching the matter which thou and I have ſpoken of*, &c.] The covenant they had made between them and their families: *behold, the Lord* be *between me and thee for ever*; as a witneſs of the covenant, and a revenger of thoſe that ſhould break it; ſo the *Targum*, "behold, the Word of the Lord *be* between me and thee a witneſs for ever."

℣. 24. *So David hid himſelf in the field*, &c.] Not directly, but at the time appointed; for he went to *Bethlehem*, and returned from thence before that time: *and when the new moon was come*; the firſt day of the month, which was a ſolemn feſtival: *the king ſat him down to eat meat*; *Saul* ſat down at his table to eat of the proviſions that were ſet upon it; which it is very probable were the peace-offerings for that day, which he, his family, and nobles feaſted on together; it is in the *Hebrew*, *he ſat down at the bread* [b], which is put for all the food on the table, and the proviſions of it.

℣. 25.

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[v] ויסף & addidit, Pagninus, Montanus, Vatablus; ſo the Tigurine verſion.

[w] אהבת נפשו ſecundum dilectionem animæ ſuæ, Pagninus; amore ſui ipſius, Junius & Tremellius.

[x] ביום המעשה in die operis, Pagninus, Montanus, Vatablus; die profeſto, Tigurine verſion.

[y] שלשת תרד מאד tertiabis, deſcendes valde, Montanus; deſcendes ter, *vel* tertiabis deſcendere, Caſtalio; ſo Patrick.

[z] De loc Heb. fol. 91. C.

[a] Apud Adrichom. Theatrum T. S. p. 17.

[b] על הלחם ad *vel* juxta panem, Pagninus, Montanus.

℣. 25. *And the king ſat upon his ſeat as at other times*, &c.] Upon the ſeat he uſually ſat on: *even upon a ſeat by the wall*; on a couch by the ſide of the wall; or, as *Jarchi* and *R. Iſaiah* ſay, at the head of the couch by the wall, which was the moſt honourable place; and *Kimchi* obſerves, it was the cuſtom in thoſe days to eat meat ſitting on beds or couches, ſee ch. xxviii. 23. *and Jonathan aroſe*; either in reverence to his father, when he came in and took his ſeat, or in reſpect to *Abner* upon his coming in, being the ſon of *Saul*'s uncle, and general of the army; for though he aroſe, he did not depart, it is plain he ſat down again, ℣. 34. *Kimchi* thinks, that after *Jonathan* had ſat down at the ſide of his father, he aroſe and placed *Abner* there, becauſe he would not be near his father, that if he ſhould be wroth with him on account of *David*, he might not be near him to ſmite him: *and Abner ſat by Saul's ſide*; according to *Joſephus*[c], *Jonathan* ſat at his right-hand and *Abner* on the left, and it was uſual for the maſter, or principal perſon, to ſit in the middle; ſo *Dido* in *Virgil*[d]. *Abarbinel* places them thus, *Saul* was at the head of the table, and *David* was uſed to ſit by him, and *Jonathan* by *David*; and *Abner* by *Jonathan*; and now the king ſat in his place, and *Jonathan* in his place, and *Abner* after him; and *David*'s place being empty, *Jonathan* was left next to his father, without any between; wherefore he now aroſe from his place, and *Abner* ſat on that ſide where *Saul* was, ſo that *Abner* was between *Jonathan* and *Saul*: *and David's place was empty*; where he uſed to ſit at table, he not being there, and no one taking it.

℣. 26. *Nevertheleſs, Saul ſpake not any thing that day*, &c.] About *David*'s abſence, took no notice of it, ſaid nothing about it: *for he thought ſomething had befallen him*; ſome impurity, ſome nocturnal pollution, ſee *Lev.* xv. 16. *he is not clean, ſurely he is not clean*; which he repeated in his mind for the confirmation of it, and in contempt, and to the reproach of *David*; and in this way he accounted for his abſence the firſt day, and ſo was eaſy, it not being lawful and fitting for an unclean perſon in a ceremonial ſenſe, to eat of the peace-offerings, which *Saul* and his family were now partaking of.

℣. 27. *And it came to paſs on the morrow*, which was *the ſecond* day *of the month*, &c.] The *Targum* is, "and it was on the day after it, which was the intercalation of the ſecond month," when the beginning of the month was judged of by the appearance of the moon, and there was a difficulty about that, what day it appeared on, two days were kept for it; and *Abarbinel*[e] is clear for it, that two days were kept in this month; but if this was not the caſe, ſince the remainder of peace-offerings might be eaten the next day, *Lev.* vii. 16. *Saul* and his gueſts might meet on the ſecond day for that purpoſe: *that David's place was empty*; on that day alſo: *and Saul ſaid to Jonathan his ſon*; who he knew was *David*'s friend and confident, and could give the beſt account of him: *wherefore cometh not the ſon of Jeſſe to meat, neither yeſterday nor to-day*; he accounted for his not coming yeſterday, becauſe he ſuppoſed he might be under ſome ceremonial uncleanneſs; but then that only laſted to the evening of that day; but not coming the ſecond day when he was clean, he enquires after him; and not owning him for his ſon-in-law, by way of contempt, and to leſſen him in the eſteem of all at table, he calls him the ſon of *Jeſſe*.

℣. 28. *And Jonathan anſwered Saul*, &c.] In reply to *Saul*'s queſtion, and to excuſe *David*, he ſaid, *David earneſtly aſked* leave *of me* to go *to Bethlehem*; his own city, his native place, where his family lived, whom he was deſirous to ſee, and yet choſe not to go without aſking leave; and as *Saul* was not at home, he aſked leave of *Jonathan*, who was next to him, and acted for him; and he was very preſſing and importunate in his ſuit, and therefore *Jonathan* could not well deny him it; and he hoped this would be a ſufficient excuſe for his abſence, eſpecially when what follows ſhould be obſerved.

℣. 29. *And he ſaid, let me go, I pray thee, for our family hath a ſacrifice in the city*, &c.] In the city of *Bethlehem* where they lived, a peace-offering on account of the new moon, and as an anniverſary thankſgiving for the mercies of the year, ℣. 6. and ſeeing, though he was not at the feaſt in one place, he obſerved it in another, his abſence at court was the more excuſable; and the rather, ſince it was kept by him with his own family, in his own city: beſides, it is added, *and my brother he hath commanded me* to be there; his elder brother *Eliab*, whoſe commands, as a younger brother, he judged he ought to obey; 'tis probable his father was now dead, ſince no mention is made of him, and his elder brother took upon him the command of the family: *and now if I have found favour in thine eyes, let me get away, I pray thee, and ſee my brethren*; he ſhould take it as a favour to have leave to depart, and be free for the preſent from waiting upon the king at court, and ſo have an opportunity of ſeeing his brethren, for which he had a great deſire; having not ſeen them a long time, not even ſince he ſaw them in the camp, when he ſlew *Goliath*: *therefore he cometh not to the king's table*; this was the reaſon of it, at leaſt one reaſon of it, and *Jonathan* was not obliged to tell the whole.

℣. 30. *Then Saul's anger was kindled againſt Jonathan*, &c.] For giving *David* leave to go, and for excuſing him in this manner: *and he ſaid unto him, thou ſon of the perverſe and rebellious* woman; moſt of the *Jewiſh* commentators ſupply it as we do, but the ſupplement of *woman* may as well be left out, and be read, *thou ſon of perverſe rebellion*[f]; thou perverſe and rebellious wretch, perverſe in thy temper, and rebellious in thy conduct; for the deſign of the expreſſion is not to reproach his mother, for which there ſeems no provocation, but *Jonathan* only; and the next clauſe confirms it, which expreſſes a concern for his mother's honour and credit; the *Targum* is, "an obſtinate ſon, whoſe rebellion is hard," or intolerable; according to which, *Abarbinel* ſays, it may refer to *David*: *do not I know that thou haſt choſen the ſon of Jeſſe to thine own confuſion, and unto the confuſion of thy mother's nakedneſs?* The above writer obſerves, that he does not ſay to his own confuſion, becauſe *David* would not reign in his life-time, only after his death, but to the ſhame of *Jonathan* and his mother; to *Jonathan*'s ſhame, who would be reckoned by men an arrant fool, to be ſo friendly to a rival, and who in all probability would joſtle him out of the throne; and what would men ſay of him, that either he was not fit to reign, or had no right to the throne, that a ſon-in-law took place before him; and that his mother had played the whore, and he was no ſon of *Saul*, having nothing of his genius, temper and diſpoſition in him, as appeared by loving ſuch his father hated; and beſides, his mother would not have the honour ſhe expected, to be the mother of a king.

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[c] Antiq. l. 6. c. 11. §. 9.

[e] Comment. in Exod. xii.

[d] —— mediamque locavit. Æneid. 1. prope finem. Vid. Servium in ib.

[f] בן נעות המרדות fili perverſæ rebellionis, Pagninus, Montanus.

℣. 31. *For as long as the ſon of Jeſſe liveth upon the ground, thou ſhalt not be eſtabliſhed, nor thy kingdom*, &c.] He would not, though heir to the crown, be ſure of it; it would be precarious to him, he would be in great danger of being deprived of it on the death of his father; and therefore it would be his higheſt wiſdom to deliver *David* up to be ſlain, as it was his greateſt folly to protect him, and provide for his ſafety: *wherefore now ſend and fetch him unto me*; ſend to *Bethlehem* for him to come to court directly: *for he ſhall ſurely die*; or he is *the ſon of death*[g]; guilty of death, as the *Targum*, deſerves to die, and *Saul* was determined upon his death if poſſible.

℣. 32. *And Jonathan anſwered Saul his father, and ſaid unto him*, &c.] Making no anſwer to the charges of perverſeneſs, rebellion and folly brought againſt himſelf, which he bore with patience, but could not bear to hear his dear friend ſpoken againſt, and as worthy of death: and therefore in anſwer to that ſays, *wherefore ſhall he be ſlain? what hath he done?* has he attempted to take away thy life? to deprive thee of thy crown? to ſettle himſelf upon the throne? what overt act of treaſon has he been guilty of, that he ſhould die? on the contrary, has he not done many things worthy of immortal honour, for the good of the nation, and the glory of thy reign? and if God has determined the kingdom for him, and anointed him to it, what blame can be laid upon him? nay, ſhould he not be the rather reſpected and honoured?

℣. 33. *And Saul caſt a javelin at him to ſmite him*, &c.] So provoked to wrath was he by what he ſaid. It ſeems by this, that *Saul* always had a javelin or ſpear in his hand, which is to be accounted for by the cuſtom of thoſe times; in other countries, as well as in this, the kings uſed to carry ſpears in their hands inſtead of ſcepetres, and which they uſed as ſuch; ſo *Juſtin*[h], ſpeaking of the times of *Romulus*, ſays, that kings in thoſe times had ſpears, as an enſign of royalty, which the *Greeks* call ſceptres; and ſo the *Greeks* called ſceptres ſpears[i]: *whereby Jonathan knew that it was determined of his father to ſlay David*; for ſince he attempted to ſmite him, his own ſon, for ſpeaking on his behalf, it might be well concluded, that ſuch was his ſettled wrath and malice, that he would if poſſible kill *David*, could he get him into his hands.

℣. 34. *So Jonathan aroſe from the table in fierce anger*, &c.] Reſenting his father's attempt to ſmite him, and his reſolution to ſlay *David*: *and did eat no meat the ſecond day of the month*; not then at that meal he was juſt ſat down to, nor at another time that day, his ſtomach was ſo full through indignation at his father, and grief for his friend *David*; and beſides, being a mourner on the above accounts, he might not eat of the ſacrifices: *for he was grieved for David*; that his death ſhould be determined upon by his father, and he in ſo much danger of it; as alſo, that he himſelf muſt be parted from and loſe ſo dear a friend, which was one reaſon he eat no meat that day: and another follows, *becauſe his father had done him ſhame*; the copulative *and* being wanting; and this he did by calling him a perverſe and rebellious ſon, and repreſenting him as an arrant fool, and particularly by caſting a javelin at him to ſmite him.

℣. 35. *And it came to paſs in the morning*, &c.] The next morning, the morning of the third day of the month: *that Jonathan went out into the field at the time appointed with David*; he went to the place in the field, or near it, where *David* hid himſelf, and at the time agreed between them; which, *Abarbinel* ſays, was the time the nobles agreed on for walking, and motion, and for hunting, and caſting of arrows, ſo that *Jonathan* could go forth without ſuſpicion: *and a little lad with him*; to carry his bow and arrows, and fetch his arrows when caſt.

℣. 36. *And he ſaid unto his lad, run, find out now the arrows which I ſhoot*, &c.] He no doubt told him the mark which he ſhould ſhoot at, the ſtone *Ezel*, and bid him look out about that for them: and *as the lad ran*; before he had got to the mark: *he ſhot an arrow beyond him*; or it, beyond the lad, or beyond the mark he ſhot at; purpoſely ſhooting with great ſtrength, that he might exceed, and thereby give notice to *David* how things ſtood, which was the ſign agreed on.

℣. 37. *And when the lad was come to the place of the arrow which Jonathan had ſhot*, &c.] To the mark which he told him he ſhould ſhoot at, and whereabout he might expect to find the arrow: *Jonathan cried after the lad, and ſaid, is not the arrow beyond thee?* he cried with a loud voice and ſaid this, not ſo much that the lad might hear him, but that *David*, who lay hid near the place, might hear him; ſo that if they had no opportunity of ſeeing and converſing with each other through any perſon going by at that time, *David* might know by this ſign that evil was determined againſt him, and muſt flee for his life; the *Syriac* and *Vulgate Latin* verſions read, *behold, the arrow is beyond thee*; ſo *Noldius*[k].

℣. 38. *And Jonathan cried after the lad, make ſpeed, haſte, ſtay not*, &c.] But bring the arrows to him directly, that he might diſmiſs him; for obſerving that no man was paſſing by, he was deſirous of embracing the opportunity for a few minutes to have an interview with *David* alone before he fled: *and Jonathan's lad gathered up the arrows*; for though the textual reading is ſingular, the marginal is plural, to ſhew, as *Kimchi* obſerves, that he caſt three arrows, as he ſaid he would, ℣. 20. *and came to his maſter*; with them.

℣. 39. *But the lad knew not any thing*, &c.] What was meant by ſhooting the arrows, and by ſhooting them beyond where he was, and by bidding him make haſte to bring them: *only Jonathan and David knew the matter*; what was ſignified by them, thoſe being ſigns agreed upon between them.

℣. 40. *And Jonathan gave his artillery unto his lad*, &c.] *His veſſels*[l] or inſtruments; his arms, as the *Targum*, his quiver, bow and arrows: *and ſaid unto him, go carry* them *to the city*; to *Gibeah*, to *Jonathan's* houſe, or to his apartments at court there.

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[g] בן מות filius mortis, V. L. Montanus, Vatablus, Piſcator; reus mortis, Junius & Tremellius.

[h] E Trogo, l. 43. c. 3.

[i] Pauſanias in Bœoticis, ſive, l. 9. p. 606. Vid. Barthii Animadv. ad Claudian. in nupt. Honor. ℣. 119.

[k] Concord. Ebr. Part. p. 265. N°. 1141.

[l] את כליו vaſa ſua, Montanus; inſtrumenta ſua, Piſcator; arma ſua, V. L. Tigurine verſion.

ỳ. 41. *And as ſoon as the lad was gone*, &c.] Which *David* could obſerve from his lurking place: *David aroſe out of* a place *toward the ſouth*; to the ſouth of the field in which he was hid, or to the ſouth of the ſtone *Ezel*, near which he was; and ſo the *Targum*, "and *David* aroſe from the ſide of the ſtone *Atha*, which was towards the ſouth;" *Jonathan* ſhooting his arrows to the north of it, leſt the lad ſhould have diſcovered *David* when he ran for them: *and fell on his face to the ground*; in reverence of *Jonathan*, as the ſon of a king, and in reſpect to him as his friend, who had ſo faithfully ſerved him, and was ſo concerned to ſave his life: *and bowed himſelf three times*; this was before he fell proſtrate on the ground. *Abarbinel* obſerves, that bowing three times was fit and proper to be done to a king; once at the place from whence they firſt ſee him, the ſecond time in the middle of the way to him, and the third time when come to him; but though this may have been a cuſtom in more modern times, it is a queſtion whether it obtained ſo early; however it is certain bowing was as antient, and therefore *Xenophon* [z] is miſtaken in aſcribing it to *Cyrus* as the firſt introducer of this cuſtom; and be it that he was the firſt that began it among the *Perſians*, it was in uſe with others before, as this behaviour of *David* ſhews: *and they kiſſed one another*; as friends about to part; *and wept one with another*; as not knowing whether they ſhould ever ſee each other's face any more: *until David exceeded*; in weeping more than *Jonathan*; he having more to part with, not only him his dear friend, but his wife and family, and other dear friends and people of God, and eſpecially the ſanctuary and ſervice of God, which of all things lay neareſt his heart, and moſt diſtreſſed him; ſee ch. xxvi. 19. and many of his pſalms on this occaſion. *Ben Gerſom* ſuggeſts, that he wept more than was meet, through too much fear of *Saul*; but that ſeems not to be the caſe.

ỳ. 42. *And Jonathan ſaid to David, go in peace*, &c.] In peace of mind, committing himſelf, his family, and affairs, to the providence of God, who would take care of him, and keep him in ſafety from the evil deſigns of *Saul*; and particularly he would have him be eaſy with reſpect to what had paſſed between them two, not doubting but it would be faithfully obſerved on both ſides: *foraſmuch as we have ſworn both of us in the name of the Lord*; had made a covenant with each other by an oath, in the name and preſence of God as a witneſs to it: *ſaying, the Lord be between me and thee, and between my ſeed, and thy ſeed for ever*; as a witneſs of the agreement between them, including them and their offspring, and as a revenger of ſuch that ſhould break it. The *Targum* is, "the "Word of the Lord be between thee and me, &c." *and he aroſe and departed*; that is, *David* aroſe from the ground, and took his leave of *Jonathan*, and departed into the country for the ſafety of his perſon and life: *and Jonathan went into the city*; into the city of *Gibeah*, where *Saul* dwelt and had his court.

CHAP. XXI.

THIS chapter relates that *David* went to *Nob*, and pretending he was on ſecret buſineſs for the king, got ſhew-bread, and the ſword of *Goliath*, from *Abimelech* the prieſt, ỳ. 1—9. and that paſſing from thence to *Gath*, where he was known, through fear feigned himſelf mad, and ſo eſcaped from thence, ỳ. 10—15.

ỳ. 1. *Then came David to Nob, to Abimelech the prieſt*, &c.] The high-prieſt, as *Abarbinel* rightly calls him; he was the brother of *Abijah*, the ſon of *Abitub*, who being dead he ſucceeded him; though ſome ſay [a] he was the ſame; ſee ch. xiv. 3. and xxii. 9. who was now at *Nob*, the tabernacle being there, whither probably it was removed by *Saul*, and where and at *Gibeon*, according to the *Jews* [b], it continued 57 years; as in the times of *Joſhua* it was in *Shiloh*, in the tribe of *Ephraim*, of which tribe he was; and in the times of *David* it was placed in the tribe of *Judah*, to which he belonged; ſo in the times of *Saul* it was in *Nob*, a city of his tribe, 12 miles from *Gibeah*, according to *Bunting* [c]; for that it was in the tribe of *Benjamin* appears by its being mentioned along with *Anathoth*, *Neh.* xi. 32. and according to *Jarchi* and *Kimchi* [d], it was near *Jeruſalem*, and ſo near that it might be ſeen from thence; ſome ſay they are the ſame [e]; *Jerom* [f] ſpeaks of it as near *Dioſpolis* or *Lydda*. *David* before he departed farther off, was willing to ſee the tabernacle once more, and there worſhip his God, and enquire of him by the high-prieſt, as he did, ch. xxii. 10. to direct him what way he ſhould take, and that he would proſper and ſucceed him in it, grant him his preſence, and keep him in ſafety: *and Abimelech was afraid at the meeting of David*; hearing that he was come or coming, he went out to meet him, but when he ſaw him alone he trembled; eſpecially if he had heard of his having fallen under the diſpleaſure of *Saul*, and that he now fled from him, therefore he might fear that he ſhould fall into diſgrace and danger ſhould he entertain him: *and he ſaid unto him, why art thou alone, and no man with thee?* he might well wonder at it, and put ſuch a queſtion, ſeeing he was ſo great a man, both in the court and camp, and the king's ſon-in-law; he might therefore reaſonably ſuſpect ſomething more than ordinary was the caſe, and which occaſioned his fears.

ỳ. 2. *And David ſaid unto Abimelech the prieſt*, &c.] In reply to his queſtion, and to account for ſuch an appearance he made without an equipage: *the king hath commanded me a buſineſs, and hath ſaid unto me, let no man know any thing of the buſineſs whereabout I ſend thee, and what I have commanded thee*; he pretended he was upon a ſecret expedition, by the order of *Saul*, which none were to know of, no not his own ſervants, and that was the reaſon why he came to him alone; which was a downright lie, and was aggravated by its being told only for the ſake of getting a little food; and eſpecially told to an high-prieſt, and at the tabernacle of God, and when he was come to enquire of the Lord there; and was attended with a dreadful conſequence, the ſlaughter of the Lord's prieſts there, which afterwards lay heavy on *David*'s mind, ch. xxii. 22. and is the very ſin he is thought to refer to in *Pſ.* cxix. 28, 29. This ſhews the weakneſs of the beſt of men, when left to themſelves; *David*, who as much hated lying as any man did, fell into it himſelf: *and I have appointed my ſervants to ſuch and ſuch a place*; to ſuch a place, of ſuch an one, not naming place nor perſon, that they might not be known; ſo the *Targum* calls it a place hidden and kept; and that *David* had ſome ſervants, though not now with him, who eat of the ſhew-bread, appears from *Matt.* xii. 3. whom *Jonathan* might ſend after him, to a place agreed on and appointed between them; ſo that this might be true.

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[z] Cyropædia, l. 8. c. 23.

[a] Hieron. Trad. Heb. in lib. Reg. fol. 76. H.

[b] Maimon. & Bartenora in Miſn. Zebachim, c. 14. §. 7.

[c] Travels, &c. p. 136.

[d] Comment. in Iſ. x 32.

[e] Shalſhalet Hakabala, fol. 8. 1.

[f] Epitaphium Paulæ, fol. 59. A.

ỹ. 3. *Now therefore what is under thine hand?* &c.] Meaning what food had he in his houſe? *give me five loaves of bread in mine hand*; to take with him, for him and his ſervants in ſuch a place: *or what there is preſent*; or to be *found*[g] in the tabernacle; if not five loaves, two, or three, or four, or what food ſoever he had by him.

ỹ. 4. *And the prieſt anſwered David, and ſaid, there is no common bread under mine hand*, &c.] In the tabernacle, though he might have ſuch in his own houſe; which was common for any man to eat of, even ſuch as were not prieſts; but he had none there, and *David* was in haſte to be gone becauſe of *Doeg*, and could not ſtay till ſuch was fetched: *but there is hallowed bread*; ſuch as was devoted to ſacred uſe. *Kimchi*'s father thinks this was the bread of the thank-offering, to which *Ben Gerſom* inclines; otherwiſe the *Jewiſh* writers in general underſtand it of the ſhew-bread; and it is clear it was that from ỹ. 6. and from what our Lord ſays, *Matt.* xii. 4. Now this the prieſt had under his hand, being juſt taken off of the ſhew-bread-table, and was the perquiſite of the prieſts; and which though it was not lawful for any but prieſts to eat of, yet in this caſe of neceſſity he ſeemed willing to give it to *David* and his men, on this condition: if *the young men have kept themſelves at leaſt from women*; from their wives or others, and from any pollution by them, in any way or manner; but as this was alſo only of a ceremonial kind, it might as well have been diſpenſed with, had this been the caſe, as the other.

ỹ. 5. *And David anſwered the prieſt, and ſaid unto him*, &c.] In reply to the caſe of the young men his ſervants, and of himſelf too, who alſo was intended by the prieſt, though out of reverence to him not mentioned: *of a truth women have been kept from us theſe three days ſince I came out*; reckoning either from the time he fled from *Saul* at *Naioth*, or from the time he left *Jonathan*, during which time both he and his men could have no converſe with women, and receive no pollution by them; and this was the time which according to the law was required for the ſanctifying of perſons in this way, *Exod.* xix. 15. *and the veſſels of the young men are holy*; their garments, as *Kimchi*, not being defiled with any ceremonial uncleanneſs, as by the touch of any unclean perſon; or what inſtruments ſoever they were provided with for their journey; or rather their bodies; ſee 2 *Cor.* iv. 7. 1 *Theſſ.* iv. 4. and with reſpect to the prieſt's ſaying that the bread he had was hallowed or ſacred, and ſo not for common uſe, *David* replies, *and* the bread *is in a manner common*; inaſmuch as it was taken off of the ſhew-bread-table, and was now common to the prieſt and his family, though not to others, yet in caſe of neceſſity thro' hunger might be allowed to ſtrangers: *yea, though it were ſanctified this day in the veſſel*; even though it had been ſet but that day on the ſhew-bread table, and ſo became holy to the Lord; and yet even in ſuch a caſe and circumſtances as *David* and his men were in, it might be taken from thence and eaten of; for, as *Abendana* obſerves, nothing ſtands in the way of preſervation of life, but idolatry, adultery, and murder; every thing elſe may be done for the ſake of that but them; or as in the margin of our bibles, *eſpecially when there is this day* other *ſanctified bread*; that is, ſince other bread is this day put upon the ſhew-bread-table, in the room of that which has been taken away, whereby it is become holy to the Lord; then that which is removed may be eaten, and be allowed to us in our circumſtances. It ſeems by this that this was the ſabbath-day; for on that day the removal of the ſhew-bread-loaves was made, *Lev.* xxiv. 8. and *R. Iſaiah* ſays, that it was at the going out of the ſabbath that *David* came there; and which ſtill makes it a more appoſite caſe, as produced by our Lord to juſtify his diſciples in plucking ears of corn on the ſabbath-day, *Matt.* xii. 1—4.

ỹ. 6. *So the prieſt gave him hallowed* bread, &c.] Being ſatisfied with the account he gave of himſelf, and his young men, and of the lawfulneſs of it in caſe of neceſſity, acts of mercy being to be preferred to ritual ſervices. Whether he gave him five loaves, as he deſired, is not ſaid; but the reaſon of his giving him ſuch ſort of bread is obſerved, *for there was no bread there*; in the tabernacle, whatever might be in the houſe of the prieſt: *but the ſhew-bread that was taken from before the Lord*; from off of the ſhew bread-table; and it ſeems to have been juſt taken off, it being ſabbath-day, and not as yet carried to the houſe of the prieſt, and divided among the other prieſts as uſual; and which was then removed, *to put hot bread, in the day that it was taken away*; that is, new bread, 12 freſh cakes; for when the 12 that had ſtood a week on the ſhew-bread-table were removed, 12 more were immediately put in their room, and it ſeems by this they were put hot there; but here ariſes a difficulty, how they could be put hot there, when it was not lawful to bake on a *Sabbath* day. About this the *Jews* are divided; ſome ſay they were baked on the ſabbath-day, but the greater part ſay that baking did not drive away the ſabbath, or it was lawful on the ſabbath-day; but others ſay that they were baked on the evening of the ſabbath, and kept in the oven until the time of their being ſet upon the table[h]; and as *Abarbinel* obſerves, the mouth of the oven might be ſtopped up till that time to keep in the heat; but others ſay[i] this heat was miraculous, or that a miracle was wrought for the ſake of it; which is not probable.

ỹ. 7. *Now a certain man of the ſervants of Saul was there that day*, &c.] When *David* came to *Nob*, and aſked bread of the prieſt, and had it, which this man was an eye-witneſs of, ch. xxii. 9, 10. *detained before the Lord*; either becauſe it was ſabbath-day, and ſo he might not travel, at leaſt no more than 2000 cubits; or by ſome vow of his, which he was obliged to ſtay and perform; or on account of ſome impurity he had contracted, which he came to be cleanſed from; or this detention was voluntary, in order to offer ſacrifice to the

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[g] הנמצא quicquid inveneris, V. L. inventum, Montanus; quicquid inventum fuerit, Tigurine verſion.

[h] T. Bab. Menachot, fol. 95. 2.

[i] T. Bab. Yoma, fol. 21. 1. Menachot, fol. 96. 2.

Lord, or pray unto him, or to ſtudy the law of God in the tabernacle, pretending to be a very religious man: *and his name* was *Doeg an Edomite*; being by birth an *Idumean*, but a proſelyte to the *Jewiſh* religion; or he was of the ſeed of *Iſrael*, but becauſe he had dwelt in *Edom*, he was called an *Edomite*, as *Kimchi* thinks; juſt as *Uriah* is called for a like reaſon the *Hittite*: *the chiefeſt of the herd-men that* belonged *to Saul*; *Saul* had his herds and men to look after them, and this man was ſet over them all, to ſee that they faithfully diſcharged their truſt. The ſame officer the *Romans* called the præfect, or maſter of the cattle[k]; ſee the note on 1 *Chron.* xxvii. 29, 31. though this man was not only over the king's cattle, but over thoſe that kept them; and was in the ſame office as *Phorbas* was, under *Laus* king of *Thebes*[l], and *Melanthius* in *Homer*[m], and *Fauſtulus* to *Amulius*[n]: but *Abarbinel* is of opinion, that this is to be underſtood not of the keepers of herds and flocks, but of the ſhepherds or rulers of the people; and that this man was ſet over all the other magiſtrates and rulers of the people, hence ſaid to be *ſet over the ſervants of Saul*, ch. xxii. 9. and ſo *Jarchi* calls him *Ab Beth Din*, or father of the ſanhedrim, or great court of judicature; who was detained in the tabernacle to learn the law there, that he might be the better qualified for his office; but *Kimchi* interprets it as we do, the chief of the keepers of the herd, and both the *Septuagint* and *Joſephus*[o] ſay that he fed the king's mules.

℣. 8. *And David ſaid unto Abimelech*, &c.] After he had given him ſome of the loaves of the ſhew-bread: *and is there not here under thine hand ſpear or ſword?* any weapon, meaning in the tabernacle, and in his keeping, and at his diſpoſe; he knew the ſword of *Goliath* was there, and perhaps had a principal view to it, and put this queſtion in order to get that in his poſſeſſion: *for I have neither brought my ſword, nor my weapons with me*; neither his ſword, nor any part of his armour, but was come quite naked and unarmed; and as he pretended, *becauſe the king's buſineſs required haſte*; ſtill continuing his lie; whereas the true reaſon was, he was let down in haſte by his wife through a window of his houſe, and could not ſtay to take his armour with him; and had lain hid for ſome time, and paſſed incognito from place to place, and without armour, that he might be the leſs known and obſerved, and leaſt ſuſpected; though it may ſeem ſtrange that *Jonathan* had not provided him with a ſword.

℣. 9. *And the prieſt ſaid, the ſword of Goliath the Philiſtine, whom thou ſleweſt in the valley of Elah*, &c.] See ch. xvii. 2, 51. *behold, it is here wrapt in a cloth behind the ephod*; the garment of the high-prieſt, in which were the *Urim* and *Thummim*, and the breaſt-plate, or the linen veſtments of the prieſts; ſee ch. xxii. 18. which were laid up in a chamber for their uſe; and behind them the ſword of *Goliath* was wrapt up in a linen cloth, and reſerved as a monument of the goodneſs of God to *Iſrael*, and the ſalvation of them wrought by the hands of *David*, who ſlew *Goliath* with this his own ſword, and brought it with him. The *Targum* underſtands this word rendered *behind*, not of the place where the ſword was, but of the time when the prieſt ſaid this, and paraphraſes the words, "after he had enquired for him by the ephod;" ſee ch. xxii. 10. *if thou wilt take that, take* it; as if he ſhould ſay, it is not mine to give thee, but thou mayeſt take it if thou pleaſeſt; none has a better right to it; it is what thou tookeſt from the *Philiſtine*, and may take it again for thy uſe if thou art ſo inclined; and thou muſt either take this or none: *for* there is *no other ſave that here*; in the tabernacle, nor even in the prieſt's houſe, nor in the city; for it was a city of prieſts, who did not wear ſwords: *and David ſaid*, there is *none like that, give it me*; and which, as he was capable of wielding and making uſe of, as it is plain he was by cutting off *Goliath*'s head with it; ſo it might ſerve to ſtrengthen his faith in God, as often as he looked upon it, that he would keep and preſerve him, and in due time deliver him out of the hands of *Saul*, and all his enemies.

℣. 10. *And David aroſe and fled that day for fear of Saul*, &c.] He had fled before for fear of him, both from his own houſe, and from *Naioth*, ch. xix. 18. and xx. 1. but now he fled out of the land of *Iſrael*, for fear of him; or it may be the reaſon of his fear and flight on this day was becauſe of *Doeg* the *Edomite*, leſt he ſhould go directly to *Saul*, and tell him where he was; and therefore through fear of him would not ſtay any longer, but the ſame day he came, he fled: *and went to Achiſh the king of Gath*; *Gath*, according to *Bunting*[p], was 24 miles from *Nob*. *Achiſh*, the king of it, is called *Abimelech* in the title of the 34th pſalm, that name being common to the kings of the *Philiſtines*, as *Pharaoh* was to the kings of *Egypt*. It may ſeem ſtrange that *David* ſhould go into an enemy's country, and eſpecially to the country of the *Philiſtines*, by whom he was mortally hated for the victories he had obtained over them, and the numbers of them he had ſlain; and particularly that he ſhould go to *Gath*, the place of *Goliath*, their champion, whom he had ſlain, and whoſe ſword he now had with him: but this is to be ſaid for him, that ſuch was the fury of *Saul* againſt him, and his reſolution to ſlay him, that he was as ſafe in an enemy's country as in the land of *Iſrael*; and that if he muſt die, he might as well die in one place as another; and that he went particularly here, the reaſon might be, becauſe all other lands were at peace with *Saul*, and ſo would have delivered him up to him, had he went elſewhere; but this people were at war with him, and he might hope not to be known by them; and if he was, that they might think it their intereſt to detain ſuch a perſon that was ſo ſerviceable to *Saul*, and ſo hurtful to them; and being *Saul*'s enemy, they might hope to engage him on their ſide againſt him; and beſides, he might know that *Achiſh* was well diſpoſed towards him, as he ſeems to be, and might like him never the worſe for cutting off *Goliath*'s head, who might not be heartily in the intereſt of *Achiſh*. After all, as impolitic as this ſtep of *David*'s may ſeem to be, it is what great men have taken in their diſtreſs, to go over to their enemies, as *Themiſtocles* to the *Moloſſians*, and *Alcibiades* to the *Lacedæmonians*.

℣. 11. *And the ſervants of Achiſh ſaid unto him*, &c.] Who knew who *David* was, and perceiving that he was reſpected by *Achiſh*: is *not this David the king of the land?* of the land of the *Philiſtines*; ſo ſome render the words, *the king of this land*[q]; which belongs unto him for his conqueſt of *Goliath*; for this was what was propoſed by him, that whoever was the conqueror ſhould poſſeſs the kingdom; and ſeeing it belongs to him, O *Achiſh*, why doſt thou admit him to court; thou wilt be driven from the throne, and we ſhall be his ſervants, and not thine[r]: but rather they mean the king of the land of *Iſrael*, having heard that he was anointed king by *Samuel*, and was to ſucceed *Saul*; or rather, they called him ſo becauſe he led out the armies of *Iſrael* as their general, and being victorious was more reſpected than even *Saul* was; for they had heard what the women ſung in their ſongs as follows: *did they not ſing one to another of him in dances, ſaying, Saul hath ſlain his thouſands, and David his ten thouſands?* which are the burden of their ſong, ch. xviii. 7. and from whence the ſervants of *Achiſh* concluded, that he was in greater authority or honour, and in greater eſteem, than *Saul* their king was.

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[k] Vid. Pignorium de ſervis, p. 539.

[l] Senecæ Œdipus, Act. 4. v. 815, 816, 839.

[m] Odyſſ. 20. ℣. 21.

[n] Aurel. Victor. orig. Gent. Roman.

[o] Antiqu. l. 6. c. 12. §. 1.

[p] Travels, &c. p. 136.

℣. 12. *And David laid up theſe words in his heart*, &c.] Pondered upon them, and thought them over in his mind, finding that he was known, and his character alſo, and conſidered with himſelf what might be the conſequence of this; *and was ſore afraid of Achiſh the king of Gath*; leſt he ſhould be ſet againſt him, and be prevailed upon by his ſervants to take away his life, or deliver him up into the hands of *Saul*.

℣. 13. *And he changed his behaviour before them*, &c.] Behaved like a fool, or a madman: or changed his *taſte*[s]; which ſome underſtand of his reaſon, acted as if he was deprived of it; and others of his ſpeech, his words and the accent of them, drawled them out, as ſuch perſons do: *and feigned himſelf mad in their hands*; for in their hands he was, being taken by them, as the title of the lvith pſalm ſhews; and this ſtratagem he uſed to get himſelf out of their hands, acting the part of a madman, delirious, and out of his ſenſes: *and ſcrabbled on the doors of the gate*; as if he was writing ſomething there, and making marks upon them: *and let his ſpittle fall down upon his beard*; ſlavered, as ideots and mad-men do; and however mean this may ſeem in *David* to act ſuch a part, it cannot be condemned as wicked, ſince it was only a ſtratagem to deliver himſelf out of an enemy's hand, and ſtratagems are always allowed to be uſed againſt an enemy; and ſuch a method as this has been taken by men of the greateſt ſenſe and wit, as by *Brutus*[t] and *Solon*[u]; and yet according to the *Vulgate Latin* and *Septuagint* verſions, this caſe of his was real and not feigned; that through the ſurprize of being known in the court of *Achiſh*, he was ſeized with an epilepſy; that his countenance was changed, and his mouth diſtorted, as perſons in ſuch fits are; that he fell among them as one convulſed, and fell at, and daſhed againſt the doors of the gates, and foamed at the mouth, as ſuch perſons do; ſee *Luke* ix. 39. and ſo in the following words the *Greek* verſion is, ye ſee the man is an epileptic; I don't want epilepticks; but the 34th and 56th pſalms, compoſed by him at this time, ſhew that as he was of a ſound mind, ſo in good health of body, and not ſubject to ſuch fits as here repreſented; which would have rendered him unfit for ſuch compoſures.

℣. 14. *Then ſaid Achiſh to his ſervants, lo, you ſee the man is mad*, &c.] Which he ſaid, as willing his ſervants ſhould think ſo, and therefore rather the object of their pity than of their rage and malice; or as really believing he was ſo, which he and they might conclude not merely from theſe his actions, before deſcribed, which they might judge real and not feigned; but they might ſuppoſe this was truly his caſe, brought upon him by the ill uſage of *Saul*, who purſuing him from place to place, and ſending after him to take away his life, had really brought him to diſtraction; and this they might rather conclude from his coming to *Gath*, an enemy's country, and whoſe champion he had ſlain, and many others of them; which it might be thought no man in his ſenſes would have done: *wherefore* then *have ye brought him to me?* for if he was brought to be employed in his ſervice, he ſeemed very unfit for it, whether in the camp, or in the court; and if to be tried and condemned as an enemy, ſince he was a madman, he was rather to be pitied.

℣. 15. *Have I need of madmen?* &c.] Or fools, do I want them? han't I enow of them already at my court? I want wiſemen, and not fools and madmen. The *Jews* ſay[w] that the wife and daughter of *Achiſh* were mad; that whilſt *David* was playing the fool and madman without, they were acting the ſame part within; ſo that *Achiſh* had enough of that ſort of diverſion, if it was to be reckoned ſuch; as it was according to the taſte of ſome perſons who uſed, as in later ſo in earlier times, to keep fools in their houſes to make them ſport; but *Achiſh* had enough of that, and too much, at leaſt needed no more: *that ye have brought this* fellow *to play the madman in my preſence?* or act the part of a fool before me: *ſhall* this fellow *come into mine houſe?* court or palace, and have a poſt there; you need be in no pain about it; he's neither agreeable to me, nor fit for any; and therefore *Achiſh* drove him away as a fool or madman, inſtead of impriſoning him as an enemy, or taking away his life; ſee the title of pſalm xxxivth.

CHAP. XXII.

THIS chapter gives us an account of the flight of *David* from place to place, from *Gath* to the cave of *Adullam*, where his relations came to him; from thence to *Mizpeh* in *Moab*, where he got leave of the king of *Moab* for his father and mother to dwell there; and from thence by the advice of *Gad* the prophet, departed into the land of *Judah*, and came to the foreſt of *Hareth*, ℣. 1—5. and of the complaint of *Saul* to his ſervants of their unfaithfulneſs to him, and indolence and unconcern at the behaviour of *Jonathan* and *David* to him, ℣. 6, 7, 8. when *Doeg* the *Edomite* informed him of *David* being ſeen by him at *Nob*, and of his receiving food and a ſword from *Abimelech*

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[q] מלך הארץ rex hujus regionis, Vatablus.

[r] Vid. Jarchium & Jeſaiam in loc.

[s] טעמו ſenſum ſuum, Montanus, Vatablus; ſermonem ſuum, Pagninus.

[t] Liv. Hiſt. l. 1. c. 56. Aurel. Victor. de vir. illuſtr. c. 13.

[u] Juſtin e Trogo, l. 2. c. 7.

[w] Midraſh Tillim apud Abarbinel. in loc.

melech the prieſt, who enquired of the Lord for him, ℣. 9, 10. upon which *Saul* ſent for *Abimelech* and all the prieſts at *Nob*, and charged them with a conſpiracy againſt him; and notwithſtanding the defence the prieſt made, *Saul* ordered him and the reſt of the prieſts to be ſlain by his guards; which they refuſing, *Doeg* became the executioner of them, and of all the inhabitants of the city of *Nob*, and the cattle in it, ℣. 11—19. only *Abiathar* a ſon of *Abimelech* eſcaped and fled to *David* with the ſorrowful news; which greatly affected *David*, looking upon himſelf to be the occaſion of this ſad diſaſter, and he took *Abiathar* under his protection, and promiſed him ſafety, ℣. 20—23.

℣. 1. *David therefore departed from thence*, &c.] From *Gath*, being driven by *Achiſh* from his court, and let go by his ſervants, and glad he was of the deliverance: *and eſcaped to the cave Adullam*; which was no doubt near to a city of the ſame name in the tribe of *Judah*, of which ſee the note on *Joſh.* xv. 35. this being a ſtrong place, and in his own tribe, he might hope to be in greater ſafety; here he penned his 142d pſalm: *and when his brethren and all his father's houſe heard it*; that he was come thither: *they went down thither to him*; to viſit and comfort him, counſel and aſſiſt him all they could; and chiefly to ſecure themſelves from the rage and malice of *Saul*, who they might fear would fall upon them, and avenge himſelf on them for *David*'s ſake.

℣. 2. *And every one* that was *in diſtreſs*, &c.] In ſtraitened circumſtances, through the oppreſſion of men, through poverty, and afflictive providences in their families: *and every one* that was *in debt*; and not able to pay their debts, and whoſe creditors were preſſing upon them: *and every one* that was *diſcontented*; with *Saul*'s government and conduct: or *bitter in ſoul* [x]; diſtreſſed and uneaſy in their minds, being pinched with want, or preſſed with ſore afflictions, which made them very diſconſolate: theſe *gathered themſelves unto him*; to help him, or rather to be helped by him; hoping in time things would take a favourable turn with him, and he ſhould be advanced to the throne, and ſo their circumſtances would be mended thereby: *and he became a captain over them*; they enliſted themſelves in his ſervice, and he took the command of them; he might not know the circumſtances of thoſe in debt, nor of any of them thoroughly, nor their views in joining him; however he meant not to ſhelter them from paying their juſt debts if able, nor to encourage them in diſloyalty to their king, only to make uſe of them for his own preſervation for the preſent. In this he was a type of *Chriſt*, who receives ſinners diſtreſſed with a ſenſe of ſin, diſcontented in their preſent ſtate, and in debt, and unable to pay their debts; ſee *Matt.* xi. 28. *Luke* vii. 41, 42. and xv. 2. *and there were with him about* 400 *men*; among whom ſome think were the three mighty men ſpoken of in 2 *Sam.* xxiii. 13, 14. 1 *Chron.* xi. 15, 16.

℣. 3. *And David went thence to Mizpeh of Moab*, &c.] So called to diſtinguiſh it from a place of the ſame name in the land of *Iſrael*; which *Junius* ſays is the ſame with *Malle*, and ſignifies a fortified place, and refers to 1 *Maccab.* v. 26. here he might think himſelf ſafer, though in an enemy's country, than in the land of *Iſrael*: *and he ſaid unto the king of Moab, let my father and my mother I pray thee come forth*; out of the land of *Iſrael*, or out of the cave of *Adullam*, whither they were come to him: *and be with you*; if not with the king of *Moab* at his court, yet in ſome part or other of his country, where they might be ſafe from the rage of *Saul*: *till I know what God will do for me*; on whoſe power and providence he wholly relied, and not upon the men that flocked to him, nor upon his own power and policy, courage, and wiſdom; he knew the promiſe of God to him, and he put his truſt in him for the performance of it; but knew not the time, nor way, and manner, in which it would be performed; and expected in the mean while to be obliged to remove from place to place; and conſidering that his aged parents were not fit for ſuch quick and ſudden motions, and long flights, he provided as well as he could for their ſettlement; which was an inſtance of his filial affection for them, and piety towards them. His father's name is well known, *Jeſſe*, but his mother's name is no-where mentioned; the *Jews* ſay her name was *Natzbet*, the daughter of *Adal* [y].

℣. 4. *And he brought them before the king of Moab*, &c.] Having leave from him for it, and left them with him; ſo the *Targum*, "cauſed them to remain before him:" *and they dwelt with him all the while that David was in the hold*; either in the cave of *Adullam*, as ſome think; or rather at *Mizpeh* in *Moab*, which might be a fortified place; or the ſenſe may be, whilſt he was in any hold in thoſe parts, as he might go from one to another; what became of *David*'s parents afterwards, we no where elſe read. The *Jews* [z] ſay the king of *Moab* ſlew his father and his mother, and his brethren, all but one, whom *Nahaſh* the *Ammonite* preſerved; and is the kindneſs *David* ſpeaks of 2 *Sam.* x. 2. and if this was the caſe, now it was that his father and mother forſook him, and God took him up, *Pſ.* xxvii. 10.

℣. 5. *And the prophet Gad ſaid unto David*, &c.] Who either accompanied him in his exile, or was ſent unto him on this account, being one of the company of the prophets, over whom *Samuel* was preſident, ch. xix. 20. *abide not in the hold, depart and get thee into the land of Judah*; this ſeems to confirm it that the hold *David* was in was not the cave of *Adullam*, becauſe that was in the tribe of *Judah*; but rather ſome hold in the land of *Moab*, which he is directed by the prophet to quit, and go into the country of *Judah*, his own tribe, where *Saul* would not be ſo forward to purſue him, and where he would be among his friends, and in the way upon *Saul*'s death to be anointed king over *Judah*; beſides appearing more openly would ſhew the innocence of his cauſe, and his confidence in the Lord, more than to lurk about in a foreign land: *then David departed* from *Mizpeh* in *Moab*; or however from the hold in which he was: *and came into the foreſt of Hareth*; where he would have places and opportunity enough to hide himſelf as he ſaw fit. *Jerom* [a] ſpeaks of a village called *Arath*, where *David* abode, to the weſt of *Jeruſalem*. *Kimchi* ſays this was a dry barren place, but for the ſake of *David* it was made by the Lord a well watered and fruitful one.

℣. 6. *When Saul heard that David was diſcovered, and the men that were with him*, &c.] That it

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[x] מר נפש amarus animo, Pagninus, Montanus.

[y] T. Bab. Bava Bathra, fol. 91. 1.

[z] Bemidbar Rabba, §. 14. fol. 212. 1. Tanchuma apud Jarchium in loc.

[a] De loc. Heb. fol. 88. L.

was known where *David* was, and what number of men were gathered to him, and that they now openly appeared in the tribe of *Judah*; for ſome time *Saul* had heard nothing of him, but now a report had reached his ears, that *David* was in arms, and at the head of a number of men; which now greatly alarmed *Saul*, and poſſeſſed him with fears and jealouſies of his people, and all about him: *now Saul abode in Gibeah, under a tree in Ramah*; this was *Gibeah* of *Saul*, and in or near which was a place called *Ramah*, or an high place, as the word ſignifies, on which was a remarkable tree, and under that *Saul* abode, being a proper ſhelter for him from any inclemency of the weather; for this was not *Ramah* where *Samuel* dwelt, though the *Jews* in the *Talmud*[b] ſo think, and metaphorically underſtand the tree in it of *Samuel* in *Ramah* praying for him, by means of which he continued two years in the height of his kingdom; but this was a tree in a literal ſenſe. *R. Jonah*[c] ſays it is poſſible it might be the ſame which in *Arabia* is called *Ethel*, and is like to a tamariſk-tree: *having his ſpear in his hand*; ready to defend himſelf, and revenge his enemies; or rather which he held as a ſcepter in his hand; ſee the note on ch. xx. 33. *and all his ſervants* were *ſtanding about him*; in reverence of him, and honour to him, waiting upon him, and ready to obey his orders; theſe were his courtiers, or his guards, or both.

℣. 7. *Then Saul ſaid unto his ſervants that ſtood about him*, &c.] He took this opportunity of addreſſing them in the following manner, upon the report of *David* being at the head of a certain number of men: *bear now ye Benjamites*; for *Saul* being of the tribe of *Benjamin*, his courtiers and his body-guards chiefly, if not altogether, conſiſted of perſons of that tribe; and therefore as they were under obligation to him, and ought to abide by him, and adhere cloſely to him, ſo it was the more ungrateful in them, as he thought, not to be concerned for his honour and intereſt: *will the ſon of Jeſſe give every one of you fields and vineyards*; as *Saul* had done, or was capable of doing, and would do if they were faithful to him; whereas it was not in the power of *David*, whom in contempt he calls the ſon of *Jeſſe*, to do it; and even ſhould he ever be king, and in his power to make ſuch donations, it can't be thought he would give them to them, but to the favourites of his own tribe: and *make you all captains of thouſands and captains of hundreds?* which he now could not do, ſince he had with him but 400 men in all; and ſhould his army increaſe, and the kingdom come into his hands, ſo far would all of them be from being advanced to poſts in the army, that it was probable none of them would, but thoſe of his own tribe and party.

℣. 8. *That all of you have conſpired againſt me*, &c.] For though they had not revolted from him, and been guilty of overt-acts of treaſon, yet ſince they did not diſcover to him what he ſuppoſed they knew, and ſhewed no concern for the circumſtances in which he was, he interpreted this a conſpiracy againſt him: *and* there is *none that ſheweth me, that my ſon hath made a league with the ſon of Jeſſe*; *Saul* did not know this certainly, he only ſuſpected it from the ſtrict and cloſe friendſhip between them, and imagined that ſome of his ſervants were acquainted with it, though they kept it from him; whereas none knew of it, but *Jonathan* and *David* themſelves: *and* there is *none of you that is ſorry for me*; concerned, troubled, and grieved, that he ſhould be in ſuch circumſtances, his own ſon and his ſon-in-law in league againſt him: or, as *De Dieu* renders it, were not *ſolicitous* for him, cared not how things went with him, or againſt him: *or ſheweth unto me that my ſon hath ſtirred up my ſervant againſt me to lie in wait, as at this day*; which he concluded was the caſe, from *Jonathan*'s not appearing at court, ſince *Saul* caſt the javelin at him; or however if he did, his countenance ſhewed he was uneaſy and diſcontented, and diſpleaſed with *Saul*; and beſides he could not think that *David* with ſuch a handful of men he had with him, would ever attempt to invade his kingdom, and ſeize his crown and throne, unleſs he was privately encouraged by his own ſon; and *David*'s being either in the cave of *Adullam*, or foreſt of *Hareth*, which ever of them *Saul* heard of, he interpreted as lying in wait for him, whereas it was only for the ſecurity of himſelf; and what *Saul* took ill of his ſervants was, that none of them apprized him of his ſon's concern in this matter.

℣. 9. *Then anſwered Doeg the Edomite*, &c.] *Joſephus*[d] calls him a *Syrian*, and ſo the *Septuagint* verſion; ſee ch. xxi. 7. being full of enmity to *David*, and willing to curry favour with *Saul*, and eager of further preferment, which *Saul* ſeemed to promiſe; and being more forward than the reſt of his ſervants, prevented them and ſpoke firſt: (*which was ſet over the ſervants of Saul*); over his herdſmen; ſee ch. xxi. 7. *and ſaid, I ſaw the ſon of Jeſſe coming to Nob to Abimelech the ſon of Abitub*; in imitation of *Saul*, he calls *David* by way of contempt the ſon of *Jeſſe*; and ſignifies that what he had to ſay of him was not by report, but he himſelf was an eye-witneſs of his coming to *Nob*, a city of the prieſts, and to *Ahimelech* the high-prieſt there, and of what paſſed between them.

℣. 10. *And he enquired of the Lord for him*, &c.] Which not being expreſſed before, ſome have taken it to be a lie of *Doeg*'s, he being charged with lying by *David*, *Pſ.* lii. 3, 4. and cxx. 2, 3. but it is not at all improbable that *David* ſhould deſire him to enquire of the Lord for him, and that he did; and he ſeems to acknowledge it, ℣. 15. but according to the *Jewiſh* writers *Doeg* meant by this to prove a charge of treaſon both againſt *David* and *Ahimelech*; that the former made himſelf king, and the latter owned him to be ſo, ſince enquiry by *Urim* and *Thummim* was not made for a private perſon, but for a king[e]: *and gave him victuals*; hallowed bread, loaves of ſhew-bread, which none but prieſts might eat of; ſuch was his kindneſs to him: *and gave him the ſword of Goliath the Philiſtine*; which *David* took from him, and ſlew him with it. All this was true, but then he acted the deceitful part, with which he is charged in the above pſalms, in not declaring how *David* had impoſed upon the prieſt, by pretending he was ſent in haſte on the king's buſineſs; which was the reaſon he was ſo ill provided with ſervants, food, and armour; which if *Doeg* had reported faithfully, as he ought to have done, would have ſaved the credit and life of the prieſt, and of his family.

℣. 11. *Then the king ſent to call Abimelech the prieſt, the ſon of Abitub*, &c.] Sent meſſengers to him, and ſummoned him to appear before him: *and all his father's houſe*; the family of *Eli*, which God had threatened to deſtroy, and now the time was haſtening on: *the prieſts that* were *in Nob*; in which dwelt none but prieſts, at leaſt theſe were the chief of the inhabitants, and therefore called the city of the prieſts, ℣. 19. *and they came all of them to the king*; not being conſcious of any evil they had committed, or that could be charged upon them; or otherwiſe they would not have appeared, but would have fled to *David* for protection.

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[b] T. Bab. Taanith, fol. 5. 2.

[c] Apud Ben Melech in loc.

[d] Antiqu. l. 6. c. 12. §. 1, 4.

[e] Miſn. Yoma, c. 7. §. 5.

℣. 12. *And Saul ſaid, hear now, thou ſon of Ahitub*, &c.] The charge exhibited againſt him; in contempt of him, he does not ſo much as call him by his name, nor give him the title of his office, as high-prieſt; though he was the ſecond perſon in the kingdom, and to whoſe office a few years ago the civil government was annexed: *and he anſwered, here I am, my Lord*; giving due honour to *Saul*, though he received none from him, and appearing with great boldneſs, as having a clear conſcience, and ſo ready to hear what was to be ſaid unto him.

℣. 13. *And Saul ſaid unto him, why have ye conſpired againſt me, thou, and the ſon of Jeſſe?* &c.] No leſs than treaſon and rebellion is he charged with, in conjunction with *David*; the proof follows: *in that thou haſt given him bread and a ſword*; the ſhew-bread, and the ſword of *Goliath*, and ſo had furniſhed him with food and arms; one that he ſuggeſts was in rebellion againſt him, and therefore he muſt be involved in the ſame crime; but the ſtronger proof follows: *and haſt enquired of God for him, that he ſhould riſe againſt me, to lie in wait as at this day*; enquired of the Lord for him by *Urim* and *Thummim*, to know his mind in this affair, and thereby encouraged him to riſe up in rebellion againſt him, and to lie in wait, as he did at the preſent time, watching for an opportunity to ſeize his crown and kingdom.

℣. 14. *Then Abimelech anſwered the king and ſaid*, &c.] Firſt with reſpect to *David*, and then with regard to himſelf; with reſpect to *David* as follows, *and who* is ſo *faithful amongſt thy ſervants as David*; I conſidered him, as if he ſhould ſay, as a ſervant of thine, upon an errand of thine, and doing thy buſineſs; and as a faithful one, none more ſo, and as ſuch I valued and regarded him, not as a rebel to thee, having no ſuch thought of him: *which is the king's ſon-in-law*; who has behaved himſelf ſo well, and thou haſt entertained ſuch an opinion of him, as to take him into thy family, and marry thy daughter to him; wherefore ſhewing him favour, and doing him honour, was doing honour to thee and thy family, and ſurely there can be no blame in that: *and goeth at thy bidding*; has always been ready to execute thy commands, and obey thine orders, let them be what they will; as to go out againſt an enemy, and fight *Saul*'s battles for him: *and is honourable in thine houſe*; behaved honourably there, and highly eſteemed by all, as well as had the honour beſtow'd upon him to be the king's ſon-in-law, and made captain of a thouſand; and therefore who could think that ſhewing reſpect to ſuch a man could be deemed treaſon and conſpiracy, or he be thought to be a traitor to the king? and then with reſpect to himſelf he anſwers.

℣. 15. *Did I then begin to enquire of God for him?* &c.] Was this the firſt time of enquiring of God for him? no; I have done this many a time, when he has been going upon the king's buſineſs, engaging in war with his enemies; he has then conſulted the Lord by me, and I have enquired of the Lord for him, as I now did; and which I did as innocently, and as much for the king's ſervice, as ever I did any. *Kimchi* obſerves it may be read without the interrogation, *that day I began to enquire of God for him*; it was the firſt time I ever did, and I did not know it would have been grievous to thee, or have given thee any diſturbance or uneaſineſs. I did not know that he fled from thee, or was not in thy ſervice, and upon thy buſineſs; had I known it, I would never have done it, and as it is the firſt time it ſhall be the laſt: *be it far from me*; from doing ſuch a thing, had I known it to be diſagreeable to thee, or how *David* ſtood with thee: *let not the king impute any thing unto his ſervant*, nor *to all the houſe of my father*; charge me or them with the crime of treaſon, or conſpiracy againſt him, or with aiding, aſſiſting, and abetting traitors and conſpirators: *for thy ſervant knew nothing of all this, leſs or more*; was entirely ignorant of this affair; which plain, honeſt account of things, one might have thought would have been ſatisfying to *Saul*; but it ſeems it was not by what follows.

℣. 16. *And the king ſaid, thou ſhalt ſurely die, Abimelech*, &c.] He pronounces the ſentence himſelf, without taking the opinion and advice of others, or farther time; which was an act of arbitrary power, and upon an innocent perſon, which was an act of great injuſtice: *thou and all thy father's houſe*; more unrighteous ſtill; but God ſuffered him to do this to fulfil his will, and execute his threatenings againſt the houſe of *Eli*, which was this prieſt's father's houſe, for former wickedneſs; but this is no excuſe for, nor extenuation of the ſin of *Saul*.

℣. 17. *And the king ſaid unto the footmen that ſtood about him*, &c.] Or the *runners*[f]; the running footmen, that uſed to run before him when he went out from place to place, and were here waiting on him, ready to ſet out whenever he ſhould give the orders to go elſewhere. The tradition of the *Jews* is, that theſe were *Abner* and *Amaſa*[g]; but as *Kimchi* obſerves, they were not footmen, but princes, captains in the army, and the firſt of them the general of it: *turn and ſlay the prieſts of the Lord*; he owns them to be the prieſts of the Lord, and calls them ſo, and yet gave orders to put them to death, though innocent; one would have thought this their character would have flown in his face, and ſtung his conſcience, and deterred him from ſo foul a fact: *becauſe their hand alſo is with David*; as well as *Abimelech*; which did not at all appear, nor that they had ſo much as ſeen him at *Nob*, only *Abimelech*; and ſtill leſs that they had entered into a conſpiracy with him: *and becauſe they knew when he fled, and did not ſhew it to me*; which alſo was falſe; they knew nothing of the flight of *David*, and therefore could not diſcover it to the king: *but the ſervants of the king would not put forth their hand to fall upon the prieſts of the Lord*; their conſciences would not ſuffer them to do it; they refuſed to obey the king's orders, and choſe rather to expoſe themſelves to his reſentment, than to be guilty of ſuch a crime. *Saul*'s footmen had more ſenſe of honour, juſtice, and truth, than he himſelf had, and were worthy of praiſe; but they would have been deſerving of more, if they could not have prevailed upon him by intreaties and remonſtrances to have forborne ſuch a bloody execution, inſtead of being the tame ſpectators of it, they had taken him, and bound him as a madman, and ſo facilitated the eſcape of the prieſts, and prevented this ſhocking ſcene of wickedneſs.

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[f] לרצים curſoribus, Pagninus, Montanus, Junius & Tremellius, Piſcator.

[g] Midraſh Tillim apud Abarbinel. in loc.

℣. 18. *And the king ſaid to Doeg, turn thou and fall upon the prieſts*, &c.] For determined he was they ſhould die; if one would not put them to death, another ſhould, and who ſo fit for this bloody work as the falſe accuſer of them, and falſe witneſs againſt them: *and Doeg the Edomite turned*; immediately, he at once obeyed the king's orders, as bruitiſh as they were: *and fell upon the prieſts*; with his ſword in hand: *and ſlew on that day 85 perſons that did wear a linen ephod*; not the ephod of Urim and Thummim, which was only worn by the high-prieſt, but a garment wholly linen worn by common prieſts; the *Targum* is, "who are fit to be clothed with a linen ephod;" not that they were clothed with it, but were deſerving of it; or it deſigns the great and more honourable among the ſervants of the Lord, as *Kimchi* obſerves, for ſuch were clothed with this garment, as *Samuel* and *David*; and he thinks it ſuggeſts, that more were ſlain than theſe; and the *Septuagint* verſion makes them to be 305, and *Joſephus*[h] 385; in the ſlaying of whom, as the ſame writer ſays, *Doeg* was aſſiſted by ſome wicked men like himſelf; and the ſlaughter did not end here, as the next verſe ſhews.

℣. 19. *And Nob, the city of the prieſts, ſmote he with the edge of the ſword*, &c.] Either *Doeg* or *Saul*; who, as *Joſephus*[i] ſays, ſent men thither to ſlay all the inhabitants of it: *both men and women, children and ſucklings*; not ſparing ſex nor age: *and oxen, and aſſes, and ſheep, with the edge of the ſword*; *Saul*, who was ſo tender-hearted and merciful in the caſe of the *Amakelites*, when his orders from the Lord were utterly to deſtroy them, that he ſpared their king, and the beſt of their cattle, yet now ſo cruel to a city of the prieſts, as to deſtroy all the inhabitants of it, and cattle in it; and yet this bloody affair of *Saul*'s is not taken notice of afterwards, only his ſlaughter of the *Gibeonites*, 2 *Sam.* xxi. 1. and *Abarbinel* is of opinion, that the inhabitants of this place were *Gibeonites*, who were hewers of wood, and drawers of water to the houſe of the Lord here. Now *Saul* was the more ſevere on this city, to deter others from joining with *David*, who, if they did, muſt expect the ſame treatment.

℣. 20. *And one of the ſons of Abimelech, the ſon of Abitub, named Abiathar, eſcaped*, &c.] Who very probably was left by his father to take care of the ſanctuary, and the holy things in it, when he and the reſt of the prieſts were ſummoned to appear before *Saul*; who having heard of his bloody execution of them, before his meſſengers could get to *Nob*, took the ephod, with the *Urim* and *Thummim*, and made his eſcape, as appears from ch. xxiii. 6—9. this man ſucceeded his father in the high-prieſthood, and continued in it until the times of *Solomon*: *and fled after David*; who was now removed, or removing from the foreſt of *Hareth* to *Keilah*, whither *Abiathar* followed him, and came to him there, ch. xxiii. 6. and with whom only he could be ſafe, and therefore it was right to flee unto him.

℣. 21. *And Abiathar ſhewed David that Saul had ſlain the Lord's prieſts.*] Of which perhaps he had not as yet heard; though tidings of ſuch a nature generally fly ſwiftly; and a ſorrowful, ſhocking account he had to give, and which was ſo to *David*.

℣. 22. *And David ſaid unto Abiathar, I knew it that day*, &c.] That is, he thought in his mind at that time: *when Doeg the Edomite* was *there* at *Nob*; in the tabernacle, at the ſame time that *David* was there: *that he would ſurely tell Saul*; that he ſaw *David* there, and what paſſed between him and *Abimelech*; he knew he was a ſpiteful, miſchievous man; that he was a true *Edomite*, though a proſelyte, and bore hatred and enmity in his mind againſt an *Iſraelite*, and eſpecially an *Iſraelite* indeed, as *David* was: *I have occaſioned* the death *of all the perſons of thy father's houſe*; or have been the cauſe of all the evils that befel them, and the death they were put unto, not with deſign but by accident; and it grieved him, that he ſhould be any ways an acceſſory thereunto, though without intention.

℣. 23. *Abide thou with me, fear not*, &c.] He appeared to be in a fright; which is not to be wondered at, as not knowing what to do, and where to go and provide for his ſafety; when to allay his fears, and make him eaſy, *David* invites and encourages him to ſtay with him, and not be afraid of *Saul*, nor any other: *for he that ſeeketh my life, ſeeketh thy life*; or, as *Kimchi* obſerves, it may be interpreted, *my life he ſeeks, who ſeeks thy life*; we are in the ſame circumſtances, and have the ſame common enemy, and therefore it is beſt and ſafeſt to be together; as the *Targum*, "he that ſeeks to kill me, ſeeks to kill thee;" and as *Jarchi* adds, he that loves me, will love thee, and he that keeps my life, will keep thine: *but with me thou* ſhalt be *in ſafe-guard*; intimating, that he would be as careful of him as of himſelf; and that for this reaſon, as *Ben Gerſom* ſuggeſts, becauſe he brought the *Ephod* with the *Urim* and *Thummim* with him, by which he could enquire of God for him; but this was the thing *David* was confident of, that God would preſerve him, and raiſe him to the kingdom, and therefore *Abiathar* might be ſure of ſafety with him: at this time he penned the 52^d^ pſalm, which ſhows the frame of ſpirit he was now in.

CHAP. XXIII.

THIS chapter gives an account of *David*'s relieving *Keilah*, when it had like to have fallen into the hands of the *Philiſtines*, ℣. 1—6. and of *Saul*'s deſign to ſurprize him there, which *David* having notice of, and enquiring of the Lord, departed from thence; which when *Saul* heard of, he forbore to come forth, ℣. 7—13. and of *David*'s being in the wilderneſs of *Ziph*, where, in a wood there he had an interview with *Jonathan*, ℣. 14—18. and of the *Ziphites* offering to deliver him up to *Saul*, for which he commends them, and gives them inſtructions how they ſhould behave to him in that affair, ℣. 19—23. and of his ſeeking him in the wilderneſs of *Maon*, where *David* and his men were in great danger of being taken; which was prevented by the news of the *Philiſtines* invading the land coming to *Saul* juſt at the nick of time, ℣. 24—29.

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[h] Antiq. l. 6. c. 12. §. 6.

[i] Ibid.

℣. 1. *Then they told David*, &c.] Either the men of *Keilah* ſent to him, being near them, or ſome well-wiſhers of theirs, and of their country, acquainted him with their caſe: *behold, the Philiſtines fight againſt Keilah*; had laid ſiege to it, being a fortified place, ℣. 7. it was a city in the tribe of *Judah*, on the borders of the *Philiſtines*; of which ſee the note on *Joſh*. xv. 44. *and they rob the threſhing-floors*; took away the corn upon them, which they were threſhing and winnowing, which were uſually done without the city for the ſake of wind, ſee *Judg*. vi. 11. *Ruth*. iii. 2, 15. it was harveſt-time when the three mighty men came to *David* in the cave of *Adullam*, and ſo now it might be the time of threſhing, harveſt being over, ſee ch. xxii. 1. compared with 2 *Sam*. xxiii. 13.

℣. 2. *Therefore David enquired of the Lord, ſaying, ſhall I go and ſmite theſe Philiſtines?* &c.] For though *David* was well diſpoſed to ſerve his country, and was deſirous of freeing them from their enemies the *Philiſtines*, he might have ſome doubts in his mind whether it would be right for him to engage with them now; partly becauſe he could not act under a commiſſion from his prince, *Saul* the king; and partly becauſe he had ſuch a ſmall number of forces with him, that it might be hazardous for him to attack the armies of the *Philiſtines* with them, and attempt to raiſe the ſiege of *Keilah*; and therefore he thought it adviſeable, as doubtleſs it was, to enquire of the Lord what was his mind and will in this matter: how and by what means he enquired, it is not ſaid, very probably it was by the prophet *Gad*, who was with him, ch. xxii. 5. for as for *Abiathar*, he was not yet come with the Ephod, the Urim and Thummim, to enquire by them, ℣. 6. though ſome think that is obſerved there to ſhew in what way *David* did enquire, namely, by *Urim* and *Thummim*; and ſo *Kimchi* and *Abarbinel* underſtand it; and it is ſuppoſed that he came to *David* when he was about *Keilah*, and near unto it, and ſo before he came thither, and time enough for him to enquire by him, whether he ſhould go thither or no: *and the Lord ſaid unto David, go, and ſmite the Philiſtines, and ſave Keilah*; which was not only giving him leave to go, and ſignifying it was his mind and will he ſhould; but that he ſhould be ſucceſsful, and rout the *Philiſtines*, and raiſe the ſiege of *Keilah*, and ſave the city from falling into their hands.

℣. 3. *And David's men ſaid unto him, behold, we be afraid here in Judah*, &c.] Of *Saul* and his army falling upon them, and cruſhing them, tho' they were in the tribe of *Judah*, where they had many friends, and in the heart of that tribe: *how much more then if we come to Keilah*; which, tho' in the ſame tribe, yet in the farther parts of it, and on the borders of the *Philiſtines*: and there engage *againſt the armies of the Philiſtines*; too numerous and powerful for them, and ſo by this means be driven out of their place of ſafety, the foreſt of *Hareth*, where they could hide themſelves upon occaſion; to be expoſed not only to the *Philiſtines*, before them, on the edge of their country, from whence they could have ſuccours eaſily, but to *Saul* and his army behind them; and ſo being between two fires, would be in danger of being cut off.

℣. 4. *Then David enquired of the Lord yet again*, &c.] Not for his own ſake, who firmly believed it was the will of God he ſhould go and ſucceed, but for the ſake of his men, and to remove the doubts and fears that hung on their minds: *and the Lord anſwered him and ſaid, ariſe, go down to Keilah*; immediately, make no ſtay, nor heſitate about it, but go with all haſte to the relief of the place: *for I will deliver the Philiſtines into thine hands*; which is ſtill more explicit, and is a promiſe not only of delivering *Keilah* out of the hands of the *Philiſtines*, but of delivering them into *David*'s hands, and ſo of an entire victory; and therefore none of *David*'s men had any thing to fear after ſuch a declaration of the will of God.

℣. 5. *So David and his men went to Keilah*, &c.] Animated by a commiſſion from God, and a promiſe of ſucceſs by him: *and fought with the Philiſtines*; encamped before *Keilah*: *and brought away their cattle*; which they had brought with them for the ſupport of their army; or having routed them, they purſued them into their own country, and brought off their cattle from thence: *and ſmote them with a great ſlaughter*; killed great numbers of them, and put the reſt to flight: *ſo David ſaved the inhabitants of Keilah*; from falling into the hands of the *Philiſtines*, by timely raiſing the ſiege of the city.

℣. 6. *And it came to paſs when Abiathar the ſon of Abimelech fled to David to Keilah*, &c.] Either when he was there, or near the place: that *he came down* with *an ephod in his hand*, not with a linen ephod on his back, which the prieſts in common wore, but the ephod with the *Urim* and *Thummim* in his hand, which was peculiar to the high-prieſt; and his father the high-prieſt being dead, it belonged to him, and therefore he took care to bring it with him; though the words may be literally rendered, *the ephod came down in his hand*[k], as it were by chance, and not with deſign; and ſo ſome *Jewiſh* interpreters [l] underſtand it, that in his fright and flight, among his garments and other things he took hold of to carry with him, and not minding well what he took, this happened to be, being ſo ordered by the providence of God; tho' the *Targum* renders it, "the ephod he made to deſcend in his hand," or brought it in his hand; and ſo *Kimchi* and *Abarbinel* obſerve it may be interpreted, though they ſeem to incline to the other ſenſe.

℣. 7. *And it was told Saul that David was come to Keilah*, &c.] No doubt it was told him what he came thither for, to relieve it, and deliver it out of the hands of the *Philiſtines*, and what ſucceſs he had; which one would have thought would have reconciled his mind to him, and made him think well of them; but inſtead of that, it only led him to contrive miſchief againſt him: *and Saul ſaid, God hath delivered him into mine hand*; as if the ſucceſs he had given to *David* was againſt him, and in favour of *Saul*: *for he is ſhut in, by entring into a town that hath gates and bars*; whilſt he betook himſelf to caves, and fields, and woods, he had no great hopes of finding him out, and coming up with him, and ſeizing him; but now he had got into a fortified place, encloſed with walls, and that had gates to it, kept bolted and barred; when he brought his army againſt it, and ſurrounded it, he imagined he would not be able to get out, and eſcape his hands.

℣. 8. *And Saul called all the people together to war*, &c.] Or *cauſed* them *to hear*[m], ſummoned them by an herald, whom he ſent into all parts of the kingdom to proclaim war, and require them in his name to attend him; which was the prerogative of a king to do: *to go down to Keilah, to beſiege David and his men*; that was what he privately intended, but the pretence was to make war againſt the *Philiſtines*.

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[k] אפוד ירד בידו Ephod deſcendit in manu ſua, Pagninus, Montanus; Ephod deſcendebat in manu ſua, Munſterus; ſo Tigurine verſion and Piſcator.

[l] Kimchi & Ben Melech.

[m] ישמע fecit audire, Montanus, Piſcator.

℣. 9. *And David knew that Saul ſecretly practiſed miſchief againſt him*, &c.] That is, plotted and contrived it, formed ſchemes in order to do him miſchief, giving out one thing, and deſigning another; ſo he pretended war againſt the *Philiſtines*, but his intention was to come againſt *Keilah*, and take *David* there: *and he ſaid to Abiathar the prieſt, bring hither the ephod*; not for *David* to put on, but for the prieſt himſelf, that being clothed with it, and the Urim and Thummim in it, he might enquire for him of the Lord.

℣. 10. *Then ſaid David*, &c.] By the prieſt, for it was he that put the queſtions for and in the name of the enquirer: *O Lord God of Iſrael*; the great Jehovah, the Covenant-God of his people, who always has a merciful regard unto them: *thy ſervant hath certainly heard*; had good information of it, on which he could depend: *that Saul ſeeketh to come to Keilah*; that was his intention and reſolution: *to deſtroy the city for my ſake*; to beſiege it, and demoliſh it, if that was neceſſary, in order to take him.

℣. 11. *Will the men of Keilah deliver me up into his hands? will Saul come down as thy ſervant hath heard?* &c.] That is, if *David* continued there, which is the ſuppoſition all proceeds upon. The queſtions are not orderly put, as may eaſily be obſerved, the laſt ſhould have been firſt; which ſhows ſome perturbation of mind *David* was in upon hearing the deſign of *Saul* againſt him: *O Lord God of Iſrael, I beſeech thee, tell thy ſervant*; give an anſwer by Urim and Thummim, as he did: *and the Lord ſaid, he will come down*; if *David* abode there; that was in his thoughts, in his purpoſe and deſign, which the Lord, being omniſcient, full well knew, who knows all future contingencies: hence the *Jews*[n] gather, that two things are not to be aſked together; and if they are aſked, only anſwer is made to one, and the anſwer is only made to that which it was proper to aſk firſt; and that which is aſked out of order ſhould be aſked again, which was the caſe here, as follows.

℣. 12. *Then ſaid David, will the men of Keilah deliver me and my men into the hand of Saul?* &c.] That is, the lords and great men of the place, the governor of the city, and the heads of it, the chief magiſtrates in it: *and the Lord ſaid, they will deliver thee up*; that is, provided he ſtayed there; for the Lord knew the diſpoſitions and affections of their minds, that they were inclined to do it, and would do it, if he continued among them till *Saul* came down; which ſhewed the great ingratitude of this people to their deliverer.

℣. 13. *Then David and his men*, which were *about* 600, &c.] Having had an increaſe of 200 ſince he was at the cave of *Adullam*, and upon his relief of *Keilah*; ſo that he ſuſtained no loſs of men by fighting with the *Philiſtines*, but had an addition to his ſmall forces: *aroſe and departed out of Keilah, and went whitherſoever they could go*; not knowing whither they ſhould go, having no particular place in view; but went where they thought they could be ſafeſt, or that appeared the moſt proper place for them; ſo the *Targum*, "they went to a place which was fit to go unto;" which was fitteſt for their purpoſe, and moſt for their ſafety and ſecurity, be it where it would: *and it was told Saul that David was eſcaped from Keilah*; very likely ſome of the inhabitants informed him of it, ſince they were diſpoſed to deliver *David* to him, had he ſtayed among them, and *Saul* had come down: *and he forbore to go forth*; from the place where he was, in order to come to *Keilah*.

℣. 14. *And David abode in the wilderneſs in ſtrong holds*, &c.] In the wilderneſs of *Ziph*, in high and ſtrong rocks there, as it ſeems to be explained by what follows: *and remained in a mountain in the wilderneſs of Ziph*; which had its name from a city in the tribe of *Judah*, of which ſee the note on *Joſh.* xv. 55. *and Saul ſought him every day*; for though he did not go forth from the place where he was to *Keilah*, yet hearing which way he went, and whereabout he lurked, he ſought after him continually, if haply he might find him: *but God delivered him not into his hand*; which ſuggeſts, that it was only the providence of God that ſecured him, or, in all probability, ſuch was the diligence of *Saul*, that he would have found him out, and he muſt have fallen into his hands, as he expected.

℣. 15. *And David ſaw that Saul was come out to ſeek his life*, &c.] Either he ſaw him with his bodily eyes from the top of the mountain where he was, ℣. 14. or he perceived, he underſtood by informations given him by his friends, it may be by *Jonathan*, or by ſpies he ſent to obſerve his motions: *and David was in the wilderneſs of Ziph in a wood*; where he and his men could hide themſelves among the trees in it; ſometimes he was in a mountain in this wilderneſs, and ſometimes in a wood, where he thought himſelf the ſafeſt; thus was this great man obliged to ſhift about for his ſafety.

℣. 16. *And Jonathan Saul's ſon aroſe*, &c.] And came from *Gibeah*, which, according to *Bunting*[o], was 22 miles from the place where *David* was: *and went to David into the wood*; having had intelligence where he was, this being a proper place to have an interview with him privately: *and ſtrengthened his hand in God*; and his heart too, his hand of faith to lay hold on God, as his Covenant-God, and lean and rely upon him; he ſtrengthened him in his power, and in his providence, and in his promiſes to him; the *Targum* is, "he ſtrengthened him in the Word of the Lord;" not only in his word and promiſe, but in Chriſt the eſſential Word of God, who ſhould ſpring from him according to the fleſh.

℣. 17. *And he ſaid unto him, fear not*, &c.] Diſtruſt not the power, providence and promiſes of God, nor dread the wrath of *Saul*, or fear falling into his hands: *for the hand of Saul my father ſhall not find thee*; to lay hold on him, ſeize him, and do him any hurt: *and thou ſhalt be king over Iſrael*; meaning after the death of his father; which he knew either by ſome ſpecial revelation made to him; or rather by being informed he had been anointed by *Samuel*, and which he had either from *Samuel* or from *David* himſelf; and this he moſt firmly believed, though *David* was now in ſo low a condition: *and I ſhall be next unto thee*; not ſucceed him in the kingdom, but if living when he came to the throne, he ſhould be the ſecond man in civil affairs, as he now was, and that he ſhould be content with: *and that alſo Saul my father knoweth*; having knowledge of the anointing of *David* by *Samuel*; or he might, and did conclude this from various circumſtances, that *David* was his neighbour *Samuel* had told him of, God had given his kingdom to, ch. xv. 28.

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[n] T. Bab. Yoma, fol. 73. 1, 2.

[o] Travels, &c. p. 134.

℣. 18. *And they two made a covenant before the Lord,* &c.] Renewed the covenant they had before made in the name and fear of God, and before him as a witneſs of it. *Kimchi* and *Abarbinel* interpret this phraſe, *before the Lord*, of the covenant being made before *Abiathar*, with the Urim and Thummim in his hand; and ſo *Jerom*[p], before *Gad* the prophet, and *Abiathar* who wore the ephod: *and David abode in the wood*; being a proper place for him for ſecrecy and ſafety: *and Jonathan went to his houſe*; in *Gibeah*; and theſe two dear and cordial friends never ſaw one another more, as is highly probable.

℣. 19. *Then came up the Ziphites to Saul to Gibeah,* &c.] Who though he had been out in queſt of *David*, yet was now returned to *Gibeah*, the place of his reſidence, and where he kept his court; and hither came the *Ziphites*, the inhabitants of *Ziph*, in the wilderneſs of which *David* hid himſelf, with a propoſal to deliver him to *Saul*; for though they were of the ſame tribe with *David*, yet being terrified with what *Saul* had done to *Nob*, they thought it beſt for their own ſecurity to inform *Saul* where he was, and make an offer to deliver him to him. Some interpreters, as *Kimchi*, think, that this was done before *Jonathan* was with *Saul*, and ſhould be rendered, *the Ziphites had come up to Saul*; and hence it is before ſaid, *and David ſaw*, &c. for he had heard that the *Ziphites* ſhould ſay to *Saul*, that *David* had hid himſelf there; and at this time it was that *David* wrote the 59th pſalm: *ſaying, doth not David hide himſelf with us in the ſtrong holds in the wood*; which is in the wilderneſs of *Ziph*, in their neighbourhood; they were informed he had hid himſelf there, and they thought it their duty to let the king know of it: and particularly *in the hill of Hachilah, on the ſouth of Jeſhimon?* *Hachilah* is by *Jerom*[q] called *Echela*; and he ſpeaks of a village of that name ſeven miles from *Eleutheropolis*, and of *Jeſhimon* as ten miles from *Jericho* to the ſouth, near the dead ſea; on the top of this hill, which was an aſcent of 30 furlongs, *Jonathan* the high-prieſt built a caſtle, and called it *Maſada*, often ſpoken of by *Joſephus*; who ſays[r], that *Herod* built a wall about it of ſeven furlongs, twelve cubits high, and eight broad, and thirty-ſeven towers of fifty cubits ſtood in it.

℣. 20. *Now therefore, O king, come down,* &c.] From *Gibeah* to *Ziph*, and the wilderneſs of it, where *David* was: *according to all the deſires of thy ſoul to come down*; to ſeize ſuch a prey which he was greatly deſirous of, and of nothing more ſo than of that. According to *Abarbinel*, the ſenſe is, that the thing was ready in whatever way he ſhould deſire it; if he choſe to come down himſelf, and lay hold on him, they invite him to come down; but if he did not chuſe to come down himſelf, they would ſeize him, and bring him to him, and deliver him up into his hand, and ſo he would be under no neceſſity of going down after him: *and our part* ſhall be *to deliver him into the king's hand*; this we will take upon us to do, and ſave the king the trouble of coming down.

℣. 21. *And Saul ſaid, bleſſed be ye of the Lord,* &c.] He highly commends them for the offer they made to him, bleſſes God for them, and deſires the bleſſing of God upon them for it: *for ye have compaſſion on me*; pitied him on account of the troubles he met with from his ſon-in-law, were ſorry for him, and ſympathized with him, which others did not, of which he complained, chap. xxii. 8.

℣. 22. *Go, I pray you, prepare yet,* &c.] That is, go home, return to their habitations, and get things in a greater readineſs for him; enquire more diligently after *David*, get more intelligence of him, and inform themſelves more exactly about him: *and know and ſee his place where his haunt is*; or *foot*[s] is, where that ſteps and walks moſt frequently; not only get knowledge of it by information, but if they could get ſight of it with their own eyes, that they might deſcribe it more exactly: and *who hath ſeen him there*; not only ſeen the place, but him in the place, and that often, that it may be certain it is the place he uſually reſorts to: *for it is told me* that *he dealeth very ſubtilly*; ſometimes he is ſeen in one place, and ſometimes in another; he is here to-day, and elſewhere tomorrow; and by ſuch crafty methods it is not eaſy to know where the place is, and where to be found; this *Saul* had information of from ſome, who knew the methods *David* took to keep it unknown where it was; or *it ſays to me*; my heart ſays ſo to me, as R. *Iſaiah* interprets it; my mind ſuggeſts this to me, knowing the man, that he uſes ſuch wiles as theſe: or *he ſaid to me*, ſo *Kimchi*; when he was with me, and we were intimate, when I uſed to aſk him how he ſmote the *Philiſtines*, ſo and ſo, and preſerved himſelf from them; his anſwer was, *that he dealt very ſubtilly*, he uſed a good deal of craftineſs; and ſo I imagine he does now.

℣. 23. *See therefore, and take knowledge of all the lurking places where he hideth himſelf,* &c.] Which he moſt frequents, that ye may be able to deſcribe them, and the way to them, and eaſily find them when neceſſary: *and come ye again to me with the certainty*; of time and place, when and where he may be certainly found: *and I will go with you*; upon ſuch certain intelligence: it is very much he did not ſeize this opportunity, and go directly with them; for by this delay, *David* being informed of the *Ziphites* coming to *Saul* to betray him, had time to depart elſewhere: *and it ſhall come to paſs, if he be in the land*; in the land of *Iſrael*, or rather in the land that is in the tribe of *Judah*: *that I will ſearch him throughout all the thouſands of Judah*; through all the diviſions of that tribe, which, as others, were divided into thouſands, ſee *Mic.* v. 2.

℣. 24. *And they aroſe, and went to Ziph, before Saul,* &c.] Not before his perſon, as if he went with them, and they before him leading the way; but they went thither before he went, to prepare things more exactly, and with more certainty, before he came, and in order to return to him again and go with him: *but David and his men* were *in the wilderneſs of Maon*; for by the time the *Ziphites* returned home, *David* had intelligence of their deſign, and therefore removed from the wilderneſs of *Ziph* to the wilderneſs of *Maon*; which though in the ſame tribe, was a diſtinct place; ſee the note on *Joſh.* xv. 55. *in the plain on the ſouth of Jeſhimon*; the ſame as in ℣. 19. only *David* was now farther to the ſouth of it, and in a plain, whereas before he was on an hill.

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[p] Trad, Heb. in lib. Reg. fol. 76. K.

[q] De loc. Heb. fol. 91. C.

[r] De bello Jud. l. 7. c. 8. §. 3. Vid. Adrichom. Theatrum T. S. p. 38. 2. & 39. 1.

[s] רגלו pes ejus, Pagninus, Montanus.

℣. 25. *And Saul alſo and his men went to ſeek* him, &c.] Whether the *Ziphites* returned to him with better intelligence, or ſent him word where *David* was, is not ſaid, however *Saul* with his army came out in ſearch of him: *and they told David*; or it was told him, that *Saul* was come in queſt of him: *wherefore he came down into a rock*; either into a cave, in it, or he came down from the hill *Hachilah* to a plain or valley, in order to go up to a rock, the ſame with the mountain in the next verſe: *and abode in the wilderneſs of Maon*; in which was the rock or mountain he came to: *and when Saul heard* that, *he purſued after David in the wilderneſs of Maon*; for upon the intelligence of the *Ziphites*, he came out to ſeek for him in the wilderneſs of *Ziph*, but hearing that he was removed to the wilderneſs of *Maon*, he purſued him there.

℣. 26. *And Saul went on this ſide of the mountain, and David and his men on that ſide of the mountain*, &c.] *Saul* with his army came to the very mountain where *David* and his men were, the one was on one ſide of it, and the other on the other ſide; there was only one mountain between them: *and David made haſte to get away for fear of Saul*; he fled on one ſide of the mountain, whilſt *Saul* was purſuing him on the other, and haſtening to get round unto him: *for Saul and his men compaſſed David and his men round about to take them*; he took methods by dividing his troops, and ſending them different ways to ſurround *David* and his men, and had very near effected it.

℣. 27. *But there came a meſſenger unto Saul*, &c.] From his court, by order of his council there; though the *Jews*[t] ſay it was an angel from heaven; but be it which it will, it was certainly the providence of God that directed this affair, that a meſſenger ſhould come to *Saul* juſt at that very time, that *David* was like to fall into his hands: *ſaying, haſte thee, and come, for the Philiſtines have invaded the land*; were come into it, and ſpread themſelves in it, as the word ſignifies, which expreſſes their numbers they had poured in, the force they came with, and the poſſeſſions they had already got; perhaps they had taken the advantage of *Saul*'s departure in queſt of *David*, to penetrate into the tribe of *Benjamin*, where his patrimony, reſidence and court were, and which were liable to fall into their hands; and therefore his preſence was immediately required, and haſte was neceſſary.

℣. 28. *Therefore Saul returned from purſuing after David*, &c.] Stopped ſhort at once, as ſoon as ever he received the meſſage: *and went againſt the Philiſtines*; to ſtop them in their progreſs, and drive them out of his country: *therefore they called that place, Selah-hammahlekoth*; which ſignifies *the rock of diviſions*. *David* and his men, very probably, gave it this name, not only becauſe it divided between *Saul* and his men, and *David* and his men, when they were one on one ſide of it, and the other on the other ſide of it; but becauſe *Saul* was, by the providence of God, divided and ſeparated from *David* here, whereby he eſcaped falling into his hands. The *Targum* is, "therefore they called that place the rock of diviſion, the place where the heart of the king was divided to go here and there:" he was divided in his own mind, and at a loſs what to do; he was in two minds, as *Jarchi* ſays, and did not know which to follow, whether to return and deliver his country from the hands of the *Philiſtines*, or to purſue and take *David*; and others repreſent the ſoldiers of *Saul* as divided, ſome ſaying that ſince the ſon of *Jeſſe* was juſt falling into their hands, they ſhould not leave him; others, that the war of *Iſrael* ſhould be regarded before him, who might be found at any time[u].

℣. 29. *And David went up from thence*, &c.] From the wilderneſs of *Maon*, having had a narrow eſcape for his life: *and dwelt in ſtrong holds in Engedi*; another place in the tribe of *Judah*, and which lay in the wilderneſs of *Judah*, and from whence that is called the wilderneſs of *Engedi*; and here Dr. *Lightfoot*[w] thinks he penned the 63d pſalm, the wilderneſs about *Engedi* being the moſt deſart of all other places, that being upon the borders of the dead ſea; of this place, ſee the note on *Joſh*. xv. 62.

CHAP. XXIV.

SAUL being returned from following the *Philiſtines*, renews his purſuit after *David*, ℣. 1, 2. and they meeting in a cave, where *David* had the opportunity of taking away the life of *Saul*, which his men preſſed him to, yet only cut off the ſkirt of his robe, ℣. 3—8. which, calling after him, he held up to him, to convince him he had his life in his hands, but ſpared it, ℣. 9, 10. upon which he very pathetically reaſons with him about the unreaſonableneſs and unrighteouſneſs of his purſuit after him, to take away his life, ℣. 11—15. which ſo affected *Saul*, that he confeſſed he was more righteous than he, and owned that the kingdom would be his, and only deſired him to ſwear to him not to cut off his offspring, which *David* did, and ſo they parted, ℣. 16—22.

℣. 1. *And it came to paſs when Saul was returned from following the Philiſtines*, &c.] Having, as it ſhould ſeem, got the victory over them, and driven them out of his country, and purſued them to their own: *that it was told him, ſaying, behold, David is in the wilderneſs of Engedi*; in the ſtrong holds of it, the high rocks and mountains in it, ch. xxiii. 29.

℣. 2. *Then Saul took* 3000 *choſen men out of all Iſrael*, &c.] Out of his army, with which he had been purſuing the *Philiſtines*: *and went to ſeek David, and his men, upon the rocks of the wild goats*; which were in the wilderneſs of *Engedi*; thoſe rocks were exceeding high and terrible to look at, full of precipices, and ſo prominent, that to travellers they ſeemed as if they would fall into the adjacent vallies, that it even ſtruck terror into them to look at them;[x] called the rocks of wild goats, becauſe theſe creatures, called from hence *rupicapræ*, or rock-goats, ſee *Job* xxxix. 1. delighted to be there; and are, as *Pliny*[y] ſays, of ſuch prodigious ſwiftneſs, that they will leap from mountain to mountain, and back again at pleaſure; theſe mountains

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[t] Midraſh apud Yalkut in loc.

[u] Ibid.

[w] Works, vol. 1. p. 58.

[x] Adrichom. Theatrum Terræ Sanct. p. 47. & Brocard. in ib.

[y] Nat. Hiſt. l. 8. c. 53.

David and his men choſe for ſafety, and the height and craggedneſs of them did not deter *Saul* and his men from ſeeking him there.

℣. 3. *And he came to the ſheep-cotes by the way, where was a cave*, &c.] For the ſheep to be led into at noon, to ſhelter them from the heat; ſuch was the cave of *Polyphemus*, obſerved by *Bochart*[z], in which ſheep and goats lay down and ſlept; ſee the note on *Zeph.* ii. 6. *and Saul went in to cover his feet*; the *Targum* is, to do his neceſſaries; and ſo *Joſephus*[a]; and the *Jewiſh* commentators generally underſtand it of eaſing nature; and as the Eaſtern people uſed to wear long and looſe garments, theſe, when they performed ſuch an action, they uſed in modeſty to gather them cloſe about them, that no part of the body, their feet, and eſpecially the parts of nature which ſhould be concealed, might be ſeen; but the *Syriac* and *Arabic* verſions render it, *and there he lay* or *ſlept*; which ſuggeſt, that his going into the cave was in order to take ſome ſleep and reſt, when it was uſual to cover the feet, both to prevent taking cold, and the private parts of the body being expoſed to view; and this accounts better for *Saul* not hearing *David*'s men in the cave, and for his being inſenſible of *David*'s cutting off the ſkirt of his garment, and beſt agrees with the uſe of the phraſe in *Judg.* iii. 24. the only place beſides this in which it is uſed; ſee the note there: *and David and his men remained in the ſides of the cave*; unſeen and unobſerved by *Saul*, even 600 of them; nor need this ſeem ſtrange, ſince in thoſe parts of the world there were caves exceeding large, made ſo either by nature or art. *Vanſleb*[b] ſpeaks of a cave in *Egypt* ſo extraordinary large, that, without hyperbole, 1000 horſe might there draw up in battle-array, and of another larger than that; and *Strabo* ſays[c], that towards *Arabia* and *Iturea* are mountains difficult to be paſſed, and in which are deep caves, one of which would hold 4000 men: and as the mouths of theſe caves were generally narrow, and the farther parts of them large, and alſo dark, perſons at the entrance of them could be ſeen, when thoſe in the more remote parts could not; and this cave is ſaid to be extremely dark[d]; which accounts for *Saul*'s being ſeen when he came into the cave, whereas *David* and his men could not be ſeen by him.

℣. 4. *And the men of David ſaid unto him*, &c.] Some of his principal men, who were about him, and near him, ſuch as *Joab* and *Abiſhai*: *behold, the day of which the Lord ſaid unto thee*; now the time was come that he ſpoke of to him by *Samuel*, or *Gad*, or to himſelf directly: *behold, I will deliver thine enemy into thine hand*; and ſuch was *Saul*, as appeared by his ſeeking to take away his life; and now he was in the hand of *David* to take away his life, if he pleaſed: *that thou mayeſt do to him as it ſhall ſeem good unto thee*; an opportunity of this kind now offered: *then David aroſe*; from that part of the cave in which he was, the farther part of it; *and cut off the ſkirt of Saul's robe privily*; unawares to him, and unobſerved by him, which might be eaſily done, if *Saul* was aſleep, and it is probable he was; and by the ſame way it may be accounted for, that he did not hear the diſcourſe that paſſed between *David* and his men.

℣. 5. *And it came to paſs afterward, that David's heart ſmote him*, &c.] His conſcience accuſed him, and he repented of what he had done: *becauſe he had cut off Saul's ſkirt*; which though leſs than what his ſervants put him upon, and he might have thoughts of doing, yet was conſidered by him as a great indignity to his ſovereign, and therefore ſat uneaſy on his mind.

℣. 6. *And he ſaid unto his men*, &c.] When he returned and brought the ſkirt of *Saul*'s garment in his hand; or elſe he ſaid this before that, tho' here mentioned, when they moved it to him to diſpatch him, as he had a fair opportunity of doing it: *God forbid that I ſhould do this thing unto my maſter, the Lord's anointed*; and which he could not think of but with deteſtation and abhorrence, ſince he was his ſovereign Lord and maſter, and he a ſubject of his, and was anointed by the order of God, and his perſon ſacred: *to ſtretch forth my hand againſt him*; to take away his life; to cut off the ſkirt of his garment gave him uneaſineſs, but to ſlay him, the thought of it was ſhocking to him: *ſeeing he is the anointed of the Lord*; anointed by *Samuel* to be king, by order of the Lord.

℣. 7. *So David ſtayed his ſervants with theſe words*, &c.] Or pacified them, as the *Targum*, and made them quiet and eaſy in that he had not ſlain him, and reconciled their minds to his conduct, and reſtrained them from laying hands on him, by obſerving to them, that he was the anointed of the Lord: *and ſuffered them not to riſe againſt Saul*; to take away his life; he not only argued with them, but laid his commands on them that they ſhould not ſlay him: *but Saul roſe up out of the cave, and went on his way*; he roſe from his ſleep, and went out of the cave unhurt, and proceeded on in the way he came to the ſheep-cotes, and which led on farther, ℣. 3.

℣. 8. *David alſo aroſe afterward*, &c.] After *Saul* was gone: *and went out of the cave*; where he had been all the time that *Saul* had been in it: *and cried after Saul*; with a loud voice: *my lord the king*; by which titles *Saul* would know that he was called unto: *and when Saul looked behind him*; to ſee who it was that called unto him: *David ſtooped with his face to the earth, and bowed*: giving reverence and honour to him as a king; ſee the note on ch. xx. 41.

℣. 9. *And David ſaid to Saul, wherefore heareſt thou mens words*, &c.] The falſe charges and accuſations, that ſome of *Saul*'s courtiers brought againſt *David*, as *Doeg* the *Edomite*, and ſuch like ſycophants and flatterers, to whom *Saul* hearkened, and believed what they ſaid, and acted upon it. *David* choſe rather to lay the blame on *Saul*'s courtiers than on himſelf; and he began with him in this way, the rather to reconcile him to him, and cauſe him to liſten to what he had to ſay: and repreſents them as *ſaying* to him, *behold, David ſeeketh thy hurt?* ſeeks to take away thy life, and ſeize upon thy crown and throne; than which nothing was more foreign from him.

℣. 10. *Behold, this day thine eyes have ſeen*, &c.] Or may ſee; there is full proof and evidence of it, and which will be preſently ſhown: *how that the Lord had delivered thee to-day into mine hand in the cave*; from whence they were both juſt come: *and* ſome *bade* me *kill thee*; ſome of the men that were with *David*, ſome of his officers or principal friends put him upon it, having a fair opportunity, and thinking it no evil, ſince he was his enemy, and ſought his life: or *it ſaid, kill thee*; my heart prompted me to it, that ſaid ſo at firſt, as *Ben Gerſom* interprets it; ſome refer it to God, who in his providence ſaid ſo, or ſo it might be underſtood by *David*, as if providence directed him to it, by giving him ſuch an opportunity of doing it: *but* mine eye *ſpared thee*; had pity on him, and notwithſtanding the ſuggeſtions of friends, and of his own heart at firſt, or the ſeeming direction of providence, yet he had mercy on him, and forbore ſlaying him: *and I ſaid, I will not put forth my hand againſt my lord*; and king, whoſe ſubject I am: *for he is the Lord's anointed*; the Lord has raiſed him to this dignity; inveſted him with the office of a king, and as ſuch I regard him, and therefore have refrained mine hand from him, from hurting him.

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[z] Hierozoic. par. 1. l. 2. c. 45. col. 467, 468.

[a] Antiq. l. 6. c. 13. § 4.

[b] Relation of a Voyage, p. 227.

[c] Geograph. l. 16. p. 520.

[d] Le Bruyn's Voyage to the Levant, ch. 51. p. 199.

ỳ. 11. *Moreover, my father*, &c.] So he was in a natural ſenſe, as having married his daughter; and in a civil ſenſe, as he was a king, and was, or ought to have been, the father of his country, and to treat his ſubjects as his children, and *David* among the reſt: *ſee, yea ſee, the ſkirt of thy robe in my hand*; look on it again and again; view it with the eyes of thy body intently, that thou mayeſt be ſatisfied of it, and behold with the eyes of thy mind and underſtanding, and conſider that I could as eaſily have had thine head in my hand, as the ſkirt of thy robe; and here ſee an inſtance and proof of the integrity and ſincerity of my heart, and cordial affections to thee, and an evidence againſt all the charges and accuſations of my enemies, and that I have no ill deſign upon thy perſon and life, and am far from ſeeking thy hurt, as they ſay: *for in that I cut off the ſkirt of thy robe, and killed thee not*; not only did that to ſhew that he was in his power, but did not cut off his head, as he could: *know thou, and ſee, that* there is *neither evil nor tranſgreſſion in mine hand*; this might be a full conviction to him, that he had no ill, neither in his heart nor hand to do unto him: *and I have not ſinned againſt thee*; done nothing to offend him, never acted againſt his will, nor diſobeyed any of his commands, or had been guilty of one overt act of treaſon or rebellion, but all the reverſe: *yet thou hunteſt my ſoul, to take it*; purſued him from place to place, hunted him in the wilderneſſes of *Ziph* and *Maon*, and upon the rocks of *Engedi*, as a partridge on the mountains; and lay in wait for him to kill him, as the *Targum*: he may be thought to have penned the *ſeventh* pſalm at this time, or on this occaſion; at leaſt there are ſome paſſages in it, which ſeem to refer to his preſent circumſtances.

ỳ. 12. *The Lord judge between me and thee*, &c.] And make it appear who is in the right, and who in the wrong: *and the Lord avenge me of thee*; if he continued thus to perſecute him: *but mine hand ſhall not be upon thee*; to kill thee, though it may be in my power again to do it, as it has been; but this I am determined upon, let me ſuffer what I will, I will not lay hands on thee to do thee any hurt, but leave thee with God to requite all the evil done to me by thee.

ỳ. 13. *As ſaith the proverb of the ancients*, &c.] It is an old ſaying, has been long in uſe, and may be applied to the preſent caſe; or the *proverb of the ancient one*; of the oldeſt man, the firſt man *Adam*, and of all others after him, ſo *Kimchi*; or of the ancient one of the world, the ancient of days, the Lord himſelf; ſo in the *Talmud*[d]: *wickedneſs proceedeth from the wicked*; as is a man, ſo are his actions; if he is a wicked man, he'll do wicked things; a corrupt tree brings forth evil fruits, an evil man out of the evil treaſure of his heart brings forth evil things; and as if *David* ſhould ſay, if I had been the wicked man as I am repreſented, I ſhould have committed wickedneſs; I ſhould have made no conſcience of taking away thy life when it was in my power; but my heart would not ſuffer me to do it: *but* or *and my hand ſhall not be upon thee*; as it has not been upon thee, becauſe of the fear of God in me, ſo neither ſhall it be hereafter: or the ſenſe of the proverb may be, the wickedneſs that comes from a wicked man, that will kill him, or be the cauſe of his ruin, or he will be ſlain by wicked men ſuch as himſelf; and this may be thy caſe, O king, unleſs thou repenteſt: but be that as it may, which I leave with the righteous judge, this I am determined on, *mine hand ſhall not be upon thee*; to take away thy life.

ỳ. 14. *After whom is the king of Iſrael come out?* &c.] From his court and palace, with an army of men, and at the head of them: *after whom doſt thou purſue?* with ſuch eagerneſs and fury: *after a dead dog*; as *David* was in the opinion, and according to the repreſentation of his enemies, a dog, vile, men, worthleſs, of no account; a dead dog, whoſe name was made to ſtink through the calumnies caſt upon him; and if a dead dog, then as he was an uſeleſs perſon, and could do no good, ſo neither could he do any hurt, not ſo much as bark, much leſs bite; and therefore it was unworthy of ſo great a prince, a leſſening, a degrading of himſelf, as well as a vain and impertinent thing to purſue after ſuch an one, that was not worthy of his notice, and could do him neither good nor harm: *after a flea?* a little contemptible animal, not eaſily caught, as it is obſerved by ſome, and when caught good for nothing. *David* by this ſimile fitly repreſents not only his weakneſs and impotence, his being worthleſs, and of no account, and beneath the notice of ſuch a prince as *Saul*; but the circumſtances he was in, being obliged to move from place to place, as a flea leaps from one place to another, and is not eaſily taken, and when it is, of no worth and value; ſignifying, that as it was not worth his pains to ſeek after him, ſo it would be to no purpoſe, he ſhould not be able to take him.

ỳ. 15. *The Lord therefore be judge, and judge between me and thee*, &c.] Signifying he did not deſire to be judge in his own cauſe, but leave it with God to determine it for him in his providence: *and ſee, and plead my cauſe*; look with pity upon him, take his cauſe in his hand, plead it, and do him juſtice: *and deliver me out of thine hand*; which was a prayer of faith, believing he would do it in due time, ſee *Pſ.* vii. 6, 8, 9, 10, 11.

ỳ. 16. *And it came to paſs when David had made an end of ſpeaking theſe words unto Saul*, &c.] And wonderful it is that *Saul*, ſo full of wrath and fury, and ſo eager of *David*'s life, ſhould ſtand ſtill and hear him out, and not fall upon him; this muſt be owing to the reſtraining providence of God, and to the ſurprize *Saul* was in at the ſight of *David* coming out of the cave, whom he expected not; and eſpecially what awed and quieted him, was the ſight of the ſkirt of his robe in his hand, which was a ſure token he had his life in his hand, and ſpared it, which made him liſten attentively to all he ſaid: *that Saul ſaid*, is *this thy voice, my ſon David?* he changes his language; before, when he ſpoke of *David*, it was only the ſon of *Jeſſe*, now my ſon *David*, as he was by marriage to his daughter, and as appeared by his filial affection to him; and though he was at ſuch a diſtance from him, that he was not able to diſcern his countenance, yet he knew his voice, at leaſt ſuppoſed it to be his, as his queſtion implies, and which he might conclude from the whole of his diſcourſe: *and Saul lift up his voice, and wept*; being affected with the kindneſs of *David* to him, and with his deliverance from the danger he was in, and yet without true repentance of his ſins; for there may be many tears ſhed, where there is no real repentance, as in the caſe of *Eſau*.

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[d] T. Bab. Maccot, fol. 10. 2.

℣. 17. *And he ſaid to David, thou* art *more righteous than I*, &c.] By which it appears he thought himſelf righteous, though *David* was more ſo; the righteouſneſs of *David* was ſo glaring, that his enemy himſelf being judge acknowledges it, but will not confeſs his own wickedneſs, having no true ſenſe of ſin, nor real ſorrow for it: *for thou haſt rewarded me good*; in times paſt, and now; heretofore in killing *Goliath*, fighting his battles for him againſt the *Philiſtines*, driving the evil ſpirit from him, by playing on the harp before him, and now by ſparing his life, only cutting off the ſkirt of his garment, when he could with equal eaſe have cut off his head: *whereas I have rewarded thee evil*; in ſeeking to take away his life at various times, by caſting a javelin at him more than once, ſending meſſengers to kill him, and hunting after him from place to place, to take him and ſlay him.

℣. 18. *And thou haſt ſhewed this day how that thou haſt dealt well with me*, &c.] The cutting off of the ſkirt of his robe only, when his life was in his hand, was a clear proof and full demonſtration of his dealing well with him, and might ſufficiently convince him he had no ill deſign upon him: *foraſmuch as when the Lord had delivered me into thine hand, thou killedſt me not*; this was a plain proof and evidence of his kindneſs to him, which he owns, and alſo the providence of God in this affair, which had delivered him into the hands of *David*; by which he might ſee the Lord was for *David*, and againſt him, and might have deterred him from ſeeking *David*'s hurt hereafter; but it did not.

℣. 19. *For if a man find his enemy, will he let him go well away?* &c.] Or *in a good way*[e], in peace and ſafety, without doing him any hurt; this is not uſual among men, and yet this was the preſent caſe; *David* had found his enemy *Saul*, which *Saul* tacitly owns, and yet had let him go well away from him, without hurting him: *wherefore the Lord reward thee good, for that thou haſt done unto me this day*; he does not promiſe to reward him himſelf, but prays the Lord to reward him; and had he been ſincere in it, he could not have done better for him. Some connect the former clauſe with this, after this manner, *if a man find his enemy, and let him go away, the Lord will reward him, the Lord reward thee*, &c. ſo the *Syriac* and *Arabic* verſions.

℣. 20. *And now, behold, I know well that thou ſhalt ſurely be king*, &c.] Not merely by the common report, that he was anointed by *Samuel*, to which yet he might give credit; but by the providence of God proſpering and preſerving him, and by his princely ſpirit and behaviour, and by calling to mind what *Samuel* had ſaid to him, that his kingdom ſhould be given to a neighbour of his better than he, and ſo *David* was by his own confeſſion, ℣. 17. and the cutting off the ſkirt of his garment might put him in remembrance of the renting of the ſkirt of *Samuel*'s mantle, upon which he told *Saul* his kingdom ſhould be rent from him; though ſome think that was *Saul*'s ſkirt, and ſo now he knew thereby, when *David* cut off his ſkirt, that the kingdom would be his; and it is a tradition of the *Jews*[f], that *Samuel* ſaid to him at that time, that he that cut off the ſkirt of his garment, ſhould reign after him: *and that the kingdom of Iſrael ſhall be eſtabliſhed in thine hand*; and not be rent from him; and yet notwithſtanding after this he ſought to deſtroy him.

℣. 21. *Swear now therefore unto me by the Lord*, &c.] By the Word of the Lord, as the *Targum*: *that thou wilt not cut off my ſeed after me*; as was uſually done in deſpotic governments in the eaſtern countries, and is at this day, when one is advanced to the throne of another, by whom iſſue is left, who may be rivals and competitors with him: *and that thou wilt not deſtroy my name out of my father's houſe*; by cutting off his ſeed, the ſame thing in different words repeated, for the confirmation of it; children bear the names of their fathers, and by them their memory is perpetuated, and cutting off them is deſtroying the name of their parents.

℣. 22. *And David ſware unto Saul*, &c.] That he would not cut off his poſterity; which oath he religiouſly obſerved, in ſparing *Mephiboſheth*, and in puniſhing the murderers of *Iſhboſheth*; and as for the ſeven ſons of *Saul*, delivered up to the *Gibeonites*, it may be queſtioned whether they were his genuine legitimate offspring; and if they were, it was by the appointment and command of God, and according to his will and pleaſure they were executed, who is not bound by the oaths of men, and to whom they muſt be ſubmitted, 2 *Sam.* xxi. 1, 14. *and Saul went home*; to his palace in *Gibeah*: *but David and his men got them up unto the hold*; in *Engedi*, ch. xxiii. 29. not truſting to *Saul*, whoſe inconſtancy, perfidy, cruel hatred and malice, *David* full well knew; and therefore thought it not ſafe to return to his own houſe, nor to dwell in the open country, but in the wilderneſs, and among the rocks, and in the caves there, ſuch as were in the wilderneſs of *Engedi*; and here, and at this time he penned the 57th pſalm.

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[e] בדרך טובה in via bona, Pagninus, Montanus.

[f] Midraſh Tillim apud Abarbinel. in loc.

CHAP. XXV.

THIS chapter gives an account of the death of *Samuel*, and of the ill treatment *David* met with from *Nabal*; it begins with the death of *Samuel*, which was greatly lamented in *Iſrael*, ℣. 1. it draws the character of *Nabal*, and his wife, ℣. 2, 3. records a meſſage of *David* to him, by his young men deſiring he would ſend him ſome of his proviſions made for his ſheep-ſhearers, ℣. 4—9. and *Nabal*'s ill-natured anſwer to him reported by the young men, which provoked *David* to arm againſt him, ℣. 10—13, 21, 22. and this being told *Abigail*, the wife of *Nabal*, and a good character given of *David* and his men, and of the advantage *Nabal*'s ſhepherds had received from them, and the danger his family was in through his ingratitude, ℣. 14—17. ſhe prepared a preſent to pacify *David*, went with it herſelf, and addreſſed him in a very handſome, affectionate and prudent manner, ℣. 18—31. and met with a kind reception, ℣. 32—35. and the chapter is cloſed with an account of the death of *Nabal*, and of the marriage of *Abigail* to *David*, ℣. 32—44.

℣. 1. *And Samuel died*, &c.] In the interval, when *Saul* and *David* were parted, and before they ſaw each other again; according to the *Jewiſh* chronology[g], *Samuel* died four months before *Saul*; but other *Jewiſh* writers ſays[h], he died ſeven months before; *Abarbinel* thinks it was a year or two before; which is moſt likely and indeed certain, ſince *David* was in the country of the *Philiſtines* after this a full year and four months, if the true ſenſe of the phraſe is expreſſed in ch. xxvii. 7. and *Saul* was not then dead; and ſo another *Jewiſh* chronologer[i] ſays, that *Saul* died two years after *Samuel*, to which agrees *Clemens* of *Alexandria*[k]; and according to the *Jews*[l], he died the 20th of *Ijar*, for which a faſt was kept on that day: *and all the Iſraelites were gathered together, and lamented him*; his death being a public loſs, not only to the college of the prophets, over which he preſided, but to the whole nation; and they had reaſon to lament his death, when they called to mind the many good offices he had done them from his youth upwards; and when the government was in his hands, which was adminiſtred in the moſt prudent and faithful manner; and after that they had his wiſe counſel and advice, his good wiſhes and prayers for them; and the rather they had reaſon to lament him, ſince *Saul* their king proved ſo bad as he did, and at this time a difference was ſubſiſting between *David* and him: *and buried him in his houſe at Ramah*; where he lived and died; not that he was buried in his houſe, properly ſo called, or within the walls of that building wherein he dwelt; though the *Greeks*[m] and *Romans*[n] uſed to bury in their own dwelling-houſes; hence ſprung the idolatrous worſhip of the *Lares*, or houſhold gods; but not the *Hebrews*, which their laws about uncleanneſs by graves would not admit of, ſee *Numb.* xix. 16, 18. but the meaning is, that they buried him in the place where his houſe was, as *Ben Gerſom* interprets it, at *Ramah*, in ſome field or garden belonging to it. The author of the *Cippi Hebraici* ſays[o], that here his father *Elkanah*, and his mother *Hannah*, and her two ſons, were buried in a vault ſhut up, with monuments over it; and here, ſome ſay[p], *Samuel*'s bones remained, until removed by *Arcadius* the emperor into *Thrace*; *Benjamin* of *Tudela* reports[q], that when the chriſtians took *Ramlah*, which is *Ramah*, from the *Mahometans*, they found the grave of *Samuel* at *Ramah* by a ſynagogue of the *Jews*, and they took him out of the grave, and carried him to *Shiloh*, and there built a large temple, which is called the *Samuel* of *Shiloh* to this day: *and David aroſe and went down to the wilderneſs of Paran*; on hearing of the death of *Samuel*, there to indulge his mourning for him; or rather that he might be in greater ſafety from *Saul*, being farther off, this wilderneſs lying on the ſouth of the tribe of *Judah*, and inhabited by *Arabs*, and theſe called *Kedarenes*; and now it was that he dwelt in the tents of *Kedar*, *Pſ.* cxx. 5.

℣. 2. *And* there was *a man in Maon*, &c.] A city of the tribe of *Judah*, from whence the wilderneſs had its name, before mentioned; of which place, ſee *Joſh.* xv. 55. though *Ben Gerſom* takes it to ſignify a dwelling place; and that this is obſerved to ſhew, that he did not dwell in a city, but had his habitation where his buſineſs lay, which was in *Carmel*, where his fields, gardens and vineyards were: wherefore it follows, *whoſe poſſeſſions* were *in Carmel*; not *Carmel* in the tribe of *Iſſachar*, but in the tribe of *Judah*, not far from *Maon*, and are mentioned together, *Joſh.* xv. 55. ſee the note there; his cattle were there, his ſheep particularly, for they are afterwards ſaid to be ſhorn there; or *his work*[r], his agriculture, his farming, where he was employed, or employed others in ſowing ſeed, and planting trees: *and the man* was *very great*; in worldly ſubſtance, though not in natural wiſdom and knowledge, and eſpecially in true religion and piety: *and he had* 3000 *ſheep, and* 1000 *goats*; ſo the ſubſtance of men in thoſe times was generally deſcribed by the cattle they had, whether of the herd or flock, in which it chiefly lay: *and he was ſhearing his ſheep in Carmel*; which was the cuſtom in *Judea* and *Syria*, and was a very ancient one, as early as the times of *Judah*, yea of *Laban*, ſee *Gen.* xxxi. 19. and xxxviii. 12, 13. though the old *Romans* uſed to pluck off the wool from the ſheeps backs; hence a fleece of wool was called *vellus* a *vellendo*, from the plucking it off; and *Pliny* ſays[s], in his time, that ſheep were not ſhorn every where, but in ſome places the cuſtom of plucking off the wool continued; and who elſewhere obſerves[t], that the time of ſhearing was in *June* or *July*, or thereabouts; at which times a feaſt was made, and it is for the ſake of that this is obſerved.

℣. 3. *Now the name of the man* was *Nabal*, &c.] Which ſignifies a *fool*; one would think his parents ſhould not give him this name, though it is a name proper enough to men in common; and *Kimchi* thinks this was a nick-name, which men gave him, agreeable to his genius and conduct, and which is not improbable: *and the name of his wife Abigail*; which ſignifies *my father's joy*, he delighting in her for her wit and beauty, as follows: *and ſhe* was *a woman of good underſtanding, and of a beautiful countenance*; ſhe was not only of a good underſtanding in things natural, civil and domeſtic, but in things ſpiritual, as her ſpeech to *David* ſhews, and which, with her external form, compleated her character, and greatly recommended her; which is the character *Ælianus*[u] gives of *Aſpaſia*, wiſe and fair: *but the man* was *churliſh and evil in his doings*; moroſe and ill-natured in the temper and diſpoſition of his mind, and wicked in his converſation, and fraudulent and oppreſſive in his dealings with men: *and he* was *of the houſe of Caleb*; or he was a *Calebite*[w], a deſcendant of that great and good man *Caleb* the ſon of *Jephunneh*; which was an aggravation of his wickedneſs, that he ſhould be the degenerate plant of ſuch a noble vine: ſome interpret it, *he was as his heart*, as his heart was bad, ſo was he; ſome men, their outſide is better than their inſide; but this man was no hypocrite, he was as bad outwardly as he was inwardly: the word *Caleb* ſometimes ſignifies a dog; hence the *Septuagint* verſion renders it, a doggiſh man, a *Cynic*; and to the ſame purpoſe are the *Syriac* and *Arabic* verſions; and ſo ſome *Jewiſh* writers interpret it; but the *Targum*, *Jarchi* and *Kimchi* ſupply it as we do, that he was of the houſe or family of *Caleb*, and ſo of the tribe of *Judah*, as *David* was.

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[g] Seder Olam Rabba, c. 13. p. 37.
[h] In Kimchi & Abarbinel in loc.
[i] Juchaſin, fol. 11. 1.
[k] Stromat. l. 1. p. 325.
[l] Schulchan Aruch, par. 1. c. 580. §. 2.
[m] Plato in Minoë.
[n] Servius in Virgil. Æneid. l. 6. p. mihi, 1011.
[o] P. 30.
[p] Heidman. apud Hottinger. in ib.
[q] Itinerar. p. 50.
[r] מעשהו opus ejus, Montanus, Vatablus; cujus opus, Junius & Tremellins, Piſcator.
[s] Nat. Hiſt. l. 8. c. 48.
[t] Ibid. l. 18. c. 27.

℣. 4. *And David heard in the wilderneſs*, &c.] In the wilderneſs of *Paran*, where he was, and a wilderneſs it was to him, being in want of food, as the following relation ſhews: *that Nabal did ſhear his ſheep*; when there was generally good living, and ſo a proper perſon, and a proper time for *David* to apply for the relief of his wants.

℣. 5. *And David ſent out ten young men*, &c.] Such perſons, and ſuch a number of them he ſent to ſhew honour and reverence to *Nabal*: *and David ſaid unto the young men, get ye up to Carmel*; which lay higher than the wilderneſs, in which he was: *and go to Nabal, and greet him in my name*; aſk him of his peace and welfare, as the *Targum*; wiſh all health and happineſs in my name, preſent my ſervice and beſt reſpects to him.

℣. 6. *And thus ſhall ye ſay to him that liveth* in proſperity, &c.] That lives, whilſt others, as *David* and his men, might be rather ſaid to ſtarve than live; they lived in great meanneſs, but he in great abundance, and therefore in a capacity to give to others, and particularly to relieve them: or the ſenſe is, they ſhould ſay to him, *thus* ſhall it be, or may it be *for life*; for the time of life, for the year to come; at this time next year, at next ſheep-ſhearing, mayeſt thou be in as great proſperity then as now, and even all the days of thy life: *peace* be *both to thee, and peace* be *to thine houſe, and peace* be *unto all that thou haſt*; that is, all proſperity to thy perſon in ſoul and body, to thy family, wife, children and ſervants, and let the ſame attend thy eſtate, cattle, farms, fields, vineyards, and all that belong to thee; and wiſh for a bleſſing on him, and his, and all that were his, or he had; a more extenſive one could not well be made.

℣. 7. *And now I have heard that thou haſt ſhearers*, &c.] Men employed in ſhearing his ſheep, which was a time of feaſting and gladneſs, and therefore *David* ſent his young men to him at this time with his compliments upon it; and in order to obtain what he intended by this meſſage to him, he obſerves the favours he and his men had done to his ſervants, and the advantages which they had received from them: *now thy ſhepherds which* were *with us*; feeding their ſheep near the wilderneſs of *Paran*, which was not far from *Carmel* and *Maon*: *we hurt them not*; by taking any of their ſheep and lambs from them, or by abuſing, beating them, or giving them ill language; or *did not put them to ſhame*[x], by denying them any thing they aſked of them, which was in their power to grant; nor mocked and ſcoffed at them, and jeered them on account of their occupation: *neither was there ought miſſing unto them*; they did not ſteal a ſheep or lamb from them, as was common for ſoldiers to do; nor did they ſuffer any of the *Arabs*, that dwelt in the wilderneſs of *Paran*, to rob them, who lived upon plunder, or any of the wild beaſts to hurt them, as much as in them lay; ſo careful were they of them, and were a wall unto them by night and day, as *Nabal*'s ſervants owned, ℣. 16. and this was the caſe, *all the while they were in Carmel*; or in the fields, ℣. 15 which were joining to the wilderneſs of *Paran*.

℣. 8. *Aſk thy young men, and they will ſhew thee*, &c.] The ſhepherds before mentioned, who kept their flocks hard by them: *wherefore let the young men find favour in thine eyes*; the ten young men *David* ſent to *Nabal*: *for we are come in a good day*; a day in which *Nabal* made a feaſt for his ſhearers, as was uſual then, and ſtill is, ſee 2 *Sam.* xiii. 23—28. and at ſuch times as perſons are generally chearful and merry, ſo free and liberal; and as there were plenty of proviſions, not only enough for the gueſts and ſhearers, but to ſpare, and there was no need for an increaſe of expence, it might upon the whole be concluded, it was a proper time for *David* to apply for accommodations for himſelf and his men: *give, I pray thee, whatſoever cometh to thine hand unto thy ſervants, and to thy ſon David*; he did not requeſt any thing extraordinary of him, or to put him to any expence, but what was at hand, and he could ſpare; he prayed him to deliver to the young men he ſent, for their uſe, and the uſe of other his ſervants, and particularly *David*, who ſtiled himſelf his ſon, being of the ſame tribe with *Nabal*, and *Nabal* his ſenior.

℣. 9. *And when David's young men came*, &c.] To *Carmel*: *they ſpake to Nabal according to all thoſe words in the name of David*; they delivered their meſſage punctually and exactly, in the very words, or however according to the purport of them, in *David*'s name, as he enjoined them: *and ceaſed*; from ſpeaking, waiting for *Nabal*'s anſwer; or *they reſted*[y], from the fatigues of their journey; which they did not until they had delivered their meſſage to *Nabal*, and then they took the liberty to ſit down and reſt themſelves; but the former ſenſe ſeems beſt, and is preferred by *Maimonides*[z].

℣. 10. *And Nabal anſwered David's ſervants, and ſaid*, &c.] In a very haughty manner, in great wrath, juſt as churliſh, covetous perſons do, when they don't care to give what is aſked of them: *who is David? and who is the ſon of Jeſſe?* his two queſtions which relate to the ſame perſon don't well agree together, ſince by both he would ſuggeſt, as if he knew not the perſon they came from, and whoſe name they made uſe of: had he ſtopped at the firſt queſtion, it might have gone ſo, but his ſecond queſtion betrays him, and plainly ſhows he did know him, though he ſpeaks with contempt of him, calling him the ſon of *Jeſſe*, as *Saul* often did. *Abarbinel*, of all interpreters, is of opinion only, that *Nabal* did not ſay this diſreſpectfully of *David*, and to his diſhonour, he knew he was the Lord's anointed, and the king's ſon-in-law; but the ſenſe, according to him, is, *who is David? and who is the ſon of Jeſſe?* are they not one man? but though he is the ſon of *Jeſſe*, and prides himſelf, ſaying, I ſhall be king, I ſhould not regard that, but would ſend him corn, and bread, and food, as much as is needful for his own uſe; but what can I do when there are ſo many ſervants? for they are 600 of them, and they are too many to relieve: *there be many ſervants now a-days, that break away every man from his maſter*; which words alſo the ſame writer thinks have no reference to *David*, only to his men; but they ſeem plainly to ſtrike at *David* himſelf, and ſuggeſt that he had revolted from and rebelled againſt *Saul* his maſter, as well as received and protected fugitives and runagates, ſuch as fled from their maſters and from their creditors, ſee ch. xxii. 2.

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[u] Var. Hiſt. l. 12. c. 1.

[w] כלבו keri, כלבי, Calibita, Pagninus, Montanus; Calebita, Tigurine verſion, Junius & Tremellius, Piſcator.

[x] לא הכלמנום non affecimus verecundia eos, Montanus; ſo ſome in Vatablus.

[y] וינוחו & quieverunt, Pagninus, Montanus, Munſter.

[z] Moreh Nevochim, par. 1. c. 67.

℣. 11. *Shall I then take my bread, and my water*, &c.] Which include all food and liquors, every thing eatable and drinkable; and *water* may be particularly mentioned, becauſe very ſcarce in the wilderneſs, and ſo precious; though the *Septuagint* verſion has *wine* inſtead of water: *and my fleſh which I have killed for my ſhearers*; whether oxen, or ſheep, or lambs, as there might be of each ſort, for an entertainment made on ſuch an occaſion: *and give it unto men whom I know not whence they* be? which is another argument *Abarbinel* makes uſe of, that he meant not *David*, but his men only, becauſe he did not know who and from whence they were.

℣. 12. *So David's young men turned their way*, &c.] Their backs on him, without making any reply; and though they did not return railing for railing, they treated him with ſilent contempt; and though they did not offer to do any injury to his perſon, nor to take any thing away by force, yet they were determined to report this uſage to *David*, who they doubted not would avenge the affront put on him and them: *and went again*; to the wilderneſs from whence they came: *and came and told him all theſe ſayings*; rude and reproachful ones, juſt as they were delivered.

℣. 13. *And David ſaid unto his men*, &c.] Provoked to the laſt degree to have ſuch a rude, churliſh anſwer returned, to ſuch a civil and humble meſſage he had ſent: *gird you on every man his ſword*; and prepare to march and chaſtize *Nabal* for his inſolence: *and they girded on every man his ſword*; in obedience to *David*, and in vindication of his honour and their own: *and David alſo girded on his ſword*; in order to march at the head of them, fired with indignation at the affront given him: *and there went up after David about* 400 *men*; out of the 600 he had with him, ch. xxiii. 13. *and* 200 *abode by the ſtuff*; the baggage in their camp; the *Targum* is, they "were left to watch the veſſels;" the things neceſſary for their uſe, for the dreſſing of their food, their bedding, *&c.*

℣. 14. *But one of the young men told Abigail, Nabal's wife*, &c.] Not one of *David*'s young men, as what follows ſhows, but one of *Nabal*'s young men or ſervants, one of thoſe *David* directs him to for the truth of what he ſaid, ℣. 8. this was one of thoſe that had been employed in feeding ſheep in the wilderneſs, where *David* was, and knew him, but was now at *Carmel*, and was preſent when *David*'s meſſengers came to *Nabal*, and was privy to what paſſed: *ſaying, David ſent meſſengers out of the wilderneſs to ſalute our maſter*; in a very kind and handſome manner, to aſk of his peace and welfare, and to wiſh him all happineſs and proſperity; or *maſters*[y], maſter and miſtreſs, including both *Nabal* and *Abigail*: *and he railed on them*; gave them very abuſive language, repreſented *David* and his men as a parcel of ſcoundrels, fugitives and run-away ſervants; or *he flew at them*[z], or *upon* them, in great wrath and fury, calling them hard names, bidding them be gone about their buſineſs; the alluſion is to a ravenous bird, which will fly at perſons when it apprehends its young in any danger.

℣. 15. *But the men were very good unto us*, &c.] Very kind and civil, yea very uſeful and ſerviceable, even all the meſſengers *David* ſent, and *Nabal* railed on, yea all *David*'s men, and therefore deſerved better treatment than they met with from *Nabal*: *and we were not hurt*; neither by them nor others: *neither miſſed we any thing*; of our flocks, or any thing belonging to us; they neither robbed us themſelves, nor ſuffered others to rob us: *as long as we were converſant with them, when we were in the fields*; feeding the ſheep by them; thus he confirms every thing that *David* ſaid of himſelf and his men, ℣. 7. ſee the note there; and ſays even more of them to their commendation, as follows.

℣. 16. *They were a wall unto us both by night and day*, &c.] Protecting and defending them againſt the *Philiſtines*, who, as they robbed the threſhing-floors of *Keilah*, would have plundered the flocks of *Nabal*; or it may be rather againſt the incurſions of the *Arabs* in the wilderneſs of *Paran*, the poſterity of *Iſhmael*, who lived by plunder, and againſt the wild beaſts of the deſert, who otherwiſe would have carried off many of their ſheep and lambs, by night or by day: *all the while we were with them keeping the ſheep*; all which ſhewed how reaſonable it was that *Nabal* ſhould have uſed them well, and given them a portion of his entertainment at his ſheep-ſhearing; for had it not been for them, he would not have had ſo many ſheep to ſhear as he had.

℣. 17. *Now therefore know and conſider what thou wilt do*, &c.] For the preſervation of her family: *for evil is determined againſt our maſter, and againſt all his houſhold*; which he concluded, either from ſomething that dropped from *David*'s meſſengers, as they turned away from *Nabal*; or from the martial ſpirit of *David* himſelf, who would never put up ſuch an affront and indignity caſt upon him; or from ſome intelligence he had of *David*'s arming his men, and marching to take vengeance: *for he is* ſuch *a ſon of Belial, that* a man *cannot ſpeak to him*; meaning *Nabal*, who was ſuch a worthleſs, paſſionate and ill-natured man, ſuch a lawleſs and imperious one, that he would not ſuffer a man to ſpeak to him about any thing; and it was to no purpoſe to attempt it, which was a reaſon this ſervant did not chuſe to ſpeak to him about this affair, but to *Abigail*; and ſuggeſts, that it would ſignify nothing for her to ſpeak to him about it, but it would be moſt adviſeable for her to conſider with herſelf what was to be done immediately, without conſulting him: the words may be rendered, *for he is a ſon of Belial that ſpeaks unto him*[a]; or when *he ſpeaks unto him*, or it is told him; meaning not the ſervant that reported to *David* what *Nabal* ſaid; for *Abarbinel* obſerves, there were ten of them, and therefore it could not be ſaid of them, he is a ſon of *Belial*; but rather *David* himſelf, as he, and *Kimchi* obſerve, it may be interpreted of; that tho' he was ſo good and upright a man, yet when it ſhould be told him how *Nabal* had treated him, he would be ſo provoked at it, that he would become and act like a ſon of *Belial*; ſtorm and rage, and vow deſtruction to *Nabal* and his family, and come out with his whole army to deſtroy them; but the firſt ſenſe is beſt.

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[y] אדנינו dominos noſtros, Malvenda.

[z] ויעט בהם & involavit in eos, Coccei Lex. col. 607.

℣. 18. *Then Abigail made haſte*, &c.] As the caſe required, her family being in imminent danger: *and took* 200 *loaves*; of bread; of what bigneſs or weight they were is not ſaid; though it may be reaſonably concluded they were pretty large, ſince they are not called cakes but loaves, and ſince they were to be a preſent to *David* and his men, who were numerous: *and two bottles of wine*; not ſuch as ours are, which would have born no proportion to the reſt of the proviſion; but theſe were leathern bags which held a large quantity, in which they put and carried wine in thoſe times and countries; the *Septuagint* verſion is, two veſſels or caſks of wine: *and five ſheep ready dreſſed*; killed and dreſſed by the butcher, or made ready by the cook, boiled or roaſted; the word which the *Targum* uſes, according to the interpretation of *Jarchi*, from one of their *Rabbins*, ſignifies ſuch as were ſtuffed with ſmall pieces of meat, and eggs in them, or, as it ſhould ſeem, made into paſties: *and five meaſures of parched corn*; or five ſeahs, a meaſure which held, according to biſhop *Cumberland*[b], two wine gallons, four pottles, and a little more; of this parched corn, ſee the note on ch. xvii. 17. where mention is made of an *ephah* of it; and the *Septuagint* verſion has the ſame meaſure here, and calls them five ephahs of flour: *and* 100 *cluſters of raiſins*; or dried grapes, as the *Targum*; the *Septuagint* is, one *omer* of them, which was the tenth part of an *ephah*: *and* 200 *cakes of figs*; which were dried, and preſſed, and made into lumps, and ſhe took 200 of theſe; or, as the *Targum*, 200 pound weight of them: *and laid* them *on aſſes*; one not being ſufficient to carry all this proviſion.

℣. 19. *And ſhe ſaid to her ſervants, go on before me*, &c.] With the preſent, the ſight of which ſhe wiſely conſidered would in a great meaſure pacify *David*, and prepare him to hear patiently what ſhe had to ſay to him: *behold, I come after you*; ſignifying it would not be long ere ſhe came up to them, and overtook them: *but ſhe told not her huſband Nabal*; neither the danger he and his family were in through his conduct, nor the preparations ſhe had made to prevent it; knowing his perverſe and obſtinate diſpoſition, that it would take up too much time to reaſon with him, and perſuade him, and bring him into proper meaſures; and which may be obſerved to excuſe the conduct of *Abigail*, in doing what ſhe did, and taking and diſpoſing of her huſband's goods, without his knowledge and leave; the caſe required haſte, and it was done to preſerve him and his family from imminent ruin; and beſides, he might not be in a fit condition to be ſpoken to, being drunk with paſſion, or with wine, or both, ſee ℣. 36. and no doubt ſhe was directed by the Spirit of God to do what ſhe did, and this being an extraordinary caſe, is not to be drawn into an example.

℣. 20. *And it was ſo as ſhe rode on the aſs*, &c.] After her ſervants: *that ſhe came down by the covert of the hill*; by the ſide of it, which was covered with buſhes, and ſhe rode among them, in a way that led through them, and ſo was not ſeen by *David* and his men; or by the ſhadow of the hill, toward the bottom of it, where by reaſon of that, and the oppoſite hill, it was darkiſh, and they could not ſee each other: *and behold, David and his men came down againſt her*; came down a hill oppoſite to that ſhe came down: *and ſhe met them*; in the valley between two hills.

℣. 21. *Now David had ſaid*, &c.] When the meſſengers returned and told him how they had been uſed by *Nabal*; or he *ſaid*[c], or was ſaying within himſelf, or to his men, what follows, juſt as *Abigail* met him: *ſurely in vain have I kept all that this* fellow *hath in the wilderneſs*; which ſhows that he was in a violent paſſion, and had *Nabal* in the utmoſt contempt and indignation, in that he mentions not his name, only ſays *this*, this man or fellow; leaving a blank to be filled up with the moſt ignominious name and character that could be thought of; and repents, that he had taken ſo much care of his flocks when they were feeding by him in the wilderneſs: *ſo that nothing was miſſed of all that* pertained *unto him*; and ſeems to have wiſhed he had ſuffered his flocks to have been robbed by the *Arabs*, or worried by wild beaſts, ſince he had been ſuch an ungrateful wretch to him: *and he hath requited me evil for good*; he had requited evil to him by denying to ſend him any of his proviſions, and by abuſing him and his men with opprobrious language; and this was done in return for the good deeds he had done in protecting his ſervants and his flocks in the wilderneſs, and for the good words and reſpectful meſſage he had ſent unto him.

℣. 22. *So, and more alſo do God unto the enemies of David*, &c.] Give them as much health and proſperity, as much wealth and riches as *Nabal* has, and much more: *if I leave of all that* pertain *to him by the morning light, any that piſſeth againſt the wall*; which is generally underſtood of a dog, that he would not leave him ſo much as a dog; but it is better, with *Ben Gerſom*, to interpret it of the males in his houſe, himſelf, his ſons, and ſervants; and ſo the *Targum* paraphraſes it of reaſonable creatures, of ſuch "that know knowledge," or are knowing and underſtanding creatures; it ſeems to have been towards the evening of the day, when *David* was marching towards *Nabal*'s houſe, deſigning to fall upon him and his, amidſt their jollity that night, and cut them all off before morning. This muſt be imputed to the ſudden and violent paſſion *David* was thrown into when off his guard, through the neceſſity he was in, the diſappointment he met with, and the opprobrious language he was treated with; but in this, his conduct was not as it uſed to be, and as it was towards *Saul* his enemy. Nor is his rage and paſſion to be vindicated, or the raſh vow he made to deſtroy *Nabal* and his family; his crime, tho' great, yet not to be puniſhed with death; his ingratigratitude and inſolence deſerved reſentment, but were not capital crimes worthy of death, and eſpecially of the deſtruction of his whole family; the *Jews* indeed make him to be guilty of treaſon, in that he knew that *David* was anointed king, and yet both abuſed him, and diſobeyed his commands, and therefore being guilty of overt acts of treaſon, he and his were deſerving of death; but *David* was not yet king.

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[a] מדבר אליו loquens ad eum.

[b] Of Scripture-weights and meaſures, ch. 3. p. 86.

[c] אמר ait, V. L. dixit, Pagninus, Montanus; dicebat, Vatablus.

℣. 23. *And when Abigail ſaw David*, &c.] Whom ſhe either knew perſonally, or rather ſuppoſed who he was by the number of men that followed him: *ſhe haſted, and alighted off the aſs*; on which ſhe rode: *and fell before David on her face, and bowed herſelf to the ground*; in reſpect to, and reverence of ſo great a perſon as *David* was.

℣. 24. *And fell at his feet*, &c.] As an humble ſupplicant, having a favour to aſk of him; it is very probable *David* was on foot: *and ſaid, upon me, my lord*, upon *me* let this *iniquity* be; which her huſband had been guilty of; ſhe deſires it might be transferred from him to her, and be reckoned as if done by her; ſhe would have it imputed to herſelf, and all the blame lie upon her, and the puniſhment for it be inflicted on her; for iniquity may be put for the puniſhment of iniquity: this was very artfully ſaid, as well as expreſſed great affection for her huſband, and care of his life; for ſhe knew, if ſhe could get the fault removed from him to her, ſhe would be able to vindicate herſelf, and her innocence would ſoon appear; nor would this ſtrong affection for her huſband fail of anſwering ſome good purpoſe, as ſhe full well knew: *and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid*; as it was but reaſonable ſhe ſhould be heard, ſince ſhe ſtood now as the criminal, taking all the blame of her huſband's conduct on herſelf.

℣. 25. *Let not my lord, I pray thee, regard this man of Belial*, even *Nabal*, &c.] He is a worthleſs man, it muſt be owned, a weak, fooliſh man, rather to be deſpiſed than regarded by him; what either he ſays or does is unworthy of the notice of any, and much leſs of ſo great a perſon, as *David* was: *for as his name is, ſo is he*; his natural diſpoſition, genius and conduct agree with his name; when any one knows his name, he may judge what is to be expected from him: *Nabal is his name*; which ſignifies a fool: *and Nebalah, folly is with him*; attends all his words and actions. This character of her huſband, though no doubt a juſt one, yet it would not have been right in her to have given it, whoſe folly ſhe ſhould rather have concealed, but that it was his well-known character; and ſhe obſerves it not to reproach him with it, but to excuſe his ſin, his rudeneſs and ingratitude, and preſerve his life; and ſuggeſts, that what he had done was not to be imputed to malice in his heart, but to his ſtupidity and folly, and ſo not to be regarded, and was not a peculiar ſingle action of his, but what he was daily more or leſs guilty of; his folly was with him where-ever he went, and appeared in every thing he ſaid or did, and therefore to be overlooked and deſpiſed: *but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend*; as ſhe had taken the blame upon herſelf, now ſhe anſwers for herſelf, and pleads ignorance of his meſſengers, and their meſſage; ſhe had not ſo much as ſeen them with her eyes, and much leſs heard their meſſage when reported; had ſhe, ſhe would have taken care, ſhe intimates, that it ſhould have been attended to; having ſo much intereſt in her huſband, that ſhe could have prevailed on him to have uſed them with civility, and granted their requeſt.

℣. 26. *Now therefore, my lord*, as *the Lord liveth, and* as *thy ſoul liveth*, &c.] Which is an oath, and reſpects either what goes before, that ſhe never ſaw the young men that were ſent to *Nabal*, or to what follows, the providence of God in preventing *David* from ſhedding blood, which ſhe was ſure of, by an impulſe on her own mind, and by obſerving a change in *David*'s countenance: *ſeeing the Lord hath with-holden thee from coming to* ſhed *blood, and from avenging thyſelf with thine own hand*; ſhe does not impute this to her prudence, and the proviſion ſhe made to appeaſe *David*, and prevent him from ſhedding the blood he intended, and taking the vengeance he had reſolved on; but to the Lord, and the interpoſition of his providence, which ſhe knew would have its weight on the mind of ſo good a man as *David* was; who upon reflection would be thankful that he had been prevented from ſhedding innocent blood, as the *Targum* calls it: *now let thine enemies, and they that ſeek evil to my lord, be as Nabal*; meaning *Saul*, and thoſe with him, wiſhing they might be as inconſiderable as *Nabal*; as unable, as weak and impotent as he to do him any hurt, and as ſhort-lived, and cut off by the hand of God, as he would be; for, according to *Jarchi*, ſhe propheſied under the direction of the Holy Spirit. It may be obſerved that in this, and the preceeding verſes, ſhe frequently gives *David* the title of *my lord*, in reverence of him, and to atone for the rudeneſs and inſolence of her huſband, in ſpeaking of him as a run-away ſervant.

℣. 27. *And now this bleſſing, which thine handmaid hath brought unto my lord*, &c.] The preſent conſiſting of the things mentioned in ℣. 18. which came as a bleſſing from God, and with good-will from her: *let it even be given unto the young men that follow my lord*; the ſervants of *David*: in the original it is, *that walk at the feet of my lord*; and which the *Targum* paraphraſes, *who miniſter before my lord*; and ſo *Abigail*'s damſels are called *pediſſequæ*, or *that walked at her feet*, ℣. 42. and with the *Romans*, in after-times, ſervants were called *à pedibus* and *pediſſequi*[d]. This alſo is very artfully ſaid, as if the preſent was not good enough for *David*, and worthy of his acceptance, but might be agreeable to his men, and of ſervice to them.

℣. 28. *I pray thee, forgive the treſpaſs of thine handmaid*, &c.] The treſpaſſes, as the *Targum*, either the ſin of her huſband, ſhe had taken upon herſelf, or her boldneſs in troubling him with her petitions and ſolicitations, and even with the preſent ſhe had brought: *for the Lord will certainly make my lord a ſure houſe*; or a firm kingdom, as the *Targum*; would raiſe him to the kingdom of *Iſrael*, and eſtabliſh it in his poſterity, that it ſhould not be taken from him, as it would be from *Saul*: *becauſe my lord fighteth the battles of the Lord*; the battles of the people of the Lord, as the *Targum*, of the people of *Iſrael* againſt the *Philiſtines*; which he had often done with ſucceſs, the Lord being with him, and proſpering him, and therefore would firmly ſettle him on the throne, and continue the kingdom in his poſterity: *and evil hath not been found in thee* all *thy days*; no unjuſt action had been committed by him againſt his king and country, however he had been reproached and calumniated; and ſhe hoped, that therefore none would be done by him now to ſtain ſo fair a character.

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[d] Vid. Pignorium de Servis, p. 140, 248, 293.

℣. 29. *Yet a man is riſen to purſue thee, and to ſeek thy ſoul*, &c.] His life, to take it away, meaning *Saul*, whom ſhe choſe not to name, becauſe he was king: *but the ſoul of my lord ſhall be bound up in the bundle of life with the Lord thy God*; ſhould be dear unto the Lord, precious in his eſteem, and be carefully preſerved by him, among other his choſen ones, and ſhould be ſafe with him, in his hands, and under his care and keeping; the *Jews* refer this to eternal life in the world to come, and the ſafety and ſecurity of his ſoul hereafter; ſo the *Targum*, "the ſoul of my lord ſhall be treaſured up in the treaſury of eternal life, before the Lord thy God:" hence they ſpeak of the ſouls of the righteous being laid up under the throne of glory[e], in proof of which they produce this text; and ſo *Maimonides*[f] underſtands it of what ſhould be after death, ſee *Rev.* vi. 9. *Col.* iii. 3. *and the ſouls of thine enemies, them ſhall he ſling out*, as out *of the middle of a ſling*; that is, remove them ſwiftly and ſuddenly, and with force, out of the world, as a ſtone is ſlung out of the middle of a ſling; ſee *Jer.* x. 18.

℣. 30. *And it ſhall come paſs, when the Lord ſhall have done to my lord according to all the good that he hath ſpoken concerning thee*, &c.] Performed his promiſe, eſpecially with reſpect to his kingdom, as follows: *and ſhall have appointed thee ruler over Iſrael*; that is, actually raiſed him to be, and ſettled him as king upon the throne of *Iſrael*; for he was both appointed and anointed already; and this *Abigail* knew, and was now well known in *Iſrael*, and the common talk of the people.

℣. 31. *This ſhall be no grief unto thee, nor offence of heart unto my lord*, &c.] It would give him no trouble, nor diſtreſs of mind, or ſit uneaſy on his conſcience: *either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf*; which ſhe ſuggeſts it might do, if he had ſhed the blood of *Nabal*'s family, his children and ſervants, who were no ways concerned with him in his rudeneſs and ingratitude; or had avenged himſelf on him for the ſame, by taking away his life, which ſuch crimes, however great and aggravated, did not deſerve; but, on the contrary, it would be a ſatisfaction and pleaſure to him to reflect upon it, that he had paſſed over ſuch an offence, and ſhed no blood on account of it: *but when the Lord ſhall have dealt well with my lord*; by delivering him out of the hands of all his enemies, and have raiſed him to, and ſettled him on the throne of *Iſrael*, of which ſhe made no doubt: *then remember thine handmaid*; the advice ſhe gave not to ſhed blood, and take vengeance, for which he would then be thankful, and gratefully remember: ſome, as *Ben Gerſom*, think, ſhe ſaid this under a ſpirit of prophecy, that *Nabal* ſhould die quickly, and ſhe ſhould be *David*'s wife; but rather her meaning is, that when he ſhould be king, and ſhe ſhould apply to him on any account, to have juſtice done her, and to be aſſiſted and relieved when oppreſſed, that he would then remember her, and ſhew her favour.

℣. 32. *And David ſaid to Abigail*, &c.] Having heard her out, and being overcome with her rhetoric and powerful arguments: *bleſſed* be *the Lord God of Iſrael, which ſent thee this day to meet me*; who put it into her heart to come out and meet him, and endeavour to avert him from his bad deſign, which his heart was ſet upon; he ſaw plainly the hand of God in it, and in the firſt place acknowledges the goodneſs of divine providence, in directing her to take the ſtep ſhe did.

℣. 33. *And bleſſed* be *thy advice*, &c.] Thanks be to God, and to thee for it, being wiſe, good and ſeaſonable; or *thy taſte*[g], thy good ſenſe, knowledge, as the *Targum*, diſcretion, prudence and underſtanding: *and bleſſed* be *thou which haſt kept me this day from coming to ſhed blood*; he came out with a full reſolution to ſhed the blood of *Nabal*, and of all the males in his houſe, but was ſtopped by *Abigail*; who by her arguments ſo prevailed upon him, as to cauſe him to deſiſt from his deſign, and thankful he was to God for it; for tho' he had vowed he would deſtroy *Nabal* and his family, yet being a raſh ſinful vow, he ſaw it was better to break it than to keep it: *and from avenging myſelf with mine own hand*; which to do would have been ſinful, vengeance only belonging to God; and now he leaves it to him, and is very thankful that he was prevented doing it himſelf.

℣. 34. *For in very deed*, as *the Lord God of Iſrael liveth*, &c.] An oath for the confirmation of what he was about to ſay: *which hath kept me back from hurting thee*; from doing any ill to her family, as he intended, though not to her perſon, his reſolution being only to ſlay the males; but that would have been an hurt, an evil, an affliction to *Abigail*, from which the Lord in his providence reſtrained him, and that through her good advice: *except thou hadſt haſted, and come to meet me*; if ſhe had not made quick diſpatch in preparing her preſent, or had ſtayed to perſuade her huſband into her meaſures; if ſhe had delayed a little longer, *David* would have been at *Nabal*'s houſe, executing his vengeance on him and his: *ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall*; ſee the note on ℣. 22.

℣. 35. *So David received of her hand that which ſhe had brought him*, &c.] Her preſent, ℣. 18. and which he kindly took for his own uſe, as well as for his men; for it was a preſent for a prince: *and ſaid to her, go up in peace to thine houſe*; in peace of mind, having her requeſt granted, and nothing to fear from *David* and his men, and ſo might return home with the greateſt ſafety in her own perſon, with thoſe that were with her, and be under no apprehenſions of danger and deſtruction to *Nabal* and his family: *ſee, I have hearkened to thy voice*; to her arguments and reaſonings, which were powerful; to her petitions, which were granted; and to her good counſel and advice, which he took; *and have accepted thy perſon*; done as ſhe deſired, forgave the offence, and ſo lifted her up, as the word ſignifies, and made her countenance cheerful; received her preſent kindly, and took well all ſhe ſaid and did, and promiſed to grant her, for the future, any thing that lay in his power, whenever ſhe ſhould apply to him; ſee *Job* xlii. 8, 9.

℣. 36. *And Abigail came to Nabal*, &c.] Having ſped with *David*, and taken her leave of him, ſhe returned home to her huſband *Nabal*: *and behold, he held a feaſt in his houſe like the feaſt of a king*; both for the number of diſhes on his table, and of gueſts at it, though only on the account of ſheep-ſhearing; but very probably there were others that were invited to this entertainment, beſides the ſhearers; covetous men are generally very profuſe when they make feaſts: *and Nabal's heart* was *merry within him, for he* was *very drunken*; which was a very ill example for the maſter of the feaſt to ſet, and was one inſtance among others of his folly, and of his conduct anſwering to his name: *wherefore ſhe told him nothing leſs or more until the morning-light*; where ſhe had been, and what ſhe had been about, the danger that he and the whole family were in through his rude and churliſh behaviour towards *David* and his men; and how ſhe had prevented it by a timely application to *David*, meeting him when in full march, and in a great paſſion, and with a firm reſolution to deſtroy him and his; but finding *Nabal* in ſuch a condition, bereaved of his reaſon, and uncapable of attending to what ſhe ſhould ſay, ſaid not one word about it till the next morning.

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[e] T. Bab. Sabbat, fol. 152. 2.

[f] Moreh Nevochim, par. 1. c. 41.

[g] טעמך ſapor tuus, Piſcator; diſcretio tua, Montanus.

℣. 37. *But it came to paſs in the morning, when the wine was gone out of Nabal*, &c.] When he had ſlept, and was become ſober, and ſo capable of attending to, and underſtanding what might be related to him: *and his wife had told him theſe things*; recorded in this chapter, before obſerved: *that his heart died within him, and he became* as *a ſtone*; he ſwooned away, became as cold as a ſtone, and remained as ſenſeleſs, ſpoke not a word, but lay in a ſtupor; the *Jewiſh* writers generally ſay, this was occaſioned by the diſtreſs and uneaſineſs the preſent his wife carried to *David* gave him; but it is more likely the ſenſe of the danger that was impreſſed upon his mind, which he had been expoſed to through his carriage to *David* and his men; who, he feared, notwithſtanding all his wife ſaid, would return and take vengeance on him.

℣. 38. *And it came to paſs about ten days* after, &c.] After he had lain in this ſtupid and ſenſeleſs manner for ten days: *that the Lord ſmote Nabal that he died*; with ſome diſeaſe, or increaſed the grief of his heart, and the fears of his mind, that he died therewith.

℣. 39. *And when David heard that Nabal was dead*, &c.] As he ſoon might, *Maon* and *Carmel* not being far from the wilderneſs where *David* was: *he ſaid, bleſſed be the Lord that hath pleaded the cauſe of my reproach from the hand of Nabal*; not that he rejoiced at the death of *Nabal*, ſimply conſidered, or from a private ſpirit of revenge; but becauſe of the glory of divine juſtice, which he had ſhewn to him in vindicating him from the reproach *Nabal* had caſt upon him, and particularly was thankful for what follows: *and hath kept his ſervant from evil*; from ſlaying *Nabal* with his own hand, and doing hurt to his family: *for the Lord hath returned the wickedneſs of Nabal upon his own head*; and upon no other, none of his family ſuffered but himſelf, and which was another cauſe of thankfulneſs to *David*; had he been ſuffered to have done as he in his wrath determined, not only *Nabal*, but all the males in his houſe had been cut off; but now thro' the righteous judgment of God only *Nabal* ſuffered, and not any of his family: *and David ſent and communed with Abigail*; by his meſſengers to her; or *concerning* her[h], about marrying her: *to take her to him to wife*; for being both a beautiful and wiſe woman, he thought her a proper perſon to be his wife; which ſhe might lawfully become, *Nabal* being dead, and *Michal*, *David*'s wife, being taken from him, and given to another man, with whom ſhe lived in adultery; or as divorced by *David*, as the *Jews* ſay, *David* by the law of God was free from her. Theſe meſſengers were ſent by *David* at a convenient time, at a proper diſtance from the death of *Nabal*; and he choſe rather to ſend meſſengers than to go himſelf, leſt being denied he ſhould be put to ſhame, ſhe being a rich widow, and he a poor perſecuted man, and that her anſwer might be entirely free and unawed by him, and that it might appear that ſhe was not taken to him by force; and beſides, ſuch a method has been always reckoned moſt honourable with great perſonages.

℣. 40. *And when the ſervants of David were come to Abigail to Carmel*, &c.] For though *Nabal* lived in *Maon*, yet having poſſeſſions in *Carmel*, he had no doubt an houſe there alſo; and here *Abigail* was, and perhaps choſe to be after his death, rather than at *Maon*: *they ſpake unto her*; delivered the meſſage to her they were ſent with by *David*: *ſaying, David ſent us unto thee, to take thee to him to wife*; that is, to treat with her about his marriage to her, to propoſe it to her, and if they could prevail upon her, to bring her with them, that *David* might eſpouſe her.

℣. 41. *And ſhe aroſe, and bowed herſelf on her face to the earth*, &c.] As ſhe did before *David*, ℣. 23. and did as ſhe would have done had he been preſent, conſidering his meſſengers as perſonating him, and therefore ſhewed the ſame reſpect and reverence, and did the ſame honour, as if he had been there in perſon: *and ſaid*; expreſſed herſelf in ſuch language as if *David* had been before her: *behold*, let *thine handmaid* be *a ſervant to waſh the feet of the ſervants of my lord*; which ſhe ſaid through her great humility, this being one of the meaneſt ſervices ſhe could be put to; intimating, that ſhe was ſo far from being worthy to be the wife of ſuch a man, that ſhe was only fit, and it would be honour enough to her, to perform the meaneſt ſervices to thoſe that waited upon him; or her ſenſe is, that it would be enough for her to be the wife of one of *David*'s ſervants, and not his; it being the buſineſs of a wife, as *Ben Gerſom* obſerves, to waſh the feet of her huſband.

℣. 42. *And Abigail haſted and aroſe*, &c.] She had no objection nor heſitation in her mind about marrying *David*, but at once conſented, and immediately prepared for her journey, having as high an opinion, and as great an eſteem of *David*, as he of her; and tho ſhe was rich, and he poor, this was no obſtacle in the way, ſhe knew and believed he would be king of *Iſrael*, ℣. 30, 31. and tho' he could not ſupport her, ſhe had enough to ſupport herſelf, and ſupply him, till he came to the throne: *and rode upon an aſs, with five damſels of hers that went after her*; whom ſhe took with her, partly to wait upon her, and partly for her honour, and the honour of *David*, whom ſhe was going to marry: *and ſhe went after the meſſengers of David*; not following them directly, but ſome time after they were gone; partly for the ſake of decency, and partly that they going before might acquaint *David* with the ſucceſs of their meſſage, and he might prepare to receive *Abigail* when ſhe came: *and became his wife*; he eſpouſed and married her according to the cuſtom of the times.

℣. 43. *And David alſo took Ahinoam of Jezreel*, &c.] A city in the tribe of *Judah*, *Joſh*. xv. 56. that is, he took her to wife, and as it ſeems before *Abigail* became his wife; ſee 2 *Sam*. iii. 2, 3. *and they*

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[h] באביגיל περι Αβιγαιας, Sept. de Abigail, Vatablus.

they were alſo both of them his wives; polygamy, though not agreeable to the law of nature, nor the law of God, was a cuſtom which prevailed in thoſe times, which good men gave into, though not to be commended for it.

℣. 44. *But Saul had given Michal his daughter, David's wife, to Phalti the ſon of Laiſh*, &c.] Or *for Saul*, &c.[1] which is a reaſon for his marrying again, but no reaſon for marrying more wives than one. *Michal* was his firſt wife, and they lived lovingly together, until *David* was obliged to flee from *Saul*, and then he gave her to another; partly to vex *David*, and partly if he could to break the relation between him and *David*, that he might not be thought to be his ſon-in-law, and he to perſecute one in ſuch a relation to him; and that this might not give *David* any ſhew of claim, or be the means of his riſing to the throne. This *Phalti*, to whom he gave her, is called *Phaltiel*, 2 *Sam.* iii. 15. *which was of Gallim*; which very probably was a city in the tribe of *Benjamin*, ſince it is mentioned with ſeveral cities of that tribe, and as near *Gibeah* of *Saul*, *Iſ.* x. 29, 30.

CHAP. XXVI.

THIS chapter relates that *Saul*, upon the information of the *Ziphites*, went out again with an armed force to ſeek *David*, ℣. 1, 2, 3; of which *David* having intelligence, and of the place where he pitched, came with one of his men and reconnoitred his camp, and finding *Saul* and his men aſleep, took away his ſpear, and the cruſe of water at his head, and departed, without taking taking away his life, though ſolicited to it by his ſervant, ℣. 4—12. which ſpear and cruſe of water he produced to the reproach of *Abner*, *Saul*'s general, and as a teſtimony of his ſincere regard to *Saul*, and that he had no deſign upon his life, ℣. 13—20. of which *Saul* being convinced, bleſſed *David*, and returned home again, ℣. 21—25.

℣. 1. *And the Ziphites came unto Saul to Gibeah*, &c.] Of *Benjamin*, called ſometimes *Gibeah* of *Saul*, becauſe it was the place of his birth and reſidence; hither *Saul* had returned after his laſt interview with *David*; whether notwithſtanding what had paſſed between him and *David*, he had privately encouraged the *Ziphites* to watch *David*, and give him information of him where he was, and when it was a proper opportunity to ſeize him; or whether the *Ziphites* were ſo officious as of themſelves to acquaint him with it, is not certain; the latter is probable, ſince having attempted to betray *David*, they might fear, that ſhould he come to the throne, he would remember it, and therefore they might be deſirous of having him cut off by the hand of *Saul*: *ſaying, doth not David hide himſelf in the hill of Hachilah*, which is *before Jeſhimon?* the ſame place where he was, when the *Ziphites* before gave information of him, ch. xxiii. 10. here he might chuſe to be, ſuppoſing that the *Ziphites* now would not meditate any thing againſt him, ſince *Saul* had declared he would be king after him, and had made him ſwear that he would not cut off his poſterity; and as he thought it his wiſdom to provide againſt the worſt, knowing the inconſtancy of *Saul*, he might judge this the moſt proper place of ſafety, and from whence he could, on occaſion, eaſily retreat into the wilderneſs; and it may be alſo, becauſe it was near to *Abigail*'s eſtate and poſſeſſions, which were now a good reſource for him.

℣. 2. *Then Saul aroſe*, &c.] Immediately, glad of an opportunity to ſeize on *David*, having the ſame diſpoſition towards him as ever; and perhaps had repented he had not laid hold on him when he followed him out of the cave: *and went down to the wilderneſs of Ziph*; or towards it: *having* 3000 *choſen men of Iſrael*; young men, ſo called, becauſe uſually choſen for buſineſs, and for war particularly, rather than old men; the ſame number he took with him when he ſought him at *Engedi*, ch. xxiv. 2. *to ſeek David in the wilderneſs of Ziph*; where or whereabouts he was informed by the *Ziphites* he was.

℣. 3. *And Saul pitched in the hill of Hachilah, which is before Jeſhimon by the way*, &c.] To the wilderneſs; the very ſame place where the *Ziphites* ſuggeſted *David* was: *but David abode in the wilderneſs*; not in the hill of *Hachilah*, but in the wilderneſs of *Ziph* itſelf: *and he ſaw that Saul came after him into the wilderneſs*; he underſtood by ſome information he had, that *Saul* had ſet out from *Gibeah*, and was coming to ſeek for him in the wilderneſs of *Ziph*; perhaps *Jonathan* had given him intelligence; however he was not quite certain, as appears by what follows.

℣. 4. *David therefore ſent out ſpies*, &c.] To obſerve if he was coming or come, and where he was, that he might not be ſurprized by him; for though *David* knew the Lord was, and would be his protection, he thought proper to be upon his guard, and to make uſe of means for his ſafety: *and underſtood that Saul was come in very deed*; that he was moſt certainly come, and come to ſome certain place; which he himſelf went to reconnoitre, as in the following verſe.

℣. 5. *And David aroſe, and came to the place where Saul had pitched*, &c.] Came near it, within ſight of it; ſo that he could take a view of it with his naked eye, and obſerve where, and in what manner he was incamped: *and David beheld the place where Saul lay, and Abner the ſon of Ner, the captain of his hoſt*; where he and his general had their quarters in the camp: *and Saul lay in the trench*; or circuit; not in the foſs or ditch thrown up, in which an army ſometimes lies intrenched; but this is to be underſtood either of the camp itſelf, ſo called, as *Ben Gerſom*, *Abarbinel* and *Ben Melech* think, becauſe it lay in a circular form, that all comers to it on every ſide might be ſeen; or elſe a ſort of fortreſs all around the camp, made of carriages joined together; and, as the word ſignifies, a carriage, cart or chariot, it may deſign the chariot in which *Saul* ſlept, as kings have been uſed to do when not in their houſes; and to this the *Septuagint* agrees, which uſes a word that *Procopius Gazæus* ſays ſignifies one kind of a chariot, and is uſed of a chariot drawn by mules, in the *Greek* verſion of *Iſ.* lxvi. 20. *Grotius* obſerves, kings uſed to ſleep in chariots where there were no houſes;

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[1] ושאול Saul enim, Tigurine verſion; nam Saul, Junius & Tremellius, Piſcator; ſo Pool and Patrick.

ſee ch. xvii. 20. though he rather ſeems to have ſlept, *ſub die*, in the open air: *and the people pitched round about him*; both for the ſake of honour, and for his greater ſecurity; this ſhows it could not be the foſs he laid in, for then they could not pitch around him.

℣. 6. *Then anſwered David*, &c.] Or addreſſed himſelf to the two following perſons: *and ſaid to Abimelech the Hittite*; who was either an *Hittite* by birth, but was become a proſelyte, or he was an *Iſraelite* that had dwelt among the *Hittites*, and ſo had this name given him; the former ſeems moſt probable; ſome ſay[k] this was *Uriah* the *Hittite*: *and to Abiſhai the ſon of Zeruiah, brother to Joab*; *Zeruiah* was the ſiſter of *David*, 1 *Chron.* ii. 15, 16. and theſe were two ſons of hers, who very probably joined *David* at the cave of *Adullam*, ch. xxii. 1. *ſaying, who will go down with me to Saul to the camp?* that is, which of you two: *and Abiſhai ſaid, I will go down with thee*; the other being timorous, or *Abiſhai* being moſt forward ſpoke firſt.

℣. 7. So *David and Abiſhai came to the people by night*, &c.] *Joſephus*[l] wrongly ſays, that he took with him both *Abiſhai* and *Abimelech*; he choſe to have but one for the greater ſecreſy. This was a bold enterprize, for two men to go into a camp of 3000 men, though it was in the night; when tho' they might ſuppoſe the greater part of them were aſleep, yet they could not well ſuppoſe this of all, and eſpecially of the guards or centinels; but no doubt *David* was moved to this, not merely by the dint of his natural courage, but by the ſpirit of God, by whom he might be aſſured of protection, and that *Saul* and the people were caſt into a deep ſleep by the Lord, as they were, ℣. 12. and this the Lord moved him to, that he might have an opportunity a ſecond time to convince *Saul* of his innocence, and that he had no deſign upon his life: *and behold, Saul lay ſleeping within the trench*; ſee the note on ℣. 5. *and his ſpear ſtuck in the ground at his bolſter*; ready to take up and defend himſelf, ſhould he be ſurprized; or this was his ſcepter, which he always carried about with him, as an enſign of royalty, and by which very probably *David* knew which was *Saul*'s tent or couch, where he ſlept: *but Abner and the people lay round about him*; as in ℣. 5.

℣. 8. *Then ſaid Abiſhai to David*, &c.] Seeing *Saul* faſt aſleep, and a ſpear ſo near him: *God hath delivered thine enemy into thine hand this day*; or at this time, properly it was night: *now therefore let me ſmite him I pray thee with the ſpear*; with *Saul*'s own ſpear, which was ſtuck in the ground at his bolſter. He remembered that *David* would not put forth his hand to ſlay him before, when he had an opportunity; and ſince now another offered, he did not move it to him to do it, but begged leave to do it himſelf; which he might think would be granted, ſince there was ſuch a remarkable hand of providence in it, which ſeemed to direct to ſuch a ſtep: *even to the earth at once, and I will not* ſmite *him the ſecond time*; ſignifying, that he would give ſuch a home blow or thruſt, that the ſpear ſhould pierce thro' him, and faſten him to the ground, that there would be no need to repeat it.

℣. 9. *And David ſaid to Abiſhai, deſtroy him not*, &c.] He laid his commands upon him not to hurt him: *for who can ſtretch forth his hand againſt the Lord's anointed, and be guiltleſs?* ſince *Saul* was king, and appointed to that office by the Lord, and was anointed by his order for it, and inveſted with it by him, his perſon was ſacred, and not to be touched; nor could his life be taken away by any without being guilty of a very great crime indeed, which it might be juſtly expected the Lord would reſent and puniſh.

℣. 10. *And David ſaid furthermore*, &c.] In order to make *Abiſhai* eaſy, and prevent his doing what he propoſed: *as the Lord liveth*; which was the form of an oath, made to aſſure *Abiſhai* of the truth of what follows, and therefore he need not be haſty to put *Saul* to death, ſince it would not be long ere he ſhould die, in one or other of the three following ways: either *the Lord ſhall ſmite him*; ſuddenly, which the *Jews* call cutting off, or death by the hand of heaven, by the immediate hand of God: *or his day ſhall come to die*; the time appointed for him to die a natural death, of ſome diſeaſe common to men: *or he ſhall deſcend into battle, and periſh*; which was commonly reckoned death, caſual or accidental, and in which laſt way *Saul* did die, ch. xxxi. 3, 4.

℣. 11. *The Lord forbid that I ſhould ſtretch forth mine hand againſt the Lord's anointed*, &c.] Or ſuffer any about him to do it; he ſpeaks of it with the utmoſt deteſtation and abhorrence: *but, I pray thee, take thou now the ſpear that* is *at his bolſter*; not to ſmite him with, as he deſired, but to carry off, and was no other than his ſceptre; ſee the note on ch. xx. 33. *and the cruſe of water*; which ſtood in the ſame place, as appears by the next verſe. Some take this to be a pot to make water in; others an hour-glaſs, to know the time of night, in which not ſand, but water flowed for that purpoſe: but rather this was for his refreſhment, ſhould he be hot and thirſty in the night, or to purify him from any nocturnal pollution that might happen; for, according to *Clemens* of *Alexandria*[m], it was a cuſtom of the *Jews* often to purify themſelves in bed: though *Fortunatus Scacchus*[n] thinks, *Saul* had this pot or cup for a religious uſe; which he had with him, and with it gave thanks to God the author of all good, whenever he ſat down to a meal; ſuch as the golden cup *Philip* king of *Macedon* always had under his pillow when he ſlept[o]: *and let us go*; and do nothing more; which would be ſufficient to convince they had been there, and to ſhew what was in their power to do, had they been ſo inclined.

℣. 12. *So David took the ſpear, and the cruſe of water from Saul's bolſter*, &c.] *Abiſhai* either refuſing to take them, ſince he might not take away his life; or it may be rather, *David* thought better of it, and took them himſelf, leſt *Abiſhai* ſhould be tempted, when ſo near to *Saul*, and his ſpear in his hand, and ſhould thruſt him with it; tho' *David* may be ſaid to take them by the hands of *Abiſhai*: *and they gat them away*; with the above things along with them: *and no man ſaw it, nor knew it*; ſaw them in the camp, or knew what they did: *neither awaked*; at their talking together, at the motion of their feet, and taking away the ſpear and cruſe: *for they* were *all aſleep*; which was very extraordinary, that among 3000 men none ſhould be awake, not even the centinels; which might ſeem impoſſible in a natural way, but it is accounted for by what follows: *becauſe a deep ſleep from the Lord was fallen upon them*; or

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[k] Hieron. Trad. Heb. in lib. Reg. fol. 76. M.

[l] Antiq. l. 6. c. 13. §. 9.

[m] Stromat. l. 4. p. 531.

[n] Elæochriſm. Myrothec. l. 1. c. 44. col. 224.

[o] Plin. Nat. Hiſt. l. 33. c. 3.

a ſleep of the Lord[p]; a very great one, an uncommon one; ſo great trees, mountains, *&c.* are called trees and mountains of God; or, according to our ſupplement, it was from the Lord, he was the cauſe and author of it; he caſt them into this ſleep, or cauſed it to fall upon them, and locked them up in it, that they might not hear *David* and his ſervant when they came among them.

℣. 13. *Then David went over to the other ſide*, &c.] To a hill on the other ſide, oppoſite to *Hachilah*, where *Saul* lay incamped; or *paſſed over the paſſage*[q], the valley that lay between the two hills, and perhaps paſſed over a brook that ran in the valley, which is not unuſual; ſo *Joſephus*[r] ſays, that he went over a brook and came to the top of a mountain: *and ſtood on the top of an hill afar off*; he choſe the top of an hill, that his voice might be heard at a diſtance, as it might in a clear air, and ſtill night; and to be afar off, that he might the better make his eſcape, ſhould an attempt be made to purſue him: *a great ſpace being between them*; a large valley lying between the two hills.

℣. 14. *And David cried unto the people*, &c.] To the army of *Saul* with a loud voice, that he might be heard: *and to Abner the ſon of Ner*; particularly to him, becauſe he was general of the army: *ſaying, anſwereſt thou not Abner?* it ſeems he had called to him more than once, and he had returned no anſwer; perhaps not being thoroughly awake, or not knowing whoſe voice it was, and from whence it came: *then Abner anſwered and ſaid, who* art *thou* that *crieſt to the king?* but it does not appear that *David* called to the king, only to the people, and to *Abner* their general, and therefore may be better rendered, *by the king*[s]; that is, near him, or *before him*[t], in his preſence. *Kimchi* and *Ben Melech* explain it, upon the king, or over him; and the *Targum* is, at the head of the king; the meaning is, how he could act ſuch a part as to call ſo loud within the king's hearing, as to diſturb the king's reſt, and awake him out of his ſleep.

℣. 15. *And David ſaid to Abner*, art *not thou a valiant man?* &c.] Or *a man*[u], a man of great fame for courage and valour, a man of great authority, who had the next poſt in the army under *Saul*, but had not behaved like a man, worthy of his character and office: *and who* is *like to thee in Iſrael?* none that bare ſo great a name, or was in ſo high an office, who therefore ſhould have been careful to have acted according to both: *wherefore then haſt thou not kept thy lord the king?* took care to have ſet a guard about his perſon while he ſlept; which perhaps was neglected through a contempt of *David* and his men, as being in no fear of them: *for there came one of the people in to deſtroy the king thy lord*; that is, there had been one in the camp that night, who had entered there with that view to have deſtroyed him, had he an opportunity, and which did offer; this was true of *Abiſhai*, who no doubt went down with *David* into the camp with that intent, though *David* did not, and therefore he ſays *one of the people*, not more; for though two went in, only one with that view: *David* obſerves to them the danger the king was in, his carefulneſs of him to preſerve his life, to whom only it was owing, and the negligence of *Abner*, and thoſe under his command.

℣. 16. *This thing is not good that thou haſt done*, &c.] Yea, it was very bad, a great fault, and very blame-worthy, if he had neglected to ſet a watch over the king, whoſe buſineſs it was as a general; the words are expreſſed in a figure called *meioſis*, in which leſs is ſaid than was intended: as *the Lord liveth*, *ye* are *worthy to die*, *becauſe ye have not kept your maſter*, *the Lord's anointed*; if a watch was ſet, and theſe had fallen aſleep, and neglected their duty, or had deſerted their poſt; which to do was a capital crime, and deſerving of death; wherefore he does not ſay this of *Abner*, but of the watch: *and now ſee where the king's ſpear* is, *and the cruſe of water that* was *at his bolſter*; which he then held up as proofs and evidences of the truth of what he ſaid, that one had been in the camp and had carried off theſe, and who could as eaſily have deſtroyed the king, as to have taken theſe away; and as he came hither with an intent to deſtroy him, would have done it, had he not been prevented by *David*; all which likewiſe plainly proved the negligence of *Abner*, in not ſetting a watch about his maſter, or the negligence of the watch that was ſet.

℣. 17. *And Saul knew David's voice*, &c.] Tho' *Abner* at firſt did not, as appears by his words, but *Saul* did, being by this time thoroughly awake through the diſcourſe that paſſed between *David* and *Abner*: is *this thy voice, my ſon David?* the ſame queſtion he put before, when he followed him out of the cave, ch. xxiv. 16. ſee the note there: *and David ſaid*, it is *my voice*, *my lord*, *O king*; he not only owns him to be king, whom he ſought not to depoſe, but his own liege lord and ſovereign, whoſe commands he was ready to obey.

℣. 18. *And he ſaid, wherefore doth my lord thus purſue after his ſervant?* &c.] Suggeſting, that it was both below him to do it, and againſt his intereſt; for *David* was his ſervant, and he would gladly have continued in his ſervice, and done his buſineſs, but he drove him from it, and purſued him as a traitor, when he had not been guilty of any offence to his knowledge: and therefore puts the following queſtions: *for what have I done?* or *what evil* is *in mine hand?* what crime had he committed, that he was purſued after this manner, and his life ſought for? what had he done worthy of death? having a clear conſcience, he could boldly aſk theſe queſtions.

℣. 19. *Now therefore, I pray thee, let my lord the king hear the words of his ſervant*, &c.] Whether *David* waited for an anſwer to his queſtion, is not certain; probably he did, and obſerving none returned, deſired audience of what he had farther to ſay: *if the Lord have ſtirred thee up againſt me*; if he had put it into his heart to perſecute him after this manner, for ſome ſin he had committed againſt him, tho' not againſt *Saul*: did that appear to be the caſe, *let him accept an offering*; my offering, as the *Targum*; or my prayer, as *Jarchi*; I would offer a ſin-offering according to the law, to make atonement for my offence, and might hope it would be accepted; or I would make my ſupplication to God, and intreat him to forgive mine iniquity, and ſo an iſſue be put to theſe troubles; or ſhould it be a capital crime deſerving of death he was guilty of, he was content to die, and ſatisfy for his fault in that way; or if both of them had ſinned, in any reſpect, he propoſed to join in an acceptable ſacrifice to God, and ſo reconciliation be made, and matters adjuſted in ſuch a religious way; if it was the evil ſpirit from the Lord, that had entered into *Saul*, or God had ſuffered a melancholy diſorder to ſeize him, which had put him upon thoſe meaſures, let an offering agreeable to the will of God be offered, or ſupplication made for the removal of it: *but if* they be *the children of men*; that incited him to ſuch violent methods, as *Abner* his general, or *Doeg* the *Edomite*, and others: *curſed* be *they before the Lord*; an imprecation of the vengeance of God upon them: *for they have driven me out this day from abiding in the inheritance of the Lord*; meaning not from his own houſe and family, nor from the palace of *Saul*, but from the land of *Canaan* the Lord had given to his people *Iſrael* for an inheritance, and from the worſhip of God in it, which made it dear and precious to him; he knew if *Saul* went on purſuing him in this manner, he muſt be obliged to quit the land, and go into a foreign country, as he quickly did; ſo the *Targum* renders it, the inheritance of the people of the Lord: by being driven out of the land which was their inheritance, he ſhould be deprived of their company and converſation, and of all ſocial worſhip; the conſideration of which was cutting to him, and cauſed the above imprecation from him on thoſe who were concerned in it, and who in effect by their actions were *ſaying, go ſerve other gods*; for by being forced to go into an idolatrous country, he would be in the way of temptation, and be liable to be corrupted by ill examples, and to be perſuaded and enticed into idolatrous practices; and if he was kept from them, it would be no thanks to them, they did all they could to lead him into them; and if he was preſerved, it would be owing to the power and grace of God; the *Targum* is, "go *David* among the people that worſhip idols;" the *Jews* have a ſaying, that he that dwells without the land of *Iſrael*, it is as if he had no God, and as if he ſerved an idol[q].

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[p] תרדמת יהוה ſopor Domini, V. L. Montanus, Munſterus; altus ſopor Jehovæ, Junius & Tremellius, Piſcator.

[q] ויעבר העבר & tranſivit tranſitum, Montanus.

[r] Antiq. l. 6. c. 13. §. 9.

[s] אל המלך juxta regem, Vatablus.

[t] Coram rege, Noldius, p. 58. N°. 284.

[u] איש vir, V. L. Pagninus, Montanus, Tigurine verſion, Piſcator,

℣. 20. *Now therefore let not my blood fall to the earth before the face of the Lord*, &c.] For ſhould it be ſpilled, God, who is omniſcient, will ſee it, and take notice of it; and being righteous, and to whom vengeance belongs, he will avenge it: ſome render it, *my blood ſhall not fall to the earth before the face of the Lord*[r]; I am continually under his eye and care, and he will protect and defend me; and in vain is it for thee to purſue after me; I ſhall never fall into thine hands, though I may be obliged to quit my country, and go into an idolatrous nation, againſt my will: *for the king of Iſrael is come out to ſeek a flea*; which leaps from place to place, and is not eaſily taken: or this may denote what a mean, poor, weak, inſignificant perſon *David* was; and how much it was below *Saul* to come out with an army of choſen men in purſuit of him; ſo the *Targum*, "the king of *Iſrael* is come out to ſeek one that is weak or feeble:" *as when one doth hunt a partridge in the mountains*; as kings for their delight uſed to do, as *Abarbinel* obſerves; but this being a buſineſs of pleaſure, and this a bird of worth, ſome other is thought to be here intended. Indeed the partridge is repreſented as worth no more than an *obolus*, or five farthings, though 50 drachma's or drams were ordered to be paid for one[s]; the *Septuagint* renders the word an *owl*; the word is *Kore*, and from the etymology of it, one would think it was the raven or crow. *Jarchi* on *Jer.* 17. 11. takes it to be the *cuckow*, though here the partridge as others; *Bochart*[t] will have it to be the *wood-cock*, ſnipe or ſnite. Some chuſe to read the words, "as the Kore or partridge on the mountains hunts;" which, it is ſaid, hunts and ſeeks after the neſts of other birds, and ſits on their eggs[u]; ſee *Jer.* xvii. 11. ſo *Saul* hunted after *David*, though he could not take him; ſeveral naturaliſts[w] obſerve, that the partridge is very difficult to be taken by the hunter.

℣. 21. *Then ſaid Saul, I have ſinned*, &c.] Which is more than he acknowledged before, and yet it is to be feared he had no true ſenſe of his ſin, and real repentance for it; but, like *Pharaoh*, his guilty conſcience for the preſent forced this confeſſion from him; ſee *Exod.* ix. 27. *return my ſon David*; meaning to his own houſe, or rather to his palace, ſince he had diſpoſed of his wife to another man: *for I will no more do thee harm*; or ſeek to do it by purſuing him from place to place, as he had done, which had given him a great deal of trouble and fatigue: *becauſe my ſoul was precious in thine eyes this day*; and therefore ſpared, when he could have taken it away; which ſhewed that his life was dear to him, of great worth and value in his account; and therefore he would neither take it away himſelf, nor ſuffer another to do it: *I have played the fool, and erred exceedingly*; in ſeeking after his life, and purſuing him again, when he had ſuch a convincing proof of his ſincerity and faithfulneſs, and of his cordial affection for him, when he only cut off the ſkirts of his garment in the cave, and ſpared his life.

℣. 22. *And David anſwered and ſaid, behold the king's ſpear*, &c.] And which perhaps was his ſceptre, and which *David* therefore would not keep, leſt it ſhould be thought or ſaid that he had deprived him of an enſign of his royalty, and be interpreted as a token of his deſign to ſeize his crown and throne: *and let one of the young men come over and fetch it*; for notwithſtanding the acknowledgment *Saul* had made of his ſin and folly, *David* did not chuſe to carry the ſpear to him; not caring to truſt him, and put himſelf into his hands, leſt the evil ſpirit ſhould return and come upon him ſuddenly, and alter his diſpoſition and carriage; nor would he ſend any of his men with it, whoſe lives were dear to him, leſt they ſhould be ſeized as traitors, but deſires one of *Saul*'s men might be ſent for it.

℣. 23. *The Lord render to every man his righteouſneſs, and his faithfulneſs*, &c.] Or recompenſe every man that deals juſtly and faithfully with others, as he had done with *Saul*; or the Lord who is juſt and faithful to his promiſes, reward the men that act the good and upright part; and this was a prayer of faith; for *David* doubted not, that tho' *Saul* might fail, yet God could not: *for the Lord delivered thee into my hand this day*; or, *into an hand*[x]; into the hand of *Abiſhai*, who had it in his power to ſlay him, when he went and took the ſpear that was at his bolſter, and would have done it, but *David* ſuffered him not: *but I would not ſtretch forth my hand againſt the Lord's anointed*; nor ſuffer another to ſtretch forth his hand againſt him; ſo careful and tender was he of his life.

℣. 24. *And behold, as thy life was much ſet by this day in mine eyes*, &c.] Or *magnified*[y]; and made great account of, as being the life of the king of *Iſrael*, and the Lord's anointed, and ſo ſpared: *ſo let my life be much ſet by in the eyes of the Lord*; he does not ſay in the eyes of *Saul*, as it ſhould have been by way of retaliation, and as it might have been expected he would have ſaid; but he had no dependence on *Saul*, nor expected juſtice to be done him by him; but he prays that his life might be precious in the ſight of the Lord, and taken care of, and protected by him, as he believed it would: *and let him deliver me out of all tribulation*; for as yet he did not think himſelf quite out of it, notwithſtanding all that *Saul* had ſaid, but believed the Lord would deliver him in due time; from him alone he looked for it, and on him he depended.

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[q] T. Bab. Cetubot, fol. 110. 2.

[r] אל יפל דמו non effundetur, Martyr. and to this ſenſe are Syr. Ar. verſ.

[s] Laert. l. 2. in vita Ariſtippi.

[t] Hierozoic. par. 2. l. 1. c. 12. col. 81.

[u] T. Bab. Cholin, fol. 140. 2. Jarchi & Abarbinel in loc.

[w] Ariſtot. Hiſt. Animal. l. 9. c. 8. Plin. Nat. Hiſt. l. 10. c. 33. Ælian. Hiſt. Animal. l. 3. c. 16.

[x] ביד in manum, Pagninus, Montanus.

[y] גדלה magnificata eſt, V. L. Pagninus, Montanus.

℣. 25. *Then Saul ſaid to David, bleſſed be thou, my ſon David*, &c.] He deſired God to bleſs him, and pronounced him bleſſed himſelf, believing he would be a happy and proſperous man: *thou ſhalt both do great things*; he had done great things already, in ſlaying *Goliath*, obtaining victories over the *Philiſtines*, and eſcaping the hands of *Saul*, and keeping out of them with ſo ſmall a force; and he ſhould do greater things yet: *and alſo ſhalt ſtill prevail againſt Saul*; and all his enemies; the *Targum* is, "even in reigning thou ſhalt reign, and even in proſpering thou ſhalt proſper;" he believed he would be king, ſo he had ſaid before, ch. xxiv. 20. *ſo David went on his way*; to the wilderneſs again very probably, putting no truſt and confidence in *Saul*, knowing how fickle and unſtable he was: *and Saul returned to his place*; to *Gibeah*, where his palace was.

CHAP. XXVII.

DAVID fearing he ſhould periſh by the hand of *Saul* at one time or another, went into the land of the *Philiſtines*, which *Saul* hearing of, ſought no more after him, ℣. 1—4. and finding favour in the eyes of the king of *Gath*, deſired a place in his country might be given him to reſide in; and accordingly *Ziklag* was given him, ℣. 5, 6, 7. from whence he made excurſions into the land of the *Amalekites*, and others, and utterly deſtroyed them; but impoſed on the king of *Gath*, pretending he had made his road into the ſouthern parts of *Judah*, ℣. 8—12.

℣. 1. *And David ſaid in his heart*, &c.] Within himſelf, and to himſelf; whilſt he was pondering things in his own mind, and conſidering the circumſtances in which he was, and things appearing very gloomy to him, he falls into a fit of unbelief, and thus addreſſes himſelf: *I ſhall now one day periſh by the hand of Saul*; for though he was returned to his palace, he knew he was reſtleſs and uneaſy, very unconſtant and unſtable, and not at all to be depended on; yea, he might conclude that *Saul* obſerving that God was with him in protecting and defending him, and by delivering him into his hands once and again, he would be the more jealous of him, and envious at him, and ſeek all opportunities and advantages againſt him; and he feared that one time or another ſuch would offer, and would be taken, and ſo he ſhould periſh by him: this was a ſtrange fit of unbelief he was ſunk into, and very unaccountable and unreaſonable it was; had he but conſidered his being anointed king by the Lord, the promiſe of God to him, which could not fail, and the providence of God that watched over him from time to time: there is *nothing better for me than that I ſhould ſpeedily eſcape into the land of the Philiſtines*; which may ſeem ſtrange, when he was adviſed by the prophet *Gad* to depart from the land of *Moab*, and go into the land of *Judah*, and where he had been ſo wonderfully preſerved; and when he was in ſo much danger, when in the land of the *Philiſtines* before, inſomuch that he was obliged to feign himſelf mad; and ſeeing this alſo was the very thing he lately dreaded, and curſed the men that ſhould be the cauſe of his going out of his own land into an idolatrous one: *and Saul ſhall deſpair of me, to ſeek me any more in any coaſt of Iſrael*; hearing that he was gone into a foreign country, would ſeek for him no more in any part of the land of *Iſrael*, and ſo deſpair of ever getting him into his hands, would lay aſide all thoughts about him for the future: *ſo ſhall I eſcape out of his hand*; and be for ever ſafe: theſe were the carnal reaſonings of his mind, under the prevalence of unbelief; and ſhews what poor weak creatures the beſt of men are, and how low their graces may ſink as to exerciſe, when left to themſelves.

℣. 2. *And David aroſe*, &c.] From the place where he was: *and he paſſed over*; the borders of the land of *Canaan*: *with the* 600 *men that were with him*; having neither loſt any, nor had any added to him, ſince he was at *Keilah*, ch. xxiii. 13. *unto Achiſh, the ſon of Maoch, king of Gath*; whether this was the ſame *Achiſh David* was with before, ch. xxi. is not certain; it ſeems as if he was not the ſame, ſince he is deſcribed as the ſon of *Maoch*, as if it was to diſtinguiſh him from him; though it is not improbable that he was the ſame perſon. Some think [a] that he is deſcribed not from his father, but from his mother, whoſe name was *Maacha*. The circumſtances of *David* were now very much altered from what they were when he went to *Gath* before; then he went ſecretly, now openly; then as a perſon unknown, now as well known; then alone, now with 600 men; then when diſcovered he was ſeized by the princes of *Gath*, and brought before the king, and was driven from his preſence; but now he came either at the invitation of *Achiſh*, hearing how he had been treated by *Saul*, and thinking to attach him to his intereſt, and make him more and more the enemy of *Saul*, and ſo free himſelf from a very powerful one, and of whoſe wiſdom and prudence, and military ſkill, and courage, and valour, he might hope to avail himſelf; or *David* ſent an ambaſſy to him, to treat with him about his coming into his country, and ſettlement in it, and terms to mutual ſatisfaction were agreed upon.

℣. 3. *And David dwelt with Achiſh at Gath*, &c.] The metropolis of his kingdom, called ℣. 5. the royal city: *he and his men, every man with his houſhold*; or family; which they brought with them, to ſecure them from the malice of *Saul*; who in their abſence might have deſtroyed them, as being the families of traitors and fugitives, and might be the more readily received by *Achiſh*, as he might hope for ſome advantage from them; and beſides were pledges of their fidelity to him, and of their deſign to continue with him: *even David with his two wives, Ahinoam the Jezreeliteſs, and Abigail the Carmeliteſs, Nabal's wife*; who had been the wife of *Nabal*; of theſe ſee ch. xxv. 43.

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[a] Hieron. Trad. Heb. in 2 Reg. fol. 78. E.

℣. 4. *And it was told Saul, that David was fled to Gath*, &c.] Who very probably had his ſpies out to watch his motions, and report to him where he was, and what he was doing: *and he ſought no more again for him*; by which it ſeems as if he would have ſought after him again, had he continued in the land of *Iſrael*; but now being gone, and in an enemy's country, and having nothing to fear from him whilſt there, he laid aſide all thoughts of ſeeking after him.

℣. 5. *And David ſaid unto Achiſh*, &c.] After he had been ſome time with him: *if I have now found grace in thine eyes*; or was in favour, as he thought himſelf to be, by various inſtances of reſpect ſhewn him: *let them give me a place in ſome town in the country, that I may dwell there*; he does not aſk for a city or town, but a place in one of them, though one was given him; but of whom he aſks it, it is not eaſy to ſay; though it is certain that *Achiſh* gave it him, ℣. 6. Perhaps he might deſire it might be given him by *Achiſh*, with the conſent of his princes and nobles, or at leaſt of his privy-council; that ſo it might be to general ſatisfaction, and the grant more authentic; though it may be imperſonally read, as in the *Vulgate Latin* verſion, *let there be given me*, &c. *David*'s view in this might be partly to prevent the envy of the courtiers of *Achiſh*, who might think that *David* was too near the king, and might have too great an intereſt in him, and receive too many of his favours, and become his chief confident and prime miniſter; and partly to preſerve himſelf and people from all temptations to idolatry, and corruptions in religion; as alſo that he might have an opportunity, without the knowledge of *Achiſh*, to fall upon the enemies of *Iſrael*; though the excuſe he made was as follows, *for why ſhould thy ſervant dwell in the royal city with thee?* for ſo *Gath* was; and 600 men and their families might ſeem to croud the city; and this reaſoning of his might ſuggeſt, that he and his men were a ſtraitening of him, and a burden on him; and it might ſeem as if he was a rival with him in ſtate and dignity, when he was no other than a ſervant of his.

℣. 6. *Then Achiſh gave him Ziklag that day*, &c.] A city which in the diviſion of the land, was given to the tribe of *Judah*, and after that to the tribe of *Simeon*, *Joſh*. xv. 31. and xix. 5. though it ſeems not to have been poſſeſſed by either of them, at leaſt not long, but ſoon came into the hands of the *Philiſtines*, who kept it till this time, and now it returned to its right owners; according to *Bunting*[g] it was 12 miles from *Gath*: *wherefore Ziklag pertaineth unto the kings of Judah unto this day*; not to the tribe of *Judah*, though it originally belonged to it, but to the kings of it, it being granted to *David*, who quickly after this became king of *Judah*; and this was annexed to the crown-lands, and ever after enjoyed by the kings of the houſe of *Judah*; for this was not given for a temporary habitation, but for perpetual poſſeſſion. This clauſe ſeems to be added by the continuator of this hiſtory, after the death of *Samuel*; who might be *Gad* or *Nathan*, ſome ſay *Ezra*, and *Abarbinel* that *Jeremiah* was the writer of it.

℣. 7. *And the time that David dwelt in the country of the Philiſtines*, &c.] At *Gath* and *Ziklag*: *was a full year and four months*; or *days and four months*; days being ſometimes put for a year, *Judg*. xvii. 10. though ſome interpret it not of a year, but of ſome few days out of the fifth month, beſides the four months; ſo *Jarchi* and *Kimchi*; and *Joſephus*[h] makes his abode to be 4 months and 20 days; but according to the *Septuagint* and *Vulgate Latin* verſions, it was only four months; and ſo it may be rendered *days, that is, four months*; for according to the *Jewiſh* chronology[i] *Samuel* died 4 months before *Saul*, and this flight of *David* was after the death of *Samuel*, and when *Saul* died he left the land of the *Philiſtines*, and took the throne of *Judah*; ſee the note on ch. xxv. 1.

℣. 8. *And David and his men went up*, &c.] From *Ziklag*, where they dwelt: *and invaded the Geſhurites*; ſome of the old inhabitants of the land of *Canaan*, the remains of the *Amorites*, whoſe land was given to the half tribe of *Manaſſeh*, but could never be expelled; and therefore *David* had a juſt right to invade them, and if he could, either expel or deſtroy them; ſee *Deut*. iii. 14. *Joſh*. xii. 5. and xiii. 11, 13. theſe are the *Geſhurites* which are joined with the *Philiſtines*, *Joſh*. xiii. 2. *and the Gezrites*; the inhabitants of *Gezer*, which place fell to the tribe of *Ephraim*; but that tribe could not drive out the inhabitants of it, and therefore *David* now fell upon them as the enemies of *Iſrael*, and ſeized on their country as belonging to them, *Joſh*. xvi. 3. *Judg*. i. 29. *and the Amalekites*; the ſworn and implacable enemies of *Iſrael*, and whoſe memory they were laid under obligation to root out. Theſe were ſuch as had eſcaped the ſword of *Saul*, and had fled to the more diſtant parts, againſt whom *David* now went; and perhaps theſe had fled to, and mixed themſelves with the people here mentioned: *for theſe* nations were *of old the inhabitants of the land*; of the land of *Canaan*: *as thou goeſt to Shur, even unto the land of Egypt*; ſee ch. xv. 7.

℣. 9. *And David ſmote the land*, &c.] In which the above-mentioned people dwelt, that is, the inhabitants of it: *and left neither man nor woman alive*; for theſe being the old *Canaanites* and *Amalekites*, according to the law of God were not to be ſpared, but utterly [deſtroyed]; which may be obſerved to take off the charge of cruelty that might be brought againſt *David* on this account, *Deut*. vii. 2. and xxv. 19. though this muſt be underſtood of ſuch that came within his reach; for it is certain there were people of theſe ſeveral names after this; ſee ch. xxx. 1. 2 *Sam*. iii. 3. 1 *Kings* ix. 15. *and took away the ſheep, and the oxen, and the aſſes, and the camels, and the apparel, and returned, and came to Achiſh*; at *Gath*, to make a report of what he had been about and done; and what he brought was a good booty for the ſupport of his men and their families.

℣. 10. *And Achiſh ſaid, whither have ye made a road to-day?* &c.] Or whither had they ruſhed in, or poured in and ſpread themſelves? or where had they made their excurſion to fetch in the prey and booty they now brought? *and David ſaid, againſt the ſouth of Judah*; he meant againſt ſome people that lay to the ſouth of the land of *Judah*, without it; but expreſſed himſelf ſo that *Achiſh* might think he meant the ſouthern parts of *Judah* within the country; which though not a downright lie, was an equivocation, and made with a deſign to deceive; and was by no means agreeable to the character of *David*, nor to be defended nor imitated: *and againſt the ſouth of the Jerahmeelites*; theſe were the deſcendents of *Jerahmeel*, the ſon of *Hezron*, the grandſon of *Judah*, and ſo inhabited in the tribe of *Judah*, and very probably in the ſouthern part of it, 1 *Chron*. ii. 9, 25, 26. *and againſt the ſouth of the Kenites*; the poſterity of *Jethro*; theſe, at leaſt ſome of them, at the firſt ſeating of the children of *Iſrael* in the land of *Canaan*, went with the children of *Judah* into the wilderneſs of *Judah*, which lieth in the ſouth of *Arad*, *Judg*. i. 16.

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[g] Travels, &c. p. 136.

[h] Antiqu. l. 6. c. 13. §. 10.

[i] Seder Olam Rabba, c. 13. p. 37.

℣. 11. *And David ſaved neither man nor woman alive to bring* tidings *to Gath*, &c.] How *David* had fallen upon theſe people, and deſtroyed great numbers of them, and carried off their ſubſtance; which would have given great offence to *Achiſh*, and cauſed him to have driven him out of his country once more; though *Abarbinel* is of opinion, that theſe *Geſhurites*, &c. were haters and enemies of *Achiſh*, and therefore were ſmitten and ſpoiled by *David*; or otherwiſe it would have been ſuch a piece of perfidy, rebellion, and ingratitude, as muſt have made the name of *David* to ſtink, ſince it could not but be known ſooner or later; but being the enemies of *Achiſh*, no notice was taken of it afterwards, nor enquiry made about it, nor complaint made of it, by any of their neighbours: nor does he ſuppoſe they were all cut off, and much leſs that this was done that it might not be told in *Gath* what deſtruction he had made; but that the ſenſe is, that he did not carry the captives to *Gath*, to be diſpoſed of there; for they would have told from whence they came, and ſo have contradicted what *David* ſaid, and what he would have *Achiſh* underſtand, as if he had been out againſt and ſmote ſome of the cities of *Judah*, that he might place the greater confidence in him; which end would not have been anſwered, if he had brought any of them to *Gath*; and ſo the words may be read without the ſupplement we make, *ſpared neither man nor woman alive to bring to Gath*; and ſo could tell no tales. Tho' *Joſephus* expreſly ſays [k], that *David* ſpared the men, and abſtained from the ſlaughter of them, fearing leſt they ſhould declare to the king what he had done in plundering them: *ſaying, leſt they ſhould tell on us, ſaying, ſo did David*; in ſuch and ſuch places, ſuch numbers of people he deſtroyed, and ſuch quantities of cattle and goods he carried off: *and ſo will be his manner all the while he dwelleth in the country of the Philiſtines*; this is what may be expected will be done by him in one place or another, as long as he ſtays here; nothing will be heard of but deſolation and deſtruction, in ſome part of the country of the *Philiſtines* or another; or among thoſe that were tributaries to them; ſo that it was not ſafe that he ſhould be allowed to abide in it.

℣. 12. *And Achiſh believed David*, &c.] As he would have him underſtand his ſtory; impoſing upon him by ambiguous terms; inſinuating he had been againſt the ſouthern parts of *Judah*, when he had been againſt foreign nations that lay to the ſouth of *Judah*: *ſaying, he hath made his people Iſrael utterly to abhor him*; they'll never forgive him the deſtruction of their cities, and the inhabitants of them, and the plunder of their goods and cattle; his name will be had in the utmoſt deteſtation and abhorrence, and he muſt never return thither any more: *therefore he ſhall be my ſervant for ever*; would be glad to continue with him as a ſervant, and be obliged to ſerve him faithfully and truly, ſince his own people, and even thoſe of his own tribe, would never more receive him; it being, as he underſtood it, the ſouth of *Judah* that he had been plundering.

CHAP. XXVIII.

THE *Philiſtines* gathering together, to fight with *Iſrael*, *Saul* trembled at it, not being able to get any anſwer from the Lord about it in any way whatever, ℣. 1—6. upon which he applies to a woman that had a familiar ſpirit to bring him up *Samuel*, which ſhe did, ℣. 7—14. and what paſſed between *Saul* and *Samuel*, or at leaſt the apparition in his form, is recorded, ℣. 15—19. which ſo ſtruck him, as to make him ſtrengthleſs, and ſo melancholy, that he refuſed to eat until perſuaded; or rather compelled by the woman and his ſervants, ℣. 20—25.

℣. 1. *And it came to paſs in thoſe days*, &c.] That *David* was in the country of the *Philiſtines*: *that the Philiſtines gathered their armies together*; out of their five principalities or lordſhips: *for warfare to fight with Iſrael*; with whom they were continually at war, and though ſometimes there was a ceſſation of arms, yet never any ſettled peace; and the *Philiſtines* took every opportunity and advantage againſt them, as they now did; when *David* was among them, and ſo had nothing to fear from him, but rather expected his aſſiſtance; and *Samuel* was dead, and *Saul* in a frenzy: *and Achiſh ſaid unto David*; who ſeems to have been at the head of the combined armies of the *Philiſtines*: *know thou aſſuredly, that thou ſhalt go with me to battle, thou and thy men*; againſt *Iſrael*; which was a trying thing to *David*, and whereby he was like to be drawn into a dilemma; either to fight againſt his country, which he could not do conſcientiouſly; or be guilty of ingratitude to *Achiſh*, and incur his diſpleaſure, and be liable to be turned out of his country, or treated in a worſe manner, even he and his men, to be ſeized on and cut to pieces by the forces of the *Philiſtines*, ſhould he refuſe.

℣. 2. *And David ſaid to Achiſh, Surely thou ſhalt know what thy ſervant can do*, &c.] By which he would have *Achiſh* underſtand, and ſo he did, that he would exert himſelf in favour of the *Philiſtines*, and againſt *Iſrael*, and do great and brave things, of which *Achiſh* would be made ſenſible, through his heroic courage and valour; tho' he meant rather what he could and ſhould do for *Iſrael* againſt the *Philiſtines*, if he had an opportunity; but it ſeems beſt of all to conſider *David* as quite undetermined, and at a loſs what to do, hoping that God in his providence would extricate him out of this difficulty, and direct him what he ſhould do, which then *Achiſh* would know; and accordingly he was delivered out of it: *and Achiſh ſaid to David*; putting confidence in him on account of his anſwer, and believing he was hearty in engaging in the war with the *Philiſtines* againſt *Iſrael*: *therefore will I make thee keeper of mine head for ever*; the captain of his body-guard, which poſt he ſhould hold for life; or he propoſed to put him into this poſt, that he might be with him, near his perſon, and under his eye, that he might obſerve how he behaved himſelf; which may ſhew ſome ſuſpicion of him.

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[k] Antiqu. l. 6. c. 13. §. 10.

℣. 3. *Now Samuel was dead*, &c.] Had been ſo for ſome time, which is mentioned before, ch. xxv. 1. and here repeated, partly to obſerve the reaſon of the *Philiſtines* renewing the war, and partly to account for the conuct of *Saul*, in ſeeking to a witch to raiſe *Samuel*, and for the ſake of that ſtory: *and all Iſrael lamented him*; as they had great reaſon to do; ſee the note on ch. xxv. 1. *and buried him in Ramah, even in his own city*; there being two *Ramahs*, as *Kimchi* obſerves, it is added, *in his own city*, to ſhew that he was buried in that *Ramah*, which was his native place, and where his conſtant reſidence was; though as he ſays it may mean that he was buried within the city, and not without it; but the *Targum* gives a different ſenſe, "and they buried him in *Ramah*, and mourned for him every man in his city:" *and Saul had put away thoſe that had familiar ſpirits, and the wizards out of the land*; out of the land of *Iſrael*; had by an edict baniſhed them, or had given orders that neither witches nor wizards ſhould abide in the land; but ſhould be taken up, and proſecuted according to the law of God; which he had done either at the inſtigation of *Samuel*; or, as ſome think, from a conceit that the evil ſpirit he had been troubled with, was owing to them; or to make ſome appearance of a zeal for religion, and the honour and glory of God: this is obſerved to ſhew the inconſtancy of *Saul*, and his folly in applying after this to a perſon of ſuch a character, and to account for the fears of the woman when applied to, and afterwards when ſhe was engaged, when ſhe found it was by *Saul*.

℣. 4. *And the Philiſtines gathered themſelves together*, &c.] From different parts, and formed a conſiderable army: *and came and pitched in Shunem*; a city in the borders of the tribe of *Iſſachar*, of which ſee the note on *Joſh.* xix. 18. *and Saul gathered all Iſrael together, and they pitched in Gilboa*; a range of mountains, near *Jezreel*, and which *Jerom*[b] calls the mountains of the *Philiſtines*, ſix miles from *Scythopolis*, where there is a large village called *Gelbus*.

℣. 5. *And when Saul ſaw the hoſt of the Philiſtines*, &c.] From the mountains of *Gilboa*, where he had pitched his camp; *he was afraid, and his heart greatly trembled*; on ſight of the numbers of them, and thinking perhaps of the death of *Samuel*, and of the loſs of *David*; who was now among the *Philiſtines*, and might poſſibly fight againſt him, and for the *Philiſtines*, of which he might be informed; however he was not with him, and his conſcience might accuſe him of various ſins he had been guilty of, for which he might fear the Lord would now reckon with him.

℣. 6. *And when Saul enquired of the Lord*, &c.] And this being not done truly and heartily, nor continued in, it was as if he had not enquired, and eſpecially after he had enquired of one that had a familiar ſpirit, as *Kimchi* obſerves; for ſo it is ſaid, 1 *Chron.* x. 14. *the Lord anſwered him not, neither by dreams*; which he dreamed himſelf, from whence he could not conclude any thing relating to the will of God; ſo the *Targum*, "the Lord did not receive his prayer even by dreams;" or by dreamers, diviners, who pretended to give anſwers by dreams: *nor by Urim*; there being no prieſt to conſult in this way, *Abiathar* having fled with the ephod, in which were the *Urim* and *Thummim*, to *David*; though ſome think that he ſent to *Abiathar*, who was with *David*, to enquire for him; and others that he made another ephod with *Urim*, and appointed another prieſt to conſult by them; neither of which are probable: *nor by prophets*; of which there was a ſchool not far from him, even at *Naioth* in *Ramah*, of which *Samuel* in his life-time was preſident; but neither by the one nor the other could *Saul* get an anſwer from God, who for his ſins had departed from him.

℣. 7. *Then ſaid Saul unto his ſervants*, &c.] That waited upon him, to ſome of them, to ſuch as he could place moſt confidence in to keep a ſecret; perhaps only the two after-mentioned: *ſeek me a woman that hath a familiar ſpirit, that I may go to her, and enquire of her*; that was miſtreſs of the bottle, a ventriloquiſt, that ſpoke out of her belly, or ſeemed to do; who had the ſpirit of *Python* or divination, converſed with the devil, and by his aſſiſtance pretended to bring up a dead perſon, and thereby foretell things to come; ſee the note on *Deut.* xviii. 11. a woman is pitched upon, becauſe ſuch were moſt addicted to thoſe wicked arts, and being of the weaker ſex, were more eaſily impoſed upon by *Satan*; and *Saul* ſhewed himſelf to be as weak, to ſeek after ſuch perſons; but being left of God, he acted the part of a madman, as well as of a bad man: *and his ſervants ſaid to him, behold, there is a woman that hath a familiar ſpirit at Endor*; a city in the tribe of *Manaſſeh*, of which ſee *Joſh.* xvii. 11. it was not far from *Gilboa*. Mr. *Maundrell* ſpeaks[c] of it as near *Nain*, at the foot of mount *Hermon*; and turning a little ſouthward, he ſays, you have in view the high mountains of *Gilboa*. It is a tradition of the *Jews*[d], that this woman was the mother of *Abner*, the wife of *Zephaniah*; ſome ſay her name was *Zephaniah*; but, as *Abarbinel* obſerves, if ſo ſhe would have known *Saul*, and alſo *Saul* would have known her, and what ſhe was, if, as they ſay, ſhe was ſpared becauſe of her relation to him; nor needed he to have enquired of his ſervants for ſuch a woman.

℣. 8. *And Saul diſguiſed himſelf, and put on other raiment*, &c.] Stripped himſelf of his royal robes, or military apparel, as ſupreme commander, and clothed himſelf in the habit of a peaſant or a common ſoldier; and this not only that he might not be known by the woman, but that he might paſs from his army incognito, and it might not be known that he was gone, and eſpecially whither he was gone: *and he went and two men with him*; theſe according to the tradition of the *Jews*[e] were *Abner* and *Amaſa*; but it is not probable that *Saul* ſhould leave his army deſtitute of their general at ſuch a time as this: *and they came to the woman by night*; not only that they might not be ſeen, but becauſe it was a work of darkneſs they were going about, and it was only in the night ſeaſon that ſuch perſons,

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[b] De loc. Heb. fol. 92. D. Hieron. Trad. Heb. in lib. Reg. fol. 77. B.

[c] Journey from Aleppo, p. 115.

[d] Pirke Eliezar, c. 33. fol. 35. 2. Shalſhalet Hakabala, fol. 8. 1.

[e] Vajikra Rabba, §. 26. fol. 167. 1. Shalſhalet ib.

perſons exerciſed their black art; though the *Jews*[a] ſay it was day, only becauſe of their diſtreſs it was like to night with them; but the literal ſenſe is beſt: *and he ſaid, I pray thee divine unto me by the familiar ſpirit*; exerciſe her art of divination, by the aſſiſtance of the familiar ſpirit ſhe converſed with: *and bring me him up whom I ſhall name unto thee*; that is, from the dead; for necromancy was the kind of divination ſhe profeſſed; and ſuch perſons pretended to have a power to bring up a deceaſed perſon, and conſult with him about ſecret and future things.

℣. 9. *And the woman ſaid unto him*, &c.] Not knowing who he was: *behold, thou knoweſt what Saul hath done*; for by his ſpeech and habit ſhe perceived he was an *Iſraelite*, and ſo muſt be acquainted with what had paſſed in the nation, eſpecially of a public nature, and which made a great noiſe, as doubtleſs this did: *how he hath cut off thoſe that have familiar ſpirits, and the wizards out of the land*; as many of them as he had knowledge of, or information about; and by this it appears, that he did not merely expel them his dominions, but he put them to death, according to the law of God, *Exod.* xxii. 18. *Lev.* xx. 27. ſo the putting them out of the land ℣. 3. was putting them to death, and the woman's after reaſoning confirms this: one ſhould think for *Saul* to be told this to his face muſt fill him with ſhame and confuſion, and his conſcience muſt accuſe him of ſin and folly to make this attempt; and he muſt ſtand ſelf-convicted and ſelf-condemned; and it was enough to have deterred him from purſuing his ſcheme, had not his heart been ſtrangely hardened: *wherefore then layeſt thou a ſnare for my life, to cauſe me to die?* ſhe ſuſpected that *Saul* and his men were perſons that came to trepan her; that when they had prevailed upon her to exerciſe her art, would turn informers againſt her, to the taking away of her life, it being death to practiſe it.

℣. 10. *And Saul ſware to her by the Lord*, &c.] By the Word of the Lord, as the *Targum*; it is much that *Saul*, being about ſuch a work of darkneſs and wickedneſs, could take the name of the Lord into his mouth, and ſwear by him in ſuch a ſolemn manner; which muſt ſurely put him in mind of His omniſcience, from whom this wicked action could not be hid: *ſaying, as the Lord liveth, there ſhall no puniſhment happen to thee for this thing*; the tenor of the oath was, and ſo the woman underſtood it, that he would never make any diſcovery of what ſhe did, and ſo ſhe would be ſafe from puniſhment; though as he was the ſupreme governor, and a very arbitrary prince, had it been diſcovered, he could have ſkreened her from juſtice, though contrary to the law of God; however, he could not ſecure her from eternal puniſhment.

℣. 11. *Then ſaid the woman, whom ſhall I bring up unto thee?* &c.] For ſuch perſons, according to their profeſſion, pretended they were able to bring up any of the dead, that he who enquired of them ſhould name: *and he ſaid, bring me up Samuel*; the prophet *Samuel* he meant, and no doubt the woman ſo underſtood him, whoſe name was well known; he had been an old acquaintance and friend of *Saul*'s, his counſellor and adviſer in many things; and though he greatly neglected him in the latter part of his life, was very deſirous of an interview with him now dead, that he might be adviſed by him how to get out of the ſtraits and difficulties in which he was involved; but it argued extreme folly and madneſs in him to imagine, that the manes of this great and good man was at the beck of a witch, and he to be called out of the ſtate of the dead by her inchantments; or that God would permit him to appear to him, and by him give him an anſwer, when he would not anſwer him by living prophets, nor any other way.

℣. 12. *And when the woman ſaw Samuel*, &c.] The appearance of him whom ſhe took for *Samuel*; no mention is made of the methods ſhe uſed to raiſe him, to check the curioſity of ſuch as might be deſirous to know them, and to prevent the imitation of them; though ſome think that *Samuel*, or the apparition, was ſeen before ſhe made uſe of any, which ſurprized her; but this ſeems not ſo probable, and is only obſerved for the ſake of an hypotheſis; though it muſt be owned the word *when* is not in the text: *ſhe cried with a loud voice*; not ſo much frightened at what ſhe ſaw, and the manner of his appearing, and as thinking the reſurrection of the dead was come, as ſay the *Jews*[b]; as what ſhe feared would be the conſequence to her, even death by the hand of *Saul*; for though he had ſworn no puniſhment ſhould come upon her, ſhe might begin to fear ſhe was not ſafe, perceiving who he was: *and the woman ſpake to Saul, ſaying, why haſt thou deceived me? for thou art Saul*; how ſhe knew this is a queſtion; it could not be by the appearance of *Samuel*, for it was *Samuel* ſhe was to bring up; unleſs with *Ben Gerſom* it can be thought that ſhe underſtood him of another man, whoſe name was *Samuel*, and not *Samuel* the prophet; and ſo when ſhe ſaw him, concluded he was *Saul*, becauſe of the intimacy between them in his life-time; but this is not probable, nor does it appear that ſhe as yet knew who it was, but rather ſhe was told by her familiar ſpirit, or by the apparition, ſo *Joſephus*[c], that it was *Saul* that enquired of her; or ſhe gueſſed at it by ſome geſture of the apparition to *Saul*, by way of homage and honour; and ſo *Abarbinel* thinks that the clauſe in ℣. 14. reſpects not *Saul*'s bowing to *Samuel*, but *Samuel* bowing to *Saul*; and ſo by this means the woman knew who he was.

℣. 13. *And the king ſaid unto her, be not afraid*, &c.] Meaning not of the apparition, but of him; ſince he had ſworn no puniſhment ſhould come upon her, and he ſhould inviolably obſerve his oath: *for what ſaweſt thou?* for as yet *Saul* himſelf ſaw not any thing, the woman being between him and the apparition; or ſhe might be in another room with her familiar ſpirit performing the operations when *Samuel* appeared: *and the woman ſaid unto Saul, I ſaw gods aſcending out of the earth*; a great perſonage, one of a majeſtic form, like the gods, or judges and civil magiſtrates, ſometimes ſo called, as *Kimchi* and *R. Iſaiah* rightly interpret it; and ſo the *Targum*, "I ſaw an angel of the Lord;" a perſon that looked like one; for not many came up with him, and particularly *Moſes*, as ſay ſome *Jewiſh* writers[d].

℣. 14. *And he ſaid unto her, what form is he of?* &c.] Of what ſtature is he? or rather of what age does he ſeem to be? and what clothes has he on? as appears from the anſwer: *and ſhe ſaid, an old man cometh up, and he is covered with a mantle*; ſuch as either prieſts or judges wore, and *Samuel* did in his life-time: *and Saul perceived that it was Samuel*; by the deſcription ſhe gave of him, by his age and apparel; for as yet it is not certain that he himſelf ſaw him, though it ſhould ſeem as if he did by what follows: it is in the original, *that it was Samuel himſelf*; which ſeems to make for thoſe who think the real *Samuel* appeared, and no doubt *Saul* thought it was really he himſelf: *and he ſtooped with his face to the ground, and bowed himſelf*; either in reverence to *Samuel*, and from whom he hoped relief, and therefore was all obeyſance; or he put himſelf in this poſture, that he might liſten and hear what ſhould be ſaid; it being a general notion that ſuch ſpirits gave their reſponſes whiſpering and muttering, *Iſ.* viii. 19. tho' *Abarbinel*, as before obſerved, is of opinion, that this is to be underſtood of *Samuel*, that he bowed to *Saul* in reverence of him as a king; which does not ſo well agree with the connexion of the words. Some have thought that it was the true *Samuel*, or the ſoul of *Samuel*, that appeared; ſo *Joſephus* [e], and many other writers: but to this may be objected, that that would not have aſcended out of the earth, but come down from heaven; and that it can't reaſonably be ſuppoſed that it was in the power of the witch, by the aſſiſtance of the devil, to fetch it from heaven; nor be thought that God would ſend it from thence on ſuch an errand, to give *Saul* an anſwer, when he would not anſwer him by any prophet on earth, nor in any other way; and eſpecially it ſeems quite incredible, that he ſhould ſend it at the motion of a witch, and through her inchantments, who, according to a law of his, ought not to live; whereas nothing could have given greater countenance to ſuch a wicked profeſſion than this; nor would the true *Samuel* have admitted ſuch worſhip and homage to be paid him, as is expreſſed in this laſt clauſe, which angelic ſpirits have refuſed, *Rev.* xix. 10. and xxii. 9, 10. though perhaps no more than civil reſpect is intended: but rather this was a diabolical ſpectre, or apparition, or the devil, that appeared in the form and ſhape of *Samuel*, and mimicked him; and was one of thoſe deceiving ſpirits *Porphyry* ſpeaks [f] of, that appear in various ſhapes and forms, and pretend to be gods or dæmons, or the ſouls of the deceaſed. Some [g] think all this was the cunning and impoſture of the woman alone, or that ſhe was aſſiſted with a confederate, who acted the part of *Samuel*; but this is not probable.

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[a] Tanchuma apud Jarchium in loc.

[b] Pirke Eliezer, c. 33.

[c] Antiqu. l. 6. c. 14. §. 2.

[d] T. Bab. Chagigah, fol. 4. 2. Pirke Eliezer, c. 33.

ÿ. 15. *And Samuel ſaid to Saul, why haſt thou diſquieted me to bring me up?* &c.] This makes it a clear caſe, that this was not the true *Samuel*; his ſoul was at reſt in *Abraham*'s boſom, in the ſtate of bliſs and happineſs in heaven, and it was not in the power of men and devils to diſquiet it; nor would he have talked of his being brought up, but rather of his coming down, had it been really he; much leſs would he have acknowledged that he was brought up by *Saul*, by means of a witch, and through the help of the devil: *and Saul anſwered, I am ſore diſtreſſed*; in mind, being in great ſtraits and difficulties, preſſed hard upon by men, and forſaken of God, as follows: *for the Philiſtines make war againſt me*; ſo they had many times, and he had been victorious, and had no reaſon to be ſo much diſtreſſed, if that was all: but he adds, *and God is departed from me*; and therefore he feared he ſhould be left to fall into their hands; and that he had forſaken him he concluded from hence, *and anſwereth me no more, neither by prophets, nor by dreams*; ſee the note on ÿ. 6. he makes no mention of *Urim*, either becauſe they were not with him to enquire by, being carried away by *Abiathar* when he fled to *David*; or, as the *Jews* ſay [h], through ſhame, he ſaid nothing of the *Urim* before *Samuel*, as he took this appearance to be, becauſe he had ſlain the prieſts at *Nob*, and becauſe of this ſhame, they ſay, his ſin was forgiven him: *therefore have I called thee, that thou mayeſt make known unto me what I ſhall do*; which was downright madneſs and folly to imagine, that ſince God had forſaken him, and would give him no anſwer, that a prophet of his ſhould take his part; or when he could get no anſwer from a prophet of God on earth, that he could expect an agreeable one from one fetched down from heaven; one would be tempted to think that he himſelf believed it was the devil he was talking to, and whom he had called for under the name of *Samuel*, and expected to ſee; for from whom elſe could he expect advice, when he was forſaken of God, and his prophets?

ÿ. 16. *Then ſaid Samuel, wherefore then doſt thou aſk of me*, &c.] Whom thou knoweſt to have been a prophet of the Lord, and therefore can ſay nothing more or leſs than what comes from him, and is according to his will, if any thing at all; the *devil* perſonating *Samuel*, whom *Saul* had called for, and reaſons in ſuch language as might be thought to be his own, though ſometimes he betrays himſelf: *ſeeing the Lord is departed from thee*; as *Saul* himſelf owned: to which he adds, *and is become thine enemy*; to make his caſe appear ſtill more deſperate; for his whole view is to lead him to deſpair, which ſhows what ſort of ſpirit he was: though ſome underſtand this as ſpoken of *David*, and read the words, and *he is with thine enemy* [i]; is on his ſide, and favours his cauſe; ſo the *Targum*, "and he is for the help of a man, whoſe enmity thou ſhareſt in;" or who is at enmity with thee, meaning *David*; but now the true *Samuel* would never have ſaid this, or ſuggeſted it, that *David* was an enemy to *Saul*, for he was not.

ÿ. 17. *And the Lord hath done to him*, &c.] To *David*, *Saul*'s enemy, as he inſinuated he was: *as he ſpake by me*; pretending to be the true *Samuel*, and wearing the guiſe of him, he ſpeaks his very words, which he was well acquainted with, and could deliver exactly as he did: *for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour*; which words are expreſſed by *Samuel*, ch. xv. 28. even *unto David*; which is added by the apparition, by way of explanation, interpreting the words of *David*; which he might ſafely venture to do, ſeeing ſuch a train of circumſtances had occurred ſince the delivery of theſe words, which plainly made it appear he was intended.

ÿ. 18. *Becauſe thou obeyedſt not the voice of the Lord*, &c.] At *Gilgal*, as *Abarbinel* thinks; which is the firſt thing for which the kingdom was threatened to be taken from him, ch. xiii. 13, 14. *nor executedſt his fierce wrath upon Amalek*; in ſparing *Agag*, and the beſt of the cattle, ch. xv. 9, 28. *therefore hath the Lord done this thing unto thee this day*; forſaken him, rent his kingdom from him, and would deliver him into the hands of the *Philiſtines*, as follows: had he been the true *Samuel*, he would have told him of ſome other ſins of his provoking to the Lord; as his ſlaughter of the prieſts at *Nob*, his cruel perſecution of *David*, and eſpecially of his aſking counſel of one that had a familiar ſpirit at this time, of which not a word is ſaid, and yet was the very tranſgreſſion for which *Saul* died, 1 *Chron.* x. 13, 14.

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[e] Ut ſupra.

[f] De abſtinentia, l. 2. apud Grotium in loc.

[g] See Webſter's Diſplaying of ſuppoſed Witchcraft, &c. ch. 8. p. 166, &c.

[h] T. Bab. Beracot, fol. 12. 2.

[i] ויהי ערך & eſt cum inimico tuo, Pagninus, Vatablus; ſo V. L.

℣. 19. *Moreover, the Lord will alſo deliver Iſrael with thee into the hands of the Philiſtines*, &c.] Not a word of comfort does he ſpeak unto him; it being the buſineſs of this foul ſpirit to drive him to deſpair by the permiſſion of God; had he been the true *Samuel*, he would have directed him to have altered his courſe of life, and eſpecially his behaviour toward *David*, and adviſed him in thoſe difficulties to ſend for him, who might have been of ſingular uſe unto him; he would have exhorted him to repentance for his ſins, and humiliation before God on account of them, and given him hope on this, that God would appear for him, and work deliverance, as he had done; but inſtead of this, tells him, that he and his army would be delivered into the hands of the *Philiſtines*, which he might make a ſhrewd gueſs at, and venture to ſay from the circumſtances of things, and the ſituation *Saul* and his people were in; the armies of the *Philiſtines* were very numerous, and thoſe of *Iſrael* comparatively weak; *Saul* was quite diſpirited, and God had forſaken him: *and to-morrow ſhalt thou and thy ſons be with me*; which if underſtood in what ſenſe it may, ſeems to be a lie of the devil, and at beſt an ambiguous expreſſion, ſuch as he has been wont to give in the heathen oracles; if he meant this of himſelf as an evil ſpirit, it could not be true of *Saul* and all his ſons, that they ſhould be with him in hell, eſpecially of *Jonathan*, who appears throughout the whole of his life to have been a good man; if he would have it underſtood of him as perſonating *Samuel*, and of their being with him in heaven, it muſt be a great ſtretch of charity to believe it true of *Saul*, ſo wicked a man, and who died in the act of ſelf-murder; though the *Jews*[k], ſome of them, underſtand it in this ſenſe, that his ſins were pardoned, and he was ſaved; and if it is taken in the ſenſe of being in the ſtate of the dead, and in the earth, from whence he is ſaid to aſcend, and where the body of *Samuel* was, which ſeems to be the beſt ſenſe that is put upon the phraſe, *with me*; yet this was not true, if he meant it of all the ſons of *Saul*, as the expreſſion ſeems to ſuggeſt; for there were *Iſhboſheth*, and his two ſons by *Rizpah*, which ſurvived him; nor was it true of *Saul* and his ſons that they were cut off, and that they died the next day; for the battle was not fought till ſeveral days after this, ſee ℣. 23. ch. xxix. 1, 10, 11. and xxx. 1, 17. and xxxi. 8, 9. if it ſhould be ſaid, that *to-morrow* ſignifies ſome future time, and not ſtrictly the next day, this ſhows the ambiguity of the expreſſion uſed, and the inſignificancy of it to the preſent purpoſe; for who knew not that *Saul* and his ſons would die ſome time or another? *the Lord alſo ſhall deliver the hoſt of Iſrael into the hand of the Philiſtines*; which is only a repetition of what is ſaid in the firſt clauſe.

℣. 20. *Then Saul fell ſtraightway all along on the earth*, &c.] Fell at his full length at once, as if he had been thunder-ſtruck, or pierced through with a dart or ſword: *and was ſore afraid, becauſe of the words of Samuel*; as he ſuppoſed they were, whoſe words never failed: *and there was no ſtrength in him*; to riſe up again, he was quite diſpirited and ſtrengthleſs: *for he had eaten no bread all the day, nor all the night*; which contributed the more to his weakneſs; not only his fears, but not eating any food, occaſioned his weakneſs, and that thro' want of an appetite, by reaſon of the great concern of his mind in his preſent troubles.

℣. 21. *And the woman came unto Saul*, &c.] Having left him and the apparition in a room by themſelves to converſe together, and perhaps on hearing him fall to the ground came in: *and ſaw that he was ſore troubled*; by his lying on the ground, and the agonies he ſeemed to be in, and the uneaſineſs that ſat upon his countenance: *and ſaid unto him, behold, thine handmaid hath obeyed thy voice*; in divining by her familiar ſpirit for him, and in bringing up *Samuel* to him, as he deſired: *and I have put my life in my hand*; expoſed it to the utmoſt danger, ſince a perſon of her profeſſion, and taken in the exerciſe of it, was puniſhable with death; and eſpecially ſhe was in the greater danger, as it was *Saul* himſelf, who had by an edict expelled all ſuch perſons from his dominions, who now employed her, as ſhe perceived: *and have hearkened unto thy words which thou ſpakeſt unto me*; to the oath he had taken, that no hurt ſhould come to her, which ſhe confided in, and relied upon, and to what he bid her do, according to her art of divination.

℣. 22. *Now therefore, I pray thee, hearken thou alſo unto the voice of thine handmaid*, &c.] She argues, that as ſhe had hearkened unto him to the endangering of her life, it was but reaſonable, and might be expected, that he would hearken to her in a caſe that would be to the preſervation of his life: *and let me ſet a morſel of bread before thee, and eat, that thou mayeſt have ſtrength, when thou goeſt on thy way*; which ſhe might urge, not merely out of reſpect to the king, but for her own ſake, leſt ſhould he die in her houſe, ſhe might be taken up, not only for a witch, but as being acceſſory to the death of the king; and therefore ſhe moves, that he would take ſome food for refreſhment of nature, that he might be able to depart her houſe, and go on his way to his army.

℣. 23. *But he refuſed, and ſaid, I will not eat*, &c.] Chuſing rather to die with famine than by the ſword of the *Philiſtines*; though perhaps his meaning is, he could not eat, his ſtomach loathed it, being overwhelmed with grief and trouble: *but his ſervants, together with the woman, compelled him*; not by force, but by arguments; they over-perſuaded him, and prevailed upon him to try to eat: *and he hearkened unto their voice*; and agreed to eat, if he could; *ſo he aroſe from the earth*; on which he lay at his full length: *and ſat upon the bed*; or couch, it being now the cuſtom to recline on couches at eating; though ſome deny that this cuſtom obtained ſo early.

℣. 24. *And the woman had a fat calf in the houſe*, &c.] This was reckoned a very dainty diſh in thoſe countries, and fit for any gueſts, ſee *Gen.* xviii. 7. *Joſephus* ſays[l], ſhe vouchſafed to feed and take care of it in her houſe, and it was very familiar with her; and he highly commends the liberality of the woman, and as worthy of imitation: *and ſhe haſted and killed it*; and dreſſed it in ſome way or another, and which in thoſe times was done ſpeedily: *and took flour and kneaded it, and did bake unleavened bread therewith*; which was ſooneſt made, ſhe not having time to leaven it.

℣. 25. *And ſhe brought* it *before Saul, and before his ſervants, and they did eat*, &c.] Of the fatted calf, and unleavened bread, which ſhe ſet upon a table before them, in the beſt manner ſhe could: *then they roſe up, and went away that night*; that it might not be ſeen in what houſe they had been, and that they might get to the camp without being diſcovered by the *Philiſtines*, or known by the *Iſraelites* that they had been out.

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[k] T. Bab. Beracot, fol. 12. 2.

[l] Antiq. l. 6. c. 14. §. 3, 4.

CHAP. XXIX.

THIS chapter gives an account of *David*'s going forth with the armies of the *Philiſtines*, ℣. 1, 2. of his being objected to by the princes of the *Philiſtines*, who inſiſted upon his being ſent back, ℣. 3, 4, 5. of the report *Achiſh* made of it to *David*, and the diſcourſe that paſſed between them upon it, ℣. 6—10. whereby *David* had a way unexpectedly opened for him to be freed from this ſervice, which he gladly embraced, ℣. 11.

℣. 1. *Now the Philiſtines gathered together all their armies to Aphèk*, &c.] Not the city in the tribe of *Judah* of that name, *Joſh.* xv. 53. where the *Philiſtines* had a camp in the time of *Samuel*, ch. iv. 1. but rather that in the tribe of *Aſher*, *Joſh.* xix. 30. unleſs there was one of this name in the tribe of *Iſſachar*, not mentioned, ſince it ſeems to have been near *Jezreel* and *Shunem*, which were both in that tribe, *Joſh.* xix. 18. *and the Iſraelites pitched by a fountain which* is *in Jezreel*; in the valley of *Jezreel*; of which ſee the notes on *Joſh.* xix. 18. and *Hoſ.* i. 5.

℣. 2. *And the lords of the Philiſtines paſſed on by hundreds, and by thouſands*, &c.] Not that there were ſo many lords, for there were but five of them; but theſe marched, ſome at the head of hundreds with them, and others at the head of thouſands: *but David and his men paſſed on in the rereward with Achiſh*; who being the generaliſſimo brought up the rere, and *David*, whom he had appointed captain of his life-guards, attended him with his men, which in point of gratitude he could not refuſe; and yet was in the greateſt ſtrait and difficulty how to act, it being both againſt his conſcience and his intereſt to fight againſt *Iſrael*, and was waiting and hoping for ſome appearance of providence to deliver him out of this dilemma, and which was quickly ſeen; but *Abarbinel* thinks *David* had no other notion in going to the battle, but of being the body-guard of *Achiſh*, and accompanying him, and that he ſhould not fight againſt *Iſrael*, nor for the *Philiſtines*; neither hurt the one, nor help the other.

℣. 3. *Then ſaid the princes of the Philiſtines*, &c.] To *Achiſh*; not thoſe of the court of *Achiſh*, who were his ſubjects, but the confederate princes with him in this war, the lords of the other principalities, as appears by the freedom they took with him, ℣. 4. *what* do *theſe Hebrews* here? or *Jews*, as the *Targum*; what haſt thou to do with them, or they to be with thee? men of another nation and religion, and known enemies to the *Philiſtines*: *and Achiſh ſaid unto the princes of the Philiſtines*; in order to ſoften them, and reconcile them to theſe men, and their being with him: is *not this David the ſervant of Saul the king of Iſrael*; between whom there had been a quarrel, and the former had fled from the latter to him: *which hath been with me theſe days, or theſe years*; had been with him many days, and he might ſay years, as he had been with him one whole year, and part of another, ſee ch. xxvii. 7. and he might have known him longer, if he was the ſame *Achiſh David* firſt fled to; *Kimchi* interprets it, that he knew him as well as if he had been with him as many years as days: *and I have found no fault in him ſince he fell* unto me *unto this day?* the affair of *David*'s going againſt the *Geſhurites*, &c. not being yet known by him, or if it was, he approved of it, they being enemies of his; this ſhews, that *David* behaved with a great deal of prudence to have ſuch a character as this from a king of the *Philiſtines*.

℣. 4. *And the princes of the Philiſtines were wroth with him*, &c.] With *Achiſh*, for giving ſuch a character of *David*, and taking his part, in order to detain him, if poſſible: *and the princes of the Philiſtines ſaid unto him, make this fellow return*; they ſpeak of him with contempt, and inſiſt on it, that *Achiſh* order him to turn back, and go no farther with them: *that he may go again to his place which thou haſt appointed him*; to *Ziklag*, the place that *Achiſh* had given him for his reſidence; they did not deſire to have him ſent to his own country, and to *Saul*, ſince ſhould a reconciliation be made between them, he would be of great ſervice to *Saul* againſt them: *and let him not go down with us to battle*; into the valley of *Jezreel*, where the *Iſraelites* had pitched: *leſt in the battle he be an adverſary to us*; and fall upon them behind, being in the rere, whilſt they were engaging in the front with *Iſrael*: *for wherewith ſhould he reconcile himſelf unto his maſter?* to *Saul* he had offended, and fled from: ſhould *it not be with the heads of theſe men?* the *Philiſtines*; or *unleſs by the heads of theſe men*[m]; he had no other way of making his peace with his maſter, but by cutting off the heads of the *Philiſtines*; and therefore he was a dangerous man to take with them into the battle.

℣. 5. Is *not this David, of whom they ſang one to another in dances*, &c.] Long ago: *ſaying, Saul ſlew his thouſands, and David his ten thouſands*; ſo that he is an old ſworn enemy of ours; and the more valiant and victorious he has been, the leſs is he to be truſted; ſee ch. xviii. 7. and xxi. 11.

℣. 6. *Then Achiſh called David*, &c.] Being ſo near him, that he could call unto him himſelf, or he ſent ſome perſon to him, to require his preſence with him: *and ſaid unto him, ſurely, as the Lord liveth*; or *Jehovah liveth*; an oath by the true God, of whom *Achiſh* might have ſome knowledge, as he alſo had of angels, from his converſation with *David*; though the heathens had a notion of a ſupreme being, and yet worſhipped other gods, and whom they called *Jove*, from this name of Jehovah. *Kimchi* obſerves, that all confeſs a firſt cauſe; and therefore when he ſwore to *David*, he ſwore by him in whom *David* believed, perhaps out of complaiſance to him, or that *David* might pay the greater regard to his oath: *thou haſt been upright*; ſincere, honeſt, faithful and juſt in all his deportment; yet not ſo ſincere as he thought him to be, witneſs the road he pretended he had taken againſt the ſouth of *Judah*, ch. xxvii. *and thy going-out and thy coming-in with me in the hoſt*
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[m] הלא בראשי niſi per capita, Noldius, p. 257. N°. 1147.

is good in my ſight; his behaviour in the army, attending him as the keeper of his head, or captain of his life-guard, was exceeding agreeable to him, and he could wiſh to have him continued: *for I have not found evil in thee, ſince the day of thy coming unto me unto this day*; whatever he had done before to the *Philiſtines*, having greatly afflicted and diſtreſſed them in his wars with them, of which this ſeems to be an exception: *nevertheleſs, the lords favour thee not*; or thou art not acceptable to them, yea, very offenſive and diſagreeable.

℣. 7. *Wherefore now return*, &c.] To *Ziklag*: *and go in peace*; not only in a peaceable manner, eaſy and ſatisfied, as *David* was at his very heart to hear this, but all proſperity and happineſs attend thee; the *Jews*[n] diſtinguiſh between wiſhing perſons to go in peace, and to go to peace; the former they obſerve has not iſſued happily, when the other has, and they inſtance in the wiſh of *Jethro* to *Moſes*, and of *David* to *Abſalom*: *that thou diſpleaſe not the lords of the Philiſtines*; and what would be the conſequence of that he could not ſay, but ſuggeſts it would be moſt for his peace and ſafety to depart.

℣. 8. *And David ſaid unto Achiſh, what have I done?* &c.] This queſtion is anticipated by the ſpeech of *Achiſh*, who had declared he had found no evil in him; but *David* muſt ſay ſomething to put on an appearance of concern for being diſmiſſed, when he was heartily glad of it: *and what haſt thou found in thy ſervant, ſo long as I have been with thee unto this day, that I may not go fight againſt the enemies of my lord the king?* which cannot be excuſed of great diſſimulation, ſince nothing was more foreign from his heart, and againſt his will, than fighting againſt the *Iſraelites*, and which he determined to avoid if poſſible; and glad at heart he was to be thus excuſed, and freed from the ſtraits and difficulties he was involved in; but that the *Philiſtines* might have no cauſe of ſuſpicion of him, and that he was warmly attached to their intereſt among whom he was ſtill to continue, he put on theſe airs. *Abarbinel* is of opinion, that the lords of the *Philiſtines* were only afraid of *David*, but not of his men, and therefore were not ſolicitous about their going, but his, which gave *David* a concern; and ſince he was particularly ſingled out, he deſired to know what ſpecial evil had been found in him; but when he underſtood by the following anſwer of *Achiſh*, that his ſervants were to go with him, he was content, and ſaid no more; but the princes aſked, *what do theſe Hebrews here?* ℣. 3.

℣. 9. *And Achiſh anſwered and ſaid unto David*, &c.] In reply to the queſtions: *I know that thou art good in my ſight as an angel of God*; for his great wiſdom, and graceful behaviour, and inoffenſive carriage: *notwithſtanding the princes of the Philiſtines have ſaid, he ſhall not go up with us to the battle*; though *Achiſh* had ſo good an opinion of him, and had declared it in council, yet an order had paſſed there, that he ſhould not go to battle with them; there were but five of them, and *Achiſh* was one of the five, ſo that there were four to one for the diſmiſſing him; and *Achiſh*, tho' a king, was obliged to ſubmit.

℣. 10. *Wherefore now riſe up early with thy maſter's ſervants that are come with thee*, &c.] Meaning his 600 men, who were conſidered as the ſervants and ſubjects of *Saul*, though with *David*; and which tacitly carried in it the objection of the *Philiſtine* lords unto them, that ſince they were the ſervants and ſubjects of *Saul*, they were not to be truſted in a battle with him; leſt finding an opportunity, they ſhould ſeize it, and thereby ingratiate themſelves into his favour again: *and as ſoon as ye be up early in the morning, and have light, depart*; he adviſes them to get away as ſoon as they could, leſt the *Philiſtines* ſhould fall upon them, and force them, and he could not ſay what miſchief might befal them; wherefore for their ſafety it was beſt to depart as ſoon as they could ſee their way.

℣. 11. *So David and his men roſe up early to depart in the morning*, &c.] Being as willing and ready to go, as the *Philiſtines* were deſirous they ſhould: *to return into the land of the Philiſtines*; for now they were in the land of *Iſrael*, at *Aphek*, near *Jezreel*, from whence they went back to *Ziklag*, which was within the principality of *Gath*; and, according to *Bunting*[o], was 88 miles from the place where the army of the *Philiſtines* was; but it ſeems not very likely that it ſhould be ſo far off: *and the Philiſtines went up to Jezreel*; where the army of the *Iſraelites* lay encamped, in order to fight them. By the dimiſſion of *David* from the army of the *Philiſtines*, he was not only delivered from a ſad plunge he was in, either of acting an ungrateful part to *Achiſh*, or an unnatural one to *Iſrael*; but alſo by the preſſing charge of *Achiſh* to get away as early as poſſible in the morning, he came time enough to reſcue the prey the *Amalekites* had taken at *Ziklag* his city, as in the following chapter; and the providence of God in this affair is farther obſervable, as by ſome repreſented, ſince if *David* had ſtayed in the camp of the *Philiſtines*, it would not have been ſo eaſy for him on the death of *Saul* to have got from them, and ſucceed in the kingdom, as he could and did from *Ziklag*.

CHAP. XXX.

THIS chapter relates the condition *Ziklag* was in, when *David* and his men came to it, the city burnt, and their families carried captive by the *Amalekites*, which occaſioned not only a general lamentation, but mutiny and murmuring in *David*'s men, ℣. 1—6. the enquiry *David* made of the Lord what he ſhould do, who is bid to purſue the enemy; and being directed by a lad where they were, fell upon them, and routed them, and brought back the captives with a great ſpoil, ℣. 7—20. the diſtribution of the ſpoil, both to thoſe that went with him, and to thoſe who through faintneſs were left behind, ℣. 21—25. and the preſents of it he ſent to ſeveral places in the tribe of *Judah*, who had been kind to him when he dwelt among them, ℣. 26—31.

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[n] T. Bab. Beracot, fol. 64. 1. Sepher Alphes, par. 1. fol. 421. 2.

[o] Travels, &c. p. 137.

℣. 1. *And it came to paſs when David and his men were come to Ziklag on the third day*, &c.] Either from their departure from thence, when they went out with *Achiſh*, or rather from the time of their leaving *Achiſh*, and the camp of the *Philiſtines*; ſo long they were upon their march homewards, ſee 2 *Sam*. i. 1, 2. and no wonder, if it was the diſtance of 88 miles, ſee the note on ch. xxix. 11. *that the Amalekites had invaded the ſouth, and Ziklag*; the ſouthern parts of the land of the *Philiſtines*, and of *Judah*, as appears from ℣. 14. taking the opportunity of the *Philiſtines* being gone into the land of *Iſrael*, and particularly of *David*'s abſence from *Ziklag*, to whom they bore a grudge for his invaſion, deſtruction and ſpoil of them not long ago, ſee ch. xxvii. 8. *and ſmitten Ziklag, and burnt it with fire*; not that they ſmote the inhabitants of it, there were no men in it, and the women and children they carried captive; but they demoliſhed the buildings in it, pulled down the houſes after they had rifled them, and burnt them with fire, that *David* and his men might dwell there no more.

℣. 2. *And had taken the women captives, that were therein*, &c.] There being no other to take, the men were gone with *David*: *they ſlew not any, either great or ſmall*; that is, of the women, whether married or unmarried, old, or maidens, or children; which was very much, ſince *David* deſtroyed all that came within his reach, men and women, when he invaded them, ch. xxvii. 9. but perhaps this was not owing to their humanity, but to their covetouſneſs, deſigning to make an advantage of them by ſelling them for ſlaves; no doubt they were reſtrained by the providence of God: *but carried them away, and went on their way*; homewards with their captives.

℣. 3. *So David and his men came to the city*, &c.] Or however to the place where it had ſtood, and where it now lay in ruins: *and behold, it was burnt with fire*; the whole city was laid in aſhes: *and their wives, and their ſons, and their daughters, were taken captives*; as it appeared afterwards; for upon their firſt coming they knew not but they were all deſtroyed; and which they might reaſonably ſuppoſe from their former treatment of them, unleſs there were any left upon the ſpot which could inform them how things were, which does not appear, and which muſt make their diſtreſs the greater.

℣. 4. *Then David and the people that were with him lift up their voice*, &c.] In doleful ſhrieks, and loud lamentations: *and wept, until they had no more power to weep*; till nature was quite exhauſted, and no moiſture left; ſo the *Vulgate Latin* verſion, *till tears failed in them*; they could ſhed no more.

℣. 5. *And David's two wives were taken captives*, &c.] Which is obſerved as one cauſe of his particular diſtreſs, and another follows in the next verſe: *Ahinoam the Jezreeliteſs, and Abigail the wife of Nabal the Carmelite*; that is, who had been his wife; for he was now dead, and was ſo before ſhe was married to *David*; both theſe came with him to *Gath*, and were left at *Ziklag* when he went with *Achiſh*, and here they were taken; ſee ch. xxv. 42, 43. and xxvii. 3.

℣. 6. *And David was greatly diſtreſſed*, &c.] Partly for the loſs of his two wives, and partly becauſe of the mutiny and murmuring of his men: *for the people ſpake of ſtoning him*; as the *Iſraelites* did of *Moſes* and *Aaron*, *Numb*. xiv. 10. the reaſon of this was, becauſe, as they judged, it was owing to *David* that they went along with *Achiſh*, and left the city defenceleſs, and becauſe he had provoked the *Amalekites* by his inroad upon them, who took this opportunity of avenging themſelves. *Abarbinel* is of opinion, that it was his exceſs of ſorrow for his two wives, and his remiſſneſs and backwardneſs to take vengeance on their enemies, that provoked them, and put them on talking after this manner: *becauſe the ſoul of all the people was grieved, every man for his ſons and for his daughters*; as well as *David*; and they were very deſirous of recovering them if poſſible, and of taking vengeance on thoſe who had carried them captive: *but David encouraged himſelf in the Lord his God*; took all patiently, and exerciſed faith on his God; he encouraged himſelf in the power and providence of God; in the promiſes of God, and his faithfulneſs in keeping them; in a view of his covenant-relation to God; in remembrance of the grace, mercy and goodneſs of God, and his former experiences of it; hoping and believing that God would appear for him in ſome way or another, and work ſalvation for him. The *Targum* is, "he ſtrengthened himſelf in the Word of the Lord his God;" in Chriſt the Word of God, and in the power of his might, and in the grace that is in him, *Eph*. vi. 10. 2 *Tim*. ii. 1.

℣. 7. *And David ſaid to Abiathar the prieſt, Ahimelech's ſon*, &c.] The ſon of *Ahimelech*, who was ſlain at *Nob* by the order of *Saul*; and *Abiathar* his ſon, who fled to *David* with the ephod, on the death of his father, was now high-prieſt in his room; and who it ſeems was with *David* when he went with *Achiſh*, and returned with him; for had he been left at *Ziklag*, he and his ephod, in all probability, had been carried off by the *Amalekites*, unleſs we can ſuppoſe him under the protection of a ſpecial providence: it is much *David* had not enquired of the Lord by him about his going with *Achiſh*; perhaps the preſent diſaſter brought to mind that neglect, and made him the more diligent now: *I pray thee, bring me hither the ephod*; not to put it on himſelf, but that the high-prieſt might put it on, and enquire by it before him of the Lord: *and Abiathar brought thither the ephod to David*; for the ſake of *David*, that enquiry might be made before him of the Lord, by *Urim* and *Thummim*.

℣. 8. *And David enquired of the Lord*, &c.] That is, by *Abiathar*, who reported his queſtions to the Lord in his name: *ſaying, ſhall I purſue after this troop?* the large company of the *Amalekites*, as it appears by what follows they were: *ſhall I overtake them?* two queſtions are here put together, and anſwers returned to them, contrary to a notion of the *Jews*; ſee the note on ch. xxiii. 11. *and he anſwered him, purſue*; which reſpects the firſt queſtion: *for thou ſhalt ſurely overtake them*; which is an anſwer to the ſecond queſtion, and a full one, giving full aſſurance of overtaking; to which is added, more than what was enquired about: *and without fail recover all*; their wives, ſons and daughters, and the ſpoil that was taken; or *in delivering thou ſhalt deliver* [p], out of the hands of the *Amalekites*, whatſoever they had taken.

℣. 9. *So David went, he and the 600 men that were with him*, &c.] Encouraged by the oracle of the Lord: *and came to the brook Beſor*; which *Adrichomius* [q] places in the tribe of *Simeon*; it is thought to be near *Gaza*. *Ariſtæus*[r] ſpeaks of brooks that flowed by *Gaza* and *Aſhdod*, places that belonged to the *Philiſtines*; ſome take it to be the river of the wilderneſs in *Amos* vi. 14. ſee the note there: *where thoſe that were left behind ſtayed*; or a part of them were left, as the *Targum*; all the 600 came to this brook, but 200 of them were left here, as the following verſe ſhows, and ſtayed here till the reſt returned; for this is not to be underſtood of any that were left behind at *Ziklag*, for all came from thence to this brook.

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[p] הצל תציל eruendo erues, Pagninus, Montanus; eripiendo erepturus es, Piſcator.

[q] Theatrum Terræ Sanct. p. 133.

℣. 10. *But David purſued, he and* 400 *men*, &c.] Not diſcouraged with being obliged to leave a third part of his little army behind; tho' it was doubtleſs a trial of his faith, with theſe to purſue an enemy, whoſe numbers he knew not, which muſt greatly exceed his; for after the rout and ſlaughter of them, as many eſcaped on camels as *David* had with him, ℣. 17. *for* 200 *abode behind, which were ſo faint*; through their grief and ſorrow for the loſs of their wives and children, and through their march from the camp of the *Philiſtines* to *Ziklag*, and from thence hither, that they looked like a corps, as the word ſignifies; *Procopius Gazæus* has it, only 70 men: *ſo that they could not go over the brook Beſor*; being ſo weak and feeble; for this was not owing to fear of their enemies, and faintheartedneſs on that account, then it would rather have been ſaid, *they would not go over*; the *Targum* renders the word *faint*, by *reſtrained* or prohibited, as if they were forbid by *David* to go over, but were ordered to tarry here by the ſtuff, whilſt the reſt purſued; and, according to the *Syriac* and *Arabic* verſions, they were placed there, that none might go over the brook; and it ſeems, by ℣. 22. that they had a good will to go over, but were made to abide there; or as all *Gideon*'s army, but 300, were ſent back, and not ſuffered to go with him, being too many.

℣. 11. *And they found an Egyptian in the field*, &c.] As they paſſed along, lying there, having been ſick, and was half-ſtarved, almoſt dead: *and brought him to David*; to know what was to be done with him; being in the habit of a ſoldier, they concluded he might be one of the company they were in purſuit of; but whether they ſhould kill him, or make uſe of him as an intelligencer and guide, could they bring him to himſelf, they knew not, and therefore brought him to *David*: *and gave him bread, and he did eat, and they made him drink water*; both which they had with them for their own uſe; had he been an *Amalekite*, and not an *Egyptian*, they might not have relieved or ſpared him, but muſt have deſtroyed him at once; ſee *Deut.* xxiv. 19.

℣. 12. *And they gave him a piece of cake of figs*, &c.] That were dried and preſſed together, and made into cakes: *and two cluſters* of raiſins; or dried grapes, as the *Targum*: *and when he had eaten, his ſpirit came again to him*; he ſeemed to be quite diſpirited, almoſt lifeleſs, but upon eating ſome food he was refreſhed, and his ſpirits revived, and he was capable of converſing: *for he had eaten no bread, nor drank any water, three days and three nights*; that is, one whole day, and part of two days, as appears from the next verſe.

℣. 13. *And David ſaid unto him, to whom belongeſt thou?* &c.] To what country or people? and to whom among them? *and whence art thou?* of what nation? where waſt thou born? what countryman art thou? for his being called an *Egyptian* before ſeems to be by anticipation, unleſs it was gueſſed at by his habit; for until he had eaten and drank, he could not ſpeak, and ſo could not be known by his ſpeech: *for he ſaid, I am a young man of Egypt*; that was the country he belonged to, and came from; he was an *Egyptian* by birth: *ſervant to an Amalekite*; one of thoſe that had invaded the country, and burnt *Ziklag*, as it follows: *and my maſter left me, becauſe three days agone I fell ſick*; which was very barbarous and cruel to leave him at all, when they had camels with them, ℣. 17. and no doubt carriages for their arms, proviſion, and ſpoil, and men; and more ſo to leave him without any body with him to take care of him, and without any food, was he capable of eating any; but ſo it was ordered by the providence of God, that he ſhould be left to be the inſtrument of the juſt ruin of his maſter, and of the whole troop.

℣. 14. *We made an invaſion upon the ſouth of the Cherethites*, &c.] The *Philiſtines* ſo called, or at leaſt one nation of them, ſuch that dwelt to the ſouth of the land, ℣. 16. ſee the note on *Zeph.* ii. 5. *and upon the* coaſt *which* belongeth *to Judah*; the ſouth of *Judah*, where *David* pretended he had been, and had ſpoiled, and which was now actually done by the *Amalekites*, ch. xxvii. 10. *and upon the ſouth of Caleb*; that part of the tribe of *Judah* which belonged to *Caleb* the ſon of *Jephunneh*, and his poſterity, and which was the ſouthern part of it, *Joſh.* xv. 19. *and we burnt* Ziklag *with fire*; and then departed.

℣. 15. *And David ſaid unto him, canſt thou bring me down to this company?* &c.] That is, ſhew him, or direct him where they were: *and he ſaid, ſwear unto me by God*; the *Targum* is, by the Word of the Lord; but it is highly probable this man had no notion of *Jehovah*, and his Word, or of the true God; only that there was a God, and that an oath taken by him was ſolemn, ſacred and inviolable, and might be truſted to and depended on: *that thou wilt neither kill me*; for he found now he was in the hands of thoſe, whoſe city he had been concerned in plundering and burning, and ſo might fear his life was in danger: *nor deliver me into the hands of my maſter*; who had been a cruel one to him, and therefore would gladly be clear of him; and if he had nothing elſe againſt him, his late uſage of him was ſufficient to raiſe his reſentment of him: *and I will bring thee down to this company*; or ſhew him where they were, having heard them ſay where they would ſtop, and make merry, and divide their ſpoil; and perhaps his maſter might tell him they would be at ſuch a place at ſuch a time, where, if he was better, he might come to them; the *Vulgate Latin* verſion adds, *and David ſwore to him*; which, though not expreſſed in the original text, was no doubt done by him; and the *Syriac* and *Arabic* verſions begin the following verſe thus, *when David had ſworn to him*.

℣. 16. *And when he had brought him down*, &c.] To the place where the company of the *Amalekites* were, or near it: *behold*, they were *ſpread abroad upon all the earth*; they were not in any regular order, and much leſs in any military form, but lay about in the fields, ſcattered here and there, were in detached parties: ſome *eating and drinking*; in one place: *and* others *dancing*; in another place, expreſſing their joy, and perhaps their thankfulneſs to their idols: *becauſe of the great ſpoil they had taken out of the land of the Philiſtines, and out of the land of Judah*; from *Ziklag*, and from the

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[r] Hiſt. 72 Interpret. p. 41.

ſouth of the *Cherethites*, and the ſouth of *Judah*, they had invaded, ℣. 14. and here they were in the greateſt ſecurity; knowing that the armies of the *Philiſtines* were gone into the land of *Iſrael*, and were about to engage in battle with the *Iſraelites*, and *David* they ſuppoſed was with the *Philiſtines*, ſo that they had nothing to fear from any quarter; and thus it is often, that when men cry peace, peace, ſudden deſtruction comes upon them.

℣. 17. *And David ſmote them from the twilight, even unto the evening of the next day*, &c.] As there are two twilights, the twilight of the morning, and the twilight of the evening; this is differently underſtood; ſome take it for the twilight of the morning, and that it was night when *David* came to them, and let them alone till they were drunk and aſleep, and then early in the morning fell upon them, and ſmote them until the evening; ſo *Joſephus*[a] relates it; but others take it to be the twilight of the evening, and that he fell upon them that night, and continued the ſlaughter of them to the evening of the next day, with which agrees the *Targum*; nay, ſome take the next day, or the morrow, to be, that which followed after the two evenings; ſo that this ſlaughter was carried on to the third day: *and there eſcaped not a man of them, ſave* 400 *young men that rode upon camels, and fled*; that ſort of camels called dromedaries, according to *Joſephus*[b], and which were very ſwift, and much uſed by the *Arabians*, near whom theſe people dwelt, ſee *Iſ.* lx. 6. *Jer.* ii. 23.

℣. 18. *And David recovered all that the Amalekites had carried away*, &c.] The wives and children of the *Iſraelites*, and their goods, excepting the proviſions they had ate: *and David reſcued his two wives*; which is particularly obſerved, becauſe a ſpecial concern of his.

℣. 19. *And there was nothing lacking to them, neither ſmall nor great, neither ſons nor daughters*, &c.] Not any of the leaſt or youngeſt, nor any of them that were grown up; for as theſe were not ſlain, but carried captive, ſo they were brought back, and not one miſſing, ſee ℣. 2. *neither ſpoil, nor any thing they had taken to them*; except the food they had ate, and the liquor they had drank, as before obſerved; and perhaps what they had ate and drank were none of theirs, but the *Philiſtines*: ſo that *David recovered all*; taken in the utmoſt extent.

℣. 20. *And David took all the flocks, and the herds*, &c.] Which they had taken from the land of the *Philiſtines*, or which belonged to the *Amalekites* properly: which *they drave before thoſe* other *cattle*; which had been carried from *Ziklag*; firſt went the ſpoil taken from other places, and then thoſe taken from *David* and his men, or what was found at *Ziklag*. *Abarbinel* ſuppoſes the meaning to be this, that the herds were driven before the flocks, that the oxen were led out firſt, and then the ſheep followed, as being the weaker ſort, and more eaſily to be driven, and carried off; but the former ſenſe ſeems beſt: *and ſaid, this is David's ſpoil*; either the whole of it, it being owing to him that it was got or brought back; or this may reſpect ſome peculiar part of it made a preſent of to him; or it may deſign what the *Amalekites* had taken from others, which was at the diſpoſal of *David*, as diſtinguiſhed from what was taken from *Ziklag*, and was reſtored, or to be reſtored to the proper owners: it may be taken in the firſt and more general ſenſe, as being the ſong, or the burden of the ſong, ſung by *David*'s men as they returned with the ſpoil, giving him all the honour of it, of whom, but a little before, they talked of ſtoning.

℣. 21. *And David came to the* 200 *men*, &c.] Left at the brook *Beſor*: *who were ſo faint that they could not follow David*; or, as the *Targum*, were reſtrained from going over after him; either through faintneſs of ſpirits, and weakneſs of body, or through the order of *David* that they ſhould not follow him; and which ſeems to receive ſome countenance from what follows: *whom they had made alſo to abide at the brook Beſor*; to guard the paſſage there, and to tarry by and keep the ſtuff: *and they went forth to meet David, and to meet the people that* were *with him*; to congratulate them upon the victory they had obtained, and to ſee and receive their wives and children, and what portion of the ſpoil might be divided to them: *and when David came near to the people, he ſaluted them*; aſked them of their welfare, whether they were in better health, and recovered of their faintneſs and weakneſs, as it ſhould ſeem they were, by their coming forth to meet him.

℣. 22. *Then anſwered all the wicked men, and* men *of Belial, of thoſe that went with David*, &c.] Who were ill-natured men, and of covetous diſpoſitions, as what is called their anſwer ſhews; and it ſeems by that, as if the 200 men had moved, that they might have their ſhare in the ſpoil, or that *David* had given ſome intimation that they ſhould: *and ſaid, becauſe they went not with us, we will not give them* ought *of the ſpoil that we have recovered*; which was very unreaſonable not to let them have what was before their own, which was recovered; and indeed it was but right they ſhould have their ſhare in the ſpoil that was taken, which was of others, as will appear hereafter: but they were of opinion, and were come to a reſolution they ſhould have no more, *ſave to every man his wife and his children*; which was very unkind and ungenerous: *that they may lead* them *away, and depart*; but whither? *Ziklag* was burnt, the land of *Iſrael* they would not return unto, where they muſt fall a ſacrifice to *Saul*; theſe men cared not where they went, ſo that they were rid of them, that they might not have any ſhare with them in the ſpoil.

℣. 23. *Then ſaid David, ye ſhall not do ſo, my brethren*, &c.] Tho' he ſaw through their wickedneſs, and diſapproved of the bad ſentiments they had embraced, yet he deals gently with them, calling them *brethren*, being of the ſame nation and religion, and his fellow-ſoldiers; yet at the ſame time keeps up and maintains his dignity and authority as a general, and declares it ſhould not be as they willed, and gives his reaſons for it, that it was not fit they ſhould do as they pleaſed: *with that which the Lord hath given us*; what they had was given them, and therefore as they had freely received, they ſhould freely give; and what was given them, was not given to them only, but to the whole body, by the Lord: *who hath preſerved us, and delivered the company that came againſt us into our hand*; it was not by their own power and might that they got the victory over the enemy, and the ſpoil into their hands, but it was through the Lord only; and therefore as they ſhould not aſſume the honour of the victory to themſelves, ſo neither ſhould they claim the ſpoil as wholly belonging to them.

℣. 24. *For who will hearken unto you in this matter?* &c.] No wiſe and juſt man will take on your

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[a] Antiq. l. 6. c. 4. §. 6.

[b] Ibid.

your ſide of the queſtion, and join with you in excluding your brethren from a ſhare in the ſpoil: *but as his part* is *that goeth down to the battle, ſo ſhall his part* be *that tarrieth by the ſtuff*; as theſe 200 men did; they were placed to abide by and watch the carriages, the bag and baggage the reſt had left there, that they might be the lighter, and make their purſuit more ſwiftly: beſides, they guarded the paſs here, and were alſo expoſed to danger; for if the 400 had been cut off, and the enemy had returned, they muſt all have periſhed; and therefore as they had their poſt aſſigned them, and were liable to danger, it was but juſt and reaſonable they ſhould have the ſhare in the ſpoil; eſpecially ſince it was not want of will in them they did not go with them, but weakneſs of body: *they ſhall part alike*; this was *David*'s determination and deciſion, and it was an equitable one: ſomething ſimilar to this was directed by the Lord in the war of *Midian*, *Numb.* xxxi. 25, &c. and was practiſed in the times of *Abraham*, *Gen.* xiv. 24. and is agreeable to the light of nature, and what has been practiſed by the heathens, particularly the *Romans*, as *Polybius* [u] relates; who tells us, that every man brought booty into the camp, when the tribunes divided it equally to them all; not only to thoſe which remained in battle, but to thoſe that guarded the tents and the baggage, to the ſick, and to thoſe that were appointed to any ſervice, ſee *Pſ.* lxviii. 12. and ſo the *Turkiſh* hiſtorian ſays [w], that the *Piſidians*, who lived on ſpoil, gave a part not contemptible to thoſe that abode at home with their wives.

℣. 25. *And it was ſo from that day forward*, &c.] Or *upwards* [x], of old, formerly; and ſo may refer either to what was done at the war with *Midian*, *Numb.* xxx. 27, or in the times of *Abraham*, *Gen.* xiv. 23, 24. and ſo *Jarchi* obſerves, it is not ſaid, *hence forward*, but *upwards*, it being a ſtatute and cuſtom in the days of *Abraham*; the ſame he notes on *Gen.* xiv. 24. where he, *David*, learnt this from thence; though *Joſephus* [y] is expreſs for it, that this law obtained from the time of *David*; and ſuch was his authority, though as yet not king, but a wiſe and juſt commander: *that he made it a ſtatute and an ordinance for Iſrael unto this day*; it appeared ſo reaſonable and equitable, that it was always regarded and attended to.

℣. 26. *And when David came to Ziklag*, &c.] Perhaps with an intention to rebuild it, and make it ſtill the place of his reſidence; and it is poſſible there might be ſome houſes that eſcaped the flames, and if not, tents might be pitched until the city was rebuilt, and it appears that he continued there ſome time: *he ſent of the ſpoil to the elders of Judah*; of that part of it which belonged to himſelf as a general: even *to his friends*; ſuch as had been kind to him when he ſojourned among them; ſo that this was a piece of gratitude, as well as of policy in him, to make his way to the throne the eaſier, he perceiving the time drawing on for the expiration of the kingdom in the family of *Saul*; and beſides, ſome in thoſe parts he ſent of the ſpoil to, might have been ſufferers by the *Amalekites*, ſo that it was but a point of juſtice to reſtore to them what had been taken from them; for they had invaded the ſouth of *Judea*, and took ſpoils from thence, ℣. 14—16. it was to his friends in thoſe parts he ſent, not to the inhabitants of *Ziph* and *Keilah*, which were places in the tribe of *Judah*; but theſe having attempted to betray him, were not intitled to his favours, though they were not the objects of his vengeance: *ſaying, behold, a preſent for you, of the ſpoil of the Lord's enemies*; or a *bleſſing* [z], which he ſent them with a good-will, wiſhing health and happineſs to them; which they might without heſitation receive, ſeeing it was not the ſpoil of private enemies, or of what was taken from them in a way of private revenge, but the ſpoil of the enemies of the Lord, his and their common enemies; nor need they ſcruple eating and enjoying it, though the ſpoil of thoſe that curſed the Lord, as *Abarbinel* obſerves, ſince this they had with the bleſſing of the Lord.

℣. 27. *To* them *which* were *in Bethel*, &c.] One part of the ſpoil was ſent to them; not to thoſe in *Bethel*, in the tribe of *Benjamin*, but in *Kirjath-jearim*, called *Bethel*, or the houſe of God, becauſe the ark was there, ſee ch. vii. 1. and x. 3. moreover, this place was alſo called *Baalah*, which ſome think is referred to here, ſee *Joſh.* xv. 9. *and to* them *which* were *in ſouth Ramoth*; a city of the tribe of *Simeon*, which lay within the lot of *Judah*; of which ſee *Joſh.* xix. 8. *and to* them *which* were *in Jattir*; a city in the tribe of *Judah*, mentioned in *Joſh.* xv. 48. ſee the note there.

℣. 28. *And to* them *which* were *in Aroer*, &c.] Not *Aroer* in the tribe of *Gad* beyond *Jordan*, where *David* is never ſaid to be, but ſome city of this name in the tribe of *Judah*; the *Greek* verſion of *Joſh.* xv. 22. inſtead of *Adadah* has *Arouel*: *and to* them *which* were *in Siphmoth*; which very probably was in the tribe of *Judah*, though no where elſe mentioned: *and to* them *which* were *in Eſhtemoa*; a Levitical city given to the *Levites* by the children of *Judah*, *Joſh.* xxi. 14.

℣. 29. *And to* them *which* were *in Rachal*, &c.] Another city of the tribe of *Judah*, but no where elſe ſpoken of: *and to* them *which* were *in the cities of the Jerahmeelites*; which lay to the ſouth of *Judah*, ch. xxvii. 10. *and to* them *which* were *in the cities of the Kenites*; who dwelt in the wilderneſs of *Judah*, in the ſouth of *Arad*, *Judg.* i. 16.

℣. 30. *And to* them *which* were *in Hormah*, &c.] This was a city alſo in the tribe of *Judah*; of which ſee *Joſh.* xv. 30. *and to* them *which* were *in Choraſhan*; or the lake of *Aſhan*, which was in the ſame tribe, ſee *Joſh.* xv. 42. *and to* them *which* were *in Athach*; no where elſe mentioned; the *Greek* verſion has *Nombe* inſtead of it, which ſome take to be the ſame with *Nob*; but that was in the tribe of *Benjamin*.

℣. 31. *And to* them *which* were *in Hebron*, &c.] A noted city in the tribe of *Judah*, in the mountainous part of it, and a city of refuge, and where *David* was afterwards anointed, firſt king over *Judah*, and then over *Iſrael*, 2 *Sam.* ii. 4. and v. 3. *and to all the places where David himſelf and his men were wont to haunt*; where they had their walks, and went to and fro when perſecuted by *Saul*; all ſuch places, and the inhabitants of them, *David* had a grateful remembrance of, who ſheltered and relieved him in the times of his diſtreſs.

CHAP.

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[u] Hiſt. l. 10. p. 365.

[w] Chalcocondyl. de reb. Turc. l. 5. p. 161.

[x] ומעלה & ſupra, Pagninus, Montanus; & jam olim, Tigurine verſion.

[y] Antiq. l. 6. c. 14. §. 6.

[z] ברכה benedictio, Pagninus, Montanus.

CHAP. XXXI.

THIS chapter gives an account of the battle between the *Philiſtines* and the *Iſraelites*, which had been preparing for, and the iſſue of it; in which *Saul*, his three ſons, and his ſervants, were ſlain, upon which his army fled, and ſeveral of his cities were taken, ℣. 1—7. what the *Philiſtines* did with his body and his armour, ℣. 8—10. the former of which, together with the bodies of his ſons, the men of *Jabeſh-gilead* reſcued, and burnt them, and buried their bones under a tree at *Jabeſh*, expreſſing great ſorrow and concern, ℣. 11—13.

℣. 1. *Now the Philiſtines fought againſt Iſrael*, &c.] Being come to *Jezreel*, where *Iſrael* pitched, ch. xxix. 1, 11. they fell upon them, began the battle: *and the men of Iſrael fled from before the Philiſtines*; at the firſt onſet, as it ſhould ſeem: *and fell down ſlain in mount Gilboa*; which was near, and whither fleeing they were purſued and ſlain, at leaſt great numbers of them.

℣. 2. *And the Philiſtines followed hard upon Saul*, Stuck to him, puſhed him cloſe, bore hard upon him in that part of the army where he was, having a deſign upon his perſon: *and upon his ſons*; who were with him: *and the Philiſtines ſlew Jonathan*; who is mentioned firſt, being the eldeſt ſon, and perhaps firſt ſlain; and this was ſo ordered by the providence of God, that *David*'s way to the throne might be more clear and eaſy; for though *Jonathan* would not have oppoſed him himſelf, yet the people, fond of him, would, at leaſt many of them, been for ſetting him on the throne; and though he would have refuſed it, knowing *David* was the Lord's anointed, and have made intereſt for him, this would have looked as if he had made him king, and not the Lord: *and Abinadab, and Malchiſhua, Saul's ſons*; theſe alſo were ſlain; the former of theſe is called *Iſhui*, ch. xiv. 49. *Iſhboſheth* either was not in the battle, being left at home, as unfit for war, or to take care of the kingdom; or elſe he fled with *Abner*, and others, and eſcaped, and who was to be a trial to *David*.

℣. 3. *And the battle went ſore againſt Saul*, &c.] Preſſed heavy upon him; he was the butt of the *Philiſtines*, they aimed at his perſon and life: *and the archers hit him*; or *found him*[a]; the place where he was, and directed their arrows at him: *and he was ſore wounded of the archers*; or rather, *he was afraid* of them, as the *Targum*, for as yet he was not wounded; and ſo the *Syriac* and *Arabic* verſions render it; and is the ſenſe *Kimchi* and *Ben Melech* give of the word: he was not afraid of death, as *Abarbinel* obſerves, he choſe to die; but he was afraid he ſhould be hit by the archers in ſuch a way, that he ſhould not die immediately, and ſhould be taken alive and ill uſed; the *Philiſtines*, eſpecially the *Cherethites*, were famous for archery; ſee the note on *Zeph.* ii. 5.

℣. 4. *Then ſaid Saul unto his armour-bearer*, &c.] Who, the *Jews*[b] ſay, was *Doeg* the *Edomite*, promoted to this office for ſlaying the prieſts: *draw thy ſword, and thruſt me through therewith*; for if he was wounded, yet not mortally, and it is certain he did not ſo apprehend it. It is much the ſword of the armour-bearer ſhould be ſheathed in a battle; but perhaps he was preparing for flight, and ſo had put it up in its ſcabbard: *leſt theſe uncircumciſed come and thruſt me through, and abuſe me*; leſt they ſhould not diſpatch him at once, but put him to a lingering and torturing death, and inſult him, and mock at him, as they did *Samſon*: *but his armour-bearer would not, for he was ſore afraid*; to lay his hand on the king, the Lord's anointed, to take away his life, being more ſcrupulous of doing that, if this was *Doeg*, than of ſlaying the prieſts of the Lord; or he might be afraid of doing this, ſince, ſhould he ſurvive this action, he would be called to an account by the *Iſraelites*, and be put to death for killing the king: *therefore Saul took a ſword, and fell upon it*; or rather *the ſword*, the ſword of his armour-bearer, and ſo was a ſelf-murderer: the *Jews* endeavour to excuſe this fact of *Saul*, becauſe he knew he ſhould die in battle from the words of *Samuel*; and being preſſed ſore by the archers, he ſaw it was impoſſible to eſcape out of their hands, and therefore judged it better to kill himſelf, than to fall by the hands of the uncircumciſed; but theſe excuſes will not do. *Joſephus*[c] denies he killed himſelf; that though he attempted it, his ſword would not pierce through him, and that he was killed by the *Amalekite*, and that that was a true account he gave to *David* in the following chapter; though it ſeems rather to be a lie, to curry favour with *David*, and that *Saul* did deſtroy himſelf.

℣. 5. *And when his armour-bearer ſaw that Saul was dead*, &c.] By his own hands, and not by the hands of the *Amalekite*, which the armour-bearer would ſcarcely have ſuffered: *he fell likewiſe upon his ſword, and died with him*; ſome think that *Saul*, and his armour-bearer, died by the ſame ſword, which was the armour-bearer's; and if he was *Doeg*, they fell probably by the ſame ſword with which the prieſts of the Lord were murdered at *Nob*, ch. xxii. 18. and it is obſerved by an hiſtorian[d], that the murderers of *Julius Cæſar* ſlew themſelves with the ſame dagger they deſtroyed him.

℣. 6. *So Saul died, and his three ſons, and his armour-bearer*, &c.] Only with this difference, his three ſons died honourably in the field of battle, but he and his armour-bearer deſtroyed themſelves. *Joſephus* ſays[e], he reigned 18 years in the life of *Samuel*, and after his death 22 years, which make the forty years the apoſtle aſcribes to him, *Acts* xiii. 21. *Eupolemus*[f], an heathen writer, makes him to reign 21 years; but of the years of his reign, both before and after the death of *Samuel*, chronologers are not agreed, ſee ch. xxv. 1. and the note on *Acts* xiii. 21. *and all his men that ſame day together*; not all the ſoldiers in his army; for many of them fled and eſcaped, and even *Abner* the general of the army, but his houſhold-ſervants, or thoſe that were near his perſon, his body-guards.

℣. 7. *And when the men of Iſrael that* were *on the other ſide of the valley*, &c.] The valley of *Jezreel*; of which ſee the note on *Hoſ.* i. 5. *and they that* were *on the other ſide Jordan*; or rather *on that ſide*;

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[a] וימצאהו & invenerunt eum, Pagninus, Montanus.

[b] Hieron. Trad. Heb. in lib. Reg. fol. 77. B.

[c] Antiq. l. 6. c. 14. §. 7.

[d] Sueton. Vit. Cæſar. c. 89.

[e] Antiq. l. 6. c. 14. §. 9.

[f] Apud Euſeb. Præpar. Evangel. l. 9. c. 30. p. 447.

ſide; for the phraſe will bear to be rendered either way, and ſo may mean that ſide of *Jordan* on which the battle was fought; for as for the other ſide, or that beyond it, the *Iſraelites* there could not be in ſuch fear of the *Philiſtines*, nor do we ever read of their inhabiting any cities there; tho' as the phraſe is uſed of the valley, as well as of the river, it may be rendered *about the valley*, and *about Jordan*[g], and ſo deſcribes ſuch that dwelt near to each of them: *ſaw that the men of Iſrael fled, and that Saul and his ſons were dead*; that is, had information and intelligence of thoſe facts, for it is not to be ſuppoſed they ſaw them with their eyes: *they forſook the cities, and fled*; fearing they ſhould be put to the ſword, or carried captive: *and the Philiſtines came and dwelt in them*; having nothing more to do than to come and take poſſeſſion.

℣. 8. *And it came to paſs on the morrow*, &c.] The day after the battle, which perhaps was fought till night came on: *when the Philiſtines came to ſtrip the ſlain*; of their clothes, and take from them whatever was valuable, as their booty: *that they found Saul and his ſons fallen in mount Gilboa*; to which they had betaken themſelves, when the battle went againſt them in the valley; of which, ſee ch. xxviii. 4.

℣. 9. *And they cut off his head*, &c.] And faſtened it in the temple of *Dagon*, 1 *Chron.* x. 10. perhaps that which was at *Aſhdod*, one of the principalities of the *Philiſtines*, ch. v. 1, 2. *and ſtripped off his armour*; or *veſſels*[h], his clothes as well as his armour, and what he had about him; as for his crown on his head, and the bracelet on his arm, the *Amalekite* took them before the *Philiſtines* came, 2 *Sam.* i. 10. *and ſent into the land of the Philiſtines round about*; not his head and his armour, for they were placed in the temple of their idols; unleſs we can ſuppoſe theſe were firſt carried about for ſhow, and as proofs of the victory: but rather meſſengers, who were ſent expreſs with the news, *to publiſh* it in *the houſe of their idols, and among the people*; that ſo they might be glad and rejoice, and give praiſe to their idols, to whom they aſcribed the ſucceſs they had.

℣. 10. *And they put his armour in the houſe of Aſhtaroth*, &c.] A temple dedicated to their deities, called by this name; of which ſee the note on *Judg.* ii. 13. Nothing was more common with the *Gentiles* than to place in their temples the arms they took from their enemies, as is ſtrongly expreſſed by *Homer*[i] and *Virgil*[k]; and indeed the *Jews* did the ſame, as appears by the ſword of *Goliath* being laid up in the tabernacle, ch. xx. 9. Here alſo the heathens[l] hung up their own arms when the war was ended: *and they faſtened his body to the wall of Bethſhan*; which *Joſephus*[m] ſays is the ſame which in his time was called *Scythopolis*, from the *Scythians* that poſſeſſed it, before called *Nyſa*, according to *Pliny*[n]: it was given to the tribe of *Manaſſeh*, but they could not drive out the inhabitants of it, ſo that it was always in the poſſeſſion of others, *Joſh.* xvii. 11. *Judg.* i. 27. where it is called *Bethſhean*; to the wall of the city they faſtened the body of *Saul* with nails, as it is commonly underſtood; but it is more likely they hung it on a gibbet without, and near the walls of the city; ſo the *Targum*, they hung his body; or, as *Joſephus*[o], they crucified it there; and ſo they did alſo the bodies of his ſons, as appears from ℣. 12.

℣. 11. *And the inhabitants of Jabeſh-gilead*, &c.] Who lived on the other ſide *Jordan*, about eight miles from *Bethſhan*, according to *Fuller*[p]: *heard of that which the Philiſtines had done to Saul*; not only that they had got the victory over him, and routed his army, but had abuſed his body, and hung it up by way of reproach and ignominy; which they could not bear to hear of, remembering with gratitude the kindneſs he had ſhown to them, in delivering them out of the hands of *Nahaſh* the *Ammonite*, ch. xi.

℣. 12. *All the valiant men aroſe*, &c.] Of the city of *Jabeſh-gilead*, fired with indignation at the *Philiſtines* ill uſage of *Saul* and the bodies of his ſons: *and went all night*; not only for ſecrecy, but for haſte: *and took the body of Saul and the bodies of his ſons from the wall of Bethſhan, and came to Jabeſh*; brought them with them thither, the *Philiſtines* either having no knowledge of it, or not daring to oppoſe them: *and burnt them there*; that is, the fleſh of them, for the bones they buried, as in the next verſe; and this they did, contrary to the common uſage of the country, which was not to burn; but this they did, that if the *Philiſtines* ſhould come to recover them, they would not be able to do it: tho' the *Targum* is, "they burnt over them, as they burn over their kings there;" they made a burning for them of ſpices over them; or of their beds, and other houſhold-goods, as *Kimchi* and *Ben Melech* obſerve, though they prefer the other ſenſe; ſee 2 *Chron.* xvi. 14. and xxi. 19. perhaps the true reaſon might be, becauſe they were putrid and infectious.

℣. 13. *And they took their bones, and buried them under a tree at Jabeſh*, &c.] For though they burned the bodies, yet ſo as to preſerve the bones; and theſe, together with the aſhes of the parts burnt, they gathered up, and buried under a tree near this city; this tree is ſaid to be an oak, 1 *Chron.* x. 12. ſo *Deborah*, the nurſe of *Rebekah*, was buried under an oak, *Gen.* xxxv. 8. The *Jews* generally interred their dead under ſome oak, as a fore-mentioned writer obſerves[q]; pleaſed perchance with the parallel, as he expreſſes it, that as theſe plants, ſeemingly dead in winter, have every ſpring an annual reſurrection, ſo mens dry bones ſhall have new ſap put into them at the day of judgment: *and faſted ſeven days*; not that they ate and drank nothing all that time, but they faſted every day till evening, as the *Jews* uſed to do; ſo long it ſeems a man may live without eating, but not longer; ſee the notes on *Exod.* xxiv. 18. 1 *Kings* xix. 8. this they did, as *Kimchi* thinks, in memory of the ſeven days *Nahaſh* the *Ammonite* gave them for their relief, in which time *Saul* came and ſaved them, ch. xi. 3.

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[g] בעבר העמק—בעבר הירדן circa convallem illam—circa Jordanem, Junius & Tremellius, Piſcator; ſo Noldius, p. 205. N°. 936.

[h] את כליו vaſa ejus, Munſter, Montanus.

[i] Τευχεα συλησας, &c. Iliad. 7. ℣. 83.

[k] Multaque præterea ſacris in poſtibus arma, &c. Æneid. 7. ℣. 183. So Perſius, Satyr. 6. ℣. 45.

[l] Meſſal. Corvin. de Auguſt. Progen.

[m] Ut ſupra, l. 8.

[n] Nat. Hiſt. l. 5. c. 18. Vid. Solin. Polyhiſtor. c. 49.

[o] Ut ſupra.

[p] Piſgah-ſight of Paleſtine, b. 2. ch. 2. p. 82.

[q] Ibid.

The

The Second Book of SAMUEL, otherwiſe called, The Second Book of the KINGS.

THIS book, in many copies of the *Hebrew* Bible, is carried on without any new title put unto it; the reaſon of it is, becauſe, by ſome, this, with the preceding, has been reckoned but one book: hence the *Jews* ſay [a], *Samuel* wrote his book, not his books; in others it is called *Samuel* ſecond; and by the *Vulgate Latin*, the ſecond book of *Samuel*, which we call the ſecond of *Kings*; tho' why his name ſhould be put to it at all, I ſee not, ſince it neither concerns him, nor could it be written by him, being an hiſtory of events after his death. The *Greek* verſion calls it the ſecond of *Kings*; and the *Syriac* verſion, the ſecond book of the kings of *Iſrael*; whereas there is but one king of *Iſrael* it makes mention of, and of whoſe actions only it is an hiſtory; and therefore with greater propriety it is called, as the *Arabic* verſion, the book of *David* the prophet, of whoſe reign, from the beginning to the end of it, it gives an account: wherefore *Iſidore* [b] thinks it was written by *David*; and if ſo, it has this mark of ſimplicity and integrity, that the writer does not ſpare himſelf, nor conceal his own faults, and particularly that very capital one, the affair of *Bathſheba*, and alſo his numbering of the people; but it is moſt probable, that it was written by *Nathan* and *Gad* [c], ſee 1 *Chron.* xxix. 29. but whoever was the penman of it, there is no doubt to be made of its being written by inſpiration, or that it is canonical; which has never been queſtioned, ſince there ſtands in it a famous prophecy concerning the building of the temple by a ſon of *David*, which had an exact accompliſhment, ch. vii. 12, 13. as well as of the family of *David*, for a great while to come, which alſo was fulfilled, ỳ. 19. and an eminent paſſage concerning the Meſſiah, the ſon of *David*, and of his divine ſonſhip, ỳ. 14. quoted by the apoſtle *Paul* in proof of it, *Heb.* i. 5. It contains an hiſtory of above forty years, for ſo long *David* reigned, ſeven years and ſix months in *Hebron*, over *Judah*, and 33 years in *Jeruſalem*, over all *Iſrael* and *Judah*; and this book relates his laſt words.

CHAP. I.

THIS chapter contains an account of the death of *Saul* and *Jonathan*, as related to *David* by an *Amalekite*, ỳ. 1—10. of the ſorrow he and his men were filled with at the news of it, ỳ. 11, 12. of his order to put to death the meſſenger that brought the tidings, for his concern in the death of *Saul*, according to his own teſtimony, ỳ. 13—16. and of a lamentation compoſed by *David* on this occaſion, ỳ. 17—27.

ỳ. 1. *Now it came to paſs after the death of Saul,* &c.] The third day after, as appears from the next verſe: *when David was returned from the ſlaughter of the Amalekites*; as related in 1 *Sam.* xxx. 17. *and David had abode two days in Ziklag*; which, though fired by the *Amalekites*, was not utterly conſumed, but there was ſtill ſome convenience for the lodging of *David* and his men; within this time he ſent his preſents to ſeveral places in the tribe of *Judah*, of which mention is made in the chapter before quoted, and at the ſame time it was, that ſo many mighty men came to him from ſeveral tribes ſpoken of in 1 *Chron.* xii.

ỳ. 2. *And it came to paſs on the third day,* &c.] After the battle was fought, in which *Saul* was ſlain: *that behold, a man came out of the camp from Saul*; that is, from them who were in the camp with *Saul*, for he was dead. Some ſay [d] this was *Doeg* the *Edomite*, which is not likely that he ſhould come with ſuch tidings to *David*; beſides, if he was *Saul*'s armour-bearer, as others ſay, ſee 1 *Sam.* xxxi. 4. he died with *Saul*; nor his ſon, as others [e], which is not at all probable, though his being an *Edomite* is no objection, ſince the *Amalekites* were of the race of *Edom*: *with his clothes rent, and earth upon his head*; in token of mourning, and was the bringer of bad tidings, ſee 1 *Sam.* iv.

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[a] T. Bab. Bava Bathra, fol. 14. 2.

[b] Origin. l. 6. c. 2.

[c] Alting. Theolog. Hiſt. loc. 2. p. 86.

[d] Peſikta in Jarchi in loc.

[e] Tanchuma in Yalkut in loc. Hieron. Trad. Heb. in 2 lib. Reg. fol. 77. C.

12. *and ſo it was when he came to David, that he fell to the earth, and did obeiſance*; as being the riſing ſun, *Saul*'s ſucceſſor, and now king.

℣. 3. *And David ſaid unto him, from whence comeſt thou?* &c.] It is very likely by his appearance, and circumſtances he ſuſpected from whence he came: *and he ſaid unto him, out of the camp of Iſrael am I eſcaped*; which plainly ſuggeſted that that was in danger, confuſion and diſtreſs.

℣. 4. *And David ſaid unto him how went the matter? I pray thee tell me,* &c.] That is, how went the battle? on which ſide the victory? *and he anſwered, that the people are fled from the battle*; meaning the people of *Iſrael*, they had given way, and turned their backs upon their enemies, and were fled: *and many of the people alſo are fallen and dead*; fell by the ſword in the purſuit of them, and were not only wounded, but were ſlain, and theſe great numbers of them: *and Saul and Jonathan his ſon are dead alſo*; which are mentioned laſt, becauſe they fell ſome of the laſt; and this part of the account is reſerved by the meſſenger to the laſt, becauſe it was the article of the greateſt importance; the death of theſe two perſons, the one the enemy, and the other the friend of *David*, and the death of both made way for his acceſſion to the throne.

℣. 5. *And David ſaid unto the young man that told him,* &c.] Theſe tidings: *how knoweſt thou that Saul and Jonathan his ſon be dead?* this he particularly enquired after, as what moſt affected him, and was moſt material for him to know; and his meaning is, whether he had this of his own ſight and knowledge, or by report.

℣. 6. *And the young man that told him,* &c.] So it ſeems he was, and therefore could not be *Doeg*, more likely his ſon of the two; but there is no reaſon to believe he was either of them, who can't be thought to be well diſpoſed to *David*: *ſaid, as I happened by chance upon mount Gilboa*; who was either a paſſenger that came that way juſt as the army was routed, and part had fled to *Gilboa*; or if a ſoldier, was not one of thoſe that attended *Saul*, and was of his body-guard, but happened on the flight to come to the ſame ſpot on *Gilboa* where *Saul* was: *behold, Saul leaned upon his ſpear*; that that might pierce him through and die; but this ſeems not true, for he fell upon his ſword for that purpoſe, 1 *Sam.* xxxi. 4. *and lo, the chariots and horſemen followed hard after him*; the charioteers and cavalry, of which part of the *Philiſtine* army conſiſted; though this alſo does not agree with the account in the above place; for according to that they were the archers that preſſed him hard, and hit him.

℣. 7. *And when he looked behind him,* &c.] To ſee how near the enemy was, and who were purſuing him: *he ſaw me, and called unto me*; by which it ſhould rather ſeem that he belonged to the *Philiſtines* than to the *Iſraelites*, and as his being an *Amalekite* ſhews; for ſuch an one would hardly be admitted among the latter, though it is moſt likely he was with neither, but happened to come that way juſt at that time: *and I anſwered, here am I*; ready to hear what thou haſt to ſay, and do thy pleaſure.

℣. 8. *And he ſaid unto me, who art thou?* &c.] Being willing to know whether a friend or an enemy, which by his coming behind him he could not tell: *and I anſwered him, I am an Amalekite*; which he might be; but it is not likely he ſhould tell *Saul* he was, which would not recommend him to him; though indeed he was now in ſuch circumſtances, that the *Amalekites* had nothing to fear from him; and if he was ſlain by him, as *Joſephus*[f] affirms he was, it ſeems to be a juſt retaliation on him for ſparing any of that race, contrary to the will of God.

℣. 9. *And he ſaid unto me again, ſtand, I pray thee, upon me, and ſlay me,* &c.] Which it can hardly be thought *Saul* would ſay; ſince he might as well have died by the hands of the uncircumciſed *Philiſtines*, which he endeavoured to avoid, as by the hands of an *Amalekite*: *for anguiſh is come upon me*; or trembling, as the *Targum*, not through fear of death, but through fear of falling into the hands of the *Philiſtines*, and of being ill uſed by them. Some render the words, *my embroidered coat*, or *breaſt-plate*, or *coat of mail, holds me*[g], or hinders me from being pierced thro' with the ſword or ſpear; ſo *Ben Gerſom*[h]: *becauſe my life is yet whole in me*; for though he had been wounded by the archers, yet he did not apprehend he had received any mortal wound, but he was ſtill heart-whole; and therefore feared he ſhould fall into their hands alive, and be ill treated by them.

℣. 10. *So I ſtood upon him, and ſlew him,* &c.] Preſſed with all his weight upon his body, that ſo the ſpear might pierce through him, and ſlay him; thus he repreſents his death to be brought about: *becauſe I was ſure that he could not live after that he was fallen*; this is not conſiſtent with what he had ſaid before, both that he was leaning on his ſpear, and not fallen to the ground, and that his life was whole in him: *and I took the crown that was upon his head*; which made him conſpicuous, and therefore the *Philiſtines* aimed at him, and preſſed hard after him, ℣. 6. tho' ſome think that this was not on his head, but carried into the field of battle, ready to be put on if victory was on his ſide; and others ſay it was in the poſſeſſion and care of *Doeg*, who at his death gave it to his ſon to carry to *David*, and thereby gain his favour: *and the bracelet that was on his arm*; of gold no doubt, ſo *Joſephus*[i]; ſuch as great perſonages uſed to wear, men as well as women, ſee *Gen.* xxxviii. 18. *Ezek.* xxiii. 42. eſpecially military men[k]. *Jarchi* takes them to be the *totaphot* or phylacteries on the arm, which is not probable: *and have brought them hither unto my lord*; as enſigns of royalty, fit only for a king, *Saul*'s ſucceſſor, as this perſon, by calling him lord, owned him to be, and thought by bringing thoſe to him to be highly honoured and rewarded.

℣. 11. *Then David took hold on his clothes,* &c.] Not on the young man's but his own: *and rent them*; on hearing of the death of *Saul* and *Jonathan*, ſee *Gen.* xxxvii. 34. from whence the *Jews*[l] gather, that a man is bound to rend his clothes for a prince, and for the father of the *Sanhedrim*, ſince *Saul*, they ſay, was the prince, and *Jonathan* the father of that court: *and likewiſe all the men that were with him*; rent their clothes alſo, in imitation of him; the ſame cuſtom obtained among the *Gentiles* on mournful occaſions[m].

℣. 12.

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[f] Antiq. l. 6. c. 14. §. 7.

[g] השבץ tunica ſcutulata, Braunius; ocellata chlamys, Junius & Tremellius, Piſcator; thorax villoſus ſeu pelliceus, Texelii Phœnix, p. 219.

[h] Vid. Braunium de Veſt. Sacerdot. Heb. l. 1. c. 17. §. 9.

[i] Ut ſupra.

[k] Vid. Liv. Hiſt. Decad. 1. l. 10. c. 44.

[l] T. Bab. Moed Katon, fol. 26. 1.

[m] ——— it ſciſſa veſte Latinus. Virgil. Æneid. 12. prope finem.

℣. 12. *And they mourned and wept*, &c.] Inwardly mourned, and outwardly wept, no doubt ſincerely: *and faſted until even*; eat no food all that day until it was evening, the manner in which faſts uſed to be kept: *for Saul and for Jonathan his ſon*; it is no wonder that *David* and his men ſhould mourn for *Jonathan*, a good man, and a valiant one, and a dear and faithful friend of *David*'s; but it may ſeem not ſo clear a thing, that they ſhould mourn for *Saul* a wicked man, and a perſecutor of *David* without cauſe: but it ſhould be obſerved, that he had been reconciled to *David*, and had not ſince attempted any thing againſt him; beſides, he was his prince, his father-in-law, and the rather he might be grieved for his death, and his men with him, becauſe it was matter of joy to the *Philiſtines*, and they would endeavour to avail themſelves of it; and eſpecially the manner of his death, that he ſhould be the cauſe of it himſelf, and die without repentance, as it might be feared, and quickly after conſultation with a witch, and when left of God, if theſe particulars were known to *David*: *and for the people of the Lord, and for the houſe of Iſrael*; that is, the people of the Lord, even the houſe of *Iſrael*, or who were of the houſe of *Iſrael*; or if they are to be diſtinguiſhed, the former may reſpect the people of the Lord who died in battle, for whom mourning was made; and the latter the people that ſurvived, the whole kingdom of *Iſrael*, which had ſuſtained a great loſs by the ſlaughter made in this battle, as it follows: *becauſe they were fallen by the ſword*; ſo many of them.

℣. 13. *And David ſaid unto the young man that told him, whence art thou?* &c.] From what place, or of what people and nation art thou? though *Abarbinel* thinks it neither reſpects place nor people, but that *David* thought he was another man's ſervant; ſo that the ſenſe of the queſtion is, to what man did he belong? *and he anſwered, I am the ſon of a ſtranger, an Amalekite*; he was not any man's ſervant, but the ſon of a proſelyte, of one that was by birth and nation an *Amalekite*, but proſelyted to the *Jewiſh* religion; he might know of what nation he originally was, by the account he had given of what paſſed between him and *Saul*, ℣. 8. tho' the mind of *David* might be ſo diſturbed as not to advert to it; or if he did, he might be willing to have it repeated for confirmation ſake.

℣. 14. *And David ſaid unto him, how, waſt thou not afraid to ſtretch forth thine hand*, &c.] By which it ſhould ſeem that he did more than ſtand upon him, and preſs his body, that the ſpear might pierce through him, but that he drew his ſword, and ſlew him; ſo *David* underſtood him, and is the ſenſe of the phraſe in 1 *Sam.* xvii. 51. *to deſtroy the Lord's anointed*; a reaſon why *David* did not deſtroy him, when it was in the power of his hands, and which he made uſe of to diſſuade others from it; and here charges it not only as a criminal, but a daring action in this young man, at which he expreſſes his admiration how he could do it; hereby repreſenting it as a very ſhocking and deteſtable action; ſee 1 *Sam.* xxiv. 6. and xxvi. 9, 11.

℣. 15. *And David called one of the young men*, &c.] His ſervants that attended on him: *and ſaid, go near, and fall upon him*; by ſmiting him with his ſword: *and he ſmote him that he died*; his orders were inſtantly obeyed. Kings and generals of armies had great power in thoſe times and countries to execute a man immediately, without any other judge or jury: what may ſerve, or *David* might think would ſerve, to juſtify him in doing this, is what follows.

℣. 16. *And David ſaid unto him, thy blood be upon thy head*, &c.] The blood that he had ſhed, let him ſuffer for it; for as he had ſhed blood, his blood ought to be ſhed, according to the law of God; and for proof of this, that he had ſo done, he appeals to his own confeſſion: *for thy mouth hath teſtified againſt thee, ſaying, I have ſlain the Lord's anointed*; and what might ſerve to confirm the truth of what he had ſaid, were the crown and bracelet which he brought along with him; and beſides, he was an *Amalekite*, of a nation that was devoted to deſtruction; and, as *Abarbinel* thinks, *David* might ſuppoſe, that he killed *Saul* to take vengeance on him for what he had done to their nation; but after all, both he and *Maimonides* [n] allow the puniſhment of him was not ſtrictly according to law, but was a temporary decree, an extraordinary caſe, and an act of royal authority; for in common caſes a man was not to be condemned, and put to death upon his own confeſſion, ſince it is poſſible he may not be in his right mind [o]; but *David* choſe to exerciſe ſeverity in this caſe, partly to ſhew his reſpect to *Saul*, and to ingratiate himſelf into the favour of his friends, and partly to deter men from attempting to aſſaſſinate princes, who himſelf was now about to aſcend the throne.

℣. 17. *And David lamented with this lamentation over Saul, and over Jonathan his ſon.*] Compoſed the following elegy on account of their death, and ſung it in a tune agreeable to it, he and the men that were with him.

℣. 18. (*Alſo he bad them teach the children of Judah the uſe of the bow*, &c.] Theſe words, with what follow in this verſe, are rightly put into a parentheſis, ſince they don't begin nor make any part of the *elegiac* ſong, or lamentation of *David*; and are here inſerted to ſhew, that amidſt his ſorrow and lamentation, he was not unmindful of the welfare of the people, and to provide for their defence and ſecurity; and therefore gave orders that care ſhould be taken, eſpecially in the tribe of *Judah*, which was his own tribe, and where he had the greateſt authority, and for whom he might have the chiefeſt concern, that they ſhould be trained up in military exerciſes, learn the art of war, and the uſe of every weapon of war, particularly of the bow, which being a principal one, may be put for all; and which may be the rather mentioned, becauſe the *Philiſtines* were expert in the uſe of it, and ſeemed to have done much execution with it in the late battle, ſee 1 *Sam.* xxxi. 3. They are ſaid [p] to be the inventers of it; tho' *Pliny* [q] aſcribes it to others; and it may be the people of *Iſrael* and of *Judah* had of late neglected to learn the uſe of it, and to make uſe of it, and inſtead of that had taken to other ſort of arms in fighting; for that that was not unknown to them, or wholly diſuſed, is clear from this ſong, ℣. 22. ſee alſo 1 *Chron.* xii. 2. Moreover, as the *Philiſtines*, eſpecially the *Cherethites*, were expert in archery, *David* found ways and means to get ſome of them afterwards into his ſervice, and by whom he might improve his people in the art, ſee ch. viii. 18. though ſome [r] are of opinion, that the word *Keſhet* or bow, was the title of the following lamentation or ſong, taken from the mention of *Jonathan*'s bow in it; which ſong the children of *Judah* were to be taught to ſing; but then, as has been obſerved by ſome, for this there would have been no need of the following reference, ſince the whole of this ſong is here recorded: *behold, it is written in the book of Jaſher*); which the *Targum* calls the book of the law; and *Jarchi* and *Ben Gerſom* reſtrain it to the book of *Geneſis*, the book of the upright, *Abraham*, *Iſaac* and *Jacob*, and ſuppoſe reſpect is had to the prophecy concerning *Judah*, *Gen.* xlix. 8, 9. but *Kimchi* extending it to all the five books of *Moſes*, adds his bleſſing, in *Deut.* xxxiii. 7. In the *Arabic* verſion, it is explained of the book of *Samuel*, interpreted the book of ſongs, as if it was a collection of ſongs; which favours the above ſenſe. *Jerom*[s] interprets it of the ſame book, the book of the righteous prophets, *Samuel*, *Gad* and *Nathan*: but this book ſeems to have been a public regiſter or annals, in which were recorded memorable actions in any age, and had its name from the uprightneſs and faithfulneſs in which it was kept; and in this were ſet down the order of *David* for the teaching the children of *Judah* the uſe of the bow, and perhaps the method which he directed to for inſtruction in it; ſee the note on *Joſh.* x. 13.

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[n] Hilchot Sanhedrin, c. 18. §. 6.

[o] T. Bab. Yebamot, fol. 25. 2. Maimon. ibid.

[p] Bedford's Chronology, p. 245.

[q] Nat. Hiſt. l. 7. c. 56.

[r] See Gregory's Notes and Obſervations, &c. ch. 1. and Weemſe of the Judicial Laws, c. 44. p. 171.

℣. 19. *The beauty of Iſrael is ſlain upon the high places*, &c.] The high mountains of *Gilboa*, where *Saul* their king, and *Jonathan* his ſon, a prince of the blood, and natural heir to the crown, and multitudes of young men, the flower of the nation, were wounded and ſlain. Here begins the lamentation, or the elegiac ſong: *how are the mighty fallen!* mighty men of war, ſtrong and valiant, as *Saul* and his ſons were, and the ſoldiers in his army.

℣. 20. *Tell it not in Gath*, &c.] One of the five principalities of the *Philiſtines*, and the chief of them, being raiſed to a kingdom, and whoſe king was at the head of the armies of the *Philiſtines* that engaged with *Saul*. This is not to be underſtood of a command of *David*, who could not hinder the victory the *Philiſtines* had got over *Iſrael* being known at *Gath*, and talked of with pleaſure there, but a wiſh it had not: *publiſh it not in the ſtreets of Aſkelon*; another of the principalities of the *Philiſtines*, and the ſenſe the ſame as before: *leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph*; it being uſual in thoſe times and countries for women, young women more eſpecially, to expreſs their joy on occaſion of victories obtained, by ſinging and dancing, *Judg.* xi. 34. 1 *Sam.* xviii. 6, 7.

℣. 21. *Ye mountains of Gilboa*, &c.] On which fell *Saul* and his ſons, and many of the people of *Iſrael*, ℣. 6. 1 *Sam.* xxxi. 1. let there be *no dew, neither* let there be *rain upon you*; which is not to be underſtood as a real imprecation; for *David* would never curſe any part of the land of *Iſrael*, for which he had ſo great a regard; but only as a poetical figure, expreſſing his concern for, and abhorrence of what happened on thoſe mountains; much leſs did this in reality take place, as ſome have feigned, as if never dew nor rain deſcended on them[t] afterwards; which has been confuted by travellers, particularly *Borchard*[u], who ſpeaking of this mountain, ſays, that as he was upon it, there was ſuch a violent ſhower fell, that he was wet through his clothes; and in the year 1273, lying all night upon this hill, there was a great dew fell upon him: *nor fields of offerings*; of heave-offerings; the meaning is, that he could wiſh almoſt that thoſe hills were not fruitful, and that they brought no fruit to perfection, ſo much as that heave-offerings for the ſervice of the ſanctuary might be taken; which is expreſſive of great ſterility and ſcarcity, ſee *Joel* i. 13, 16. *for there the ſhield of the mighty is vilely caſt away*; mighty men were obliged to caſt away their ſhields and flee, which were greatly to their reproach and ſcandal, and to that of the whole nation: it was always reckoned very ſcandalous, and a great crime, even puniſhable with death, to caſt away a ſhield, both with the *Greeks* and others[w]: yea alſo *the ſhield of Saul*, as though he had *not* been *anointed with oil*; as if he was not the anointed king of *Iſrael*, but a common ſoldier; or elſe this reſpects his ſhield, as if that was not anointed, as ſhields uſed to be, that they might be ſmooth and glib, and miſſile weapons, as arrows and others might not paſs through them, but ſlide off, ſee *Iſ.* xxi. 5. though *Gerſom* gives a different turn, that *Saul*'s ſhield being in continual uſe, needed not to be anointed, as thoſe did which for a time had been laid aſide. *Abarbinel* interprets theſe words thus, that he, who was the ſhield of the mighty, even *Saul* himſelf, was vilely caſt away, or become loathſome; and that his ſhield was anointed, not with oil, but with the blood of the ſlain, and the fat of the mighty, connecting them with the words following.

℣. 22. *From the blood of the ſlain, from the fat of the mighty, the bow of Jonathan turned not back*, &c.] That is, it always did execution, the arrows ſhot from it pierced into men, ſhed their blood, and ſlew them; even they entered into the fat of the mighty, or mighty ones, that were fat, and brought them down; ſo the arrows of the *Medes* and *Perſians*, the expert men among them, are ſaid not to return in vain, *Jer.* l. 9. *and the ſword of Saul returned not empty*; but was the means of ſlaying many; though *Abarbinel* obſerves alſo, that this may be interpreted of the blood of the ſlain, and of the fat of the mighty men of *Iſrael*; and that though *Saul* and *Jonathan* ſaw many of theſe fall before their eyes, yet *for* or *becauſe* of their blood, they were not intimidated and reſtrained from fighting; the bow of the one, and the ſhield of the other, turned not back on that account.

℣. 23. *Saul and Jonathan* were *lovely and pleaſant in their lives*, &c.] To one another, had no quarrel or difference with each other, only on the account of *David*; otherwiſe they agreed together in the court, and in the camp, in their councils, and in their conduct: *and in their death they were not divided*; neither from the people, nor from one another; *Jonathan* ſtuck cloſe by his father to the laſt; which is obſerved to clear him from any imputation of conſpiracy againſt him: *they were ſwifter than eagles*; in the quick diſpatch of buſineſs, in haſting to the relief of the diſtreſſed, as *Saul* to the men of *Jabeſh-gilead*, and in the purſuit of their enemies, as of the *Philiſtines*, more than once: *they were ſtronger than lions*; in fighting with their enemies, who became an eaſy prey to them; and what is ſtronger than a lion among beaſts? *Judg.* xiv. 18. *Prov.* xxx. 30. or ſwifter than an eagle among birds, which is ſaid to cut the air with its wings [x]?

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[s] Trad. Heb. in 2 lib. Reg. fol. 77. D.

[t] Cippi Heb. p. 34.

[u] Apud Hottinger. not. in ib. ſee Bunting's Travels, p. 131.

[w] Iſocrates de Pace, p. 364. Horat. Carmin. l. 2. ode 7. Tacitus de Mor. German. c. 6. Alex. ab Alex. Genial. Dier. l. 2. c. 13.

℣. 24. *Ye daughters of Iſrael, weep over Saul,* &c.] In their mournful elegies; *who clothed you with ſcarlet, with* other *delights*; not only with ſcarlet, but with other fine and delightful apparel, ſuch as were very pleaſing to the female ſex, eſpecially young people, who are delighted with gay apparel; this *Saul* was the means of, through the ſpoil he took from his enemies, and by other methods taken by him to the enriching of the nation, whereby huſbands and parents were enabled to provide rich clothes for their wives and children: *who put on ornaments of gold upon your apparel,* broidered work, jewels of gold, *&c.* See *Iſa.* iii. 18—23. *Ezek.* xvi. 10—13.

℣. 25. *How are the mighty fallen in the midſt of the battle!* &c.] The mighty and valiant men of war, the common ſoldiers as well as their general officers, whoſe loſs *David* mourns, and the repetition of it ſhews how much it affected him: *O Jonathan,* thou waſt *ſlain in thine high places*; in the high places of the land of *Iſrael*, the mountains of *Gilboa*; which though high, and in his own country, could not protect him from his enemies, and from falling by their hands; he who had been ſo valiant and victorious a prince, and yet he fell, not in an enemy's country but his own.

℣. 26. *I am diſtreſſed for thee, my brother Jonathan,* &c.] So he was not only by nation and religion, but by affinity, having married the ſiſter of *Jonathan*; and ſtill more ſo by affection and friendſhip, he being a friend of *David*'s, that ſtuck cloſer to him than a brother, and who loved him as his own ſoul; he was diſtreſſed for him, not on account of his ſpiritual and eternal ſtate, which he doubted not was happy, but for the manner of his death, his loſs of him and want of his pleaſant converſation, of his counſel and advice, and aſſiſtance in his preſent circumſtances: *very pleaſant haſt thou been unto me*; in their friendly viſits of, and converſation with, one another; many a pleaſant hour had they ſpent together, but now muſt ſee each others faces no more in this world: *thy love to me was wonderful*; as indeed he might well ſay, being towards one of a mean extract in compariſon of his, to one who was not his own brother, but a brother-in-law; and to one that was a rival to the crown he was heir to, and would take it before him; and who ran the riſque of loſing his father's affection, and even his life, for eſpouſing his cauſe: ſee 1 *Sam.* xviii. 1, 3, 4. and xix. 2, 4. and xx. 30, 33. *paſſing the love of women*; either that which they are loved with by men, or that with which they love their huſbands and children; which is generally the ſtrongeſt and moſt affectionate. The *Targum* is, "more than the love of two women," than his two wives, *Ahinoam* and *Abigail*; ſo *Kimchi*; meaning that he was more ſtrongly and affectionately loved by *Jonathan* than by them, who yet might love him very well too.

℣. 27. *How are the mighty fallen,* &c.] This is the burden of this elegiac ſong, being the third time it is mentioned; *and the weapons of war periſhed*; not only the valiant ſoldiers were killed, but their arms were loſt; and particularly he may mean *Saul* and *Jonathan*, who as they were the ſhields of the people, ſo they were the true weapons and inſtruments of war, and with them all military glory periſhed; which muſt be underſtood as a poetical figure, exaggerating their military characters; otherwiſe *David*, and many mighty men with him, remained, and who revived and increaſed the military glory of *Iſrael*, as the following hiſtory ſhews.

CHAP. II.

THIS chapter relates, that *David*, upon enquiring of the Lord, was directed to go up to *Hebron*, and did, where he was anointed king of *Judah*, ℣. 1—4. And that being told of the kindneſs of the men of *Jabeſh-gilead* in burying *Saul*, he ſent them thanks, and promiſed to remember it, and took the opportunity to let them know he was anointed king over *Judah*, ℣. 5, 6, 7. It alſo relates that *Abner* ſet up *Iſh-boſheth*, the ſon of *Saul*, to be king over *Iſrael*, ℣. 8—11. and that there was a rencounter between 12 of *Abner*'s men and 12 of *David*'s, which brought on a ſore battle between them, in which *Abner* was beaten, ℣. 12—17. and *Aſahel*, who was of *David*'s party, was ſlain in the purſuit by *Abner*, ℣. 18—25. when a retreat was ſounded by *Joab*, at the influence of *Abner*, who, with his men, betook themſelves to *Mahanaim*, where he had left *Iſhboſheth*, ℣. 26—29. And the chapter cloſes with an account of the ſlain on both ſides, the burial of *Aſahel*, and the return of *Joab* with *David*'s men to *Hebron*, ℣. 30, 31, 32.

℣. 1. *And it came to paſs after this,* &c.] After *David* had heard of the death of *Saul* and *Jonathan*, and made a lamentation over them, perhaps the next day; ſince *David* and his men are only ſaid to mourn, and weep, and faſt till even, ch. i. 12. *that David enquired of the Lord*; of the Word of the Lord, as the *Targum*, by *Abiathar* the prieſt, and through the *Urim* and *Thummim*, in the ephod he had put on on this occaſion: *ſaying, ſhall I go up into any of the cities of Judah?* though the Lord had promiſed him the kingdom, and he had been anointed by *Samuel* by his appointment, yet he was not haſty to take it into his hands, but was deſirous of acting according to the will of God, and by his direction, and wait his time when and where he ſhould go and take poſſeſſion of it; he mentions *Judah* becauſe it was his own tribe, and where he had the moſt friends: *And the Lord ſaid unto him, Go up*; from *Ziklag* into the tribe of *Judah*, but did not mention any particular place whither he ſhould go; hence another queſtion was put: *And David ſaid, Whither ſhall I go up?* To what town or city in the tribe of *Judah*? Whether *Jeruſalem* or any other? *And he ſaid, Unto Hebron*; a city of the prieſts, a city of refuge, 20 miles from *Jeruſalem*, or more, which is not directed to, becauſe it was then chiefly in the hands of the *Jebuſites*, and becauſe, as *Procopius Gazæus* ſays, *Hebron* was now the metropolis of *Judah*.

℣. 2. *So David went up thither,* &c.] From *Ziklag* to *Hebron*, which was 16 miles according to *Bunting* [y]; *and his two wives alſo, Ahinoam the Jezreeliteſs, and Abigail Nabal's wife the Carmelite*; who were beloved by him, and who had ſhared with him in his troubles, and which he took with him to partake of his honour and grandeur, wealth and riches; in which he was now a type of *Chriſt*. See *Rom.* viii. 17. 2 *Tim.* ii. 11, 12.

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[x] Ælian. Hiſt. Animal. l. 15. c. 22. Vid. Ciceron. de divinatione, l. 2. prope finem.

[y] Ut ſupra, p. 137.

℣. 3. *And his men that* were *with him, did David bring up, every man with his houſhold*, &c.] They and their families, and no doubt provided well for them when he was ſettled on the throne, who had ſhewn themſelves to be his faithful friends, cloſely attached to his intereſt, and had run the riſque of their all on his account. See *Matt.* xix. 28. *And they dwelt in the cities of Hebron*; in the towns and villages about it; for that itſelf being a city of refuge, and inhabited by prieſts, there was not room enough for all *David*'s men, who were now increaſing, perſons from various tribes flocking to him. See 1 *Chron.* xii.

℣. 4. *And the men of Judah came*, &c.] The inhabitants of the tribe of *Judah* came from the ſeveral parts of it to *Hebron*, that is, the principal of them, the elders of each city; *and there they anointed David king over the houſe of Judah*: they did not take upon them to make him king over all *Iſrael*, but left the reſt of the tribes to act for themſelves; and no doubt in this they had the mind of *David*, who was not willing to force himſelf upon the people at once, but by degrees get the whole government into his hands, as providence ſhould make his way; theſe men knew the kingdom was promiſed to their tribe, from *Gen.* xlix. 10. and were quite clear in what they did, and, without queſtion, knew that *David* had been anointed by *Samuel*: but as that anointing was only a declaration of the Lord's choice of him, and of his will that he ſhould be king after *Saul*'s death, he is again anointed by the people, as an inauguration into his office: *and they told David, ſaying*, That *the men of Jabeſh-gilead* were they *that buried Saul*. It is highly probable, that as ſoon as *David* was anointed king, the firſt thing he thought of was to enquire after the body of the late king, and give it an honourable interment, and upon enquiry was told, that the men of *Jabeſh-gilead* had buried him already. See 1 *Sam.* xxxi. 11, 12, 13.

℣. 5. *And David ſent meſſengers unto the men of Jabeſh-gilead*, &c.] To return them thanks for their courage and boldneſs, in reſcuing the bodies of *Saul* and his ſons out of the hands of the *Philiſtines*, and for their civility in the burial of them: *and ſaid unto them, Bleſſed* be *ye of the Lord*; which may be conſidered either as a wiſh, the Lord bleſs you for it, or as a prediction, the Lord will bleſs you; *that ye have ſhewed this kindneſs unto your lord*, even *unto Saul, and have buried him*. To bury the dead, with the *Jews*, was always reckoned an inſtance of humanity and kindneſs, and indeed of piety; an act done in imitation of God[z], who buried *Moſes*, and ſo it might be expected the divine bleſſing would attend it.

℣. 6. *And now the Lord ſhew kindneſs and truth unto you*, &c.] Or true kindneſs; confer real favours, beſtow upon you good and ſubſtantial bleſſings, bleſſings indeed! *and I alſo will requite you this kindneſs, becauſe ye have done this thing*. He not only prayed to God to bleſs them and reward them for it, but would remember them himſelf, and at a proper opportunity would ſhew favour to them for this act of kindneſs to *Saul*. *De Dieu* propoſes to conſideration, whether it may not be as well interpreted to this ſenſe, *and I alſo do you this kindneſs* becauſe of it; that is, have done you this honour by ſending meſſengers to you, to thank you for it, and by wiſhing a bleſſing upon you on account of it, and by praiſing and commending you for it; but the former ſenſe ſeems beſt.

℣. 7. *Now therefore let your hands be ſtrengthened, and be ye valiant*, &c.] And not be afraid of the *Philiſtines*, who might reſent their conduct in taking away from them the bodies of *Saul* and his ſons, whom they had hung up in triumph; and theſe men might fear they would bring their armies againſt them, and deſtroy them; but *David* bids them be of good heart and courage, and not be afraid of them; *for your maſter Saul is dead*; or rather *though*[a] he is dead; for that he was dead they knew full well, having buried him, and needed no information of it; but being dead, they might be diſcouraged, as having none to protect and defend them, or come to their relief as he did, ſhould they be attacked: *and alſo the houſe of Judah have anointed me king over them*; or *for even*, or *notwithſtanding*[b]; and this therefore being the caſe, he would take their parts, and help and aſſiſt them; and which he ſuggeſts to them, to invite them to own him as their King alſo, and put themſelves under his protection.

℣. 8. *But Abner, the ſon of Ner, captain of Saul's hoſt*, &c.] This man's father, *Ner*, was *Saul*'s uncle, and he was his own couſin, and being general of his army, a poſt he was willing to keep, might be the reaſons for doing what he did, as follows; *took Iſh-boſheth the ſon of Saul*; and who ſeems to be his only ſon left, except what he had by his concubine. This man's name is *Eſh-baal* in 1 *Chron.* viii. 33. and ix. 39. *Baal* is the name of a ſhameful Idol, and which was therefore ſometimes called *Boſheth, ſhame*. See *Hoſea* ix. 10. wherefore ſuch names of men, which had *Baal* in them, were changed for *Beſheth* or *Boſheth*, as the names of *Jerub-baal* and *Merib-baal*, who were called *Jerub-boſheth* and *Mephi-boſheth*. See *Judg.* viii. 35. compared with 2 *Sam.* xi. 21. and 2 *Sam.* iv. 4. with 1 *Chron.* viii. 34. and ix. 40. The latter of theſe, a ſon of *Jonathan*, bid faireſt for the crown by lineal ſucceſſion, but he being but five years of age, and lame, this man *Abner* judged fitteſt for his purpoſe; and though he knew it was the will of God, and he had ſworn that *David* ſhould be king, yet ſo blind and obſtinate was his ambition, that he ſet up another againſt him: *and brought him over to Mahanaim*; a city on the other ſide *Jordan*, in the tribe of *Gad*, on the border of the half tribe of *Manaſſeh*; ſee *Joſh.* xiii. 26—30. *Gen.* xxxii. 2. and hither *Abner* had *Iſh-boſheth*, partly to keep the men of *Jabeſh-gilead* in awe, to whom *David* had ſent meſſengers, acquainting them with his being king of *Judah*, and prevent their joining with him; and partly that he might be at a proper diſtance both from the *Philiſtines* and from *David*, till he could form his meaſures, and gradually carry his point, as he did.

℣. 9. *And he made him king over Gilead*, &c.] Which lay beyond *Jordan*, and included the tribes of *Gad* and *Reuben*, and the half tribe of *Manaſſeh*; theſe he prevailed upon to acknowledge *Iſh-boſheth* their king, and proclaimed him king over them: *and over the Aſhurites*; that is, thoſe of the houſe or tribe of *Aſher*, as the *Targum*, and indeed none elſe can well be thought of; ſome indeed read the *Geſhurites*, as the *Vulgate Latin* verſion; but theſe were never expelled by the *Iſraelites*, and had at this time a king over them, chap. iii. 3. ſee *Joſh.* xiii. 13. *and over Jezreel*; the great plain which went along the borders of *Zebulun*, *Iſſachar*, and *Naphtali*, and included theſe tribes; *and over Ephraim, and over Benjamin*; the tribes of *Ephraim* and *Benjamin*; *and over all Iſrael*, excepting the tribe of *Judah*; that is, he prevailed firſt on one of theſe, then on another, until he got all the tribes of *Iſrael* to own him for their king; *David* all this time being ſtill and quiet, and not oppoſing him, waiting God's own time to open the way for his poſſeſſion of the kingdom over all *Iſrael*, and having a ſtrict regard to his oath to *Saul*, 1 *Sam.* xxiv. 21, 22.

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[z] T. Bab. Bava Metzia, fol. 30. 2. and Sotah, fol. 14. 1.

[a] כי licet enim, V. L. quamvis, Piſcator. So Pool and Patrick.

[b] וגם tamen, V. L. nam ſimiliter, Junius & Tremellius, Piſcator.

℣. 10. *Iſh-boſheth Saul's ſon was forty years old when he began to reign over Iſrael*, &c.] Being born the ſame year his father began to reign. See the note on 1 *Sam.* xxxi. 6. *And reigned two years*; which ſome underſtand of theſe, and no more; and whereas *David* reigned ſeven years and a half over *Judah*, before he reigned over all *Iſrael*, it is thought by the *Jewiſh* chronologer [c], that there was a vacancy in the throne of *Iſrael* for the ſpace of five years, and ſo ſays *Kimchi*; which vacancy was either before the reign of *Iſh-boſheth*, it being a matter in diſpute whether he or *Mephiboſheth* ſhould be ſet up, or after his death; the tribes of *Iſrael* being ſo long ere they acknowledged *David* their king; or *Iſh-boſheth*'s reign of two years muſt be in the middle of *David*'s reign over *Judah*; but there is no need to ſuppoſe either of theſe, for the text ſays not that *Iſh-boſheth* reigned only two years; but the meaning is, as *Ben Gerſom* obſerves, that he had reigned two years when the following things happened, and a war began, and not by him but by *Abner*, and carried on by him; and he being an inactive prince, the reſt of his reign was reckoned as no reign, whereas he lived and reigned the ſame length of time *David* did over *Judah*; ſee chap. iii. 1. *but the houſe of Judah followed David*; kept cloſe to him as their king, yielding a chearful obedience to him.

℣. 11. *And the time that David was king in Hebron over the houſe of Judah*, &c.] And over them only, *was ſeven years and ſix months*; to which being added thirty-three years he reigned over all *Iſrael* in *Jeruſalem*, made 40 years and 6 months; and which, for the roundneſs of the number, is uſually called 40 years. See chap. v. 4. 1 *Kings* ii. 11.

℣. 12. *And Abner the ſon of Ner*, &c.] Who was before captain of *Saul*'s hoſt, and now of *Iſh-boſheth*'s: *and the ſervants of Iſh-boſheth the ſon of Saul*; who ſeem to be not only his domeſtic ſervants, that waited upon him, or his courtiers, but his whole army by what follows: *went out from Mahanaim to Gibeon*; came from the city on the other ſide *Jordan*, where perhaps they had been two years paſt, concerting ſchemes to bring all *Iſrael* under the government of *Iſh-boſheth*; in which they had ſucceeded, only *Judah* ſtood out with *David*, and in order to reduce that tribe, they paſſed over *Jordan* and came to *Gibeon*, a city in *Benjamin*. See *Joſh.* xviii. 25.

℣. 13. *And Joab the ſon of Zeruiah*, &c.] A ſiſter of *David*, and this her ſon was general of *David*'s army: *and the ſervants of David went out*; that is, his army went out from *Hebron* to *Gibeon*, which was 24 miles [d], to meet that under *Abner*; for though he had but one tribe with him, and *Iſh-boſheth* had all the reſt, yet *Judah* was a numerous, powerful, and warlike tribe; and beſides many out of the other tribes had joined them, and above all, God was on their ſide, and they had his promiſe to rely upon with reſpect to the eſtabliſhment of the kingdom in the houſe of *David*, and his power and providence to truſt in, and therefore went out boldly and chearfully to meet the armies of *Iſrael* under *Abner*: *and met together by the pool of Gibeon*; the ſame perhaps with the great waters in *Gibeon*, *Jer.* xli. 12. *and they ſat down, the one on the one ſide of the pool, and the other on the other ſide of the pool*; facing one another, and watching each other's motions.

℣. 14. *And Abner ſaid to Joab*, &c.] Perceiving he made no motion towards an engagement with him, his orders from *David* being only to act on the defenſive, and avoid as much as poſſible the effuſion of blood: *Let the young men now ariſe, and play before us*; with their ſwords, after the manner of gladiators or duellers; that it might appear who were beſt ſkilled in the uſe of the ſword, and who were the braveſt, ſtouteſt, and moſt courageous; and this he propoſed in a way of bravado, and in order to bring on a battle, or to decide the quarrel between them; and this bloody barbarous exerciſe *Abner* calls play, as if it was a diverſion and paſtime to ſee men wounding and killing one another: *and Joab ſaid, Let them ariſe*; he accepted the challenge, not caring to be hectored and bullied by *Abner*.

℣. 15. *Then there aroſe and went over by number twelve of Benjamin*, &c.] Whom *Abner* had picked out of that tribe, being his own, and whom he knew to be ſtout and courageous men, and cloſely attached to him. It ſeems by this, as if *Abner*'s men, which pertained *to Iſh-boſheth the ſon of Saul*, paſſed over the pool of *Gibeon* unto *Joab*'s men; ſo forward were they to engage in this duel, and it makes it ſtill more appear that they were the aggreſſors: *and twelve of the ſervants of David*; of his army under *Joab*, whom *Joab* either ſelected, or they offered themſelves as willing to engage with the twelve that were come over.

℣. 16. *And they caught every one his fellow by the head*, &c. By the hair of his head with his hand: *and* thruſt *his ſword in his fellow's ſide*; which he had in the other; *ſo they fell down together*: the 12 on each ſide, all the 24; ſome think only the 12 on *Abner*'s ſide fell; but to me it ſeems that they all fell dead as one man, ſince they thruſt their ſwords in each others ſides: *wherefore that place was called Helkath-hazzurim*; the field of rocks, or of mighty men as ſtrong as rocks, who ſtood as immoveable, and would not give way, but fell and died in the field of battle; the *Targum* interprets it, the inheritance of the ſlain.

℣. 17. *And there was a very ſore battle that day*, &c.] When the twenty-four men fell together, and no deciſion could be made thereby, or any triumph on either ſide, both armies drew up in battle-array, and fought very furiouſly: *and Abner was beaten, and the men of Iſrael before the ſervants of David*; the army under him had the worſt of it, and were routed, and obliged to flee before the army of *David* under the command of *Joab*.

℣. 18. *And there were three ſons of Zeruiah there*, &c.] In the battle, *Joab*, and *Abiſhai*, and *Aſahel*. *Joab* was the general of the army, *Abiſhai* was he who went into *Saul*'s hoſt at night, and took away his ſpear and cruſe of water at his head, 1 *Sam.* xxvi. 6, 7. and it is for the ſake of the third,

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[c] Seder Olam Rabba, c. 13. p. 37.

[d] Bunting's Travels, p. 146.

Aſahel, that the account is given, the ſtory of his death being about to be told. *And Aſahel was as light of foot as a wild roe*; ſwiftneſs of foot, as well as courage, for which this man was famous, 1 *Chron.* xi. 26. was a very great qualification for a warriour[e]. So *Achilles*, in *Homer*[f], is often ſaid to be ſwift of foot, and others of his *Heroes* are commended for their ſwiftneſs. *Harold*, ſon of King *Canutus*, was from his ſwiftneſs[g] called *Harefoot*; as wild here this man for the ſame reaſon, is compared to a roe, which is a very ſwift creature, or to one of the roes that are in the field, as in the original text. See *Cant.* ii. 7, 17, and viii. 14. one ſort of which, called *Kemas*, is ſaid to run as ſwift as a tempeſt[h].

℣. 19. *And Aſahel purſued after Abner*, &c.] Ambitious of the glory of taking or ſlaying the general of the army of *Iſrael*; truſting to his ſwiftneſs, not conſidering that the race is not always to the ſwift, and that he had to do with a veteran ſoldier, and he a raw young man though valiant. *And in going, he turned not to the right hand nor to the left in following Abner*; he kept his eye upon him, and purſued him cloſely, diſregarding perſons on the right or left he could have made priſoners; but thoſe he neglected, being bent on taking *Abner* if poſſible.

℣. 20. *Then Abner looked behind him*, &c.] Perceiving one at his heels, and making haſte up to him. Art *thou Aſahel?* for it ſeems he knew him perſonally, being well acquainted with his family: *and he anſwered*, I am; ſo that they were very near to each other, as to diſcourſe together, and be heard and underſtood by each other.

℣. 21. *And Abner ſaid unto him*, &c.] Having a reſpect for him, and conſulting his good, and however fearing his brother *Joab* ſhould he ſlay him: *Turn thee aſide to thy right or to thy left*; he does not adviſe him to go back, which would have been to his diſgrace, having engaged in the purſuit, but to turn to the right or left, as if purſuing ſome other perſon and not *Abner*: *and lay thee hold on one of the young men, and take thee his armour*; one of the common ſoldiers, or an attendant on *Abner*, a young man like himſelf, whom he might be able to cope with, and take him a priſoner, and diſarm him, when he was not a match for ſuch an old experienced officer as he was; and this *Abner* ſeems to ſpeak as a friend, conſulting the young man's ſafety and his honour too. *But Aſahel would not turn aſide from following him*; fired with the ambition of taking him, and not content with any prey ſhort of him; and perhaps was the more animated by what he ſaid, as ſuppoſing it aroſe from fear of him.

℣. 22. *And Abner ſaid again to Aſahel*, &c.] Being loth to diſpatch him: *Turn thee aſide from following me, wherefore ſhould I ſmite thee to the ground?* which was giving him fair warning, and letting him know what he muſt expect, if he did not deſiſt from his purſuit: *How then ſhould I hold up my face to Joab thy brother?* the general of *David*'s army, a ſtout valiant commander, a man of ſpirit and reſentment, whom *Abner* knew full well, and that ſhould he ſlay his brother, he would never be friendly with him, or look pleaſantly on him; he would never forgive him, but ſeek ways and means to avenge his blood on him: and by this it ſeems as if *Abner* was conſcious to himſelf, that he was in a wrong cauſe, that the kingdom was of right *David*'s, and would be his, and he muſt be obliged to make peace with him; when he ſhould ſtand in need of *Joab* as his friend, which he could not expect, if he ſlew his brother, nor to live in favour and friendſhip with him hereafter.

℣. 23. *Howbeit he refuſed to turn aſide*, &c.] Determined on making him his captive if poſſible. *Wherefore Abner with the hinder end of the ſpear*; he had in his hand, which ſeems to have had a pike at both ends; ſo that with the hinder end of it, next to *Aſahel*, he thruſt it at him, without turning to him: and *ſmote him under the fifth rib*; the place where hang the gall and liver, as the *Jewiſh* commentators from their *Talmud*[i] obſerve. There are twelve ribs, ſeven of which are called true ones, and five ſpurious; if this was the fifth of the ſeven, the ſpear muſt pierce the breaſt[k], and ſtrike the ſeat of life, the heart and lungs; if the fifth from the eighth and firſt of the ſpurious ones, then wounding the hypochondria, it muſt paſs to the vital bowels of the abdomen, which ſeems to be the caſe here[l]: according to ſome[m] this is meant of the inferior ribs, which we call the ſhort ribs, and any of theſe five are called the fifth rib; and Abuer muſt ſtrike him in the right ſide, becauſe he was behind him, and which ſtroke muſt be deadly, becauſe he ſtruck him through the liver: *that the ſpear came out behind him*; the thruſt was ſo violent that the ſpear went through him, and came out at his back: *and he fell down and died in the ſame place*; he fell at once, and died on the ſpot immediately: *and it came to paſs, that as many as came to the place where Aſahel fell down and died, ſtood ſtill*; that is, ſuch of *David*'s men who were in the purſuit after the *Iſraelites*, when they came to the ſpot, and ſaw *Aſahel* dead, they had no power to proceed in the purſuit, being ſo troubled and grieved at the death of him.

℣. 24. *Joab alſo and Abiſhai purſued after Abner*, &c.] Or rather but *Joab*, &c[n]. They ſtood not ſtill as the reſt, but, filled with indignation and reſentment, purſued after *Abner*, to be avenged on him: *and the ſun went down when they came to the hill of Ammah*; a hill by the ſide of which was a pool of water, as *Kimchi* thinks, and from thence ſo called: *that* lieth *before Giah*; a place near *Gibeon*, but no where after mentioned: *by the way of the wilderneſs of Gibeon*; very likely not far from the city from which it had its name.

℣. 25. *And the children of Benjamin gathered themſelves together after Abner*, &c.] Either thoſe that were with him before, who upon the battle were diſperſed, but now got together again; or others of that tribe, who hearing of the defeat of *Abner*, went out of the ſeveral cities after him, to ſtrengthen his hands, and renew the fight with *Joab*: *and became one troop*; were united together in a body, and became a regular troop: *and ſtood on the top of an hill*; which was ſome advantage to them, and from whence they could take a view of *Joab*'s army, and obſerve its motions.

℣. 26. *Then Abner called to Joab*, &c.] For having now a troop of men with him, he could ſtop with the greater ſafety; and being on an hill, and perhaps *Joab* on one oppoſite to him, could call to him, ſo as to be heard: *and ſaid, Shall the ſword devour for ever?* ſlay men, and devour their blood. See *Jer.* xlvi. 10. That he was not thoughtful of, nor concerned about, when he ſet the young men to fighting before the battle, and called it play to wound and ſhed the blood of each other; but now the battle going againſt him, he complains of the devouring ſword; and though it had been employed but a few hours, it ſeemed long to him, a ſort of an eternity: *knoweſt thou not that it will be bitterneſs in the latter end?* ſince it might iſſue in the death of himſelf, or of *Joab*, or of both, as it had in *Aſahel*, or however, in the death of a multitude of others; and which at laſt would cauſe bitter reflection in the proſecutors of the war: *how long ſhall it be then ere thou bid the people return from following their brethren?* he pleads relation, that the men of *Iſrael* and the men of *Judah* were brethren; ſo they were by nation and religion, and therefore ſhould not purſue one another to deſtruction; but who was the aggreſſor? It was *Abner*, that brought his forces againſt *Judah*, the men of *David* acted only on the defenſive.

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[e] Cornel. Nepos, Epaminond. l. 2.

[f] Ποδας ωκυς, Iliad. I. lin. 15.

[g] Rapin's Hiſtory of England, vol. I. p. 128.

[h] Ælian. Hiſt. de Animal. l. 14. c. 14.

[i] T. Bab. Sanhedrin, fol. 49. 1.

[k] Tranſadigit coſtas, & crates pectoris enſem. Virgil. Æneid. l. 12. v. 506.

[l] Vid. Scheuchzer. Phyſic. Sacr. Vol. III. p. 501.

[m] Weemſe's Portrait of Man, p. 24.

[n] Autem, V. L. Tigurine verſion; ſed, Junius & Tremellius, Piſcator; ſo Kimchi.

℣. 27. *And Joab ſaid, As God liveth,* &c.] Which was the form of an oath, ſwearing by the living God: *unleſs thou hadſt ſpoken*; that is, theſe words in ℣. 14. *Let the young men ariſe and play*; that he had not given the challenge to fight: *ſurely then in the morning the people had gone up every one from following his brother*; they would have gone away and never fought at all; they were not deſirous of ſhedding their blood, and following after them to ſlay them: thus he lays the blame upon *Abner*, and makes him to be the cauſe and beginner of the war. Some render the particle by *if*, and give the ſenſe, that if he had ſpoken what he laſt did, ſooner, the people would long before this time have deſiſted from purſuing them; for it was not from a thirſt after their blood, and a deſire to take vengeance on them, that they purſued them, but to bring them to ſubmiſſion, and lay down their arms; for they could not in honour retreat until they deſired it; but the former ſenſe ſeems beſt, and is the general ſenſe of the *Jewiſh* commentators.

℣. 28. *So Joab blew a trumpet,* &c.] Or cauſed one to be blown as a ſignal of a retreat; *and all the people ſtood ſtill, and purſued after Iſrael no more*; as ſoon as they heard the trumpet ſound, the meaning of which they underſtood, they ſtopped at once, and left off their purſuit: *neither fought they any more*; that day, and perhaps no pitched battle afterwards; for none we read of, though the war continued after this a long time, and there might be often ſkirmiſhes, which greatly weakened *Abner*'s party. See chap. iii. 1.

℣. 29. *And Abner and his men walked all that night through the plain,* &c.] The plain of *Jordan*. He marched with his men all night, leſt *Joab* ſhould return, and purſue him, and take vengeance on him for the death of his brother: *and paſſed over Jordan*; at one of the fords of it: *and went through all Bithron*; the name of a province or country, as *Jarchi*, called ſo perhaps from its being ſeparated from the reſt of the tribes of *Iſrael* by the river *Jordan*; ſome think the mountains of *Bether* were in this country, *Cant.* ii. 17. From *Gibeon*, where the battle was fought, to *Bithron*, according to *Bunting* [o], was 28 miles, the which he ſays was in the tribe of *Gad*, 28 miles from *Jeruſalem* north-eaſtward, lying between *Dibon* and *Jordan*: *and they came to Mahanaim*; from whence they came, and where they had left *Iſh-boſheth*, ℣. 8, 12. From *Bithron* to this place, according to the ſame writer [p], was 16 miles.

℣. 30. *And Joab returned from following Abner,* &c.] It being in his commiſſion from *David* to ſhed as little blood as he could: *and when he had gathered all the people together*; who had been purſuing the *Iſraelites*, ſome one way and ſome another: *there lacked of David's ſervants 19 men, and Aſahel*; who is particularly mentioned, becauſe a very honourable man, valiant and courageous, a relation of *David*, and brother of *Joab* the general, and the loſs of him was greater than all the reſt. This has made ſome think that the 12 men of the ſervants of *David* were not killed in the duel, or otherwiſe there muſt be but ſeven ſlain in the battle; though that is not more ſtrange than that in the battle with *Midian* not one ſhould be ſlain, and yet a terrible ſlaughter was made of the *Midianites*, *Numb.* xxxi. So in a ſharp battle between the *Spartans* and *Arcadians*, 10,000 of the latter were ſlain and not one of the former [q]. *Stilicho* killed more than 100,000 of the army of *Rhadagaiſus*, king of the *Goths*, without loſing one of his own men, no not ſo much as one wounded, as *Auſtin* affirms [r]. At the battle of *Iſſus* the *Perſians* loſt 110,000 men, and *Alexander* not 200 [s]. *Julius Cæſar* killed in the three camps of *Juba*, *Scipio*, and *Labienus* 10,000 men with the loſs of 50 men only [t]. After theſe inſtances, not only the caſe here, but that between the *Iſraelites* and *Midianites* cannot be thought incredible, for the ſake of which the above are produced. This account, according to *Joſephus* [u], was taken the day following.

℣. 31. *But the ſervants of David had ſmitten of Benjamin, and Abner's men,* &c.] Of thoſe of the tribe of *Benjamin* that joined him, and of thoſe that he brought with him from *Mahanaim*; ſo many of them were ſmitten, as appeared by their bodies lying on the field of battle, that *360 men died*; the number of the ſlain on each ſide was very unequal.

℣. 32. *And they took up Aſahel,* &c.] From the place where he fell; that is, *Joab* and *Abiſhai*, his brethren, as *Joſephus* [w] relates; after they had buried the dead in the field of battle, they took up him: *and buried him in the ſepulchre of his father, which* was *in Beth-lehem*; not in the city of *Bethlehem*, but without it, on the ſouth ſide of it; ſo ſays *Fuller* [x], "ſouthward, *i. e.* of *Bethlehem*, we find *Aſahel*'s ſepulchre, who was buried in the grave of his father." What was his father's name is not known, only his mother's name, *Zeruiah*, is mentioned in ſcripture, a ſiſter of *David*, and daughter of *Jeſſe* the *Bethlehemite*. *Beth-lehem* was 16 miles from *Gibeon*, according to *Bunting* [y]. *And Joab and his men went all night*; not the night following the battle, but the night following the next day, after he had been to *Beth-lekem*, and buried his brother there; wherefore, leſt *David* ſhould think it long ere he came, he travelled all night: *and they came to Hebron at break of day*; where *David* was, which, according to the ſame writer [z], was 20 miles from *Beth-lehem*.

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[o] Travels, &c. p. 145, 146.
[p] Ibid.
[q] Diodor. Sic. l. 15. p. 383.
[r] De civitate Dei, l. 5. c. 23.
[s] Curtius, l. 3. c. 11.
[t] Hirtius de bello African. c. 86.
[u] Antiqu. l. 7. c. 1. §. 3.
[w] Ibid.
[x] Piſgah-ſight of Paleſtine, B. 2. c. 14. §. 21. p. 301.
[y] Travels, ut ſupra.
[z] Ibid.

CHAP. III.

THIS chapter begins with the continuation of the war between the houſe of *Saul* and the houſe of *David*, ℣. 1. and gives an account of the wives of *David*, and his ſons by them, ℣. 2—5. of a quarrel between *Iſhboſheth* and *Abner*, ℣. 6—11. and of *Abner*'s propoſal to make a league with *David*; but *David* would not ſee his face unleſs *Michal* his wife was returned to him, who was accordingly, ℣. 12—16. and of the intereſt *Abner* made with the elders of *Iſrael* in favour of *David*, which he reported to him, and promiſed to make more, ℣. 17—21. but *Joab* returning from a purſuit, and with great ſpoil, juſt as *Abner* departed, and hearing of it, chid *David* for letting him go, and privately ſent for him back, and treacherouſly murdered him, ℣. 22—27. from which murder *David* cleared himſelf and his kingdom, and for it made dreadful imprecations on *Joab* and his family, ℣. 28, 29, 30. and buried *Abner* with great lamentation, expreſſing much concern for his death, and the high opinion he had of him, ℣. 31—39.

℣. 1. *Now there was a long war between the houſe of Saul and the houſe of David*, &c.] The late battle, though ſo much in favour of *David*, did not put an end to the war between him and *Iſhboſheth*, which laſted five years longer; for it was when *Iſhboſheth* had reigned two years that that battle was fought, and he reigned five years longer; for not till his death, and when *David* had reigned above ſeven years in *Hebron*, was he made king over all *Iſrael*; and during this time peace was not made, but the war carried on; though perhaps not in pitched battles, of which we no more read, but in ſkirmiſhes: *but David waxed ſtronger and ſtronger*; he having the advantage in all ſuch ſkirmiſhes, and perſons continually coming over to his ſide from the ſeveral tribes: *and the houſe of Saul waxed weaker and weaker*; being always worſted whenever they ſkirmiſhed with *David*'s men, and by continual revolts from them. This is reckoned an emblem of the kingdoms of *Chriſt* and *Antichriſt*, the one increaſing more and more, as it has and will do, and the other decreaſing, and ere long will be conſumed; and of the two parties in a regenerate man, grace and indwelling ſin, the one as to its exerciſe growing ſtronger and ſtronger, and the other as to its influence on the outward converſation weaker and weaker.

℣. 2. *And unto David were ſons born in Hebron*, &c.] He was married before he came there, had wives in his ſtate of exile, but had no children by them there, at leaſt no ſons; if any, only daughters: *and his firſt-born was Ammon of Ahinoam the Jezreeliteſs*; who being mentioned firſt, and her ſon his firſt-born, ſeems to have been his wife before he took *Abigail*; he had not much comfort of this firſt-born ſon of his; ſee ch xiii.

℣. 3. *And the ſecond Chileab, of Abigail the wife of Nabal, the Carmeliteſs*, &c.] That is, who had been the wife of *Nabal*. This ſon's name is called *Daniel*, 1 *Chron*. iii. 1. and was the firſt name he had, and which his father gave him, becauſe as if he ſhould ſay, *God hath judged me*, and pleaded the cauſe of his reproach from *Nabal*, 1 *Sam*. xxv. 39. but why he ſhould be called *Chileab* is not eaſy to ſay; the name is commonly thought to ſignify *like unto his father*, or *all father*; had all the features of his father, and was exceedingly like him; the *Jews* have a fabulous ſtory concerning this[w], not worth relating: *and the third Abſalom the ſon of Maacah, the daughter of Talmai king of Geſhur*; in 1 *Sam*. xxvii. 8. we read of *David*'s invading the land of the *Geſhurites*; and the *Jews* ſay[x] that he then took the daughter of this king captive, and ſhe being a beautiful woman married her, after made a proſelyte according to the law in *Deut*. xxi. but it ſhould be obſerved that *David* ſlew all the women of that country, and left not any alive; and beſides that lay to the ſouth of *Judah*, whereas this *Geſhur* of which *Talmai* was king, was a part of *Syria*, ch. xv. 8. and lay to the north of the land of *Iſrael*; and with this king *David* hereby entered into an alliance, to ſtrengthen his intereſt againſt *Iſhboſheth* in thoſe parts; of the trouble he met with from *Abſalom* ſee ch. xiii. &c. contrary to the expectations he had raiſed when he gave him the name of *Abſalom*, or *Leabſalom*, as in 1 *Chron*. iii. 2. that is, one given *for his father's peace*.

℣. 4. *And the fourth Adonijah the ſon of Haggith*, &c.] The ſame that uſurped the throne before his father's death, to anticipate *Solomon*, and died by his order, 1 *Kings* i. 5. and ii. 25. *and the fifth Shephatiah the ſon of Abital*; of whom we read no where elſe.

℣. 5. *And the ſixth Ithream by Eglah David's wife*, &c.] Who alſo is not ſpoken of in any other place; only in a like chronological account as the former, it is remarked that the mother of this only is called *David*'s wife; the reaſon of which is ſuppoſed to be, either becauſe ſhe was a perſon of no note, and had nothing elſe to diſtinguiſh her; but the ſame may be ſaid of the two foregoing; or becauſe ſhe was his beloved wife, his heifer, as her name ſignifies; hence the *Jews*[y] take her to be *Michal* his firſt wife, whom he greatly loved, and who though ſhe had no children after her contempt of *David* for playing before the ark, unto the day of her death, yet might have before: but it ſhould be obſerved, that as yet ſhe was not returned to *David* in *Hebron*; and when ſhe was returned, did not ſeem to continue there long enough to have a ſon there; and beſides being his firſt wife, would not be reckoned laſt; but ſtill more foreign is another notion of the *Jews*[z], that ſhe was *Saul*'s widow, who though ſhe might not be married to another, might be married to a king, as *David* was; and this they ſuppoſe receives ſome confirmation from ch. xii. 8. but after all, it may be this phraſe *David's wife*, as ſome have obſerved, by a figure the *Rhetoricians* call *Zeugma*, or *Hypozeugma*, is to be joined to every one of the women before mentioned, who were his wives, and ſo called to diſtinguiſh them from his concubines, by whom he had ſons alſo. Polygamy, or plurality of wives, which *David* gave into, is no favourable part of his character.

℣. 6. *And it came to paſs while there was war between*

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[w] Jarchi, Kimchi, & Abarbinel in loc.

[x] Tanchuma apud Abarbinel in loc.

[y] T. Bab. Sanhedrin, fol. 21. 1. Hieron. Trad. Heb. in 2 Reg. fol. 77. F.

[z] In Kimchi & Ben Gerſom in loc.

tween the houſe of Saul, and the houſe of David, &c.] As long as that continued, as it did until the following quarrel happened between *Iſhboſheth* and *Abner*: *that Abner made himſelf ſtrong for the houſe of Saul*; or was ſtrongly in the intereſt of that houſe, and uſed his utmoſt endeavours to ſupport and confirm it.

℣. 7. *And Saul had a concubine, whoſe name was Rizpah, the daughter of Aja,* &c.] By whom he had two ſons, ch. xxi. 8. *Joſephus*[a] calls her father's name *Sibathus*: *and* Iſhboſheth *ſaid to Abner*; though the word *Iſhboſheth* is not in the text, it is rightly ſupplied; for no other can be ſuppoſed to ſpeak: *wherefore haſt thou gone in unto my father's concubine?* and defiled her; though perhaps it was not ſo much the act of uncleanneſs that ſo much offended him, or the diſhonour reflected on him and his family thereby, as it diſcovered an ambitious view in *Abner* to get the kingdom into his own hands, to which this was the leading ſtep; ſee 1 *Kings* ii. 22. Whether *Abner* was really guilty of this ſin or no, is not eaſy to determine; though by his not abſolutely denying it, it looks as if it was not merely a jealouſy of *Iſhboſheth*, or a falſe report made unto him; tho', eſpecially if he was not fully ſatisfied of it, it would have been his wiſdom to have ſaid nothing of it to him, ſince his continuance on the throne ſo much depended on him.

℣. 8. *Then was Abner very wroth for the words of Iſhboſheth,* &c.] If falſe he had a good deal of reaſon for it; and if true, he thought he deſerved better at his hands, than to be reproved for and upbraided with what he might think was a very ſmall fault, and might eaſily be connived at, and eſpecially in one that had been ſo ſerviceable to him: am *I a dog's head?* ſuch a mean, vile, contemptible perſon with thee, as if no better than a dog, and as uſeleſs and as unſerviceable as a dead dog, the head of a dog cut off; ſee 1 *Sam.* xxiv. 14. 2 *Sam.* ix. 8. or am I eſteemed and to be treated as a head of dogs, a keeper of a pack of hounds, and not as a general of the armies of *Iſrael?* ſo *Jarchi* and others; but it ſeems rather to reſpect the filthy nature of a dog, that will couple with any; and ſo the ſenſe is, am I ſuch a filthy luſtful creature that care not with whom I lie, no more than a dog: *which againſt Judah do ſhew kindneſs to the houſe of Saul thy father, to his brethren, and to his friends*; who in oppoſition to the tribe of *Judah*, which alone abode by *David*, had ſhewn reſpect to the family of *Saul*, and all his friends, by his cloſe attachment to *Iſhboſheth*: *and have not delivered thee into the hand of David*; when it was in his power to have done it many a time: *that thou chargeſt me to-day with a fault concerning this woman*; he neither denies nor owns the charge, and yet by his not denying it, tacitly owns it; though by his way of ſpeaking, he ſuggeſts as if it was no fault at all, at leaſt a very trifling one, and ſuch as ought not to have been mentioned to him, conſidering the ſervices he had done to *Iſhboſheth*, and his family.

℣. 9. *So do God to Abner, and more alſo,* &c.] He wiſhes the worſt of evils to himſelf, ſuch as he cared not to name; but left them to be ſuppoſed what he meant, as utter ruin and deſtruction of himſelf, ſoul and body: *except as the Lord hath ſworn to David, even ſo I do to him*; meaning if he did not do that for *David*, which God had ſworn ſhould be done, namely what follows, the tranſlation of the kingdom to him; by which it appears, that *Abner* knew of the promiſe and oath of God reſpecting this matter; and therefore acted againſt his conſcience, in ſetting up *Iſhboſheth* on the throne; which he knew would not proſper, and that he was fighting againſt God; which ſhews what a hardened wicked creature he was, and how far ambition, and being thought to be of conſequence, will carry a man.

℣. 10. *To tranſlate the kingdom from the houſe of Saul,* &c.] Which was what the Lord had ſworn to do, 1 *Sam.* xv. 28, 29. and which *Abner* now threatens to do, inſolently taking that to himſelf which belonged to the Lord, and as if he could not do it without him: *and to ſet up the throne of David over Iſrael and over Judah*; over the one as well as over the other; for it was ſet over *Judah* already: *from Dan even unto Beerſheba*; which were the utmoſt borders of the land of *Iſrael*, from north to ſouth, and ſo includes the whole.

℣. 11. *And he could not anſwer Abner a word,* &c.] That is, he would not, he durſt not; otherwiſe if it was fact he charged him with, he could have inſiſted on the truth of it, and aggravated the crime and ſcandal of it; and obſerved it to him, that the kindneſs he had ſhewn him was no excuſe for it; but ſuch things though he would, he durſt not ſay: *becauſe he feared him*; he had the army at his command, and could dethrone him when he pleaſed; and it has been the fate of greater men than *Iſhboſheth* to be awed by their generals, and even *David* himſelf; ſee ℣. 39.

℣. 12. *And Abner ſent meſſengers to David on his behalf,* &c.] On his own account, and not on the account of *Iſhboſheth*, or the people of *Iſrael*; but to obtain terms for himſelf, or in his own name, as repreſenting him and ſtanding in his ſtead; or ſecretly, as *Kimchi* explains it, unknown to *Iſhboſheth*, or the people of *Iſrael*. The *Targum* is, "out of his place;" he ſent them from the place where he was, from *Mahanaim*: *ſaying, whoſe is the land?* the land of *Iſrael*, is it not thine *David?* verily it is; to whom does it belong, but unto thee, to whom the Lord has given it? not to any of *Saul*'s poſterity: this he ordered the meſſengers to ſay in the firſt place, in order to ingratiate himſelf to *David*, and gain his meſſengers an audience. The *Targum* is, "I ſwear by him that made the earth;" ſo *Jarchi* ſays, it is an oath by him whoſe the earth is, even by the living God, whoſe is the earth, and the fulneſs thereof: *ſaying alſo, make thy league with me*; he deſired to enter into a covenant of friendſhip with him, that every thing that had paſſed might be forgiven and forgotten: *and behold, my hand* ſhall be *with thee, to bring about all Iſrael unto thee*; he promiſes on his part to do his utmoſt to bring all *Iſrael* under his government, and to obedience to him.

℣. 13. *And he ſaid, well, I will make a league with thee,* &c.] He accepted of the offer, he was ready and willing to enter into a covenant of friendſhip with him, and forgive all paſt offences: *but one thing I require of thee*; as the condition of this covenant: *that is, thou ſhalt not ſee my face*; be admitted into my preſence, or have any mark of my favour and reſpect: *except thou firſt bring Michal, Saul's daughter, when thou comeſt to ſee my face*; he inſiſted on it, that *Michal*, *Saul*'s daughter, and his wife, ſhould be brought along with him, and preſented to him; this was the preliminary to the league and covenant; if this was not complied with, the propoſal would not be attended to. This ſhews the great affection *David* retained for his firſt wife, though he had had ſix ſince, and though ſhe had lived with another man; as alſo his great regard to the honour of *Saul*'s family, that one of them might ſhare with him in the grandeur of the kingdom; though this alſo might be a piece of policy in him, to gain the friends of *Saul*'s family to him.

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[a] Antiqu. l. 7. c. 1. § 4.

℣. 14. *And David ſent meſſengers to Iſhboſheth, Saul's ſon*, &c.] When *Abner*'s meſſengers returned to him, and acquainted him with the condition of *David*'s entering into a league with him, it is highly probable that *Abner* ſent them or others to *David*, to let him know that he could not do this of himſelf; that it was adviſeable for him to write to *Iſhboſheth*, whoſe ſiſter ſhe was, and demand her of him; and that then he would uſe his intereſt with *Iſhboſheth* to grant it, and this method *David* took: *ſaying, deliver me my wife Michal, which I eſpouſed to me for an hundred foreſkins of the Philiſtines*; two arguments he made uſe of to enforce his demand; one is, that it was his wife he required, to whom he had a right, and no other man; and the other is, that he had purchaſed her at a great expence, at the riſque of his life, in ſlaying 100 *Philiſtines*, whoſe foreſkins he paid in for her at the inſtance of *Saul*; he mentions but one hundred, though he gave two as her dowry, no more being required than one; ſee 1 *Sam.* xviii. 25, 27. *Joſephus* very wrongly ſays 600[b]; the *Syriac* and *Arabic* have here 200.

℣. 15. *And Iſhboſheth ſent and took her from her huſband*, &c.] Her ſecond huſband, to whom *Saul* had given her, 1 *Sam.* xxv. 44. even *from Phaltiel the ſon of Laiſh*; he is called *Phalti* in the place referred to.

℣. 16. *And her huſband went with her along weeping behind her*, &c.] Becauſe of his great affection to her, unwilling to part with her, but forced to it at the command of the king her brother: *to Bahurim*; a city in the tribe of *Benjamin*, ch. xix. 16. perhaps the ſame with *Almon*, *Joſh.* xxi. 18. theſe two words being of the ſame ſignification; and the *Targum* has it here *Almuth*; ſo *Alemeth* in 1 *Chron.* vi. 60. It ſeems to be the ſame *Joſephus*[c] calls *Bachures*, and ſays it was not far from *Jeruſalem*. *Bunting*[d] ſays it was ſomething more than a mile towards the north-eaſt, and at this time is a fair caſtle ſtrongly fortified, ſtanding in a high place, and in the valley near it, at the ſtone *Bohan*, *Joſh.* xv. 6. ſee ch. xvii. 18. *then ſaid Abner to him, go, return, and he returned*; by which it appears, that *Abner* came with her to introduce her to *David*, without whom he was not to ſee his face; and he did not chuſe her huſband ſhould go with her any farther, and was at his orders obliged to go back, who otherwiſe would have gladly accompanied her farther ſtill, through his great affection for her.

℣. 17. *And Abner had communication with the elders of Iſrael*, &c.] Had a conference with the chiefs of the ſeveral tribes about the affairs of the kingdom: *ſaying, ye ſought for David in time paſt to be king over you*; that is, at the death of *Saul*, and not before; for it was pretty generally known throughout the kingdom, that *David* was anointed by *Samuel*; and *Saul* himſelf had declared that he knew the kingdom would come to him; ſo that upon his death, it was the general expectation and deſire of the people, that the government would devolve upon him, as it doubtleſs would, if *Abner* had not ſet up one of *Saul*'s houſe, and perſuaded the *Iſraelites* to own him as their king.

℣. 18. *Now then* do it, &c.] Make him your king, and I ſhall no longer oppoſe it as I have done: *for the Lord hath ſpoken of David*; concerning his being king, and the ſaviour of his people *Iſrael*: *ſaying, by the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies*; and which though no where recorded in ſo many words, yet was the ſenſe of the promiſe of making him king, and the deſign of his unction; and beſides they might have been ſpoken to *Samuel*, though not written; and which he might report, and ſo might paſs from one to another to be generally known.

℣. 19. *And Abner alſo ſpake in the ears of Benjamin*, &c.] Of the inhabitants of the tribe of *Benjamin*, of which tribe he was, and among whom he had the greateſt influence; and with whom it was neceſſary to take ſome pains, becauſe of their attachment to the family of *Saul*, which was of that tribe; and being near to that of *Judah*, might give *David* a good deal of trouble, if they were not got over to him: *and Abner went alſo to ſpeak in the ears of David in Hebron*; having ſounded the elders of *Iſrael*, and got their thoughts about the change of government, and found them well diſpoſed to *David*, and had prevailed upon them to conſent to make him king, and had gained the tribe of *Benjamin* on his ſide, went and reported to *David* the ſucceſs he had: *all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin*; how agreeable it was to the elders of *Iſrael*, and particularly to the tribe of *Benjamin*, to have *David* king over them.

℣. 20. *So Abner came to David to Hebron, and 20 men with him*, &c.] Before he went privately to him, and conferred with him, but now having gained ſo many of the *Iſraelites* in favour of *David*, he appeared more publickly, and brought perhaps ſome of the principal of the nation with him, to join in the league and covenant to be made: *and David made Abner and the men that* were *with him a feaſt*; not only in honour to them, as great perſonages, eſpecially *Abner*, and as expreſſive of reconciliation; but as a token of the covenant they were entering into, and for the confirmation of it; it being uſual to have feaſts, when covenants were made; ſee *Gen.* xxvi. 28, 30.

℣. 21. *And Abner ſaid to David, I will ariſe and go*, &c.] Into the ſeveral parts of the land of *Iſrael*: *and will gather all Iſrael unto my Lord the king*; the princes of the ſeveral tribes, and the elders of the people, their heads and principal men: *that they may make a league with thee*; come into the league and covenant now made with *Abner*, and thoſe with him: *and that thou mayeſt reign over all that thine heart deſireth*; which he ſuppoſed reached to all the people of the houſe of *Iſrael* and of *Judah*, though *David* had not expreſſed any eager and impatient deſire of government, but waited the Lord's time to be put into the poſſeſſion of the whole kingdom of *Iſrael*: *and David ſent Abner away, and he went in peace*; with inward ſatisfaction of mind, pleaſed that things were ſo well ſettled and adjuſted to the content of all parties, and with outward ſafety of body, no inſults or atempts being made upon him by any of David's

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[b] Antiqu. l. 7. c. 1. §. 4.

[c] Ibid. c. 9. §. 7.

[d] Travels, p. 144.

vid's men; which perhaps would not have been the caſe, if *Joab* had been at court, as may be concluded from what follows.

℣. 22. *And behold the ſervants of David and Joab came from purſuing a troop*, &c.] A troop of robbers, that made an incurſion into the land, taking the advantage of a civil war between *Iſrael* and *Judah*; ſuch as the *Edomites*, *Amalekites*, and eſpecially the *Philiſtines*; which *Joab* hearing of went out in purſuit of them, and overtook them: *and brought in a great ſpoil with them*; which they took from them: *but Abner was not with David in Hebron*; when *Joab* and his army entered the city with their booty: *for he had ſent him away, and he was gone in peace*; he had juſt diſmiſſed him, and he was gone off ſafely.

℣. 23. *When Joab and all the hoſt that* was *with him were come*, &c.] To *Hebron*, or rather to *David*'s court; for their coming to the city is before mentioned; this muſt be underſtood not of the whole army, of all the common ſoldiers, but of the chief officers, who with *Joab* came to court, to wait upon *David*, and report their ſucceſs: *they told Joab, ſaying, Abner the ſon of Ner came to the king*; ſome of the courtiers informed him of it, who knew it would not be very agreeable to him: *and he hath ſent him away, and he is gone in peace*; inſtead of ſeizing him, and laying him in a priſon as his enemy, he has let him go with all the marks of friendſhip and good-will.

℣. 24. *Then Joab came to the king*, &c.] To the apartment where he was; perhaps he was told the above at his firſt entering into the king's palace, by ſome in waiting, before he came to the king, which filled him with wrath, ſo that he came to him in a paſſion: *and ſaid to him, what haſt thou done?* which was very inſolent in a ſubject to ſay to his prince: *behold, Abner came unto thee*; I have been credibly informed of it, and am aſſured it is a fact which cannot be denied; he repreſents it as if he had done a wrong thing to admit him to come to him; but perhaps the great fault was that he had let him go: *why is it that thou haſt ſent him away, and he is quite gone*; or *going*, is *gone*[e]; is clean gone off, when he ought to have been laid hold on as a traitor, and put in irons.

℣. 25. *Thou knoweſt Abner the ſon of Ner*, &c.] Thou canſt not be ignorant what a cunning deceitful man he is, nor of his deſigns; or doſt thou not know? art thou ignorant? ſo read the *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions, with an interrogation: *that he came to deceive thee*; with falſe hopes, or to lead into wrong meaſures with an intention to involve and ruin him: *and to know thy going out, and coming in*; the affairs of his court, the ſecrets of his government, to obſerve his conduct and behaviour, and all his actions, and improve them againſt him: *and to know all that thou doeſt*; he ſuggeſts that he came not as a friend, but as a ſpy, and therefore ought to have been taken up, and detained, and not diſmiſſed. This *Joab* ſaid to ſet *David* againſt him, fearing if he ſhould be received into favour, he would be a rival of his; and beſides his breaſt was full of revenge againſt him for the death of his brother.

℣. 26. *And when Joab was come out from David*, &c.] Which perhaps he did at once, as ſoon as ever he had ſpoken his mind, and flew out of the room in a great paſſion, not waiting for the king's anſwer, ſince we read of none returned; though it may be the king diſdained to give him one, or cared not to confer with him whilſt in his paſſion, until it ſubſided; or choſe not to provoke him more, for it is plain he had great power over him; which generals of armies at this time very much aſſumed, ſee ℣. 39. *he ſent meſſengers after Abner*; in the name of the king, as *Abarbinel* rightly ſuppoſes, and ſo *Joſephus*[f]; for otherwiſe it can hardly be thought he would have returned on a meſſage from *Joab* only, who he knew bore him ill-will: *which brought him again from the well of Sirah*; which might have its name from the thorns and briers that grew about it. *Joſephus*[g] calls it *Beſira*, and ſays it was 20 furlongs from *Hebron*: *but David knew it not*; that *Joab* had ſent meſſengers in his name after *Abner* to fetch him back; it was not done by his order, with his conſent or knowledge; this is obſerved, to clear *David* from any concern in the death of *Abner*, as follows.

℣. 27. *And when Abner was returned to Hebron*, &c.] Alone, and not the 20 men with him; not to *David*'s court, but juſt to the city, to the gate of it: *Joab took him aſide in the gate*; where he was waiting for him, and met him; this was a public place, where people were continually paſſing and repaſſing, and where courts of judicature uſed to be held; wherefore *Abner* might think himſelf ſafe here with *Joab*, and have no ſuſpicion at all of his deſign, and ſhews how fearleſs *Joab* was of God or men: *to ſpeak with him quietly*; peaceably, in a friendly manner, as all his geſtures towards him ſhewed; ſo that *Abner* made no difficulty of turning aſide with him, ſuppoſing he had ſomething to communicate to him from the king, which he had forgot: *and ſmote him under the fifth rib that he died*; in the ſame place that *Abner* had ſmote his brother, of which ſee ch. ii. 23. and this he did: *for the blood of Aſahel his brother*; for *Abner*'s ſhedding his brother's blood; but this was not the only reaſon, and perhaps not the chief; but, as *Joſephus*[h] obſerves, becauſe he was fearful if *Abner* was received into the friendſhip of the king, he would be preferred unto him, and take his place as general of the army, as being an older and more experienced officer; ſo *Procopius Gazæus* and *Theodoret*.

℣. 28. *And afterward when David heard it*, &c.] That *Joab* had ſent to fetch *Abner* back, and that he had ſtabbed him in the gate of the city, and he was dead; it was ſome time after it was done that the news of it was brought to *David*; this circumſtance is obſerved, the more to clear the king from any concern in this affair: *he ſaid*; in a public manner, in open court, before all his princes; he called God to witneſs, and, as *Joſephus*[i] ſays, ſtretching out his right hand to God, he cried aloud: *I and my kingdom are guiltleſs before the Lord for ever* from the *blood of Abner the ſon of Ner*; he was ſenſible it would be known that *Abner* had been with him, and that *Joab* his general had killed him; and therefore it might be ſuſpected that he had an hand in it, and that it was done by his order, with his privy council; and therefore to purge him and them from it, he made this public declaration, that neither he nor his council knew any thing of it; and that it was not done with their knowledge and conſent, and by their order, but through the reſentment of a ſingle perſon; and therefore hoped that no man would impute the ſhedding of this blood unto them, or that God would puniſh them for it; and he was the rather led to make this public declaration, becauſe he knew that the death of *Abner* in this way would be reſented by the friends of *Saul*'s family, and be an obſtruction to the union of the two kingdoms, which it was known *Abner* was endeavouring to bring about.

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[e] וילך הלוך & abiit eundo, Pagninus, Montanus.

[f] Antiqu. l. 7. c. 1. §. 5.

[g] Ibid.

[h] Ibid.

[i] Ibid. §. 6.

℣. 29. *Let it reſt on the head of Joab*, &c.] That is, the blood of *Abner*, who was the ſhedder of it; let the guilt of it be charged to him, and let puniſhment for it be inflicted on him: *and on all his father's houſe*; on *Abiſhai* his brother, and other relations that might be privy to the death of *Abner*, and adviſing to it, and ready to aſſiſt in it if neceſſary: *and let there not fail from the houſe of Joab*; let there be always in his family, and of his ſeed, one or other of the perſons deſcribed as follows: *one that hath an iſſue*; a gonorrhea, which was reckoned infamous, and very impure, according to the *Jewiſh* law, and rendered perſons unfit for ſociety; ſee *Lev.* xv. *or that is a leper*; whoſe diſeaſe was very loathſome and infectious, and ſhut him out of the company of men; ſee *Lev.* xiii. *or that leaneth on a ſtaff*; being blind, as *Aquila* renders the word; or through weakneſs of body, not being able to walk without one; or through ſome diſeaſe of the feet, as the *Jewiſh* writers generally underſtand it; and *R. Iſaiah* interprets it of the gout particularly: the word for *ſtaff* is rendered *ſpindle*, *Prov.* xxxi. 19. and to this ſenſe it is rendered here in the *Vulgate Latin*, *Syriac*, and *Arabic* verſions; and then the meaning is, let his poſterity, or ſome of them, be ſo poor, that they ſhall be obliged to get their livelihood in ſo mean a way as by ſpinning; or let them be of ſuch an effeminate diſpoſition, as to be more fit to handle the ſpindle, and do the work of women, than to uſe the ſword: *or that falleth on the ſword*; not by it honourably in the field of battle, but cowardly deſtroying themſelves with it: or *that lacketh bread*; and is obliged to beg it: all which *David* might ſay, not by a ſpirit of prophecy, but in a paſſion; and to ſhew with what horror he reſented the action, and how deteſtable it was to him, and how far it was from him to have any concern in it: but though it was a very wicked action in *Joab* to murder *Abner* in this manner, and for the reaſons he did; yet it was a juſt vengeance from the Lord on *Abner* for fighting againſt God, and acting againſt the dictates of his own conſcience; for his rebellion againſt *David*, and perfidy to *Iſhboſheth*, and for having been the cauſe of much bloodſhed in *Iſrael*.

℣. 30. *So Joab and Abiſhai his brother ſlew Abner*, &c.] For though it was only *Joab* that gave him the thruſt of which he died, *Abiſhai* was in the ſecret, and was conſenting and adviſing to his death, and ſo an acceſſary to it; and might be preſent, ready to aſſiſt in it, if occaſion required; and ſo *Joſephus*[k] expreſly ſays, that *Abiſhai* his brother was with him when he drew his ſword, and ſmote him: *becauſe he had ſlain their brother Aſahel at Gibeon in the battle*; which was no juſt reaſon at all; his blood was ſhed in war, this in peace, in cold blood, and under the guiſe of friendſhip; that was ſhed with reluctance, and after fair warning, and in defence of himſelf; but this wilfully in *Joab*, unawares to *Abner*, and in great deceit and hypocriſy; ſee 1 *Kings* ii. 5.

℣. 31. *And David ſaid to Joab, and to all the people that were with him*, &c.] To his whole court, *Joab* being preſent; for he did not flee, nor was he laid hold on in order to be brought to juſtice; which ſhows how great his power was, and that he was too hard for *David*, as in ℣. 39. however this he did, he enjoined his whole court, and *Joab* alſo, to expreſs public mourning on this account: *rent your clothes, and gird you with ſackcloth*; which were expreſſions of mourning uſed on various occaſions, and on account of the dead, and which with the heathens were carried to a greater exceſs, even to the tearing of their fleſh, &c. *and mourn before Abner*; before his corpſe as carried to the grave, when it was uſual to make great lamentations; ſee *Acts* viii. 2. *and king David himſelf followed the bier*; or *bed*[l] on which his body was laid, and carried to the grave. On theſe the rich and noble among the *Greeks* and *Romans* were carried, and thoſe of the meaner ſort on biers[n]; and ſo with the *Jews*; ſee the note on *Luke* vii. 14. ſome of which were gilded with gold, and were made of ivory, and had ivory feet[o]; that of *Herod*'s was all of gold, inlaid with precious ſtones, and the body covered with purple, and followed by his ſons and kindred, the ſoldiers going before armed, and their leaders following[p]; the bier or bed with the *Romans* was ſometimes carried by ſix perſons, ſometimes by eight or more[q]. It was not uſual for kings, as the *Jews* ſay[r], to attend a funeral, to go out of the doors of their palace after their own dead, and much leſs others; but *David* did this to ſatisfy the people, and to root out of their mind all ſuſpicion of his having any hand in *Abner*'s death; and to ſhew that he was not ſlain by his will, and with his conſent.

℣. 32. *And they buried Abner in Hebron*, &c.] According to the *Jewiſh* account of places of burial,[s] he was buried in the midſt of the city, though burying places were generally without; and ſo *Fuller*[t] places this in his map; whether the cave of *Machpelah*, which was near *Hebron*, was now uſed for a burying place, is not certain: *and the king lift up his voice and wept at the grave of Abner*; made a great outcry, a loud lamentation, ſo as to be heard by all the people; and which no doubt was real and hearty, and not done merely with political views: *and all the people wept*; thro' concern for the death of *Abner*, eſpecially on account of the manner in which it was, and in imitation of the king, and being affected with his tears and cries.

℣. 33. *And the king lamented over Abner*, &c.] Delivered an elegy, or funeral oration, which he had compoſed on this occaſion, as *Joſephus*[u] ſuggeſts; for he had cried and wept before, but now he expreſſed ſomething as follows: *and ſaid, died Abner as a fool dieth?* the meaning of the interrogation is, he did not; the *Targum* is, "did *Abner* die as wicked men die?" no, he did not; he did not die for any wickedneſs he had been guilty of; he did not die as a malefactor, whoſe crime has been charged and proved in open court, and ſentence of condemnation pronounced on him righteouſly for it; but he died without any thing being laid to his charge, and much leſs proved, and without judge or jury; he was murdered in a clandeſtine, inſidious, and deceitful manner; ſo the word *fool* is often taken in ſcripture for a wicked man, eſpecially in the book of *Proverbs*; the *Septuagint* verſion leaves the word untranſlated, "died *Abner* according to the death of *Nabal*?" no; but it can hardly be thought that *David* would mention the name of any particular perſon on ſuch an occaſion.

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[k] Ut ſupra.

[l] המטה της κλινης, Sept. lectum, Piſcator.

[n] Salmuth. ad Pancirol. par. 1. tit. 62. p. 343. Kirchman. de funer. Roman. l. 2 c. 9. p. 375.

[o] Alſtorph. de lect. vet. c. 19. p. 149.

[p] Joſeph. de bello Jud. l. 1. c. 33. §. 9.

[q] Kirchman. ut ſupra.

[r] Miſn. Sanhedrin, c. 2. §. 3. Maimon. in Hilchot Ebel. c. 7. §. 7. David de Pomis, Lexic. fol. 119. 4.

[s] Cippi Heb. p. 8.

[t] Piſgah ſight, &c. in the Map of Judah.

[u] Ut ſupra.

℣. 34. *Thy hands were not bound, nor thy feet put into fetters*, &c.] As malefactors are when they are taken up for any crime, and eſpecially when proved upon them, and condemned for it, and brought forth to be executed. This was not his caſe, and had he been aware of the deſign againſt him, as his hands and feet were at liberty, he might have defended himſelf; or if he found he had too many to deal with, might have made uſe of his feet and fled: *as a man falleth before wicked men, ſo felleſt thou*; as a man being before blood-thirſty and deceitful men, falls before them, through treachery and deceit, privately and unawares, ſo fell *Abner* before *Joab* and *Abiſhai*; this *David* ſaid in the preſence of *Joab*, and before all the people, to declare the plain fact how it was, to expreſs his deteſtation of it, and to ſhew he had no hand in it; and *Joab* muſt be an hardened creature to ſtand at the grave of *Abner*, and hear all this, and not be affected with it: *and all the people wept again over him*; over *Abner*, being laid in his grave; they had wept before, but hearing this funeral oration delivered by the king in ſuch moving language, and in ſuch a mournful tone, it drew tears afreſh from them.

℣. 35. *And when all the people came to cauſe David to eat meat while it was yet day*, &c.] The cuſtom was to bury in the day-time, and after the funeral was over to provide and ſend in food to the relations of the deceaſed, and come and eat with them; as was alſo the uſage with the *Greeks* and *Romans*[t]; ſee the notes on *Jer.* xvi. 5, 7. and kings themſelves uſed to attend thoſe feaſts; for the *Jews* ſay[u], "when they cauſe him (the king) to eat, all the people ſit upon the ground, and he ſits upon the bed;" but in this caſe *David* refuſed to eat with them: *David ſware, ſaying, ſo do God to me, and more alſo*; may the greateſt evils, and ſuch as I care not to mention, befal me; and even more and worſe than I can think of and expreſs: *if I taſte bread, or ought elſe, till the ſun be down*; perhaps the funeral was in the morning, as funerals with the *Jews* generally now are; for otherwiſe if it was now towards evening, his abſtinence from food till that time would not have ſeemed ſo much, nor required much notice, and ſtill leſs an oath.

℣. 36. *And all the people took notice* of it, &c.] Not only of his oath, that he would not eat food till evening, but of his whole conduct at the funeral of *Abner*; the ſorrow he expreſſed for his death, and the oration he made on account of it, in which he pretty ſeverely reflected on his murderer: *and it pleaſed them*; that he ſhewed ſuch a concern for his death, and that it was a clear caſe he had no hand in it: *as whatſoever the king did pleaſed all the people*; what he did at this time, burying *Abner* with ſo much pomp and ceremony; and indeed he had ſo much the hearts of the people, and ſuch a ſhare in their affections, and they had ſuch an high opinion of him, that all that he did in public and private affairs they reckoned well done; they were highly approved of by them, ſuch an intereſt had he in them.

℣. 37. *For all the people and all Iſrael underſtood that day*, &c.] Not the people of *Judah* only, but of *Iſrael* alſo, to whom the knowledge of theſe things came; they knew and were ſatisfied by his conduct and behaviour, by his words and actions: *that it was not of the king to ſlay Abner the ſon of Ner*; it was not by the counſel or advice of the king, as the *Targum*; it was without his knowledge and conſent, was contrary to his mind and will; that he had no manner of concern in it, and that if it had been in his power he would have prevented it.

℣. 38. *And the king ſaid unto his ſervants*, &c.] His courtiers, giving a reaſon why he mourned as he did; or *had ſaid*[w], and ſo is a reaſon why the people concluded, and were fully ſatisfied he had no hand in his death; but the firſt is beſt, becauſe what follows was ſaid not to the people at the grave, but to his ſervants at court: *know ye not that there is a prince and a great man fallen this day in Iſrael?* a *prince*, being of the royal family, his father was *Saul*'s uncle, and he his own couſin; a *great* man, being general of the army, a very valiant and ſkilful commander, a man of great wiſdom and parts. *David* ſays nothing of his grace and virtue, only of his grandeur, his high birth and civil excellencies; he praiſes him in what he was commendable, and proceeds no farther; and this was ſufficient to ſhew there was juſt cauſe of mourning on civil accounts; and this they might eaſily know and perceive, that the fall or death of ſuch a man, which had that day happened in *Iſrael*, was a public loſs, and matter of lamentation; and the rather as he was employing all his excellent talents in civil affairs, and all his intereſt in the people of *Iſrael*, to unite them to *Judah*, and bring them under the government of *David*.

℣. 39. *And I am this day weak, though anointed king*, &c.] Which ſeems to be given as a reaſon, or for an excuſe why he did not inflict juſt puniſhment upon the murderer, according to the law of God, becauſe he was *weak*; not in body or mind, but with reſpect to the kingdom, that was like a tender branch, or in its infant-ſtate; and great care and caution were to be uſed that it was not overturned: he was a king by unction, not by birth; a ſon of the late king was ſet up againſt him, and was poſſeſſed of the far greater part of the kingdom; he was indeed anointed by *Samuel* to be king over all *Iſrael*; but as yet he was not put into the poſſeſſion of the kingdom he was anointed to; he was anointed and made king over *Judah*, and inveſted with the office of king there, and ſettled in it; and yet his power was not very great there, for as follows: *and theſe men the ſons of Zeruiah, be too hard for me*; his ſiſter's ſons, *Joab* and *Abiſhai*, they were a check upon him; he could not do what he would, their influence was ſo great, both in the court and in the camp; the one was general of the army, and the other a conſiderable officer in it, and both valiant men, and very reſpectable among the people, for their atchievements in war, and the ſucceſs they had; ſo that they were very much out of the reach of *David* to bring them to juſtice, without ſhaking his kingdom; and therefore in point of prudence he thought it beſt to connive at this fact until he was more eſtabliſhed in the kingdom. Whatever may be ſaid for this conduct, it is certain he was too dilatory, and which did not ſit eaſy upon his mind, and therefore gave it in charge to *Solomon* before his death, not to ſuffer *Joab* to go to his grave in peace, 1 *Kings* ii. 5, 6, 31, 32, 33, 34. Some take theſe words, *weak* and *hard*, in a different ſenſe, that *David* was weak or *tender*[x], as it may be rendered, tender-hearted, of a merciful diſpoſition, and therefore ſpared *Abner* when he was in his hands, though he had done him ſo much hurt, who was the Lord's anointed; but theſe men, his ſiſter's ſons, were of cruel tempers, more unmerciful than he, and therefore ſlew him; but the firſt ſenſe ſeems beſt: *the Lord ſhall reward the doer of evil according to his wickedneſs*; which may be conſidered either as an imprecation of evil on *Joab*, or a prediction, that ſooner or later righteous judgment would be rendered to him by the Lord; with whom he leaves it to take vengeance on him, ſatisfying himſelf with this for the preſent, that though it was not in his power to do it, the Lord would in his own time and way: but after all that can be ſaid in favour of *David*, he ſeems to have been too much in fear of men, and too diſtruſtful of the power and promiſe of God to eſtabliſh him in his kingdom, and was too negligent of public juſtice; which, had it been exerciſed, might have prevented other ſins, as the murder of *Iſhboſheth*, to which the authors of it might be encouraged by this lenity.

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[t] Vid. Kirchman. de funer. Roman. l. 4. c. 5. & 6.

[u] Miſn. ut ſupra. David de Pomis ut ſupra.

[w] ויאמר nam dixerat, Junius & Tremellius.

CHAP. IV.

THIS chapter relates the concern the death of *Abner* gave to *Iſhboſheth*, and the men of *Iſrael*, ℣. 1. the murder of *Iſhboſheth* by two of his captains, who cut off his head, and brought it to *David*, ℣. 2—8. by whom they were rewarded according to their deſerts, he putting them to death, and expoſing their bodies to ſhame and ignominy, ℣. 9—12.

℣. 1. *And when Saul's ſon heard that Abner was dead in Hebron*, &c.] By *Saul*'s ſon is meant *Iſhboſheth*, to whom tidings were ſoon brought of the death of *Abner* his general, and that he died in *Hebron*, where *David* his rival reigned, and was there murdered by *Joab* the general of his army: *his hands were feeble*; not only in a natural ſenſe, being quite diſpirited at hearing ſuch news; but in a civil ſenſe, having loſt his main ſupport and ſtrength, he being preſident of his council, and commander of his forces, and in whom he placed all his confidence: and if he knew nothing of his being at *Hebron*, it muſt ſurprize him to hear of his dying there; from whence he might conclude, that ſince he was there without his knowledge, it could not be in his favour, ſome plot was forming, and ſchemes laying with his rival to dethrone him; or if he knew of it, and underſtood it in this light, that he was endeavouring to make peace between him and *David*, and upon advantageous terms to him, of which now he might entertain no hopes; he was diſpirited, and might conclude that *Joab* was againſt any terms of peace, and therefore had diſpatched him: *and all the Iſraelites were troubled*; at the loſs of ſo great a man in their kingdom, and of whoſe deſigns to unite them to *Judah*, and put them under the government of *David*, they were not ignorant; but now were in the utmoſt confuſion, not knowing what ſtep to take, and whom to ſend to carry on the treaty, in which *Abner* was concerned; and whether it would be ſafe for any to go upon it, ſince he who had the management of it was murdered, and no juſtice done on the murderer, and therefore might queſtion *David*'s ſincerity and uprightneſs in this affair; theſe things greatly diſtreſſed and embaraſſed them for the preſent, but Providence opened a way for their future eſtabliſhment and proſperity.

℣. 2. *And Saul's ſon had two men* that were *captains of bands*, &c.] Of troops in the army, or of guards about the perſon of *Iſhboſheth* ſon of *Saul*: *the name of the one was Baanah, and the name of the other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin*; ſo that theſe men were brethren in nature, as well as in iniquity; they had the ſame father, who is deſcribed by his name and city, and their names are expreſsly mentioned and recorded to their infamy; and they were not only the ſervants of *Iſhboſheth*, who had commiſſions under him, but were of the ſame tribe with him; all which is obſerved as an aggravation of their crime: *for Beeroth alſo was reckoned to Benjamin*; the place from whom *Rimmon* their father is denominated, and where he dwelt, as well as *Gittaim*, where they had ſojourned, as in the next verſe. This place, *Beeroth*, originally belonged to the *Gibeonites*, and fell to the lot of *Benjamin* at the diviſion of the land, ſee *Joſh.* ix. 17. and xviii. 25.

℣. 3. *And the Beerothites fled to Gittaim*, &c.] At the death of *Saul*, when many of the *Iſraelites* deſerted their cities, and left them to the *Philiſtines*, 1 *Sam.* xxxi. 7. and ſo the inhabitants of *Beeroth* forſook their city, which was near the *Philiſtines*, and went to *Gittaim*, a city in the ſame tribe, tho' a little farther off, ſee *Neh.* xi. 33.

℣. 4. *And Jonathan, Saul's ſon*, &c.] His eldeſt ſon, who died at the ſame time with him: *had a ſon that was lame of his feet*; of both feet, which were broken or bruiſed by a fall, as after related: and was *five years old when the tidings came of Saul and Jonathan out of Jezreel*; that is, when the tidings of their death came from *Jezreel*, the place where the battle was fought in which they died, to *Gibeah*, and the royal palace there; ſo that he was now 12 years of age: *and his nurſe took him up, and fled*; fearing the *Philiſtines* would come thither and deſtroy the family of *Saul*; and this child being the ſon of *Jonathan*, the eldeſt ſon of *Saul*, was by birth heir to the crown, his father and grandfather being both dead, and which might make the nurſe the more ſolicitous to ſave his life by flight: *and it came to paſs as ſhe made haſte to flee, that he fell, and became lame*; in her hurry and fright he dropt out of her arms, and had ſome bone broken or diſlocated, which was never rightly replaced, or had ſome contuſion, of which he was never cured, and his name was *Mephiboſheth*, called *Merib baal*, 1 *Chron.* viii. 34. and ix. 40. of the change of ſuch names ſee the note on ch. ii. 8. This ſtory of *Mephiboſheth*, and of his nurſe's flight with him, and what happened upon it, is here inſerted on occaſion of the flight of the *Beerothites*, ℣. 3. but chiefly to obſerve in what condition *Saul*'s family now was, and what encouraged the murderers of *Iſhboſheth* to be guilty of the crime they were, ſince when he was taken off, there was none but this lame child of that family; and as the removal of *Iſhboſheth* would be of ſo much ſervice to *David*, they doubted not but it would be very acceptable to him, and they ſhould be greatly rewarded and honoured; and which they might do with the greateſt ſafety, ſince the neareſt kinſman and avenger of blood was ſo young, and lame of both his feet: or rather this is mentioned to ſhew, that *Iſhboſheth* had no right to the throne, his eldeſt brother's ſon being living; ſo that thoſe murderers might think they did a right thing, to take away the life of an uſurper.

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[x] רך tener, Pagninus, Montanus.

℣. 5. *And the ſons of Rimmon the Beerothite, Rechab and Baanah, went*, &c.] From *Gittaim*, where they were ſojourners, ℣. 3. or from the army, where they had commiſſions, where-ever it was: *and came about the heat of the day*; the middle of the day, at noon, as follows: *to the houſe of Iſhboſheth*; which was at *Mahanaim*: *who lay on a bed at noon*; as was uſual in hot countries, eſpecially for great perſonages, as kings; ſo the *Targum*, "and he was ſleeping the ſleep of kings;" or at a time when kings uſually ſlept; though this is remarked by ſome as an inſtance and proof of the ſluggiſhneſs and inactivity of this prince, who left the management of all affairs to *Abner* his general, and gave himſelf to ſloth and ſenſuality; which, when indulged, bring ruin on princes and their kingdoms.

℣. 6. *And they came thither into the midſt of the houſe*, &c.] They not only came unto it, but entered into it, and went into the inmoſt part of it; the guards being aſleep alſo perhaps, or not on duty, ſo that there were none to obſtruct them; or if there were, they deceived them, ſince they went in as though *they would have fetched wheat*; out of the king's granaries, for the payment and ſupport of the ſoldiers under them, who in thoſe days were paid in corn, as were the *Roman* ſoldiers[y] in after-times; and theſe granaries might not only be in the king's houſe, but near his bedchamber; for in thoſe ancient ages of ſimplicity there was not ſuch grandeur in the courts of princes as now; the *Targum* is, "as ſellers of wheat," in the guiſe and habit of ſuch perſons, pretending they came to ſell wheat to the king's purveyors, who were at the granaries; or, as others interpret it, they went in along with the wheat-merchants as if they belonged to them, and ſo found their way to the king's bed-chamber: *and ſmote him under the fifth* rib; ſee the note on ch. ii. 23. *and Rechab and Baanah his brother eſcaped*; they got out of the palace after they had committed the murder undiſcovered and unſuſpected.

℣. 7. *For when they came into the houſe, he lay on his bed in his bed-chamber*, &c.] This is repeated to give a more particular account of the murder; though *Abarbinel* thinks they went in twice; when they went in firſt they ſmote him under the fifth rib, and made their eſcape; but fearing they had not left him dead, they returned, and did as follows: *and they ſmote him, and ſlew him*; ſo that it was out of all doubt with them that he was dead: *and beheaded him*; to make ſure work of it: *and took his head*; along with them, perhaps in one of the ſacks they had to fetch wheat in, and ſo paſſed undiſcovered, to carry to *David* to curry favour with him: *and gat them away through the plain all night*; through the plain of *Jordan*; all the way from *Mahanaim* to *Hebron*, being for the moſt part a plain country till they came to *Hebron*, which was mountainous; the way from *Mahanaim* to *Hebron* was a ſpace of 68 miles, according to *Bunting*[z].

℣. 8. *And they brought the head of Iſhboſheth unto David to Hebron*, &c.] Suppoſing it would have been a very acceptable preſent to him: and *ſaid to the king, behold the head of Iſhboſheth the ſon of Saul, thine enemy, which ſought thy life*; all which, his relation to *Saul*, his enmity to *David*, and his deſigns upon his life, are artfully put together to raiſe the indignation of *David* againſt him, and make their preſent of his head to him the more agreeable: *and the Lord hath avenged my lord the king this day of Saul, and of his ſeed*; for all the evils and injuries they had done him; this being the laſt of the ſons of *Saul* by a lawful wife, the two remaining were by a concubine; and theſe men impiouſly aſcribe to the Lord what they with wicked hands had done.

℣. 9. *And David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite*, &c.] In a manner they did not expect: *and ſaid unto them*, as *the Lord liveth, who hath redeemed my ſoul out of all adverſity*; ſpiritual and temporal, eſpecially the latter is meant, and particularly what he had been brought into by the perſecution of *Saul*, whilſt living, and by thoſe that adhered to his houſe ſince his death; which he aſcribes to the Lord, and doubted not that he would ſtill deliver him, and complete what he had deſigned for him, and that he needed not the aſſiſtance of ſuch wicked hands as theirs; the words contain the form of an oath made to teſtify the truth of the following narrative, concerning the man that brought the tidings of *Saul*'s death to him, or for the certainty of what he would do to thoſe perſons for the murder of *Iſhboſheth*.

℣. 10. *When one told me, ſaying, behold, Saul is dead*, &c.] No more is related, not that he killed him, or aſſiſted in killing him, only that he was dead; by which it appears, as *Abarbinel* thinks, that the *Amalekite* did not ſlay *Saul*, and that *David* did not put him to death on that account, but for what follows: *thinking to have brought good tidings*; which would have been very acceptable to *David*, that he would have rejoiced and exulted at it as he did; but he was miſtaken; inſtead of that, *I took hold of him, and ſlew him at Ziklag*; that is, ordered one of his young men to lay hold on him, and ſlay him, as he did, ch. i. 15. *who* thought *that I would have given him a reward for his tidings*; a handſome preſent, as the *Targum* here, a gift, or raiſed him to ſome poſt of honour and profit.

℣. 11. *How much more, when wicked men have ſlain a righteous perſon*, &c.] As *Iſhboſheth* was in compariſon of the wicked men that ſlew him; tho' not with reſpect to *David*, if he knew of his divine deſignation to the throne; nor with reſpect to *Mephiboſheth*, his eldeſt brother's ſon, whoſe right to the throne was prior to his, which he muſt know; though with reſpect to his conduct towards *David*, in aſſuming the throne of *Iſrael*, it might not be owing to any bad principles of malice and injuſtice, but to his ignorance of *David*'s having a right to the throne upon his father's death, and by the advice of his friends he took it: the ſin of theſe men in murdering him is aggravated, in that they ſlew him *in his own palace, upon his bed*; in cold blood, and not in the field of battle, not being engaged in war with him; in his own palace, where he might juſtly think himſelf in ſafety; on his bed, aſleep, and ſo at an unawares, when inſenſible of danger, and not in a poſture of defence: and now *David* argues from the leſſer to the greater, that if the man that brought him the tidings of *Saul*'s death, had no reward given him for bringing what he thought would be reckoned good tidings, then much leſs would any be given them who had actually ſlain their maſter, and that in ſuch a baſe and barbarous way; and if the above perſon, who only was a bringer of tidings, was taken and ſlain, then how much more did they deſerve to die, who had been guilty of ſuch a cruel and barbarous murder: *ſhall I not therefore now require his blood of your hands, and take you away from the earth?* avenge his blood on them, by putting them to death, out of the world, and from the land of the living, as men that deſerved to live no longer on it.

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[y] Vid. Valtrinum de re militar. Roman. l. 3. c. 15. p. 236.

[z] Travels, p. 145, 148.

℣. 12. *And David commanded his young men, and they ſlew them,* &c.] He ordered ſome of his guards about him to fall on them, and put them to death; and they accordingly did: *and cut off their hands and their feet*; their hands which had ſmote *Iſhboſheth*, and cut off his head; and their feet which had been ſwift to ſhed his blood, and made haſte to bring his head ſo many miles to *David*; this was what the *Jews* call meaſure for meaſure: *and hanged them up over the pool in Hebron*; not their hands and their feet, but the trunks of their bodies, thus mutilated; ſo *Theodoret*; though others think their hands and their feet were hung up, and not their bodies, becauſe dead bodies were not to hang upon the tree more than a day; they were hung up over the fiſh-pool in *Hebron*, becauſe a public place, and where they were the more expoſed to their ſhame, and the terror of others: *but they took the head of Iſhboſheth, and buried it in the ſepulchre of Abner in Hebron*; by order of *David* no doubt, who it ſeems had made, or ordered to be made, a ſepulchre for *Abner*, ſee ch. iii. 32. all which *David* did to ſhew his regard to the family of *Saul*, his abhorrence of ſuch execrable murders, and to remove all ſuſpicion of his being concerned in them, and to conciliate the minds of the *Iſraelites* to him.

CHAP. V.

IN this chapter we have an account of all the tribes of *Iſrael* coming to *Hebron*, and anointing *David* king over them, ℣. 1—5. of his expedition againſt the *Jebuſites* in *Jeruſalem*, and taking from them the ſtrong hold of *Zion*, ℣. 6—10. of his building an houſe for himſelf, and of his building up his family, by taking more wives and concubines, and having more children, whoſe names are given, ℣. 11—16. and of an invaſion of the land by the *Philiſtines*, and *David*'s victory over them, ℣. 17—25.

℣. 1. *Then came all the tribes of Iſrael to David unto Hebron*, &c.] All the reſt of the tribes, ſave the tribe of *Judah*, who had made him king over them in *Hebron* ſeven years ago. Theſe were ambaſſadors ſent in the name of the ſeveral tribes to him, quickly after the deaths of *Abner* and *Iſhboſheth*; from having any hand in which *David* had ſufficiently cleared himſelf, and which had tended to reconcile the minds of the people of *Iſrael* to him: *and ſpake, ſaying, we are thy bone and thy fleſh*; for though he was of the tribe of *Judah*, yet as all the tribes ſprung from one man, they were all one bone, fleſh and blood; all nearly related to each other, all of the ſame general family of which *David* was; and ſo, according to their law, a fit perſon to be their king, *Deut.* xvii. and from whom they might expect clemency and tenderneſs, being ſo near akin to them.

℣. 2. *Alſo in time paſt, when Saul was king over us*, &c.] Even over all the tribes of *Iſrael*: *thou waſt he that leddeſt out, and broughteſt in Iſrael*; that led out the armies of *Iſrael* againſt their enemies, fought their battles for them, obtained victories, and brought the troops under his command home in ſafety; and the remembrance of theſe valiant acts of his, which then endeared him to the people, was now another reaſon for their chuſing him king: and another follows, the chiefeſt of them all: *and the Lord ſaid to thee*; when anointed by *Samuel*; for though what follows is not recorded in ſo many words, yet the ſenſe of it is expreſſed in the anointing him to be king, whoſe office, as ſuch, lay in doing the following things: *thou ſhalt feed my people Iſrael*; as a ſhepherd feeds his flock; hence kings were frequently called ſhepherds, and *David* particularly, in which he was an eminent type of Chriſt, ſee *Pſ.* lxxviii. 71, 72. *Ezek.* xxxiv. 23, 24. and xxxvii. 24. *and thou ſhalt be a captain over Iſrael*; the *Targum* is, "and thou ſhalt be king over *Iſrael*;" which gives the true ſenſe of the tribes, and which was the chief and prevailing reaſon with them to make him their king; and which they, at leaſt many of them, would have done before, even immediately upon the death of *Saul*, but that they were perſuaded by *Abner* to yield obedience to *Iſhboſheth* he ſet up.

℣. 3. *So all the elders of Iſrael came to the king to Hebron*, &c.] Which either explains what is meant by the tribes coming to him, ℣. 1. namely, coming by their elders as their repreſentatives; or elſe the meaning is, that the meſſengers the tribes ſent, when they returned and reported the favourable reception they had met with from *David*; the elders of the ſeveral tribes, the princes or principal men met, and came together to *David* in *Hebron*: *and king David made a league with them before the Lord*; the ſtates of the nation; he entered into a covenant with them; he on his part promiſing to rule them in juſtice and judgment according to the laws, and they promiſing to yield a chearful obedience to him in all things juſt and lawful: and this was done *before the Lord*; either before the ark of the Lord, as *Abarbinel*; but that was in *Kirjath-jearim*, from whence it was after this brought by *David* to this city; rather, as *Kimchi* obſerves, whereever all *Iſrael*, or the greater part of them, were aſſembled, there the divine Shekinah or majeſty dwelt; ſo that what was done in a public aſſembly was reckoned as done before the Lord, and in his preſence; or this covenant was made before the Lord, and each party appealed to him as witneſs of it, ſo that it was a very ſolemn one: *and they anointed David king over Iſrael*; that is, over all *Iſrael*, which was the third time of his being anointed; the firſt was by *Samuel*, pointing out the perſon the Lord choſe and appointed king; the ſecond was by the tribe of *Judah*, when they inveſted him with the office of a king over them; and now by all the tribes, when he was inaugurated into the whole kingdom of *Iſrael*; and not only the elders came at this time, but great numbers of the people from the ſeveral tribes, and continued with *David* ſome days, eating, drinking and rejoicing, ſee 1 *Chron.* xii.

ỷ. 4. *David was thirty years old when he began to reign,* &c.] Over *Judah*, which was the age of his antitype Chriſt, when he entered upon his public miniſtry, *Luke* iii. 23. and *he reigned forty years*; and ſix months, as appears by the following verſe; but the months are not mentioned, only the round number of years given: two reaſons the *Jews*[a] give for this; the one, that he fled ſix months from *Abſalom*; the other is, that he was ill in *Hebron* ſo long, and therefore are not reckoned.

ỷ. 5. *In Hebron he reigned over Judah ſeven years and ſix months,* &c.] So long the kingdom of *Iſrael* continued in the houſe of *Saul* after his death; and by this it appears, that *David* was near 38 years of age when the elders of *Iſrael* came and made him their king: *and in Jeruſalem he reigned 33 years over all Iſrael and Judah*; which in all made 40 years and ſix months, ſee 1 *Kings* ii. 11. upon his being made king over all the tribes, as ſoon as he had taken the ſtrong hold of *Zion*, which he immediately attacked, as follows, he removed the ſeat of his kingdom from *Hebron* to *Jeruſalem*.

ỷ. 6. *And the king and his men went to Jeruſalem,* &c.] Which, at leaſt, part of it, belonged to the tribe of *Benjamin*; and therefore until all *Iſrael*, and that tribe, with the reſt, made him king, he did not attempt the reduction of it, but now he immediately ſet out on an expedition againſt it: *unto the Jebuſites the inhabitants of the land*; who inhabited the country about it, and even dwelt in that itſelf; for the tribe of *Judah* could not drive them out at firſt from that part of it, which belonged to them, nor the tribe of *Benjamin* from that part which was theirs; in ſhort, they became ſo much maſters of it, that it was called, even in after-times, *Jebus*, and the city of the *Jebuſites*; ſee *Joſh.* xv. 63. *Judg.* i. 21. and xix. 10, 11. *which ſpake unto David*; when he came up againſt them, and beſieged them: *except thou take away the blind and lame, thou ſhalt not come in hither*; which many underſtand of their idols and images, which had eyes but ſaw not, and feet but walked not, which therefore *David* and his men in deriſion called the blind and lame; theſe the *Jebuſites* placed for the defence of their city, and put great confidence in them for the ſecurity of it, and therefore ſaid to *David*, unleſs you can remove theſe, which you ſcornfully call the blind and the lame, you will never be able to take the place. And certain it is, the heathens had their tutelar gods for their cities as well as their houſes, in which they greatly truſted for their ſafety; and therefore with the *Romans*, when they beſieged a city, the firſt thing they attempted to do, was by any means, as by ſongs particularly, to get the tutelar gods out of it[b], believing otherwiſe it would never be taken by them; or if it could, it was not lawful to make the gods captives[c]: and to this ſenſe moſt of the *Jewiſh* commentators agree, as *Kimchi*, *Jarchi*, *Ben Gerſom* and R. *Iſaiah*, who take them to be images; ſome ſay, made of braſs, which were placed either in the ſtreets of the city, or on the towers; it was uſual with all nations to place on their walls both their houſhold and country gods, to defend them from the enemy[d]. A learned countryman of ours[e] is of opinion, that theſe were ſtatues or images taliſmanically made, under a certain conſtellation, by ſome ſkilful in aſtrology, placed in the receſs of the fort, and entruſted with the keeping of it, and in which the utmoſt confidence was put: but it ſeems better with *Aben Ezra* and *Abarbinel*, and ſo *Joſephus*[f], to underſtand this of blind and lame men; and that the ſenſe is, that the *Jebuſites* had ſuch an opinion of the ſtrength of their city, that a few blind and lame men were ſufficient to defend it againſt *David* and his army; and perhaps in contempt of him placed ſome invalids, blind and lame men, on the walls of it, and jeeringly told him, that unleſs he could remove them, he would never take the city: *thinking*; or *ſaying*[g]; this was the ſubſtance of what they ſaid, or what they meant by it: *David cannot come in hither*; it is impoſſible for him to enter it, he cannot and ſhall not do it; and very probably theſe words were put into the mouths of the blind and lame, and they ſaid them frequently.

ỷ. 7. *Nevertheleſs, David took the ſtrong hold of Zion,* &c.] A fortreſs without the city, and ſeparate from it, and which was very ſtrong; and the taking it might facilitate the taking of the city, which yet, as appears, by what follows, was very difficult to do: *the ſame is the city of David*; it was afterwards ſo called, where he built an houſe, and dwelt.

ỷ. 8. *And David ſaid on that day,* &c.] On which he took the ſtrong hold of *Zion*: *whoſoever getteth up to the gutter*; where it is generally ſuppoſed the blind and lame were, whether images or real men: but what is meant by *Tzinnur*, we render *gutter*, is not eaſy to ſay; we follow ſome of the *Jewiſh* writers, who take it to be a canal, or water-ſpout, uſed to carry off the water from roofs of houſes into ciſterns, as the word is rendered in *Pſ.* xlii. 7. which is the only place beſides this, in which it is uſed in ſcripture; but R. *Iſaiah* takes it to be the bar or bolt of the gate, and the ſenſe to be, whoever got up to the gate, and got in at that, unbolting it, or breaking thro' it; the *Targum* interprets it of the tower of the city, or ſtrong fortreſs, and ſo *Abarbinel*; but *Jarchi* ſays, it was a ditch, agreeable to which *Bochart*[h] tranſlates the words, and indeed more agreeable to the order of them; "whoſoever ſmites the *Jebuſites*, let him caſt into the ditch, (next the wall) both the blind and the lame, extremely hated by *David*." But a learned modern writer[i] gives a more ingenious and probable interpretation of theſe words thus; "whoſoever (firſt) ſmiteth the *Jebuſites*, and through the ſubterraneous paſſages reaches the lame and the blind, *&c.*" and which ſeems to be favoured by *Joſephus*, as he obſerves; who ſays[k], the king promiſed the command of the whole army to him who ſhould δια των υποκειμενων φαραγγων, through the ſubterraneous cavities, go up to the citadel, and take it: to which I would add, that the word is uſed in the *Chaldee* paraphraſe of *Eccl.* i. 7. of the ſeveral ſubterraneous paſſages, through which the rivers flow out of, and reflow into the ocean: remarkable is the note of *Theodoret*, "a certain *Hebrew* ſays, *Aquila* renders it *thro' a pipe*; on which, he obſerves, *David* being willing to ſpare the walls of the city, ordered the citizens ſhould enter into the city by an aquæduct;" according to the *Jews*, there was a cave under ground, which reached from the king's houſe in *Jeruſalem* to *Jericho*, when it was taken by *Nebuchadnezzar*; ſee the note on *Jer.* xxxix. 4. in which ſtory there may be a mixture of fable; yet it is not improbable that there was ſuch a ſubterraneous paſſage; ſince *Dio Caſſius*[l] ſpeaks of ſeveral ſuch, thro' which the *Jews* made their eſcape in the laſt ſiege of the city: *and ſmiteth the Jebuſites, and the lame and the blind*; or even the lame and the blind men the *Jebuſites* had placed to mock *David*; and therefore it follows, that are *hated of David's ſoul*; becauſe he was deſpiſed and jeered at by them, and through them: if theſe could be underſtood of their idols and images, the phraſe would be eaſily accounted for, nothing being more abominable to *David* than idolatry: *he ſhall be chief and captain*; theſe words are not in the original text here, but are ſupplied from 1 *Chron.* xi. 6. that is, he ſhall be chief commander of the army, as *Joab* became, who was the firſt that went up and ſmote them: *wherefore they ſaid, the blind and the lame ſhall not come into the houſe*; that is, either the *Jebuſites* ſaid this, that their images, called in deriſion by *David* the blind and the lame, if theſe did not keep *David* out, they ſhould never be intruſted with the ſafety of their fort any more[m]; or rather becauſe the blind and the lame men ſaid this of *David*, he ſhall not come into the houſe, the fort, or citadel, therefore *David* hated them; which is the ſenſe of the above learned writer[n].

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[a] Hieron. Trad. Heb. In lib. Reg. fol. 77. I.

[b] Vid. Valtrinum de re militar. Rom. l. 5. c. 5.

[c] Vid. Macrob. Saturnal. l. 3. c. 9. Alex. ab Alex. Genial. Dier. l. 6. c. 4.

[d] Cornel. Nepot. Vit. Themiſtocl. l. 2. c. 7.

[e] Gregory's Notes and Obſervations, &c. ch. 7.

[f] Antiq. l. 7. c. 3. §. 1.

[g] לאמר dicendo, Pagninus, Montanus.

[h] Phaleg. l. 4. c. 36. col. 304.

[i] Dr. Kennicot's Diſſert. 1. p. 35.

[k] Ut ſupra.

℣. 9. *So David dwelt in the fort*, &c.] The ſtrong hold of *Zion*, which he took: *and called it the city of David*; from his own name, to keep up the memory of his taking it, and of his habitation in it: *and David built round about, from Millo and inward*; built a wall about it, and enlarged the place, increaſed the buildings both within and without. *Millo* is ſuppoſed to be a ditch round the fort, full of water, from whence it had its name; or was a large hollow place which divided the fort from the lower city, and which afterwards *Solomon* filled up, and made it a level, and therefore is called ſo here by anticipation; tho' *Jarchi* ſays it was done by *David*. According to Dr. *Lightfoot*[o], it was a part of *Sion*, or ſome hillock caſt up againſt it on the weſt-ſide; his firſt ſenſe is beſt, *Millo* being no other than the fortreſs or citadel; which, as *Joſephus* ſays[p], *David* joined to the lower city, and made them one body, and erecting walls about it made *Joab* ſuperintendant of them; and this was the *roundabout*, or circuit, which *David* made, reaching from *Millo*, or the citadel, to that again, which is meant by *inward*, or *to the houſe*[q], as it ſhould be rendered; that is, to the houſe of *Millo*, as in 2 *Kings* xii. 20. and ſo it is ſaid 1 *Chron.* xi. 8. that *David* built the city *from Millo round about*, that is, to the ſame place from whence he began[r].

℣. 10. *And David went on, and grew great*, &c.] In honour and wealth, in fame and reputation, in ſubduing his enemies, obtaining conqueſts over them, and enlarging his dominions: *and the Lord God of hoſts*, of armies above and below, was *with him*; to whom all his proſperity and ſucceſs was owing. The *Targum* is, "the Word of the Lord God of hoſts was for his help," or his helper.

℣. 11. *And Hiram king of Tyre*, &c.] This was father of that *Hiram* that lived in the times of *Solomon*, whoſe name was *Abibalus* before he took the name of *Hiram*, which became a common name of the kings of *Tyre*; his former name may be ſeen in the ancient hiſtorians quoted by *Joſephus*[s]; of the city of *Tyre*, ſee the note on *Iſ.* xxiii. 1. which was built one year before the deſtruction of *Troy*[t]. This king, on hearing of *David*'s being acknowledged king by all *Iſrael*, and of his taking *Jeruſalem* out of the hands of the *Jebuſites*, *ſent meſſengers to David*; to congratulate him upon all this: *and cedar trees, and carpenters, and maſons*; theſe might not be ſent at firſt, but *David* intending to build himſelf an houſe, might, by the meſſengers, on their return, requeſt of *Hiram* to ſend him timber and workmen for that purpoſe; the people of *Iſrael* being chiefly employed in cultivating their fields, and vineyards, and olive-yards, and feeding their flocks and herds, few of them had any ſkill in hewing timber and ſtone, and building houſes, at leaſt not like the *Tyrians* and *Sidonians*; ſee 1 *Kings* v. 6. and accordingly he ſent him cedars from *Lebanon*, great part of which was in his dominions, and artificers in wood and ſtone, to build his houſe in the moſt elegant manner: *and they built David an houſe*; to dwell in, a ſtately palace, called an houſe of cedar, ch. vii. 2.

℣. 12. *And David perceived that the Lord had eſtabliſhed him king over Iſrael*, &c.] By the proſperity and ſucceſs which attended him in every thing he ſet his hand to: *and that he had exalted his kingdom for his people Iſrael's ſake*; for their advantage and glory more than for his own.

℣. 13. *And David took him more concubines and wives out of Jeruſalem, after he was come from Hebron*, &c.] He had ſix when he was at *Hebron*, and now he took more, which was not to his honour, and contrary to the law of God, *Deut.* xvii. 17. the concubines were a ſort of half wives, as the word may ſignify, or ſecondary ones, and under the others: *and there were yet ſons and daughters born to David*; beſides thoſe in *Hebron*, mentioned in ch. iii. 2—5.

℣. 14. *And theſe* be *the names of thoſe that* were *born unto him in Jeruſalem*, &c.] The names of his ſons, for his daughters are not mentioned, and theſe ſeem to be ſuch only that were born of his wives, ſee 1 *Chron.* iii. 9. *Shammua, and Shobab, and Nathan, and Solomon*; theſe four were by *Bathſheba*; the firſt of theſe is called *Shimea*, 1 *Chron.* iii. 5.

℣. 15. *Ibhar alſo, and Eliſhua, and Nepheg, and Japhia.*] *Eliſhua* is called *Eliſhama*, 1 *Chron.* iii. 6.

℣. 16. *And Eliſhama, and Eliada, and Eliphalet.*] Seven more by ſome other wife or wives; nine are mentioned in 1 *Chron.* iii. 6—8. there being in that account two *Eliphalets*, and another called *Nogah*; which two, one of the *Eliphalets*, and *Nogah*, might die without ſons, as *Kimchi* thinks, and ſo are not mentioned here.

℣. 17. *But when the Philiſtines heard that they had anointed David king over Iſrael*, &c.] That the civil war in the nation was now at an end, which they hoped would have iſſued in their deſtruction, and therefore lay ſtill and quiet; but now being united under the government of *David*, and he hereby greatly ſtrengthened, and become powerful; and hearing alſo of his ſucceſs againſt *Jeruſalem*, and the friendſhip he had contracted with *Hiram* king of *Tyre*, they thought it was high time to beſtir themſelves, and put a ſtop to his power and greatneſs; and now it was, as *Kimchi* thinks, that *David* penned the ſecond pſalm, which begins, *why do the heathen rage*, &c. *all the Philiſtines came up to ſeek David*; in order to fight him, all the five principalities of the *Philiſtines* combined together againſt him; perhaps his old friend *Achiſh* king of *Gath*, was now dead, or had now entertained a different opinion of him: *and David heard* of it; that they had invaded his kingdom, and ſought to fight him: *and went down to the hold*; ſome fortified place or ſtrong hold near *Jeruſalem*, which lay lower than the city, or than the ſtrong hold of *Zion*, in which *David* dwelt; hither he went, not ſo much for ſafety, or with an intention to abide there, but as a rendezvous for his men, and to prepare to meet the *Philiſtines*.

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[l] Hiſt. l. 66.

[m] Gregory, ut ſupra.

[n] Dr. Kennicot, ut ſupra.

[o] Works, vol. 2. Chorograph. Cent. c. 24. p. 25.

[p] Antiq. l. 7. c. 3. §. 2.

[q] וביתה & ad domum.

[r] See Dr. Kennicot, ut ſupra, p. 49, &c.

[s] Contr. Apion. l. 1. §. 17, 18.

[t] Juſtin e Trogo, l. 18. c. 3.

ỷ. 18. *The Philiſtines alſo came and ſpread themſelves in the valley of Rephaim.*] Or of the giants, as *Joſh.* xv. 8. which lay to the weſt of *Jeruſalem*; of which, ſee the note on the above place; the *Philiſtines* ſpreading themſelves in it, ſhews that they were very numerous.

ỷ. 19. *And David enquired of the Lord*, &c.] By *Abiathar*, and the *Urim* and *Thummim*, in the ephod he had on: *ſaying, ſhall I go up to the Philiſtines?* who by this time were gone from the valley to an higher place, to mount *Perazim*, as in *Iſ.* xxviii. 21. *wilt thou deliver them into my hand?* here two queſtions are put together, and an anſwer returned to both, contrary to a notion of the *Jews*, ſee the note on 1 *Sam.* xxiii. 11. *and the Lord ſaid to David, go up, for I will doubtleſs deliver the Philiſtines into thine hand*; by which oracle he had both the mind of God that he ſhould go up, and was aſſured of victory.

ỷ. 20. *And David came to Baal-perazim*, &c.] As it was after called, for here it has its name by anticipation, and whither the *Philiſtines* were come from the valley of *Rephaim*; ſee 1 *Chron.* xiv. 11. which was at no great diſtance, the one being the hill, to which the other was the valley, computed to be about three miles from *Jeruſalem*, in the way to *Bethlehem*[u], between which places were two hours travel[w]: *and David ſmote them there*; there a battle was fought, in which *David* had the victory aſſured him: *and ſaid, the Lord hath broken forth upon mine enemies before me, as the breach of waters*; as when waters, through their mighty force, break down the banks of rivers, and carry all before them; or as one breaks an earthen veſſel full of water, ſo the *Targum* on 1 *Chron.* xiv. 11. *therefore he called the name of the place Baal-perazim*; which ſignifies, *the maſter of breaches*, where the *Philiſtines* were broke in upon, and broken to pieces, of which God was the author, and which gave *David* the maſtery over his enemies; the *Targum* renders it, the plain of breaches, and ſeems to take it to be the ſame with the valley of *Rephaim*.

ỷ. 21. *And they left their images*, &c.] Their idol-gods, which they brought with them to protect and defend them, and give them ſucceſs; perhaps in imitation of the *Iſraelites*, who formerly brought the ark of God into their camp againſt the *Philiſtines*, 1 *Sam.* iv. 3—6. and it appears to have been the cuſtom of other countries, in later times, to bring their gods with them to battle[x]: *and David and his men burnt them*; that is, his men burnt them at his command, 1 *Chron.* xiv. 12. agreeable to the law of God, that ſo no profit might be made of them, *Deut.* vii. 5. the *Septuagint* and *Vulgate Latin* verſions, and others, render it, *and took them*, or *carried them away*[y]; as they might do, and after they had expoſed them in triumph, then burnt them.

ỷ. 22. *And the Philiſtines came up yet again*, &c.] And, as *Joſephus* ſays[z], with an army three times larger than the former: *and ſpread themſelves in the valley of Rephaim*; in the ſame place where they were before.

ỷ. 23. *And when David enquired of the Lord*, &c.] For though he had ſucceſs before, and got the victory, he would not engage again with them without having the mind and will of God, on whom he knew victory alone depended: *he ſaid, thou ſhalt not go up*; that is, directly, and in a ſtrait line: but *fetch a compaſs behind them*; and get to the rear of them, inſtead of falling upon them in the front: *and come upon them over-againſt the mulberry-trees*; which grew in the valley of *Rephaim*, and near where the *Philiſtines* had pitched.

ỷ. 24. *And let it be when thou heareſt the ſound of a going in the tops of the mulberry-trees*, &c.] Of a going of the wind on the tops of theſe trees, making a ruſtling upon them, and that in ſuch a manner as to reſemble the going of men, or march of armies, as if they were moving in the air over the tops of the mulberry-trees; which *Jarchi* and R. *Iſaiah* interpret of angels being ſent of God, and moving at that time to help *David*, and deſtroy the *Philiſtines*; ſo the *Targum* on 1 *Chron.* xiv. 15. Theſe trees being in *Judea*, account for ſilk there, *Ezek.* xvi. 10. though ſome think that was not known ſo early; others ſuppoſe it was, and to be the *Hebrew* byſſus mentioned by *Pauſanias*[a], as being of a yellow colour: *that then thou ſhalt beſtir thyſelf*; or move towards the camp of the *Philiſtines*, and fall upon them in the rear, who by reaſon of the ſound in the trees, would not hear the motion of the *Iſraelites*; or if they heard it, would take it to be no other than the motion of the trees they heard, both ſounds being confounded together; or they would take the ſound they heard for the motion of the enemy in the front, and give way, and ſo fall into the hands of the *Iſraelites* in their rear, which muſt throw them into the utmoſt confuſion and conſternation: *for then ſhall the Lord go out before thee to ſmite the hoſt of the Philiſtines*; by an angel or angels; ſo the *Targum*, "for then ſhall go forth the angel of the Lord, to make thee proſperous to ſlay in the camp of the *Philiſtines*;" that being the preciſe time for the ſalvation of *Iſrael*, and the deſtruction of the *Philiſtines*, and the token of it.

ỷ. 25. *And David did ſo as the Lord commanded him*, &c.] In all things he was obedient to the command of God; *Saul* was not: he got behind the army of the *Philiſtines*, as he was directed; and when he heard the ſound in the mulberry-trees, he aroſe and fell upon his enemies: *and ſmote the Philiſtines from Geba until thou come to Gazer*; or from *Gibeon*, as in 1 *Chron.* xiv. 16. a city in the tribe of *Benjamin*, near to which this battle was fought, and where the purſuit began, which was carried as far as *Gazer*, a city that lay on the borders of the *Philiſtines*, as *Joſephus* ſays[b]; and ſo far they were purſued, and were ſmitten as they fled; and, according to *Bunting*[c], it was a ſpace of 18 miles.

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[u] Bunting's Travels, &c. p. 138.

[w] Maundrel's Journey from Aleppo, &c. p. 87. ed. 7.

[x] Omnigenumque Deum, &c. Virgil. Æneid. l. 8.

[y] וישאם ϗ ἐλάβοσαν αὐτȣ̀ς, Sept. tulit, V. L. Tigurine verſion, Montanus; ſuſtulit, Junius & Tremellius, Piſcator.

[z] Antiq. l. 7. c. 4. §. 1.

[a] Eliac. ſive, l. 5. p. 294.

CHAP. VI.

IN this chapter we are told, that *David* fetched the ark from *Baale* of *Judah*, with an intent to bring it to his own city, ℣. 1—5. but *Uzzah* being ſmitten for his error concerning it, *David* was diſpleaſed, and left it at the houſe of *Obed-edom*, where it remained three months, and proved a bleſſing to his houſe, ℣. 6—11. which *David* hearing of, went and brought it from thence with great expreſſions of joy before it as it came along, and offered offerings to the Lord at the ſetting it in its place, and gave gifts to the people, ℣. 12—19. but *Michal* his wife was diſpleaſed with ſome of his geſtures on that occaſion, which made ſome difference between them, and which, on *Michal*'s part, was reſented by the Lord himſelf; for ſhe became barren for it to the time of her death, ℣. 20—23.

℣. 1. *Again, David gathered together all the choſen men of Iſrael*, 30000.] Which was done by the advice of his officers, 1 *Chron.* xiii. 1. the word *again* refers either to the gathering of them, when they made him king in *Hebron*, as the *Jewiſh* writers generally obſerve; but then they gathered themſelves, and not *David*: or rather to his gathering them to fight the *Philiſtines* a little while ago; and as they were the choice and young men that were gathered for war, as being the fitteſt, ſo now to fetch up the ark with dancing and ſinging, and to protect it; the *Septuagint* verſion ſays, they were about 70,000; but the *Targum*, *Syriac* and *Arabic* verſions have 30,000, agreeable to the *Hebrew* text.

℣. 2. *And David aroſe, and went with all the people that* were *with him*, &c.] The 30,000 choſen men gathered together, and as many elſe as choſe to go: *from Baale of Judah, to bring up from thence the ark of God*; that is, they firſt went to this place, as in 1 *Chron.* xiii. 6. in order to fetch the ark from thence, as here expreſſed, and then they came from thence with it; this place is the ſame that is called *Baalah* and *Kirjath-baal*, a city in the tribe of *Judah*; hence *Judah* is added to it, and the ſame with *Kirjath-jearim*, *Joſh.* xv. 9, 60. the place where it was brought to when fetched from *Beth-ſhemeſh*, 1 *Sam.* vii. 10. and had been here now near 50 years; nor was it any where elſe during this time, only once at *Gibeah* of *Saul* with him, 1 *Sam.* xiv. 18. *whoſe name he called by the name of the Lord of hoſts that dwelleth* between *the cherubim*; not the ark, but the Lord, whoſe is the ark; his name is called by the name of *Jehovah*, the infinite, incomprehenſible, eternal and immutable Being, the Lord of armies above and below; whoſe habitation was between the cherubim that overſhadowed the mercy-ſeat, which was above the ark; all this is ſaid, not only to expreſs the greatneſs and majeſty of God, but for the honour of the ark, which belonged to him.

℣. 3. *And they ſet the ark of God upon a new cart*, &c.] Which was a great miſtake, ſince it ought not to have been put upon a cart old or new; it was to be borne upon mens ſhoulders, and carried by *Levites* only, and thoſe of the family of *Kobath*, to whom no waggons were given, when others had them, for the above reaſon, *Numb.* vii. 9. it is ſtrange that ſo many prieſts and *Levites*, and of the people of *Iſrael* gathered together on that account, and *David* alſo, ſo well verſed in the law of God, ſhould not advert to it; perhaps they were led by the example of the *Philiſtines*, who put it in a new cart, and ſet it forward towards *Beth-ſhemeſh*, and were not puniſhed for it; but it ſhould have been conſidered they were an ignorant heathen people, and who had no proper perſons among them to bear it, and ſo might be diſpenſed with. This miſtake was afterwards ſeen by *David*, and rectified, 1 *Chron* xv. 2. wherefore there is no reaſon to charge the text with an error or eſcape, and that the word *Kirjath-jearim* is wanting, and to be ſupplied, as *Spinoſa*[d] ſuggeſts: *and brought it out*, or *after they had brought it out*[e], *of the houſe of Abinadab that* was *in Gibeah*; or which was on the hill in *Kirjath-jearim*, 1 *Sam.* vii. 1. *and Uzzah and Ahio the ſons of Abinadab drew the new cart*; perhaps not only *Abinadab* himſelf was dead, but *Eleazar* alſo, his eldeſt ſon, who was ſanctified to keep the ark, as in the above quoted place; and theſe might be his younger ſons who at this time had the care of it, and it may be eſpecially *Uzzah*.

℣. 4. *And they brought it out of the houſe of Abinadab, which* was *at Gibeah*, &c.] That is, the new cart, which is the laſt thing ſpoken of, and the bringing of the ark out of his houſe, is mentioned before; though ſome take this to be the coffer in which were the preſents of the *Philiſtines*, which was now brought out along with the ark, ſee 1 *Sam.* vi. 8. *accompanying the ark of God*; or *with the ark of God*[f]; that is, they brought the new cart *from* the houſe of *Abinadab* on the hill, with the ark of God upon it: *and Ahio went before the ark*; guiding the oxen that drew it, and *Uzzah* might go behind, or on one ſide, to take care that the ark fell not out of it.

℣. 5. *And David and all the houſe of Iſrael played before the Lord*, &c.] That is, before the ark, which was a ſymbol of the preſence of the Lord: *on all manner of* inſtruments made of *firwood*; which is a general expreſſion, the particulars follow; though inſtruments of different ſorts are mentioned, and even ſome of metal, as cymbals, which were veſſels of braſs, they ſtruck one againſt another, and gave a very acute ſound, being hollow[g]; harps, pſalteries and timbrels are frequently met with; cornets, according to *Kimchi*, are ſuch ſort of inſtruments, that in playing upon them it required an agitation of the whole body. Now it was, that *David* penned the 68th pſalm, which begins, *let God ariſe*, &c. words uſed by *Moſes* when the ark ſet forward, *Numb*. x. 35.

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[b] Antiq. l. 7. c. 4. § 1.

[c] Travels, &c p. 138.

[d] Tractat. Theol. Politic. c. 9. p. 176.

[e] וישאהו quum extuliſſent, Piſcator.

[f] עם ארון האלהים cum arca Dei, Pagninus, Montanus, Tigurine verſion, Piſcator.

[g] Suidas in voce κυμβαλα.

ỳ. 6. *And when they came to Nachon's threſhing-floor*, &c.] Who is called *Chidon*, 1 *Chron*. xiii. 9. he ſeems to have had two names; or it was a place that had two names, as ſay the *Jews*[h]; according to a tradition of theirs[i], *Chidon* is the name of the place where it was ſaid to *Joſhua*, ſtretch out the ſpear or ſhield in thine hand towards *Ai*, *Joſh*. viii. 18. ſo indeed the word ſignifies, nor was it unuſual to ſtretch out the ſhield as a ſignal on occaſion. Thus *Æneas* lift up his ſhield in his left-hand, as a token to his *Trojans*, that he was come to relieve them[k]: where this threſhing-floor was, is not ſaid; ſome ſay[l], it was the threſhing-floor of *Araunah* the *Jebuſite*; it could not be far from *Jeruſalem*, ſince *Baale-judah* or *Kirjath-jearim* was but about a mile from it, according to *Bunting*[m], from whence they fetched the ark: *Uzzah put forth* his hand *to the ark of God, and took hold of it*; to keep it from falling: the reaſon was, *for the oxen ſhook* it; the ſame word is uſed in 1 *Chron*. xiii. 9. and there it is rendered, *for the oxen ſtumbled*; and by their ſtumbling the cart was ſhaken, and the ark in it, and in danger of falling, as *Uzzah* thought: or *the oxen ſhook*; for the word *it* is a ſupplement; they ſhook as if their members were plucking aſunder and parting, as *Kimchi* expreſſes it, becauſe of the holineſs of the ark; as if they were ſenſible it was wrong for them to draw it, when it ought to have been carried on the ſhoulders of *Levites*; and by this way, as well as by the death of *Uzzah*, the error committed was pointed out: but others render it, *for the oxen ſtuck in the clay*[n], and could not go on; which *Uzzah* obſerving, and fearing that in their ſtruggle to get out, the cart ſhould be overturned, or that the proceſſion would be retarded too much, took hold of the ark to take it out, and carry it the remainder of the way, it not being far from *Jeruſalem*.

ỳ. 7. *And the anger of the Lord was kindled againſt Uzzah*, &c.] And which was manifeſt by ſmiting him: *and God ſmote him there for* his *error*; committed at this time, which was complicated; as that the ark was put upon a cart, to which he might be the chief adviſer, as *Procopius Gazæus* notes, when it ſhould have been carried on the ſhoulders of the *Levites*; and that he touched it with his hand, which none but prieſts might do, ſuppoſing him to be a *Levite*, which it is not clear he was, however not a *Kohathite*; and he took hold of it in order to carry it in his arms, which even *Levites*, and thoſe *Kohathites* might not do, but with ſtaves put into it, which only they were to hold; and beſides, as *Abarbinel* obſerves, he ſhewed little faith in the power and providence of God, as if he could not take care of the ark without him: *and there he died by the ark of God*; directly, upon the ſpot, by the ſide of it; whether he was ſtruck by lightening, or in what way, cannot be ſaid; however, he died by the immediate hand of God, in token of his diſpleaſure: and this ſhows, that it is dangerous in matters of worſhip to act contrary to the command of God, even in things that may ſeem ſmall and trivial; and though what may be done, may be done with a good intention, as this was, yet that will not excuſe the ſin; nor are thoſe who are the moſt forward and zealous in religious matters, exempted from marks of God's diſpleaſure when they go wrong.

ỳ. 8. *And David was diſpleaſed, becauſe the Lord had made a breach upon Uzzah*, &c.] He could not eaſily ſubmit, and be reconciled to the providence; his heart was ready to riſe up againſt God, and murmur at him for ſtriking him dead in ſuch an awful manner, for ſo ſmall a matter as this might ſeem to be; and the rather, as this put a ſtop to the proceſſion, and caſt a damp upon their joy and mirth on this occaſion, and might ſeem to be an ill omen to *David*, and be improved by his enemies againſt him: *and he called the name of the place Perez-uzzah unto this day*; the name he gave the place, which ſignifies the breach of *Uzzah*, continued to the time of writing this book.

ỳ. 9. *And David was afraid of the Lord that day*, &c.] Leſt he ſhould be ſmitten for his error alſo, and eſpecially as he had diſcovered ſome reſentment at the Lord's dealing with *Uzzah*; when he ought to have been ſtill and quiet, and ſubmitted to the will of God, and owned his juſtice in it, confeſſed his own error, and been thankful for his ſparing mercy vouchſafed to him: *and ſaid, how ſhall the ark come to me?* the meaning of which is not, how it ſhould be brought to the place provided by him in *Jeruſalem*, now *Uzzah* was dead, for there were *Levites* enow to carry it, as they afterwards did; but as ſignifying that it would be either boldneſs and preſumption in him to do it, ſince God had ſhewn ſuch a mark of his diſpleaſure at their proceeding, that he might be in doubt whether it was the will of God it ſhould come to him; or as fearing it would be dangerous to him to have it with him, ſince he might be guilty of ſuch an error, of the ſame, or like it, that had been committed.

ỳ. 10. *So David would not remove the ark of the Lord unto him into the city of David*, &c.] As yet, but wait a little longer, until he had more thoroughly conſidered of it, and made himſelf acquainted with every thing relative to the ark, that he might know how to behave for the future, without giving offence: *but David carried it aſide into the houſe of Obed-edom the Gittite*; which was hard by, on one ſide of the place where they were; this man was a *Levite*, as appears from his being afterwards appointed to be door-keeper for the ark, and to ſing praiſe before it, and ſo a proper perſon to commit the care of it to, 1 *Chron*. xv. 18, 21, 24. and xvi. 5, 6. he is called a *Gittite*, either becauſe he had ſojourned in *Gath* ſome time, or rather becauſe he was of *Gath-rimmon*, a city of the *Levites*, *Joſh*. xxi. 24.

ỳ. 11. *And the ark of the Lord continued in the houſe of Obed-edom three months*, &c. *David*, and thoſe with him, returned to their habitations, where they continued during this time: *and the Lord bleſſed Obed-edom, and all his houſhold*; him, and all his family, with ſpiritual bleſſings, and with an affluence of temporal good things; for godlineſs has the promiſe of this life, and of that which is to come; men are not loſers but gainers, even in things temporal, for their attachment to the cauſe of religion, and the ſervice of God, and their regard to that in their own houſes, as well as in the houſe of God. *Joſephus*[o] ſays, that *Obed-edom* was very poor before, and in a low condition, out of which he ſoon emerged, and came into affluent circumſtances, ſo as to be taken notice of by his neighbours, and reported abroad; by which means *David* came to the hearing of it, as follows.

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[h] T. Bab. Sotah, fol. 35. 2.

[i] Hieron. Trad. Heb. in lib. Paralipom. fol. 83. G.

[k] Virgil. Æneid. 10. ỳ. 261, 262. Vid. Diodor. Sic. l. 20. p. 787.

[l] Gloſſ. in T. Bab. Sotah, fol. 35. 3.

[m] Travels, &c. p. 138.

[n] כי שמטו הבקר nam luto hæſerunt boves, Noldius, p. 396. N°. 1343. ſo Bochart. Hierozoic. par. 1. l. 2. c. 37. col. 374. ex Arabica Lingua.

[o] Antiq. l. 7. c. 4. §. 2.

℣. 12. *And it was told king David*, &c.] By ſome of his courtiers who had heard of it: *ſaying, the Lord hath bleſſed the houſe of Obed-edom, and all that* pertaineth *unto him, becauſe of the ark of the Lord*; it was ſo ſuddenly, in ſo ſhort a time, and ſo largely, that it could not eſcape the notice and obſervation of men that knew him; and this increaſe was not in any natural way by which it could be accounted for; ſo that it could be aſcribed to no other cauſe but the bleſſing of God, and that on account of the ark of God that was with him; nothing elſe could be thought of: *ſo David went and brought up the ark of God from the houſe of Obed-edom in the city of David with gladneſs*; being animated and encouraged by the bleſſing of God on the houſe of *Obed-edom*, becauſe of it, and thereby freed from thoſe ſlaviſh fears he was before poſſeſſed of, and filled with hopes of being bleſſed alſo on account of it; if not with temporal bleſſings, he needed not, yet with ſpiritual ones.

℣. 13. *And it was ſo, that when they that bare the ark of the Lord*, &c.] The *Levites*; for now *David* had ſeen the former miſtake, and rectified it, and ordered the *Levites* to *carry* it, as they did upon their ſhoulders, with the ſtaves therein, ſee 1 *Chron.* xv. 2, 12—15. when theſe had *gone ſix paces*, he *ſacrificed oxen and fatlings*; upon an altar, which was at once erected for that purpoſe; the number and kind of ſacrifices offered were ſeven bullocks, and ſeven rams, 1 *Chron.* xv. 26. and theſe *David* offered, not by himſelf, but by the prieſts that were with him, and that as ſoon as they had gone ſix paces from the houſe of *Obed-edom*; whereby they perceived the *Levites* were able to carry the ark, with what was in it, the Lord helping them, as in the above quoted place, and without ſtumbling and falling, or any evil attending them; and *Kimchi* thinks, theſe ſix paces were juſt the meaſure of the ground *Uzzah* went before what befel him; but it is highly probable that he had gone farther; however, no doubt by the order of *David*, the *Levites* ſet down the ark, and ſacrifices were offered by way of thankſgiving to God, and for the continuance of his goodneſs, and for atonement for former errors. Some think theſe ſeven oxen and rams were offered, at ſeven ſeveral times and places, at every ſix paces an ox and a ram; but this is not very likely.

℣. 14. *And David danced before the Lord with all his might*, &c.] That is, before the ark of the Lord; not a ſet dance, or along with others; but he leaped and ſkipped as *car*, a lamb, does, and that for joy that the ark was like be brought home to his houſe, without any token of the divine diſpleaſure, as before; the *Targum* is, "he praiſed before the Lord with all his might;" exerted himſelf to the uttermoſt in ſinging the praiſes of God vocally, or by playing on an inſtrument; to which ſenſe are the *Septuagint*, *Syriac* and *Arabic* verſions, which is approved of by *Caſtel*[p]; who obſerves, it no where appears to have been a cuſtom to dance before the ark; but it might be now done, though not uſual, and therefore was obſerved by *Michal* with contempt, ℣. 16. a later writer[q] ſhews, that dancing is the proper ſenſe of the word: *and David was girded with a linen ephod*; which others, beſides prieſts, ſometimes wore, as *Samuel* did, and which *David* might chooſe to appear in, rather than in his royal robes, as being more agreeable to the ſervice of God, and lighter for him both to walk and dance in on this occaſion.

℣. 15. *So David and all the houſe of Iſrael brought up the ark of the Lord*, &c.] The elders of *Iſrael*, and the captains over thouſands, 1 *Chron.* xv. 25. beſides the common people, there might be as large a number with him now as before: *with ſhouting, and with the ſound of the trumpet*; with the ſhouts of the people in common, and with blowing of trumpets by thoſe who were appointed for that purpoſe, and with other inſtruments of muſic, ſee 1 *Chron.* xv. 27, 28. *Joſephus* ſays[r], that ſeven choirs went before the prieſts bearing the ark, as the king commanded, he himſelf playing on the harp; ſo the *Septuagint* verſion.

℣. 16. *And as the ark of the Lord came into the city of David*, &c.] Being brought thither on the ſhoulders of the *Levites*: *Michal Saul's daughter looked through a window*; in the King's palace, to ſee the proceſſion, which was very grand, and in great pomp, attended by a vaſt number of people, and with muſic of all ſorts. She is ſaid to be *Saul*'s daughter, though *David*'s wife, as having a good deal of her father's haughty temper and diſpoſition, as appears by what follows: *and ſaw king David leaping and dancing before the Lord*; the ark of the Lord, by theſe outward geſtures expreſſing the inward joy of his heart on this occaſion; *and ſhe deſpiſed him in her heart*; as acting a mean part, quite beneath himſelf, and unbecoming his royal dignity.

℣. 17. *And they brought in the ark of the Lord*, &c.] Into the city of *David*, the ſtrong hold of *Zion*; *and ſet it in his place, in the midſt of the tabernacle that David had pitched for it*; or *ſtretched out*: for this was not the tabernacle of *Moſes*, *David* pitched any where; that was at this time at *Gibeon*, where it continued to the time of *Solomon*, 1 *Chron.* xxi. 29. 2 *Chron.* i. 3, 4. but this was a curtain, or curtains, which he had ſtretched out or drawn around for the ark to be pitched in the midſt of; and this was not in his own houſe, for he is afterwards ſaid to go to that, but ſomewhere in *Jeruſalem* or the city of *David*: *and David offered burnt-offerings, and peace-offerings before the Lord*; that is, before the ark, and that by way of thankſgiving for its being brought ſafe thither, without any error or miſtake on the ſide of him, the *Levites*, and the people, and without offence to God, and any mark of his diſpleaſure as before. This muſt be ſuppoſed to be done by prieſts, and not by *David* himſelf, who was no prieſt.

℣. 18. *And as ſoon as David had made an end of offering burnt-offerings, and peace-offerings*, &c.] Or theſe were performed according to his order: *he bleſſed the people in the name of the Lord of hoſts*; not as a prieſt, but as a prince, as the common father of them, wiſhing them all happineſs and proſperity outward and inward, praying to God to bleſs them with all bleſſings temporal and ſpiritual, who is the God of armies above and below, and can do what he pleaſes, and more than his people can aſk or think.

℣. 19. *And he dealt among all the people*, &c.] Gave a dole unto them, divided among them: even *among the whole multitude of Iſrael*; and if there were ſo many as at firſt, there were 30,000 of them, ℣. 1. and perhaps more, ſince it follows: *as well to the women as men*; to both the one and the other; and the women, it is very probable, were not among thoſe that went to fetch the ark, but aſſembled to attend the entrance of it into the city, and were preſent at the ſolemnities of its ſettlement: *to every one a cake of bread*; or a loaf of bread, of what quantity is not ſaid, no doubt ſufficient for any one [illegible] more: *and a good piece of fleſh*; not only [illegible] was good in quality but large in quantity [illegible] piece of it; the *Jews* ſay [*] the ſixth [illegible] bullock, they dividing into ſix parts [illegible] four quarters; but it is not likely that ſuch a quantity of fleſh ſhould be given to each perſon; *and a flagon* of wine; but what ſuch a veſſel held cannot be ſaid, though at leaſt we may ſuppoſe it equal to a bottle of ours, or more. See *Cant.* ii. 5. and *Hoſ.* iii. 1. *ſo all the people departed every one to his houſe*; to refreſh themſelves with the proviſions *David* had given them.

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[p] Lexic. col. 1793.

[q] Hackman. Præcidan. Sacr. p. 156, 157.

[r] Antiq. l. 7. c. 4. §. 2.

ꝟ. 20. *Then David returned to bleſs his houſhold*, &c.] His wife, children, and ſervants, to wiſh all happineſs to them on this occaſion, and pray to God for bleſſings on them temporal and ſpiritual. This was done when he came from the place where the ark was ſet, and was come to his own palace: *and Michal the daughter of Saul came out to meet David*; before he had got quite to his own houſe: *and ſaid, How glorious was the king of Iſrael to day*; which ſhe ſpoke in an ironical jeering way, meaning the reverſe, how inglorious, mean, and deſpicable he had made himſelf to be, by his airs and geſtures: *who uncovered himſelf to day in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhameleſly uncovereth himſelf!* becauſe he had put off his royal robes, and put on a linen ephod; for that he had ſtripped himſelf naked cannot be ſuppoſed, nor do her words import ſo much, tho' a paſſionate exaggeration of the caſe.

ꝟ. 21. *And David ſaid unto Michal*, It was *before the Lord*, &c.] Before the ark of the Lord, what was done was done there; ſhe upbraided him with his dancing and ſinging, which was deſigned for the honour and glory of God, and in thankfulneſs to him for the bringing the ark to his city, and therefore ſhe ought not to have reproached him with it, and he adds: *which choſe me before thy father, and before all his houſe*; which he obſerved to humble her pride, and mortify her, as well as to remark the diſtinguiſhing goodneſs of God to him, which laid him under obligation to expreſs his thankfulneſs to him in every ſhape: *to appoint me ruler over the people of the Lord, over Iſrael*; which was a high honour conferred upon him, and required the utmoſt gratitude: *therefore will I play before the Lord*; upon the harp, or praiſe before him, as the *Targum*, ſing his praiſe before the ark, unto any inſtrument of muſic, without once imagining I diſgrace myſelf, on the contrary think it to be the higheſt honour to me to be employed in ſuch ſervice.

ꝟ. 22. *And I will yet be more vile than thus*, &c.] If this is to be vile, I'll endeavour to be viler ſtill; if to dance before the ark, and ſing the praiſes of God be reckoned a leſſening of me, I'll more and more be found in doing ſuch things, or what is ſimilar to them: *and will be baſe in mine own ſight*; humble himſelf, and lie low in his own eyes, admiring the grace and goodneſs of God to him, thinking he could never condeſcend too low to exalt the Lord, and magnify the riches of his goodneſs: *and of the maid-ſervants which thou haſt ſpoken of, of them ſhall I be had in honour*; who the more humble I am, and the more I condeſcend, by laying aſide all ſtate in acts of devotion and religion, the more ſhall I be honoured and ſpoken well of by them.

ꝟ. 23. *Therefore Michal the daughter of Saul had no child until the day of her death*, &c.] The children ſhe brought up for *Adriel* were not her own, but adopted ones, or *Adriel*'s by another woman, chap. xxi. 8. however, ſhe had none after this time, whatever ſhe had before, and it does not appear that ſhe had any, though the *Jews* ſay ſhe was *Eglah*, and *Ithream* her ſon, chap. iii. 5. ſee the note there. And thus ſhe that vilified *David* brought a reproach upon herſelf, as barrenneſs was always reckoned, and no one deſcending from her arrived to royal dignity, and ſat on the throne of *David*; and ſo it was ordered in providence, as *Abarbinel* obſerves, that the ſeed of *David* and of *Saul* might not be mixed.

CHAP. VII.

THIS chapter expreſſes *David*'s concern for building an houſe for the ark of God, which he communicated to *Nathan* the prophet, and was approved of by him, ꝟ. 1, 2, 3. and who was that night ſent by the Lord to *David*, to acquaint him, that as he had for many years dwelt in a tent, and had never given directions to the tribes of *Iſrael*, and the rulers of them to build him an houſe, ſo neither ſhould *David* build him one; but his ſon that would ſucceed him in the throne ſhould; and alſo obſerves to him the many great things he had done for him, and promiſes him more, and particularly the eſtabliſhment of his throne and kingdom for ever, in which he has reſpect to the *Meſſiah*, that ſhould ſpring from him, ꝟ. 4—17. Then follows a prayer of *David*, in which he expreſſes the ſenſe he had of the greatneſs and goodneſs of God, and of his own unworthineſs to receive ſuch favours from him he had, returns him thanks for the promiſes he had made, and prays for the performance of them, ꝟ. 18—29.

ꝟ. 1. *And it came to paſs when the king ſat in his houſe*, &c.] Which *Hiram*'s ſervants had built for him, having no occaſion to go out to war: *and the Lord had given him reſt round about from all his enemies*; both at home and abroad; though this reſt and peace did not laſt long; for the next chapter gives an account of ſeveral people he was engaged in war with.

ꝟ. 2. *That the king ſaid unto Nathan the prophet*, &c.] This is the firſt time this prophet is made mention of, but often afterwards, yet who he was, and from whence he came, is not known; he appears to be a man of great piety and prudence, as well as endowed with a prophetic ſpirit, and was very familiar with *David*, and perhaps dwelt in his palace; being a man on all accounts fit for converſation with princes, to whom *David* imparted what he had been meditating upon in his heart. The *Jews* have a tradition [t], that he was the ſame with *Jonathan* the ſon of *Shimea*, the brother of *David*, 2 *Sam.* xxi. 21. which is not very likely.

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[*] T. Bab. Peſachim, fol. 36. 2.

[t] Hieron. Trad. Heb. in 2 Reg. fol. 79. M. & in lib. Paralipom. fol. 89. B. F.

See now, I dwell in an houſe of cedar; made of the Cedars of *Lebanon*; ſee what a ſpacious palace it is: *but the ark of God dwelleth within curtains*; in a tabernacle within curtains, as the *Targum*; not the tabernacle of *Moſes*, for that was at *Gibeon*, 1 *Chron.* xxi. 29. but that which *David* had made for it, which conſiſted of curtains that were drawn around it, chap. vi. 17. It gave him a concern that he ſhould dwell in ſo magnificent a palace, and the ark of God ſhould have ſo mean an habitation; wherefore it was upon his mind to build a grand edifice for it, and this he ſuggeſted hereby to *Nathan*, and ſo he underſtood him as appears by what follows; and the rather he was led to ſuch a thought, being now at reſt and in peace; for then it was an houſe was to be built for God, in which he would cauſe his name to dwell, as *David* might eaſily learn from *Deut.* xii. 9, 10, 11. and who ſo proper to ſet forward ſuch a work as a king, and he when at reſt from his enemies?

℣. 3. *And Nathan ſaid to the king, Go, do all that* is *in thine heart*, &c.] He perceived it was in his heart to build an houſe for God; he knew an houſe was to be built at one time or another, by ſome perſon or another; he knew it was a good work, and fit for a king to do, and might think this was a proper time as any, he being at leiſure, and therefore encouraged him to it: but inaſmuch as the time when and the perſon by whom this was to be built were not pointed out particularly in the word of God; *David* and he ſhould have conſulted the Lord about it, in this they erred, and for which they were tacitly reproved; for as the event ſhews, this was not the time when, nor *David* the perſon by whom, it was to be built. *Nathan* ſaid this as a pious and good man, in a private capacity, not as a prophet, or under a ſpirit of prophecy; for prophets did not always ſpeak under ſuch an influence, but, as private men, ſaid ſome things ignorantly and through miſtake; ſee 1 *Sam.* xvi. 6. 2 Kings iv. 27. *for the Lord* is *with thee*; proſpering and ſucceeding him in all he undertook, giving him reſt from all his enemies; and he might think that this motion he now made of building an houſe was from the Lord; the *Targum* is, "the Word of the Lord ſhall be for thine help," or thine helper, and ſhall aſſiſt thee in this work. *David* being thus encouraged by the prophet, his thoughts were more employed about it, and he was reſolute and eager to perform it; and now it was he penned the 132d pſalm, in which he expreſſes his oath and vow to find a place to build on.

℣. 4. *And it came to paſs that night*, &c] The ſame night following the day in which *David* and *Nathan* had had the above converſation, that neither of them might continue long in their error and miſtake, and eſpecially leſt *David*, in his great zeal and warm affection, ſhould take an haſty and improper ſtep: *that the word of the Lord came unto Nathan*; the word of prophecy, as the *Targum*; before he was not under a prophetic influence, but ſpoke in his own words, and had not the word of God; but now it came to him: *ſaying*; as follows.

℣. 5. *Go and tell my ſervant David*, &c.] The Lord ſpeaks very honourably and reſpectfully of him, owns him to be his ſervant in other things, though he did not chuſe to employ him in this; and though he was not the perſon, nor this the time, to build the houſe of the Lord, yet as he ſhewed a good will towards it, ſo far it was acceptable to God: *Thus ſaith the Lord, Shalt thou build me an houſe for me to dwell in?* no, thou ſhalt not, as appears from 1 *Chron.* xvii. 4. which ſeems to be expreſſed with much ſpirit, and ſome degree of reſentment, to reſolve on ſuch a work, without ſeeking to know his mind in it. *Eupolemus* [*], an heathen, confirms this account, only inſtead of a prophet he ſpeaks of an angel, whoſe name he ſays was *Dia-Nathan*, who, when *David* was deſirous of building a temple for God, and very anxious to be ſhewn the place where the altar was to be erected, this angel appeared to him; and though he ſhewed him the place for the altar, forbad him building it, becauſe he was polluted with human blood, and had been engaged in wars many years, and bid him leave the building of it to his ſon.

℣. 6. *Whereas I have not dwelt in* any *houſe*, &c.] Fixed, ſtated habitation: *ſince the time that I brought up the children of Iſrael out of Egypt, even to this day*; a ſpace of 5 or 600 years, tho' he might before: *but have walked in a tent and in a tabernacle*; moving from place to place while in the wilderneſs, and ſince in the land of *Canaan*, firſt at *Gilgal*, then at *Shiloh*, afterwards at *Nob*, and now at *Gibeon*. *Tent* and *tabernacle* are diſtinguiſhed, though they were but one building and habitation; the tent was the curtains of goats hair, and the tabernacle the linen curtains, ſee *Exod.* xxvi. 1. 6. 11, 12, 13. In 1 *Chron.* xvii. 5. it is *from tent to tent, and from* one *tabernacle* to another; which does not intend variety of tabernacles, but change of place.

℣. 7. *In all* the places *wherein I have walked with all the children of Iſrael*, &c.] Thoſe mentioned in the note on the preceding verſe: *ſpake I a word with any of the tribes of Iſrael*; or rather the ſceptres of *Iſrael*; ſo the word is rendered, *Gen.* xlix. 10. the ſceptre-bearers, rulers, and governors, whoſe cuſtom was to carry a ſceptre in their hands, as *Ben Melech* obſerves; and ſo in a parallel text, 1 *Chron.* xvii. 6. it is, *to any of the judges of Iſrael*; any of thoſe from the times of *Moſes* and *Joſhua* to the times of *Saul* and *David*, and this is confirmed by what follows: *whom I commanded to feed my people Iſrael*; that is, to rule and govern them, protect and defend them, which cannot be ſaid of the tribes but of the rulers of them; and the Lord aſks this queſtion, whether ever he had ſaid a word to any of thoſe in all that ſpace of time, expreſſing any thing of this kind: *Why build ye not me an houſe of cedar?* they never were bid to do it, or expoſtulated with why they did not, or ever reproved for not doing it; therefore why ſhould *David* think of doing it?

℣. 8. *Now therefore, ſo ſhalt thou ſay unto my ſervant David*, &c.] For it was taken well at his hands, in part, that it was in his heart, and he had a deſire to build an houſe for God, though he was wrong in determining upon it without ſeeking the Lord; and leſt he ſhould be diſcouraged by the prohibition of him from building, the following things are obſerved to aſſure him, it was not from diſregard unto him, or diſpleaſure at him, that he would not be employed in this ſervice, ſince the Lord had given ſufficient tokens of his favour to him, and with which he ſhould be content, as having honour enough done him; it was enough that God had raiſed him up from a low eſtate to great grandeur and dignity: *Thus ſaith the Lord of hoſts, I took thee from the ſheep-cote, from following the ſheep, to be ruler over my people, over Iſrael*; for that was his employment, to keep his father's ſheep before he was taken into *Saul*'s court, and married his daughter, when after his death he came to have the crown of *Iſrael:* now this is ſaid, not to upbraid him with his former meanneſs, but to obſerve the goodneſs of God unto him, and what reaſon he had for thankfulneſs, and to look upon himſelf as a favourite of God, who of a keeper of ſheep was made a ſhepherd of men, to rule and feed them; ſo *Cyrus* is called a ſhepherd, *Iſ.* xliv. 28. and *Agamemnon*, in *Homer* [w], is called *the ſhepherd of the people.*

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[*] Apud Euſeb. Evangel. præpar. l. 9. c 30 p. 447.

℣. 9. *And I was with thee whitherſoever thou wenteſt,* &c.] When he went againſt *Goliath*, when he went forth againſt the *Philiſtines*, when in *Saul*'s court, when he fled from *Saul*, and was obliged to go to various places, God was with him protecting and preſerving him, proſpering and ſucceeding him every where, and in every thing: *and have cut off all thine enemies out of thy ſight*; as *Saul*, and others in the land of *Iſrael*, and the *Philiſtines*, and other enemies round about him, ſo that he had reſt from them all: *and have made thee a great name, like unto the name of the great* men *that* are *in the earth*; a name for a mighty king, warriour, and conqueror, ſuch as ſome mighty kings and great men of the earth had obtained, and ſuch fame, being made king over all *Iſrael*; and his ſucceſs againſt the *Jebuſites* had got him a name, as well as former victories he had been favoured with; on account of all which his name and fame had been ſpread abroad in the world, and he was reckoned as one of the greateſt princes in it.

℣. 10. (*Moreover, I will appoint a place for my people Iſrael,* &c.] The land of *Canaan*; this the Lord had of old appointed to them, and had introduced them into and ſettled them in it, but not entirely and alone; in many places the *Canaanites* had inhabited; but now they ſhould be expelled, and the *Iſraelites* ſhould have the place to themſelves: *and will plant them*; ſo that they ſhall take root and flouriſh, and continue: *that they may dwell in a place of their own*; and not as they dwelt in *Egypt*, in a land that was not theirs; or *under themſelves* [x], under their own rulers and governors: *and move no more*; as they did in the times of the *Judges*, when ſinning againſt God, they were often delivered into their enemies hands, and carried captives: *neither ſhall the children of wickedneſs afflict them any more, as beforetime*; when in *Egypt*, and in the time of the *Judges*; all which is ſuppoſed, provided they did not depart from the Lord, but abode by his word, worſhip, and ordinances, and obeyed his will; for it was by their obedience they held their tenure of the land of *Canaan*, ſee *Iſ.* i. 19. or all this may reſpect future times, when they ſhall be converted to the *Meſſiah*, and return to their own land, and ever continue in it, and never more be haraſſed and diſtreſſed, *Jer.* xxxii. 41. *Ezek.* xxxvii. 25.

℣. 11. *And as ſince the time that I commanded judges* to be *over my people Iſrael,* &c.] Before the time the judges were raiſed they were greatly afflicted by one nation or another around them, and between judge and judge, but now they ſhould be no more ſo; here the parentheſis ſhould end: *and have cauſed thee to reſt from all thine enemies*;) this belongs to *David* perſonally, and intends the ſame as in ℣. 1. *alſo the Lord telleth thee, that he will make thee an houſe*; not only build up his family, and make that numerous, but eſtabliſh the houſe of his kingdom, as the *Targum*; that whereas he was deſirous of building an houſe for God, God would build up an houſe for him; which would be a clear proof, that though he did not think fit to make uſe of him in the building of his houſe, yet he was not caſt out of his favour, nor was it to be ſo interpreted by himſelf or others.

℣. 12. *And when thy days be fulfilled,* &c.] The days of his life, which were appointed by the Lord for him to live, and when he had filled up the common term of man's life, as he exactly did; for he lived juſt 70 years, ſee ch. v. 4. *Pſ.* xc. 10. *and thou ſhalt ſleep with thy fathers*; die and be buried; for this is a phraſe expreſſive of death, and the grave the common portion of men: *I will ſet up thy ſeed after thee*; ſons to ſucceed in the kingdom, as they did for the ſpace of 500 years; though here it reſpects one particular ſeed or ſon, even *Solomon*, as appears by what follows: *which ſhall proceed out of thy bowels*; be begotten by him, and born unto him, and has regard to a future ſon of his not yet born; not *Abſalom* nor *Adonijah*, nor any of the reſt born in *Hebron* were to ſucceed him in the kingdom, but one as yet unborn: *and I will eſtabliſh his kingdom*; ſo that he ſhall have a long and happy reign, as *Solomon* had.

℣. 13. *He ſhall build an houſe for my name,* &c.] For the honour of it, for the worſhip and ſervice of God, as it is well known *Solomon* did; and ſo his antitype the *Meſſiah*, *Zech.* vi. 12, 13. *and I will ſtabliſh the throne of his kingdom for ever*; that is, for a long time. *Solomon*'s reign was 40 years, and the kingdom of *Judah* continued in his poſterity until the *Babyloniſh* captivity, and a prince that deſcended from him was the ruler of the people when they returned: this has its fulfilment more eminently in *Chriſt*, who was of his ſeed, to whom God has given *the throne of his father David*, and who *ſhall reign over the houſe of Jacob for ever*, *Luke* i. 32, 33.

℣. 14. *I will be his father, and he ſhall be my ſon,* &c.] That is, I will be as kind unto him, and careful of him as a father of a ſon; or he ſhall be, and appear to be my ſon, by adopting grace, as no doubt *Solomon* was, notwithſtanding all his failings. This is applied to *Chriſt*, the antitypical *Solomon*, who was, in an higher ſenſe, the ſon of God, even by natural and eternal generation; ſee *Heb.* i. 5. *if he commit iniquity*; which cannot be ſuppoſed of *Chriſt*; for though he was made ſin by imputation, he neither knew nor did any, but may be ſuppoſed of his ſpiritual offſpring, whom he repreſented as an head and ſurety, as of *Solomon*, who committed many ſins and tranſgreſſions: *I will chaſten him with the rod of men, and with the ſtripes of the children of men*; either with men themſelves, as *Hadad* the *Edomite*, *Rezon* the ſon of *Eliadah*, and *Jeroboam* the ſon of *Nebat*, by all whom he was afflicted and diſtreſſed, after he fell into idolatry, 2 *Kings* xi. or with ſuch rods and ſtripes as men correct their children with, not to deſtroy them, but to chaſtiſe them for their good; and ſo the phraſes denote humane, kind, gentle, moderate corrections given in love, and which anſwer ſome good purpoſes.

℣. 15. *But my mercy ſhall not depart away from him,* &c.] Which is not to be underſtood of ſpecial mercy and grace, though it is true of theſe with reſpect to *Solomon*, and ſo to all the adopted children of God, ſee *Pſ.* lxxxix. 32, 33. but then this here deſigns ſuch mercy as may be taken away from another, and as it was from *Saul*, as it follows: *as I took it from Saul, whom I put away before*

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[w] Iliad. 2.

[x] תחתיו, ſub ſe, Montanus.

ore thee; and therefore muſt be underſtood of his mercy and kindneſs, in giving him a kingdom, and ſetting him on the throne; this ſhould not be taken away from him, as it was from *Saul*, whom God rejected from being king; not him perſonally, but his poſterity; but ſo the Lord would not do, nor did he, to *Solomon*, in whoſe poſterity the kingdom of *Judah* continued to the *Babyloniſh* captivity.

℣. 16. *And thine houſe, and thy kingdom ſhall be eſtabliſhed for ever before thee,* &c.] That is, both his family and his government ſhould be perpetuated, or he ſhould always have one of his family to ſit upon his throne; the accompliſhment of which, in the beginning of it, he ſaw with his eyes in his ſon *Solomon*, and with an eye of faith in his greater ſon the *Meſſiah*, in whom only theſe words will have their compleat fulfilment; and ſo *Abarbinel* ſays this viſion or prophecy is explained by ſome of the days of the *Meſſiah*; and this houſe and kingdom, in 1 *Chron.* xvii. 14. are called by the Lord *my* houſe, and *my* kingdom: *thy throne ſhall be eſtabliſhed for ever*; which is a repetition of the ſame in other words for the confirmation of it.

℣. 17. *According to all theſe words, and according to all this viſion,* &c.] All the words of this prophecy, juſt as they were delivered to *Nathan*, were exactly expreſſed by him; he did not vary from them in the leaſt, but with the greateſt faithfulneſs related them: *ſo did Nathan ſpeak unto David*; though in the part which related to the hiſtory of the houſe of God, it was contrary to the advice which he had given; but he was not aſhamed to retract his ſenſe, when he was made acquainted with the mind of God.

℣. 18. *Then went king David in,* &c.] Into the tabernacle where the ark was, which he had prepared for it, ch. vi. 17. *and ſat before the Lord*; before the ark, the ſymbol of his preſence, and prayed, and gave thanks, as follows; from whence it appears, that a ſitting poſture was ſometimes uſed in prayer, of which we have other inſtances, *Exod.* xvii. 11, 12. 1 *Kings* xix. 4. It is ſaid [y] that *Pythagoras*, and alſo *Numa*, ordered that worſhippers ſhould ſit. So that this act of devotion is not to be limited to any particular poſture, though it ſeems moſt agreeable either to ſtand or kneel; and the *Jews* look upon this to be a peculiar caſe, and infer from hence, that none were allowed to ſit in the court but the kings of the houſe of *Judah* [z]; and ſome of them [a] will not allow that to them, ſince the Seraphim above are even ſaid to ſtand, *Iſ.* vi. 2. and ſuppoſe the meaning of this to be only that *David* ſupported himſelf in the court; and ſome render the words, *he remained before the Lord* [b]; he continued in meditation, prayer, and thankſgiving, and ſuch like acts of devotion for a conſiderable time; ſo the *Targum*, in 1 *Chron.* xvii. 16. "King *David* came and continued in prayer before the Lord:" *and he ſaid, Who am I, O Lord God?* a creature, a ſinful creature, a mean and unworthy one, undeſerving of a place in the houſe of God, and of acceſs unto him, and to receive any favour from him, leſs than the leaſt of all ſaints, leſs than the leaſt of all mercies: *and what is my houſe*; or family of which he was, the family of *Jeſſe*; for though it ſprung from a prince in *Iſrael*, yet was but low and mean, in compariſon of ſome others, and eſpecially unworthy of the regard of the great God: *that thou haſt brought me hitherto?* to ſuch grandeur and dignity, as to be king over all *Iſrael* and *Judah*, to have all his enemies ſubdued under him, and to be at peace and reſt from them, and eſtabliſhed in his kingdom; and which he ſignifies the Lord alone had brought him to, through many difficulties and tribulations, and which he could never have attained unto by his own wiſdom and power, nor by the aſſiſtance of his friends; it was all the Lord's doing, and wondrous in his eyes.

℣. 19. *And this was yet a ſmall thing in thy ſight, O Lord God,* &c.] This of raiſing him to the throne, and ſettling him on it, was but a ſmall thing in compariſon of what he promiſed to do for him and his: *but thou haſt ſpoken alſo of thy ſervants houſe for a great while to come*; ſince he had not only ſpoken of a ſon that ſhould ſucceed him in the kingdom, but that he would make him an houſe, and eſtabliſh his kingdom; yea, that the throne of his kingdom ſhould be eſtabliſhed for ever, that a race of kings ſhould ſpring from him, and eſpecially the king *Meſſiah*, of whoſe kingdom there would be no end; and ſo the *Targum*, "thou haſt ſpoken of the houſe of thy ſervant unto the world to come," a phraſe often uſed by the *Jews* for the times of the *Meſſiah*; ſee *Heb.* ii. 5. and ſo *Abarbinel* thinks this clauſe has reſpect to *Meſſiah* the ſon of *David*: *and is this the manner of man, O Lord God?* to beſtow their favours on their inferiors, perſons of no worth and merit, and in a profuſe manner? it is not: and yet to one ſo much below thee, and ſo undeſerving, haſt thou moſt largely and liberally given ſuch great and unmerited mercies: or is it the manner, or cuſtomary to deal thus with men mean and abject, though it may with great perſonages that make a great figure in the world? it is not: and yet I am regarded by thee as if I was one of the greateſt monarchs on earth: this ſenſe agrees with the parallel text in 1 *Chron.* xvii. 17. *and haſt regarded me according to the eſtate of a man of high degree*; or, *this is the law* or *doctrine of the man* who is *the Lord God* [c]. This doctrine contained in the promiſe now made reſpects the ſeed of the woman, the promiſed *Shiloh*, the illuſtrious man, *Jehovah*'s fellow, the incarnate God, the *Meſſiah*, who is *Jehovah* our righteouſneſs, the true God and eternal life.

℣. 20. *And what can David ſay more unto thee,* &c.] In a way of ſelf-abaſement, or in thankfulneſs for ſuch wonderful favours, or in prayer for more and other mercies; he wants words, as if he ſhould ſay, to expreſs his ſenſe of his own nothingneſs and unworthineſs, and to praiſe the Lord for all his benefits; and ſo large are the grants and promiſes made, that there is no room for him to aſk for more: *for thou, Lord God, knoweſt thy ſervant*; what a ſenſe he has of his own meanneſs and vileneſs, what gratitude his heart is filled with, and what his wants and neceſſities are, which God only can ſupply, and does abundantly, even more than he is able to aſk or think. The *Targum* is, "and thou haſt performed the petition of thy ſervant, O Lord God."

℣. 21. *For thy words ſake,* &c.] For the ſake of the promiſe he had made to him by *Samuel*, that he ſhould be king, and his kingdom ſhould be eſtabliſhed; or for the ſake of the *Meſſiah*, that ſhould ſpring from him; the *Memra* as the *Targum*, the eſſential Word of God; and ſo the *Septuagint* verſion, *becauſe of thy ſervant*, with which agrees the parallel text in 1 *Chron.* xvii. 19. *and according to thine own heart*; of his own ſovereign good will and pleaſure, of his own grace, as the *Arabic* verſion, and not according to the merits and deſerts of *David*: *haſt thou done all theſe great things*; in making him king of *Iſrael*, and ſettling the kingdom in his poſterity to the times of the *Meſſiah*, who ſhould ſpring from him: *to make thy ſervant know* them; as he now did by *Nathan* the prophet, what he and his ſhould enjoy for time to come; ſo that it is not only a bleſſing to have favours deſigned, purpoſed, and promiſed, but to have the knowledge of them, to know the things that are freely given of God.

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[y] Vid. D. Herbert. de Cherbury de relig. Gent. c. 7. p. 65.

[z] T. Bab. Yoma, fol. 69. 2. Maimon. & Bartenor. in Miſn. Yoma, c. 7. §. 1.

[a] Midraſh in Abarbinel in loc.

[b] וישב et manſit, Vatablus.

[c] So Luther and Oſiander; or this is the delineation of the man who is the Lord, &c. So Hiller. Onomaſtic. ſacr. p. 447.

℣. 22. *Wherefore thou art great, O Lord God*, &c.] In his name, nature, perſons, and perfections, purpoſes, promiſes, and works: *for* there is *none like thee*; for his eſſence and attributes, for his greatneſs and goodneſs, for what he is in himſelf, for what he is to his people, and has done for them: *neither* is there any *God beſide thee*; there is but one God, the living and true God, the former and maker of all things; all others are but fictitious and factitious Gods, ſee 1 *Sam.* ii. 2. *according to all that we have heard with our ears*; concerning what he did in the land of *Egypt* upon the *Egyptians*, and in the wilderneſs, in favour of the *Iſraelites*, and in the land of *Canaan*, by driving out the inhabitants before the people of *Iſrael*, and in the times of the judges, in raiſing them up to deliver his people.

℣. 23 *And what one nation in the earth* is *like thy people*, even *like Iſrael*, &c.]. For the knowledge and worſhip of the true God among them, for laws and ordinances given them, and for bleſſings of goodneſs beſtowed upon them: *whom God went to redeem for a people to himſelf*, the words are plural, *whom the Gods went to redeem*; the *Targum* is, "they that were ſent from the Lord," meaning *Moſes* and *Aaron*, of whom *Jarchi* interprets them, of the firſt of which it is ſaid, *I have made thee a God unto Pharaoh*, *Exod.* vii. 1. but *Kimchi* and *R. Iſaiah* underſtand it of the true God, only ſuppoſe, as the former, that the plural expreſſion is uſed for the ſake of honour and glory; whereas, no doubt, reſpect is had to the three divine perſons in the Trinity, who were all concerned in the redemption of *Iſrael*, ſee *Iſa.* lxiii. 9, 10, 11, 12. where mention is made of the Lord, and of the angel of his preſence, and of his Holy Spirit as engaged therein: *and to make him a name*; either to get himſelf a name, and honour and glory in the world, to ſhew forth his power and might, as well as his mercy and goodneſs, or to make his people famous, great and glorious in the earth: *and to do for you great things, and terrible*; as he did in the land of *Ham*, at the *Red Sea*, and in the wilderneſs, and in the land of *Canaan*, great things for his people, and terrible ones to their enemies: *for thy land*; which is either ſpoken to God, whoſe was the land of *Iſrael*, and which he had choſen to dwell in, and had given to his people; or elſe to *Iſrael*, to whom the grant of this land was made, and who were put into the poſſeſſion of it: *before thy people which thou redeemedſt to thee from Egypt*; that is, the great and terrible things were done in their ſight, when they were redeemed from the bondage of *Egypt*, ſee *Pſ.* lxxviii. 12. from *the nations, and their gods?* meaning, that they were redeemed not only from *Egypt*, but the nations of the *Canaanites* were driven out before them; nor could their idols ſave them, but deſtruction came upon them as upon the gods of the *Egyptians*: ſome leave out the ſupplement *from*, and interpret this of the perſons redeemed, even of the nations and tribes of *Iſrael*, and their great men, their rulers and civil magiſtrates, ſometimes called gods.

℣. 24. *For thou haſt confirmed to thyſelf thy people Iſrael to be a people unto thee for ever*, &c.] So long as they were obedient to him, and obſerved his laws and ſtatutes, and abode by his worſhip and ordinances, otherwiſe he would write a *Lo-ammi* on them, as he has: *and thou, Lord, art become their God*; their covenant-God, they having avouched him to be their God, and he having avouched them to be his people, *Deut.* xxvi. 17, 18.

℣. 25. *And now, O Lord God*, &c.] From confeſſions of unworthineſs, and of the goodneſs of God, and a recital of favours conferred on him and the people of *Iſrael*, *David* proceeds to petitions: *the word that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, eſtabliſh* it *for ever*; he prays for the ſure performance of the promiſe of God reſpecting himſelf and his family, and the ſtability and perpetual continuance of the kingdom in it, and has, no doubt, a ſpecial regard to the *Meſſiah*, the promiſed ſeed that ſhould ſpring from him: *and do as thou haſt ſaid*; for though God had purpoſed and promiſed to do thoſe ſeveral things, and would do them, yet it was expected by him, and it was right in *David* to pray for the performance of them; ſee *Ezek.* xxxvi. 37.

℣. 26. *And let thy name be magnified for ever*, &c.] *David* deſired the performance of the above things not ſo much for his own ſake, and for the ſake of his family, as for the glory of God; his great concern was, that God might be magnified, and his greatneſs diſplayed, in making him and his family great; and particularly, that he might be magnified and glorified in that famous ſon of his, the *Meſſiah*, as he has been, *John* xiii. 31, 32. and by all his people in ſucceeding ages: *ſaying, The Lord of hoſts* is *the God over Iſrael*; the Lord of armies above and below, is God over all, and in a ſpecial and peculiar manner God over *Iſrael*, literal and ſpiritual, that takes care of them, ſupplies, protects, and defends them: *and let the houſe of thy ſervant David be eſtabliſhed before thee*; as he had promiſed, ℣. 16.

℣. 27. *For thou, O Lord of hoſts, God of Iſrael*, &c.] As he is called in the preceding verſe: *haſt revealed to thy ſervant*; which he otherwiſe could not have known: *ſaying, I will build thee an houſe*; ſee ℣. 11. *therefore hath thy ſervant found in his heart to pray this prayer unto thee*; found his heart diſpoſed to this ſervice, or found freedom and boldneſs in him to put up this prayer to God; what encouraged and emboldened him to do it was the gracious promiſe of God, that he would build up his family, and eſtabliſh his kingdom; or otherwiſe he could not have taken ſuch liberty, and uſed ſuch boldneſs with God in prayer, as to have requeſted it of him.

℣. 28. *And now, O Lord God, thou* art *that God*, &c.] Who is the Lord of hoſts, and the God of *Iſrael*, that has promiſed and is able to perform, and is faithful to his promiſe: *and thy words be true*; are truly, punctually, and faithfully performed, never fail: *and thou haſt promiſed this goodneſs unto thy ſervant*; concerning building and eſtabliſhing his houſe. *David* repeats this promiſe as being greatly affected with it, and fully aſſured of the performance of it.

℣. 29. *Now therefore let it pleaſe thee to bleſs the houſe of thy ſervant*, &c.] Not according to the merits of him or his family, but according to the ſovereign will and pleaſure of God; the *Targum* is, *begin and bleſs*; let the promiſed bleſſings begin to deſcend, that there may be ſome appearance of the performance of the promiſe, which may give encouragement that the whole will be fulfilled: *that* *it may continue for ever before thee*; under his care and protection: *for thou, O Lord God, haſt ſpoken it*; whoſe words never fall to the ground, but have a ſure accompliſhment: *and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever*; even both with temporal and ſpiritual bleſſedneſs.

CHAP. VIII.

THIS chapter gives a relation of the wars of *David* with his enemies, and his victories over them, particularly the *Philiſtines*, *Moabites*, *Syrians*, and *Edomites*, and of the ſpoils he took from them, and of the preſents made to him by others, ℣. 1—14. and of his righteous adminiſtration of government, and of the principal officers in his court and camp, ℣. 15—18.

℣. 1. *And after this it came to paſs*, &c.] After *David* had reſt from his enemies for a time, and after the converſation he had had with *Nathan* about building the houſe of God, and after the meſſage ſent to him from the Lord by that prophet, forbidding him to build, and *David*'s prayer to the Lord upon it, the following events happened; and which are recorded to ſhew that *David*'s reſt from his enemies did not laſt long, and that he had other work to do than to build the houſe of God: *that David ſmote the Philiſtines, and ſubdued them*; theſe had been long and implacable enemies of *Iſrael*; *Samſon* began to weaken them in his days; a war was waged between them and *Iſrael* in the times of *Samuel* and *Saul*, and the battle ſometimes went on one ſide and ſometimes on the other; but now *David* made an entire conqueſt of them: before they had uſed to come into the land of *Iſrael*, and there fight with *Iſrael*, but now *David* entered into their land, and took it from them: *and David took Metheg-ammah out of the hands of the Philiſtines*; the name of a province in *Paleſtine*, and from the parallel place in 1 *Chron*. xviii. 1. it appears to be *Gath*, and its adjacent towns; but why that was called the bridle of *Ammah*, or the bridle of a cubit, as it may be rendered, is not eaſy to ſay. The conjecture of *Kimchi* is, that there was a pool or river of water, ſo *Ammah* is thought to ſignify; and *Aquila* renders it a water-courſe, which paſſed through the city, having been brought from without it into it, the communication of which from place to place it may be *David* cut off, by ſtopping or turning its ſtream; but interpreters more generally ſuppoſe that *Gath* was built upon an hill called *Ammah*, ſee 2 *Sam*. ii. 24. thought to be the ſame with the *Amgaris* of *Pliny*[d], though that is ſometimes read *Angaris*, a mountain he places in *Paleſtine*; and that it was called *Metheg*, a bridle, becauſe being a frontier city, and being very ſtrong and powerful, erected into a kingdom, it was a curb and bridle upon the *Iſraelites*; but now *David* taking it out of their hands, opened his way for the more eaſy ſubduing the reſt of their country: or the word may be rendered *Metheg* and her mother, i. e. *Gath*, the metropolis, ſince that and her daughters, or towns, are ſaid to be taken, 1 *Chron*. xviii. 1. and *Metheg* might be one of them.

℣. 2. *And he ſmote Moab*, &c.] He next went againſt that, and invaded it, the people of it being always troubleſome and diſtreſſing to the children of *Iſrael*; and though the king of it had ſhewn ſome favour to *David*, yet it was when he conſidered him as an enemy to *Saul*, and *Saul* to him; but things having taken a different turn, his and his people's enmity againſt *David* and his people appeared; wherefore he went and fought them, and made them his ſubjects, whereby was fulfilled the prophecy of *Balaam*, *Numb*. xxiv. 17. as it referred to *David*: *and meaſured them with a line*; either their country and fields, to diſtribute among his people, or rather the ſoldiers he took priſoners; which, as *Procopius Gazæus* ſays, were ſo numerous that they could not be told, and therefore they were ordered to lie proſtrate on the ground, and they were meaſured with a line, as it follows: *caſting them down to the ground*; or ordering them to lie down; though ſome underſtand this of caſting down their cities, towers, and ſtrong-holds, and levelling them with the ground: *even with two lines meaſured he*; with one, ſo it may be ſupplied, as the *Vulgate Latin*, *to put to death*, *and with one full line*, *to keep alive*: that is, in meaſuring them with his lines, he divided them into two parts, one he put to death, and the other, the full line, which contained the moſt, he ſaved alive; though it ſeems according to our verſion, and ſo moſt underſtand it, that *David* ſlew two thirds, and ſaved one, and ſo *Joſephus*[e]. This muſt be underſtood of the army of the *Moabites* that fell into his hands, ſo *Joſephus*, who perſiſted and refuſed to ſubmit, not of all the inhabitants of the land. The *Jews* ſay[f], that the reaſon of this ſevere treatment of them, was becauſe they ſlew the father, and mother, and brethren of *David*, whom he left to the care and cuſtody of the king of *Moab*, when he fled from *Saul*, ſee 1 *Sam*. xxii. 3. ſince after that they are heard no more of; though it ſhould rather be imputed to their enmity againſt the people of *Iſrael*. The phraſe of *meting out the valley of Succoth* ſeems to be an alluſion to this fact, *Pſ*. lx. 6. the pſalm being written on occaſion of the victories here related: *and ſo the Moabites became David's ſervants*; the inhabitants of the land who were left in it, perhaps that part of the ſoldiers preſerved alive were brought home captives: and *brought gifts*; payed a yearly tribute to king *David*, as they afterwards did to *Solomon* and to *Rehoboam*, until the revolt of the ten tribes, and then they paid it unto the kings of *Iſrael*, to the times of *Ahab*, ſee 2 *Kings* iii. 4, 5. though theſe gifts may be diſtinct from, and beſides the tribute paid, which is ſuppoſed in their being ſervants, ſee 2 *Chron*. xvii. 11. Thus the *Arabians*[g] carried gifts to the king of *Perſia* beſides tribute.

℣. 3. *And David alſo ſmote Hadadezer the ſon of Rehob*, *king of Zobah*, &c.] Called ſometimes *Aram-Zobah*, and was a part of *Syria*, as its name ſhews. *Benjamin* of *Tudela*[h] takes it to be the ſame with *Haleb* or *Aleppo*; *Joſephus*[i] calls it *Sophene*; but that is placed by *Ptolemy*[k] beyond the *Euphrates*; whereas this country muſt be between that river and the land of *Iſrael*, and was contiguous to it, and near *Damaſcus*; and it was ſo near the land of *Iſrael*, and being conquered by *David*, that it became a controverſy with the *Jews*, whether it was not to be reckoned part of it, and in ſeveral things they allow it to be equal to it [l]. *Rehob* was the firſt king of this part of *Syria*, and then his ſon the ſecond and laſt; he is called *Hadarezer* in 1 *Chron.* xviii. 3. the letters *D* and *R* being frequently changed in the *Hebrew* tongue: him *David* fought with, and overcame, *as he went to recover his border at the river Euphrates*; which ſome underſtand of *Hadadezer*, ſo *Jarchi* and *Kimchi*, who attempted to recover part of his dominions that had been taken by ſome one or another from him, which lay upon the river *Euphrates*; or he endeavoured to enlarge his dominions, and carry them as far as the river, and eſtabliſh the borders of them; and whilſt he was doing this, or attempting it, *David* fell upon him, and routed him; or rather this refers to *David*, who conſidering that the antient border of the land of *Iſrael*, as given to *Abraham*, reached to the river *Euphrates*, *Gen.* xv. 18. he ſet out on an expedition to recover this border, and whereas the country of this king lay in his way, he invaded that; upon which *Hadadezer* roſe up againſt him, and was conquered by him, and by this means the border was recovered to the kingdom of *Iſrael*, and reached ſo far, as is plain it did in *Solomon*'s time, 1 *Kings* iv. 21—24.

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[d] Nat. Hiſt. l. 5. c. 13.

[e] Antiq. l. 7. c. 5. §. 1.

[f] Bemidbar Rabba, l. 14. fol. 212. 1.

[g] Herodot. Thalia, ſive, l. 3. c. 97.

[h] Itinerar. p. 59.

[i] Ut ſupra.

[k] Geograph, l. 5. c. 13.

℣. 4. *And David took from him* 1000 chariots, *and* 700 *horſemen*, &c.] *Chariots* are not in the text here, it is only 1700 *horſemen*; but it is ſupplied from 1 *Chron.* xviii. 4. where the word is expreſly mentioned, and there the horſemen are ſaid to be 7000, as in the *Septuagint* verſion here, and in *Joſephus* [m]; which may be reconciled by obſerving with *Kimchi* and *Abarbinel*, that here the chief officers are meant, there all the chariots and horſemen that were under their command are mentioned, which together made up that large number; or elſe here is meant the ranks and companies of horſe *David* took, which were 700; and theſe having ten in a company or rank, made 7000; and there the complement of ſoldiers in thoſe companies and ranks are intended: *and* 20,000 *footmen*; the ſame as in 1 *Chron.* xviii. 4. and ſo in *Joſephus* [n]: *and David houghed all the chariot*-horſes; or ham-ſtringed them, as *Joſhua* was ordered to do with reſpect to the *Canaanites*, *Joſh.* xi. 6. he did not kill them, which might ſeem cruel and unmerciful to the brute-creatures, but ham-ſtringed them, that they might be uſeleſs for war; and the reaſon of it was, that horſes might not be multiplied in *Iſrael* for that purpoſe, that ſo their truſt and confidence might not be placed in them; ſee *Deut.* xvii. 16. *but reſerved of them for an hundred chariots*; for his own uſe, not for war, but for grandeur; which accounts in ſome meaſure for the number of chariots and horſes *Solomon* had, 1 *Kings* iv. 26. 2 *Chron.* i. 14. the number of horſes reſerved is ſuppoſed to be 400, four horſes being uſed in a chariot, which *Jarchi* gathers from 2 *Chron.* i. 17.

℣. 5. *And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah*, &c.] Theſe ſeem to have had no king at this time, or, if they had, *Hadadezer* was their king, which is not improbable; and *Nicholas* of *Damaſcus* [o] an heathen writer, is clear for it, whom he calls *Adad*, who, he ſays, reigned over *Damaſcus*, and the other *Syria* without *Phœnicia*, who made war with *David* king of *Judæa*, and was routed by him at *Euphrates*: and he ſeems to be the firſt king of *Damaſcus*, which he joined to the kingdom of *Zobah*, and all the kings of *Damaſcus* afterwards were called by the ſame name; though *Joſephus* [p], who alſo ſpeaks of *Adad* being king of *Damaſcus* and of the *Syrians*, yet makes him different from this *Hadadezer*, to whoſe aſſiſtance he ſays he came: *David ſlew of the Syrians* 22,000 *men*; that is, of the *Syrians* of *Damaſcus*.

℣. 6. *Then David put garriſons in Syria of Damaſcus*, &c.] Which was *Cœle-Syria*, and lay between *Libanus* and *Antilibanus*, the chief city of which was *Damaſcus*; which *Curtius* [q] calls *Damaſcus of Syria*, being the head of it, *Iſ.* vii. 8, in the principal places of which he put garriſons of ſoldiers to keep the country in ſubjection to him; or he put commanders or governors, as the *Targum*, in the chief cities, and ſo *Ben Gerſom* and *R. Iſaiah* interpret it: *and the Syrians became ſervants to David, and brought gifts*; or paid him tribute by way of homage, acknowledging themſelves his ſubjects: *and the Lord preſerved David whitherſoever he went*; he covered his head in the day of battle, and ſaved him from the hurtful ſword.

℣. 7. *And David took the ſhields of gold that were on the ſervants of Hadadezer*, &c.] That were found with them, which they had in their hands; theſe muſt be ſuppoſed to be with the principal officers of his army; or golden chains, as *Aquila*, or golden bracelets on their arms, as the *Septuagint*; the *Syriac* verſion is *quivers of gold*, ſuch as they put arrows into, and ſo *Jarchi* and *R. Iſaiah* underſtand it of ſuch, and refer to *Jer.* li. 11. and ſo *Joſephus* [r]; *and brought them to Jeruſalem*; where they were laid up, and converted to the uſe of the ſanctuary *Solomon* built; ſee *Cant.* iv. 4.

℣. 8. *And from Betah, and from Berothai, cities of Hadadezer*, &c.] Which, in 1 *Chron.* xviii. 8. are called *Tibhath* and *Chun*, they having different names; or their names might be changed upon this conqueſt of them, and the one might be the names they went by with the *Syrians*, and the other the *Iſraelites* called them by; the latter is the ſame with *Berothah* in *Ezek.* xlvii. 16. and the *Barathena* of *Ptolemy* [s], placed by him near *Meſopotamia*; in the *Arabic* verſion of 1 *Chron.* xviii. they are called *Emeſa* and *Baalbec*, the former was a city of *Cœle-Syria*, the latter was at the foot of mount *Lebanon*; ſee the note on *Amos* i. 5. *king David took exceeding much braſs*; whereby he was furniſhed and able to give the large quantity he did for the ſervice of the temple, 1 *Chron.* xxix. 7. The *Septuagint* verſion adds here what is expreſſed in 1 *Chron.* xviii. 8. "wherewith *Solomon* made the brazen ſea, and the pillars, and the lavers, and all the veſſels."

℣. 9. *When Toi king of Hamath*, &c.] Which was another ſmall kingdom in *Syria*, perhaps lately erected to defend themſelves againſt *Hadadezer*, and this the firſt king of it, at leaſt the firſt we hear of; his name is *Tou* in 1 *Chron.* xviii. 9. where in the *Targum* he is called king of *Antioch*. *Hamath* lay to the north of the land of *Canaan*; ſee *Numb.* xxxiv. 8. and the note there: it is ſaid [t] to be three days journey from *Tripoli*, and that it ſtands in the mid-way to *Aleppo*, on a very goodly plain, repleniſhed with corn and cotton-wool, but much ruinated, and falls more and more to decay: at this day (ſays my author, who travelled in thoſe parts in the beginning of the laſt century) there is ſcarce one half of the wall ſtanding, which hath been very fair and ſtrong. The king of this place

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[l] T. Bab. Gittin, fol. 8. 1. 2. Miſn. Demai, c. 6. §. 11. & Maimon. & Bartenora in ib.
[m] Ut ſupra.
[n] Ut ſupra.
[o] Apud Joſeph. ib. §. 2.
[p] Ibid.
[q] Hiſt. l. 3. c. 8.
[r] Ut ſupra. §. 3.
[s] Geograph. l. 5. c. 19.
[t] Cartwright's Preacher's Travels, p. 6.

heard that David had ſmitten all the hoſt of Hadadezer; the news of which ſoon reached him, he being in the neighbourhood.

℣. 10. *Then Toi ſent Joram his ſon unto king David*, &c.] Who is called *Hadoram* in 1 *Chron.* xviii 10. though the *Syriac* and *Arabic* verſions read *Joram* there: *to ſalute him*; to enquire of his welfare after his fatigue in the battles he had had with the *Moabites* and *Syrians*, and to wiſh him all happineſs and proſperity for the future: *and to bleſs him*; to congratulate him on his victory, and to wiſh him ſucceſs in all after wars he might be engaged in; and particularly to give him thanks for delivering him from ſo great an enemy as *Hadadezer* had been to him, as alſo to bring a preſent to him, which is ſometimes called a bleſſing; ſee *Gen.* xxxiii. 11. *becauſe he had fought againſt Hadadezer, and ſmitten him*; that is, *David* had, which had endeared him to *Toi*: *for Hadadezer had wars with Toi*; was an enemy of his, ſought to take his kingdom from him, and had had many battles with him; and though he could not conquer him, he ſadly harraſſed him, being too mighty for him: *and* Joram *brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs*; as a preſent to *David*, in gratitude for his deliverance from his enemy by him, and as a token of his homage and ſubjection to him; at leaſt as a ſign that he put himſelf under his protection, and deſired to be his friend and ally. The word *Joram*, though not in the *Hebrew* text, is rightly ſupplied; for none elſe can be ſuppoſed to bring the preſent.

℣. 11. *Which alſo king David did dedicate unto the Lord*, &c.] He devoted it to ſacred uſes, particularly to the building of the houſe of the Lord, as he alſo had the gold and the braſs he took from *Hadadezer*: *together with the ſilver and the gold he had dedicated of all nations which he ſubdued*; who are after particularly mentioned; he did not convert the ſpoils he took to his own uſe, but obſerved the law God gave to the kings of *Iſrael*, that they ſhould not greatly multiply to themſelves ſilver and gold, *Deut.* xvii. 17. He ſet it apart, and laid it up for the ſervice of the ſanctuary; and this accounts for the abundance of gold, ſilver, and braſs, which *David* had amaſſed together, and left to his ſon *Solomon* to build the temple with; ſee 1 *Chron.* xxviii. and xxix.

℣. 12. *Of Syria*, &c.] Of *Syria* of *Damaſcus*, as diſtinct from *Syria-Zobah*, *Hadadezer* was king of, after-mentioned; this is omitted in 1 *Chron.* xviii. 11. *and of Moab*; who brought him gifts and preſents, and were tributaries to him, ℣. 2. *and of the children of Ammon*; who very probably joined the *Moabites*, and were conquered and ſpoiled at the ſame time: *and of the Philiſtines*; when *Metheg-Ammah* was taken from them, ℣. 1. *and of Amalek*; for though we have no account of any war of his with that people, ſince he was king, yet he doubtleſs had, and had been victorious and ſpoiled them; ſee *Pſ.* lxxxiii. 7. *and of the ſpoil of Hadadezer, ſon of Rehob, king of Zobah*; ſee ℣. 3, 4, 5, 6. Theſe conqueſts of *David* are confirmed by the teſtimony of *Eupolemus*, an heathen writer, who ſays that he overcame the *Syrians* by *Euphrates*, and the *Aſſyrians* in *Galadene*, (or *Gilead*) and the *Phœnicians*; that he fought againſt, the *Idumeans*, (or *Edomites*), the *Ammonites*, *Moabites*, *Ituræans*, *Nabathæans*, and *Nabdæans*; alſo againſt *Syron* king of *Tyre* and *Phœnicia*; all whom he obliged to pay tribute to the *Jews*[a].

℣. 13. *And David gat him a name*, &c.] Fame and reputation in the ſeveral nations of the world for valour and courage, for the many and ſignal victories that he obtained; the *Jewiſh* writers generally refer this to his humanity in burying the dead bodies of his enemies ſlain in war, which gained him great eſteem among all, and even his very enemies; but nothing of that kind is pointed at here, but his conqueſts: or *he made himſelf a name*; erected a triumphal arch[b] in memory of his victories: *when he returned from ſmiting of the Syrians in the valley of ſalt*; being 18000 men; in the relation of this fact in different places ſome difficulties ariſe, both as to the people ſmitten, and their numbers, and by whom; in this place they are ſaid to be *Syrians*, but in 1 *Chron.* xviii. 12. and in the title of *Pſ.* lx. which was compoſed on account of theſe victories, they are called *Edomites*, and ſaid to be of *Edom*; which may be reconciled by obſerving, that the *Syrians* and *Edomites* were confederates in this war; and that whereas the latter were auxiliaries to the former, the whole body of the army might be called *Syrians*, of which 22,000 were ſlain that were properly *Syrians*, and 18000 *Edomites*, in all 40,000; which was a very great ſlaughter: or the ſenſe is, that when he had ſmitten the 22,000 *Syrians*, and was upon the return, he met with a body of *Edomites*, who came to the aſſiſtance of the *Syrians*, and he ſlew 18,000 of them; and the *Jews* ſay, as *Jarchi* obſerves, there were two battles; and if ſo, this would remove all the difficulties ſtarted; as for the numbers ſlain, here 18000, and *Pſ.* lx. 12000, it is reconciled by obſerving, that *Abiſhai* firſt began the attack upon the *Edomites*, and ſlew 6000 of them; and then *Joab* fell upon them, and ſlew 12000 more, in all 18000: in 1 *Chron.* xviii. 12. this ſlaughter is aſcribed to *Abiſhai*, becauſe he began it, even the whole number; and in *Pſ* lx. to *Joab*, the 1200 ſlain by him, who ſeconded *Abiſhai*; and the whole is here attributed to *David*, becauſe he was king, under whom *Abiſhai* and *Joab* ſerved as generals: and no leſs difficult is it to aſcertain the place where this ſlaughter was made, called *the valley of ſalt*; it ſeems by our text, that it was in *Syria*, but in other places as if it was in *Edom*; ſee 2 *Kings* xiv. 7. 2 *Chron.* xxv. 11. but in *Edom* itſelf is no ſuch valley to be found, though there is in *Syria*; one traveller[c] tells us, that in the way from *Aleppo* to the banks of *Euphrates* are many villages, among which is one of note called *Tedith*, famous for a ſynod held here by the *Jews*, in the year from the creation 3498, of which *Ezra* was the ſcribe; when were placed the books of the old teſtament in the order in which they now are; and near this town, he ſays, is the valley of ſalt, memorable for the victory here recorded: others ſay[d] about three or four hours journey from *Aleppo* is the valley of ſalt, near which is a ſalt ſpring, whoſe waters running over the place leave, when dried by the ſun, a great quantity of excellent ſalt; this ſalt is thrown together in the *Gabboul*, or ſalt-houſe; but by others[e] we are informed, that near about an hour's diſtance from the city of *Tadmor* (ſee 1 *Kings* ix. 18. 2 *Chron.* viii. 3, 4.) is to be ſeen a large valley of ſalt, affording great quantities thereof; and it is thought that this is more probably the valley of ſalt mentioned here, than another which lies about four hours from *Aleppo*, and has ſometimes paſt for it; and which the above accounts ſhew: but a modern writer [f], in his account of *Palmyra*, the ſame with *Tadmor*, ſpeaks of a great plain, all covered with ſalt, from whence the whole country round is ſupplied. This plain is about a league from *Palmyra*, and extends itſelf towards the eaſtern part of *Idumea*, (or *Edom*) the capital city of which was *Bozra*; and indeed this valley being both in *Syria*, and reaching to the borders of *Edom*, bids fair to be the valley here ſpoken of.

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[a] Apud Euſeb. præpar. Evangel. l. 9. c. 30. p. 447.

[b] So Hieron. Trad. Heb. in 2 Reg. fol. 78. D.

[c] Cartwright's Preacher's Travels, p. 11.

[d] Egmont and Heyman's Travels, vol. 2. p. 347.

[e] See Lowthorp's Philoſophical Tranſactions abridged, vol. III. p. 504.

℣. 14. *And he put garriſons in Edom*, &c.] To keep the inhabitants in ſubjection to him; as their forts and ſtrong-holds came into his hands, he placed companies of ſoldiers in them for the ſaid purpoſe; or governors, as the *Targum*, men of his own nation, into whoſe hands he put their principal cities, who governed them for him, and under him. *Jarchi* interprets it of officers appointed to collect the tribute he exacted of them: *throughout all Edom put he garriſons*; which is obſerved to ſhew, that the whole country was brought into ſubjection to him: *and all they of Edom became David's ſervants*; and hereby were fulfilled the oracle delivered to *Rebekah*, and the prophetic bleſſing of *Iſaac*, *Gen.* xxv. 23. and xxvii. 29, 40. *and the Lord preſerved David whitherſoever he went*; ſee the note on ℣. 6.

℣. 15. *And David reigned over all Iſrael*, &c.] Not only over *Judah*, but over all the tribes of *Iſrael*, and over the whole land of *Canaan*, as promiſed to *Abraham*, *Gen.* xv. 18. reaching to the river *Euphrates*, as *Syria* did, now conquered by *David*: *and David executed judgment and juſtice unto all his people*; when he returned from his wars, he heard and tried all cauſes impartially, brought before him, and gave ſentence according to the law of God, and adminiſtered righteous judgment without any reſpect to perſons; all had juſtice done them that applied unto him, whether high or low, rich or poor; and indeed during his wars he was not negligent of the civil government of his ſubjects, and the diſtribution of juſtice to them by proper officers, in which he was a type of *Chriſt*; ſee *Iſ.* xi. 5. and *Jer.* xxiii. 5, 6.

℣. 16. *And Joab the ſon of Zeruiah was over the hoſt*, &c.] Which was not only owing to his relation to *David*, being his ſiſter's ſon, but to his promiſe that whoever ſmote the *Jebuſites*' firſt, ſhould be chief and captain; that is, ſhould have the command of the army under him; this *Joab* did, and ſo was entitled to this office, and was put into it, and continued in it, 1 *Chron.* xi. 6. *and Jehoſhaphat the ſon of Ahilud was recorder*; of memorable events, who kept a diary of whatſoever remarkable happened, which were digeſted into a chronicle, hiſtory, or annals; ſee *Eſth.* vi. 1. ſo the *Targum*, he "was appointed over the memorials;" or book of memorials, as *Kimchi* interprets it; that is, to take care of it, and ſee that every thing worthy of notice was inſerted in it; or was *remembrancer* [g]; one that put the king in mind, what was to be done every day, or in certain caſes, and ſo *R. Iſaiah* explains it, the king's counſellor; ſome take him to be chancellor, as *Luther* and others [h].

℣. 17. *And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar*, were *the prieſts*, &c.] Not high-prieſts, as *Joſephus* [i] ſuggeſts, for there was only one high-prieſt at a time; indeed there was a ſagan, or deputy-prieſt, on occaſion; and ſo *Abarbinel* ſays, that *Zadok* was the high-prieſt and *Ahimelech* his ſecond or deputy; but the truth of the caſe was this, *Abiathar* was high-prieſt only, and continued ſo until the time of *Solomon*, when he was thruſt out of his office, and *Zadok* put into it; and *Ahimelech* his ſon and *Zadok* were the principal prieſts under him, the one of the family of *Ithamar*, the other of *Eleazar*; ſo the *Targum* on 1 *Chron.* xviii. 16. calls them *ſagans*, or deputies of the high-prieſthood. *Zadok* is mentioned firſt, though *Ahimelech* was the ſon of the preſent high-prieſt, becauſe he was in great favour with *David*, as afterwards with *Solomon*, in whoſe days the high-prieſthood was tranſlated to him; the family of *Eli* being now upon the decline, and near being removed from the high-prieſthood, as was foretold by *Samuel* it ſhould: *and Seraiah was the ſcribe*; or ſecretary of ſtate; in 1 *Chron.* xviii. 16. he is called *Shauſha*; he ſeems to have had two names.

℣. 18. *And Benaiah the ſon of Jehoiada was over both the Cherethites and Pelethites*, &c.] Theſe according to *Joſephus* [k], were the king's body-guards, and this man is expreſsly ſaid to be ſet over his guards, ch. xxiii. 23. and which ſome think were of the nation of the *Philiſtines*, famous for archery, and ſlinging of ſtones; and ſo the *Targum* renders it, "was appointed over the archers and ſlingers;" ſo *Choriti* in *Virgil* [l] are quivers for arrows; the great uſe of which in fighting *David* had obſerved, and therefore got a ſelect company of theſe men, partly to teach *Iſrael*, and partly to guard himſelf; but others are of opinion, that *David* would never ſuffer ſuch as were heathens to be ſo near his perſon, and therefore take them to be *Iſraelites*; and ſo ſome *Jewiſh* writers ſay they were two families in *Iſrael*; which is much better than to interpret them as others do of the *Sanhedrim*, and even of the *Urim* and *Thummim*, as in the *Targum* on 1 *Chron.* xviii. 17. ſee the note on *Zeph.* ii. 5. and it is moſt probable, that they were *Iſraelites*, who were *David*'s guards, and conſiſted of the chiefs that were with him in *Philiſtia*, and particularly at *Ziklag*, which lay on the ſouth of the *Cherethites*, 1 *Sam.* xxx. 14. and ſo had their name from thence, and among the chief of thoſe that came to him at *Ziklag*, there was one named *Peleth*, from whence might come the *Pelethites*, and they were all of them archers; ſee 1 *Chron.* xii. 2, 3. *and David's ſons were chief rulers*; princes, princes of the blood, or *chief about the king*, as in 1 *Chron.* xviii. 17. they were conſtant attendants at court, waiting on the king, ready at hand to do what he pleaſed to order; they were the chief miniſters, and had the management of the principal affairs at court. *Abarbinel* thinks that this reſpects not only *David*'s ſons, but *Benaiah*, and the family of the *Cherethites* and *Pelethites*, who had none of them particular poſts aſſigned them, which were ſettled and known as thoſe before mentioned had, but were always near at hand, to do whatſoever the king commanded them; and which ſeems better to agree with the literal order and conſtruction of the words; which are, *and Benaiah the ſon of Jehoiada, and the Cherethites and Pelethites, and the ſons of David*, were *princes*, or chief rulers; or prieſts, who according to *Guſſetius* [m] brought the offerings or preſents to the king, and did that to him the prieſts did to the Lord.

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[f] Halifax apud Calmet's Dictionary in the Word Salt.

[g] מזכיר commemorans, Montanus; commemorator, Syr. Ar. memorans, ſive reducens in memoriam, Vatablus.

[h] Vid. Beckium in Targ. 1 Chron. xviii. 15.

[i] Ut ſupra, §. 4.

[k] Ibid.

[l] Æneid. 10.

[m] Ebr. Comment. p. 366.

CHAP. IX.

THIS chapter relates *David*'s enquiry after the poſterity of *Saul*, whether any were living, and where they were, ℣. 1—4. and being informed of one, he ſent for him, and kindly received him, ℣. 5—8. and reſtored to him the land of his fathers, and appointed a perſon to till it for him, and bring him the fruits of it, and maintained him at his own table, ℣. 9—13.

℣. 1. *And David ſaid*, &c.] To ſome of his courtiers: *is there yet any that is left of the houſe of Saul?* which queſtion was put by him, not in order to deſtroy them, leſt they ſhould diſturb his government, as was uſual with other princes, and eſpecially ſuch who got their crowns by uſurpation; but to prevent any ſuſpicion of that kind in the perſons he enquired of, he adds, *that I may ſhew him kindneſs for Jonathan's ſake?* not for *Saul*'s ſake, who had been his implacable enemy, though he had ſworn to him that he would not cut off his ſeed; but for *Jonathan*'s ſake, his dear friend, whoſe memory was precious to him. Some of the *Jewiſh* writers have thought, becauſe this follows upon the account given of the officers of *David*, both in his camp and court, that this queſtion was occaſioned by a thought that came into his mind, while he was appointing officers, that if there were any of *Saul*'s family, and eſpecially any deſcendent of *Jonathan*, that was fit for any poſt or office, he would put him into one; but this ſeems to be a long time after *David* had ſettled men in his chief offices; for *Mephiboſheth*, after an enquiry found out, was but five years of age when his father was ſlain, and ſo but 12 when *David* was made king over all *Iſrael*, and yet now he was married, and had a young ſon, ℣. 12. ſo that it was a long time after *David* was eſtabliſhed in the kingdom that he thought of this; which is to be imputed to his being engaged ſo much in war, and having ſuch a multiplicity of buſineſs on his hands.

℣. 2. *And there was of the houſe of Saul a ſervant whoſe name was Ziba*, &c.] Or there was a ſervant that belonged to *Saul*'s family; not that any of *Saul*'s family was a ſervant; and this ſervant the *Jews* commonly ſay was a *Canaanitiſh* ſervant, and who upon the death of his maſter was not made free, but became the inheritance and poſſeſſion of his children after him, *Lev.* xxv. 46. tho' *Joſephus* [m] ſays he was made free by *Saul*: *and when they had called him unto David*; who it ſeems was now at court, or in *Jeruſalem*, on ſome account or another; or was in *David*'s ſervice, in ſome inferior poſt or another; however having been a quondam ſervant of *Saul*, it was thought he could give the beſt intelligence of his family, and whether any were living, and therefore was ſent for; and when he was come into the king's preſence, *the king ſaid unto him, art thou Ziba?* for he had been told before by ſome of his courtiers what his name was: *and he ſaid, thy ſervant* is he; or my name is *Ziba*, and I am at thy command.

℣. 3. *And the king ſaid, is there not yet any of the houſe of Saul*; that is, remaining or living: *that I may ſhew the kindneſs of God unto him*; great kindneſs, ſome large favour or benefit; for the word *God* added to things, as to trees, mountains, &c. ſerves to ſet forth the excellency of them; and this kindneſs is in imitation of God, or ſuch as he had ſworn in the preſence of God to ſhew; and that is expreſſed in the ſame language, 1 *Sam.* xx. 14. *and Ziba ſaid unto the king, Jonathan hath yet a ſon*; a ſon ſtill living: which is *lame on his feet*; on both his feet, as the *Targum*; the occaſion of which is recorded in ch. iv. 4. ſee the note there.

℣. 4. *And the king ſaid unto him, where is he?* &c.] In what part of the land, city, or town, does he dwell? *and Ziba ſaid unto the king, behold, he is in the houſe of Machir, the ſon of Ammiel*; a deſcendent of *Machir*, the ſon of *Manaſſeh*, to whom the land of *Gilead* was given, which lay on the other ſide *Jordan*: *in Lodebar*; a place in that country, perhaps the ſame with *Lidbir* in *Joſh.* xiii. 26. Here it may be his mother's relations lived, and here he might dwell in obſcurity, and lie hid from the knowledge of *David*; who it might be feared by his friends, would have diſpatched him, had he known where he was. Some take it to be an appellative, and render it, as *Abarbinel* obſerves, *without any thing*; as if he was ſo poor that he had not any thing to ſupport himſelf with. No mention as yet is made of his name, perhaps becauſe the hiſtorian had given it before, ch. iv. 4.

℣. 5. *Then king David ſent*, &c.] Meſſengers; it may be *Ziba*, none being more proper than he that knew him, and where he was: *and fetched him out of the houſe of Machir, the ſon of Ammiel, from Lodebar*; they demanded him in the king's name, and being delivered to them, they brought him from thence to *Jeruſalem*.

℣. 6. *Now when Mephiboſheth, the ſon of Jonathan, the ſon of Saul*, &c.] For that was his name, though ſometimes called *Merib-baal*, 1 *Chron.* viii. 34. and this was his relation to *Jonathan* and *Saul*, the ſon of the one, and grandſon of the other: *was come unto David*; to his court and palace in *Jeruſalem*, being thither brought; for he could not go of himſelf, being lame: *he fell on his face, and did reverence*; to him as a king, in a civil way, and in the beſt manner he could, conſidering that he was lame on his feet: *and David ſaid, Mephiboſheth!* is it he? having learnt what his name was, this he expreſſed with great vehemency and affection, as glad that he had found one of *Jonathan*'s poſterity: *and he anſwered, behold thy ſervant*; he anſwered to his name, and owned his ſubjection to *David*, and was ready to take the oath of allegiance to him, and give him homage, and ſerve him in what way he could.

℣. 7. *And David ſaid unto him, fear not*, &c.] He might obſerve a dejection in his countenance, a trembling in his limbs, and might diſcover ſigns of fear leſt *David* ſhould cut him off, becauſe he was of the ſeed royal: *for I will ſurely ſhew thee kindneſs for Jonathan thy father's ſake*; whom he loved as his own ſoul, and to whom he had ſworn that he would not cut off his kindneſs from his houſe for ever, and now remembring his oath was determined to obſerve it: *and will reſtore thee all the land of Saul thy father*; his grand-father, ſuch ſometimes being called fathers; which *David* had taken to him, as crown-lands, or in the right of his wife; or as being confiſcated by *Iſhboſheth*'s rebellion: *and thou ſhalt eat bread at my table continually*; he gave him an apartment in the court, a place at his table, admitted him to be a gueſt with him as long as he ſhould live; which was a very great favour and high honour, and ſhewed what an unſhaken friendſhip he had for his father, and would maintain with him. This was the kindneſs of God he meant to ſhew to him.

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[m] Ut ſupra, §. 5.

ỷ. 8. *And he bowed himſelf*, &c.] In token of gratitude, and as a ſign of humility, and of the ſenſe he had of his unworthineſs to enjoy ſuch a favour: *and ſaid, what is thy ſervant that thou ſhouldſt look on ſuch a dead dog as I am?* one ſo mean, and baſe, and worthleſs; which he might ſay with reſpect to the infirmities of his body, the rejection of his family by the Lord, their attainder of high treaſon for rebellion againſt *David*, and the low circumſtances he was brought into and now under; though one of the royal family, the ſon of a prince, and grandſon of a king; ſuch was his humility, and the ſenſe he had of his being undeſerving of any favour from the king, and ſays this with admiration and aſtoniſhment.

ỷ. 9. *Then the king called to Ziba, Saul's ſervant*, &c.] Who had been his ſervant: *and ſaid unto him, I have given unto thy maſter's ſon*; meaning either as ſome the ſon of *Mephiboſheth*, *Micha* after mentioned; or rather *Mephiboſheth* himſelf, the grandſon of *Saul*, whoſe ſervant *Ziba* had been: *all that pertained to Saul, and to all his houſe*; all his paternal eſtate, or what he had acquired, or in any wiſe belonged to him and his family; which *David* had in poſſeſſion, and which he readily and chearfully delivered up to *Mephiboſheth*, having ſo great a regard to the memory of his father.

ỷ. 10. *Thou therefore, thy ſons, and thy ſervants*, &c.] Which were many, and whoſe numbers are after given: *ſhall till the land for him*; manure it, plough it, ſow it, and reap it: *and thou ſhalt bring in* the fruits; the corn and oil, and wine, the land produces: *that thy maſter's ſon may have food to eat*; meaning either *Micha*, the ſon of *Mephiboſheth*, ſince *Mephiboſheth* ſeems to be diſtinguiſhed from him, and oppoſed to him in the next clauſe; and who would ſtand in no need of food from any other quarter, being a gueſt at the king's table continually; or elſe *Mephiboſheth*, who by this means would have a ſufficiency for his ſon and ſervants, and in which *Ziba*'s family and ſervants would have a ſhare: *but Mephiboſheth thy maſter's ſon ſhall eat always at my table*; wherefore the land was to be tilled not for him perſonally, but for his family, and for what uſes he ſhould think fit to put the produce of it to: *now Ziba had* 15 *ſons, and* 20 *ſervants*; who were enough to cultivate a conſiderable quantity of land.

ỷ. 11. *Then ſaid Ziba unto the king, according to all the king hath commanded his ſervant, ſo ſhall thy ſervant do*, &c.] Till the land, and bring the fruits of it to *Mephiboſheth*, for the ſupport of his family; he promiſed very fair, had he been as faithful to his truſt: *as for Mephiboſheth*, ſaid the king, *he ſhall eat at my table, as one of the king's ſons*; which is repeated, for the confirmation of it, and to ſhew that he ſhould be treated with equal reſpect, and fare as the king's ſons themſelves did; though the clauſe *ſaid the king* is not in the original text, and the words are thought by *Abarbinel* and others to be the words of *Ziba* continued; who promiſed to do what the king had ordered, though *Mephiboſheth* had eaten at his table, as one of the king's ſons, and needed not any thing, and needed not to eat at the king's table; and if it was his pleaſure, he would maintain him out of this eſtate like the ſon of a king; but the phraſe *my table* ſeems to be too arrogant for *Ziba* to ſay, and rather fits the mouth of *David* the king.

ỷ. 12. *And Mephiboſheth had a young ſon, whoſe name was Micha*, &c.] What his age was is not ſaid; from him ſprung a progeny of ſeveral generations, 1 *Chron.* viii. 34—40. *and all that dwelt in the houſe of Ziba were ſervants to Mephiboſheth*; his ſons and his ſervants.

ỷ. 13. *So Mephiboſheth dwelt in Jeruſalem*, &c.] Either in ſome apartments in the king's palace, or in ſome houſe in the city provided for him; for he returned not to *Lodebar*, nor to any manſion-houſe upon the eſtate of *Saul* reſtored unto him: *for he did eat continually at the king's table*; to which he was invited, and he accepted of: *and was lame on both his feet*; or *though* he was[n], yet this was no objection to *David*, he admitted him notwithſtanding his infirmity; nor any obſtruction to *Mephiboſheth*, who found ways and means to be carried to the king's table daily.

CHAP. X.

THIS chapter gives an account of the ill treatment of *David*'s meſſengers to the king of *Ammon*, who were ſent to condole the death of his father, and were baſely uſed by him, which *David* reſented, ỷ. 1—5. which the *Ammonites* perceiving prepared for war, and got the *Syrians* to be confederates with them; of which *David* being informed, ſent *Joab* and *Abiſhai* into their country, ỷ. 6, 7, 8. who divided the army between them, and attacked the *Ammonites* and *Syrians* with great courage, and routed them both, and returned to *Jeruſalem*, ỷ. 9—14. after which the *Syrians* gathered together again to fight with *David*, who went out to meet them, and got an entire conqueſt over them, and made them ſervants to him, ỷ. 15—19.

ỷ. 1. *And it came to paſs after this*, &c.] After the wars with the *Moabites*, *Syrians* and *Edomites*, being friendly with the children of *Ammon*, *David* ſent an embaſſy to their king, after related; by which it appears what is ſaid concerning the ſpoils of the children of *Ammon*, ch. viii. 12. is by anticipation; for theſe ſpoils were not taken until the following war with them, the occaſion of which is here told: *that the king of the children of Ammon died*; whoſe name was *Nahaſh*, as is clear from the

[n] והוא quamvis eſſet, Junius & Tremellius, Piſcator; ſo Patrick.

the next verſe, and probably might be the ſame that came againſt *Jabeſh-gilead*, from whom *Saul* delivered the inhabitants of that place, 1 *Sam.* xi. 1. *and Hanun his ſon reigned in his ſtead*; who being his ſon, was heir to his crown, and ſucceeded him in his kingdom.

℣. 2. *Then ſaid David, I will ſhew kindneſs to Hanun the ſon of Nahaſh*, &c.] Send him a friendly compliment of condolence on the death of his father: *as his father ſhewed kindneſs unto me*; when *David* was perſecuted by *Saul*, he ſent him ſuccours, and invited him into his country for protection it may be, and ſome way or other ſhewed reſpect unto him; though not out of real love and friendſhip to *David*, but in enmity to *Saul*, who had defeated him at *Jabeſh-gilead*, and had often wars with him: the *Jews* ſay [o], the particular kindneſs was, that when *David* left his father, mother and brethren with the king of *Moab*, he ſlew all but one, who fled to the king of the children of *Ammon*, and was by him ſaved alive: *and David ſent to comfort him by the hand of his ſervants, for his father*; for the death of his father; to condole the loſs of him, which was the cuſtom of kings in friendſhip and alliance in former times, and ſtill continues: *and David's ſervants came into the land of the children of Ammon*; even to *Rabbah*, the metropolis of the nation, and the royal city, where the king kept his court.

℣. 3. *And the princes of the children of Ammon ſaid to Hanun their lord*, &c.] His nobles and prime miniſters, the courtiers that were about him: *thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee?* could he imagine that *David* was ſincere, and that he really meant to do honour to the memory of his father, and comfort him under the loſs of him, by ſending his embaſſadors to him on ſuch an errand? there was no reaſon, they thought, to believe this, ſince an *Iſraelite* was forbidden to ſeek their peace and proſperity, or aſk of it, nor might an *Ammonite* enter into their congregation unto the tenth generation, *Deut.* xxiii. 3, 6. and indeed ſome have thought that *David* did not do a right thing in ſending this embaſſy, and was juſtly requited; but it is certain he acted according to the laws of friendſhip, and was cordial and ſincere in what he did, though theſe courtiers of *Hanun* put an ill conſtruction on his conduct, their minds being filled with enmity againſt the *Iſraelites*: *hath not David rather ſent his ſervants unto thee, to ſearch the city, and to ſpy it out, and to overthrow it?* to reconnoitre the place, to obſerve, as they walked about in it, which were the weakeſt and moſt defenceleſs parts of it, and what avenues there were to it, and which were moſt acceſſible, that they might the better know how to attack it, and deſtroy it; theſe ſurmiſes and ſuſpicions they endeavoured to fill the king's head with, to ſet him againſt them, and treat them ill.

℣. 4. *Wherefore Hanun took David's ſervants*, &c.] His embaſſadors: *and ſhaved off one half of their beards*; that is, he ordered them to be ſhaved off; than which a greater indignity could not have been well done to them and to *David*, whom they repreſented, ſince the *Iſraelites* ſhaved not their beards, and were very careful of preſerving them; for had it been the cuſtom to ſhave, they might have ſhaved off the other half, and then they would not have appeared ſo ridiculous; and with other people it has been reckoned a very great puniſhment as well could be inflicted, and as great an affront as could well be offered, to mar a man's beard, or ſhave it off in whole or in part[p]. The *Lacedæmonians*, as *Plutarch*[q] relates, when any fled from battle, uſed, by way of reproach, to ſhave off part of their beards, and let the other part grow long; and with the *Indians*, as biſhop *Patrick* obſerves from an ancient writer, the king uſed to order the greateſt offenders to be ſhaven, as the heavieſt puniſhment he could inflict upon them; but what comes neareſt to the caſe here, is what the ſame learned commentator quotes from *Tavernier*, who in his *Indian* travels tells us, that the *Sophi* of *Perſia* cauſed an embaſſador of *Aureng-zeb* to have his beard ſhaved off, telling him he was not worthy to wear a beard, and thereupon commanded it ſhould be ſhaved off; which affront offered him in the perſon of his embaſſador, was moſt highly reſented by *Aureng-zeb*, as this was by *David*: *and cut off their garments in the middle*, even *to their buttocks*; and as they wore long garments in thoſe countries, without any breeches or drawers under them, thoſe parts by theſe means were expoſed to view, which modeſty requires ſhould be concealed[r]; ſo that they muſt be put to the utmoſt ſhame and confuſion: *and ſent them away*; in this ridiculous manner, ſcoffing and jeering at them no doubt; that ſince they came with compliments of condolence, it was proper they ſhould appear in the habit of mourners, with their beards ſhaved, and their garments rent; cutting of garments, and ſtanding in them from morning to night, was a puniſhment of ſoldiers with the *Romans*, when they offended[s].

℣. 5. *When they told it unto David*, &c.] Not the embaſſadors, for they were not yet arrived, but ſome of their ſervants, perhaps, they ſent before them to acquaint *David* of the uſage they had met with: *he ſent to meet them*; he ſent men to meet them with proper garments to put on, and to aſſure them how much he reſented the indignity done to them and him, and would avenge it in due and proper time, and to direct them where to go for the preſent, as follows: *becauſe the men were greatly aſhamed*; to proceed on their journey, and come to court in the condition they were: *and the king ſaid*; gave orders by the meſſengers he ſent to them: *tarry at Jericho until your beards be grown*, or *bud*[t], *and then return*; that is, to *Jeruſalem*; *Jericho*, though not yet built, might have ſome cottages at or near the ſpot on which it had ſtood, for the convenience of ſhepherds, and gatherers of fruit, in the plains of it; here the embaſſadors were directed to go, it being the firſt place they came to when they had paſſed over *Jordan*, from the country of *Ammon*; and being a place where there were ſcarce any inhabitants, or very few, was very proper for them in their preſent circumſtances; and this confirms what is before obſerved, that it was now the cuſtom of the *Iſraelites* not to ſhave their whole beards; or otherwiſe it was but ſhaving off the other half, and being now provided with other clothes, they would have had no need to have ſtayed at *Jericho*, but might have proceeded on in their journey.

℣. 6. *And when the children of Ammon ſaw that they ſtank before David*, &c.] Or had made themſelves odious to him, as it is rendered in 1 *Chron.* xix. 6. were abominable to him, that he was incenſed againſt them, and enraged at them, and was determined to be avenged on them for the affront given, of which they had certain information: but inſtead of ſeeking to appeaſe him, and give him ſatisfaction for the affront, *the children of Ammon ſent, and hired the Syrians of Beth-rehob*; a place near *Hamath*, *Numb.* xiii. 21. there was a city of this name in the tribe of *Aſher*, out of which the *Ganaanites* could not be driven, and perhaps now inhabited by *Syrians*, or by a people ſo called, *Joſh.* xix. 28. *Judg.* i. 31. *and the Syrians of Zoba, 20,000 footmen*; that is, out of both places; this place *Hadadezer* was king of, with whom *David* had fought before, and beat, and who owed him a grudge on that account, and was ready to aſſiſt the *Ammonites* againſt him, ch. viii. 3, 4, 5. *and of king Maacah 1000 men*; that is, of the king of *Maacah*, which was a place in the tribe of *Manaſſeh*, from whence the inhabitants could not be expelled, *Joſh.* xiii. 11; 13. and ſeems now to have been inhabited by *Syrians*, and therefore is called *Syria-maachah*, 1 *Chron.* xix. 6. *and of Iſhtob 12,000 men*; which is thought to be the ſame with the land of *Tob*, whither *Jephthah* fled and dwelt in it, when ill uſed by his brethren, *Judg.* xi. 3, 5. theſe mercenary ſoldiers were in all 33,000 men; in 1 *Chron.* xix. 6, 7. it is ſaid, chariots and horſemen, even 32,000; theſe were hired with 1000 talents of ſilver.

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[o] Tanchuma apud Jarchium in loc.

[p] Apollon. vit. Philoſtrat. l. 7. c. 14.

[q] In Ageſilao.

[r] Dimidiaſque nates Gallica palla tegit. Martial.

[s] Valer. Maxim. l. 2. c. 2.

[t] יצמח germinet, Pagninus, Montanus.

℣. 7. *And when David heard of* it, &c.] Of the preparation made by the *Ammonites* to fight with him: *he ſent Joab and all the hoſt of the mighty men*; he ſent out *Joab* his general, and an army under his command, conſiſting of men of ſtrength, valour and courage; or all the hoſt and the mighty men, as *Kimchi* and *Ben Melech*, the famous mighty men mentioned in ch. xxiii. 8. he did not think it adviſeable to wait for the *Ammonites*, but carried the war into their own country, and inſtead of ſuffering them to invade his dominions, he invaded theirs.

℣. 8. *And the children of Ammon came out*, &c.] Either out of *Rabbah* their *metropolis*, as *Joſephus* [u]; or rather out of *Medeba*, as it ſeems from 1 *Chron.* xix. 7. a city that lay on the borders of their country, and was a frontier town, ſee *Numb.* xxi. 30. *and put the battle in array, at the entering in of the gate*; of the city of *Medeba*; they were firſt within the city, but upon the approach of *Joab* and his army, they came out and drew up in a line of battle at the gate of it: *and the Syrians of Zoba, and of Rehob, and Iſhtob, and Maacah were by themſelves in the field*; at ſome diſtance from the city, the *Ammonites* not chuſing to truſt mercenaries in it; and perhaps they placed theſe in ambuſh in the field, to get *Joab* between two fires, as we now expreſs it.

℣. 9. *When Joab ſaw that the front of the battle was againſt him before and behind*, &c.] Or *the face* of it [w]; armies appeared both before and behind, about to attack him both in front and rear; the *Targum* is, "and *Joab* ſaw that the warriors, or thoſe that made war, were ſtrong againſt him before and behind:" *he choſe of all the choice men of Iſrael*; the moſt eminent for ſtrength, and valour, and military ſkill, who had been tried, and were famous for warlike exploits, the flower of the army: *and put* them *in array againſt the Syrians*; who might be the ſtrongeſt party, and the beſt ſoldiers; though being but mercenaries, if hard beſet, would ſooner give way, as he might ſuppoſe, upon which the *Ammonites* would do the ſame.

℣. 10. *And the reſt of the people he delivered into the hands of Abiſhai his brother*, &c.] Who was a commander under him, and a very valiant man; and thus, as his enemy had two armies, he divided his into two parts, that he might the better attack them: *that he might put* them *in array againſt the children of Ammon*; draw them up in a line, place them rank and file to meet the children of *Ammon*, and give them battle.

℣. 11. *And he ſaid, if the Syrians be too ſtrong for me*, &c.] Which he might perceive by *Joab*'s forces giving way, or by ſome ſignal agreed on between them: *then thou ſhalt help me*; detach a part of his army to his ſupport and aſſiſtance: *but if the children of Ammon be too ſtrong for thee, then I will come and help thee*; in the ſame manner.

℣. 12. *Be of good courage, and let us play the men*, &c.] This *Joab* ſaid, not only to encourage *Abiſhai* and himſelf, but in the hearing of the reſt of the officers of the army, and of many of the people, to hearten them to the battle; who might be ſomewhat intimidated with the number of their enemies, and the poſition they were in, being before and behind them; and therefore he thought proper to make ſuch a ſpeech to them to animate them to fight: *for our people, and for the cities of our God*; that the people of *Iſrael* might not be carried captive, and their cities ſpoiled and plundered; and inſtead of being cities where the people of God dwelt, and he was worſhipped, would, if taken, become the habitations of idolatrous heathens, and where temples would be erected to idols, and the worſhip of them; theſe were the arguments he uſed to engage them to fight manfully for their country, the liberties and religion of it: *and the Lord do that which ſeemeth him good*; tacitly ſuggeſting, that victory was of the Lord, and that it became them to do their part in fighting courageouſly, and leave the iſſue to the Lord, on whom alone ſucceſs depended.

℣. 13. *And Joab drew nigh, and the people that* were *with him, unto the battle againſt the Syrians*, &c.] Fell upon them, attacked them firſt, began the battle with them; rightly judging, that if they, being hired ſoldiers, were cloſely preſſed, they would give way, which would diſcourage the *Ammonites*, who depended much upon them; and the fight, according to *Joſephus* [x], laſted ſome little time, who ſays, that *Joab* killed many of them, and obliged the reſt to turn their backs and flee, as follows: *and they fled before him*; the *Syriac* and *Arabic* verſions in this verſe, and in all others in this chapter where the word *Syrians* is uſed, have *Edomites*, reading *Edom* inſtead of *Aram*, the letters R and D in the *Hebrew* tongue being very ſimilar.

℣. 14. *And when the children of Ammon ſaw that the Syrians were fled*, &c.] In whom they put great confidence: *then they fled alſo before Abiſhai*; without engaging at all with him, as it ſeems: *and entered into the city*; out of which they came, either *Rabbah* or *Medeba*, for their ſafety: *ſo Joab returned from the children of Ammon*; did not ſtay to lay ſiege to their city, the ſeaſon of the year not being proper for it, winter drawing near; ſee ch. xi. 1. *and came to Jeruſalem*; in triumph, to report to *David* the victory he had obtained.

℣. 15. *And when the Syrians ſaw that they were ſmitten before Iſrael*, &c.] Conſidered it in their minds, and converſed with one another about it, and fearing what would be conſequence of it: *they gathered themſelves together*; not only the forces got together again, that fled before *Joab*, but all the kings of *Syria* united their forces together, as appears from ỳ. 19. ſuppoſing that *David* would avenge himſelf on them for aſſiſting the *Ammonites* againſt him; and therefore judged it adviſeable to raiſe a large army, that they might be in a condition to receive him.

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[u] Antiq. l. 7. c. 6. §. 2.

[w] פני facies, Pagninus, Montanus,

[x] Ut ſupra.

ỳ. 16. *And Hadarezer ſent*, &c.] The ſame with *Hadadezer*, ch. viii. 3. who was at the head of this confederacy, and to whom the reſt of the kings of *Syria* were ſervants, ỳ. 19. *and brought out the Syrians that* were *beyond the river*; the river *Phrat* or *Euphrates*, as the *Targum*; ſo the *Arabic* verſion and *Joſephus*[y], who ſays, that he hired them: *and they came to Helam*; which, according to the ſame writer, was king of the *Syrians* beyond *Euphrates*; but it ſeems to be the name of a place, where was the general rendezvous of the *Syrian* army. *Junius* conjectures, that it is the ſame with the *Alamatha* of *Ptolemy*[z], which he places with the *Trachonite Arabs* near the *Euphrates*: *and Shobach the captain of the hoſt of Hadarezer* went *before them*; before the whole combined army, which, according to *Joſephus*[a], conſiſted of 80,000 foot, and 10,000 horſe: this general is called *Shophach*, 1 *Chron.* xix. 16. the letters B and P being of the ſame pronunciation in the *Hebrew* tongue, as *Kimchi* obſerves, though it is there read *Shobach*, in the *Syriac* and *Arabic* verſions; he was no doubt a very able, valiant and ſkilful general, ſince he is particularly mentioned by name, and whoſe name was then famous; the *Arabic* verſion calls him a ſpear-bearer of *Hadarezer*'s.

ỳ. 17. *And when it was told David*, &c.] What preparations the *Syrians* were making to fight him, and where they were: *he gathered all Iſrael together*; all the fighting men in the country; *and paſſed over Jordan, and came to Helam*; which, according to *Bunting*[b], was 20 miles from *Jeruſalem*. *David* ſeems to have gone himſelf in perſon to this war: *and the Syrians ſet themſelves in array againſt David, and fought with him*; they formed themſelves in a line of battle, and attacked him firſt, being eager to fight, and perhaps confident of victory, becauſe of their numbers.

ỳ. 18. *And the Syrians fled before Iſrael*, &c.] After an obſtinate and bloody fight between them: *and David ſlew* the men of 700 *chariots of the Syrians*; the word *men* is rightly ſupplied, for chariots could not be ſaid to be ſlain, but the men in them; in 1 *Chron.* xix. 17. they are ſaid to be 7000, here 700; which may be reconciled by obſerving, that here the chariots that held the men are numbered, there the number of the men that were in the chariots given, and reckoning ten men in a chariot, 700 chariots held juſt 7000 men; though *Kimchi* takes another way of reconciling the two places; by obſerving that here only the choiceſt chariots are mentioned, there all of them, but the former way ſeems beſt: *and* 40,000 *horſemen*; in 1 *Chron.* xix. 17. it is 40,000 *footmen*, and ſo *Joſephus*[c]; and the ſame may be called both horſe and foot, becauſe though they might come into the field of battle on horſeback, yet might diſmount and fight on foot; and ſo one hiſtorian calls them horſemen, and the other footmen; or the whole number of the ſlain, horſe and foot mixed together, were 40,000: *Kimchi* makes uſe of another way of removing this difficulty, and which perhaps is the beſt, that here only the horſe are numbered that were ſlain, and there the foot only, and both true; an equal number of each being ſlain, in all 80,000, beſides the 7000 in the chariots: *and ſmote Shobach the captain of their hoſt, who died there*; of his wounds upon the ſpot.

ỳ. 19. *And when all the kings* that were *ſervants to Hadarezer*, &c.] That were ſubject to him, and at his beck and command, at leaſt were hired by him into his ſervice: *ſaw that they were ſmitten before Iſrael*; could not ſtand their ground againſt them, being too powerful for them: *they made peace with Iſrael, and ſerved them*; became tributaries to them, whereby the promiſe of the land of *Canaan*, made to *Abraham* and his ſeed, as reaching to the river *Euphrates*, had its accompliſhment, *Gen.* xv. 18. *ſo the Syrians feared to help the children of Ammon any more*; who ſtanding by themſelves, they were ſoon and eaſily conquered by *David*'s forces, as recorded in the following chapters.

CHAP. XI.

THIS chapter begins with the deſtruction of the *Ammonites*, and the ſiege of *Rabbah* their chief city, ỳ. 1. and enlarges on the ſins of *David* in committing adultery with *Bathſheba*, ỳ. 2—5. in contriving to conceal his ſin by ſending for her huſband home from the army, ỳ. 6—13. in laying a ſcheme for the death of him by the hand of the *Ammonites*, ỳ. 14—25. and in marrying *Bathſheba* when he was dead, ỳ. 26, 27.

ỳ. 1. *And it came to paſs, that after the year was expired*, &c.] Or at the end of the year, as the *Targum*, which concluded with the month *Adar* or *February*, the ſpring of the year: *at the time when kings go forth* to battle; in the month *Niſan*, as the *Targum* on 1 *Chron.* xx. 1. adds, the ſame with *Abib*, which was the firſt month of the year, *Exod.* xii. 2. and xiii. 4. a fit time to go out to war; when, as the *Jewiſh* commentators obſerve, the rains were over, and there were graſs in the fields, and fruit on the trees, and corn ripe, and ſo food for horſe and men. This month was called *Niſan*, as ſome think[d], from נסים the military banners then erected; ſo by the *Romans* it is called *Martius*, and by us *March*, from *Mars*, the god of war; though ſome[e] take this to be the month *Tiſri*, anſwering to part of *September*, and part of *October*, when all the fruits of the earth were gathered in, and ſuppoſed to be a fit time for war, when the heat of the year was declining: *that*

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[y] Ut ſupra, §. 3.

[z] Geograph. l. 5. c. 15.

[a] Ut ſupra.

[b] Travels, &c. p. 140, 141.

[c] Ut ſupra.

[d] Vid. Bochart. Hierozoic. par. 1. l. 2. c. 50. col. 557.

[e] Weemſe of the Judicial law, c. 28. p. 106.

that David ſent Joab and his ſervants with him, and all Iſrael; his whole army under *Joab* as general, in 1 *Chron.* xx. 1. it is *the power of the army*; the whole body of it: *and they deſtroyed the children of Ammon*; burnt their cities, and ſlew the inhabitants of them, and laid their land waſte whereever they came: *and beſieged Rabbah*; their chief city, called *Rabathamana* by *Polybius*[f], that is, *Rabbah* of *Ammon*, and afterwards *Philadelphia*, from *Philadelphus*, king of *Egypt*, as it was in the times of *Jerom*[g]: *but David tarried ſtill at Jeruſalem*; which is obſerved for the ſake of the following hiſtory; it would have been well for him if he had gone forth with the army himſelf, then the ſin he fell into would have been prevented.

℣. 2. *And it came to paſs in an evening-tide*, &c.] Some time in the afternoon, when the ſun began to decline; not in the duſk of the evening, for then the object he ſaw could not have been ſeen ſo diſtinctly by him: *that David aroſe from off his bed*; having taken a nap in the heat of the day after dinner; indulging himſelf more than he uſed to do, to ſloth and luxury, which prepared him, and led him on the more eagerly to the luſt of uncleanneſs: *and walked upon the roof the king's houſe*; to refreſh himſelf after his ſleep, it being the cool of the day, and the roof of the houſe being flat and fit to walk upon, as the houſes of *Judea* were; ſee *Deut.* xxii. 8. *and from the roof he ſaw a women waſhing herſelf*; in a bath in her garden, or in an apartment in her houſe, the window being open: *and the woman was very beautiful to look upon*; of a fine ſhape and good complexion, and comely countenance; all which were incentives to luſt, at which his eye catcht, and his heart was enſnared therewith.

℣. 3. *And David ſent and enquired after the woman*, &c.] Who ſhe was, what her name, and whether married or unmarried; if the latter, very probably his intention was to marry her, and he might, when he firſt made the enquiry, deſign to proceed no farther, or to any thing that was diſhonourable; but it would have been better for him not to have enquired at all, and endeavoured to ſtifle the motions raiſed in him at the ſight of her: *and one ſaid, is not this Bathſheba, the daughter of Eliam*; who in 1 *Chron.* iii. 5. is called *Bathſhua*, and her father *Ammiel*, which is the ſame with *Eliam* reverſed: *the wife of Uriah the Hittite?* who either was of that nation originally, and became a proſelyte; or had ſojourned there for a while, and took the name; or had it given him, for ſome exploit he had performed againſt that people, as *Scipio Africanus*, and others among the *Romans*; this was ſaid by one, that *David* enquired of, or heard him aſking about her, and was ſufficient to have ſtopped him from proceeding any farther, when he was informed ſhe was another man's wife: ſome ſay[h], ſhe was the daughter of *Ahithophel*'s ſon; ſee ch. xxiii. 34.

℣. 4. *And David ſent meſſengers*, &c.] To invite her to his palace: *and took her*; not by force, but through perſuaſion: *and ſhe came in unto him*; into the apartment where he was: *and he lay with her*; ſhe conſenting to it, being prevailed upon, and drawn into it through the greatneſs and goodneſs of the man, which might make the ſin appear the leſſer to her. This is recorded to ſhew what the beſt of men are, when left to themſelves; how ſtrong and prevalent corrupt nature is in regenerate perſons, when grace is not in exerciſe; what need the ſaints ſtand in of freſh ſupplies of grace, to keep them from falling; what caution is neceſſary to every one that ſtands, leſt he fall; and that it becomes us to abſtain from all appearance of ſin, and whatever leads unto it, and to watch and pray that we enter not into temptation; and ſuch a record as this is an argument for the integrity of the ſcriptures, that they conceal not the faults of the greateſt ſavourites mentioned in them, as well as it ſerves to prevent deſpair in truly penitent backſliders: *for ſhe was purified from her uncleanneſs*; this clauſe is added in a parentheſis, partly to ſhew the reaſon of her waſhing herſelf, which was not for health and pleaſure, and to cool herſelf in a hot day, but to purify herſelf from her menſtruous pollution, according to the law in *Lev.* xv. 19. the term of her ſeparation being expired; and partly to give a reaſon why ſhe the more eaſily conſented, and he was the more eager to enjoy her; and in this he ſinned, not that he did not lie with an unclean perſon but, then, as ſome obſerve, he did that which was much worſe, he committed adultery; alſo this may be added to obſerve, that ſhe was the more apt for conception, as *Ben Gerſom* notes, and to account for the quickneſs of it with which the philoſopher[i] agrees: *and ſhe returned unto her houſe*; whether that evening, or next morning, or how long ſhe ſtayed, is not ſaid.

℣. 5. *And the woman conceived*, &c.] Whereby the ſin would be diſcovered, and ſhame and diſgrace, or worſe, would follow upon it: *and ſent and told David, and ſaid, I am with child*; this meſſage ſhe ſent to *David*, that he might think of ſome ways and means to prevent the ſcandal that would fall both upon him and her, and the danger ſhe was expoſed unto; fearing the outcries of the people againſt her, in acting ſo unfaithful a part to her huſband, ſo brave a man, who was now fighting for his king and country; and the rage and jealouſy of her huſband when he ſhould come to the knowledge of it, and the death which by the law ſhe was guilty of, even to be ſtoned with ſtones, ſee *John* viii. 5.

℣. 6. *And David ſent to Joab*, &c.] Who was with the army beſieging *Rabbah*, which, according to *Bunting*[k], was 64 miles from *Jeruſalem*: *ſaying, ſend me Uriah the Hittite*; the ſcheme *David* had contrived in his mind, was to get *Uriah* home to his wife for a few days, that it might be thought the child ſhe had conceived was his, whereby the ſin of *David*, and her own, might be concealed: *and Joab ſent Uriah to David*; not knowing his buſineſs, and beſides it was his duty to obey his command.

℣. 7. *And when Uriah was come unto him*, &c.] To *David*, to whom he came firſt, before he went to his own houſe, deſirous of knowing what was the ſpecial buſineſs of the king with him: *David demanded of him how Joab did, and how the people did, and how the war proſpered*; he aſked of the welfare of *Joab* the general, and of the common ſoldiers, and of the warriors, as the *Targum*, the mighty men that went along with *Joab*, ch. x. 7. and xi. 1. *David* ſeems to have been at a loſs what to ſay to him. Theſe queſtions were ſo mean and trivial, that it might juſtly give *Uriah* ſome ſuſpicion, that it could never be on this account that he was ſent for; ſince *David* could not want in-

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[f] Hiſt. l. 5. p. 414.

[g] De loc. Heb. fol. 94. C.

[h] Shalſhalet Hakabala, fol. 8. 2.

[i] Ariſtot. Hiſt. Animal. l. 7. c. 2.

[k] Travels, &c. p. 146.

intelligence of ſuch things, expreſſes being daily ſending him.

ỳ. 8. *And David ſaid to Uriah, go down to thy houſe, and waſh thy feet,* &c.] For his refreſhment, and to prepare for bed, which was what he wanted to get him to: *and Uriah departed out of the king's houſe*; in order as it might ſeem to the king to go to his own: *and there followed him a meſs* of meat *from the king*; no doubt a delicious diſh, to eat with his wife before he went to bed, to excite him the more to deſire the enjoyment of her. This meſs conſiſted, according to *Abarbinel*, of bread, wine and fleſh; and who alſo obſerves, after *Ben Gerſom*, that the word may be interpreted of a torch to light him home to his houſe, it being night.

ỳ. 9. *But Uriah ſlept at the door of the king's houſe, with all the ſervants of his lord,* &c.] The lifeguards, which were placed there to watch the palace in the night-ſeaſon; *Uriah* firſt fell into a converſation with theſe, as is highly probable, to whom he was well known, and who might enquire of one and another of their friends in the army; and he being weary, laid himſelf down among them, and ſlept: *and went not down to his houſe*; whether the trifling queſtions *David* aſked him, or the information the guards might give him of his wife being ſent for to court, made him ſuſpect ſomething, and ſo had no inclination to go to his own houſe; or however ſo it was ordered by the providence of God, which directed him to act in this manner, that the ſin of *David* and *Bathſheba* they ſtudied to hide, might be diſcovered.

ỳ. 10. *And when they had told David,* &c.] The next morning, either thoſe that went with the meſs of meat, or the guards with whom he ſlept all night: *ſaying, Uriah went not down to his houſe*; as the king had ordered him; which thoſe perſons being acquainted with, informed him of it, as an act of diſobedience to him: *David ſaid unto Uriah*; having ſent for him upon the above information: *cameſt thou not from* thy *journey?* and which was a long one, of above 64 miles, as before obſerved, and therefore might well be weary, and want refreſhment and reſt, and his own houſe was the moſt proper place for it; for which reaſon *David* ſuggeſts he had ſent him thither, and did not require nor need his ſervice among his guards: *why* then *didſt thou not go down unto thine houſe?* which was the fitteſt place for him in ſuch circumſtances.

ỳ. 11. *And Uriah ſaid unto David,* &c.] As an apology for his conduct: *the ark, and Iſrael, and Judah abide in tents*; meaning not the people of *Iſrael* and *Judah* in the land of *Canaan*; for they did not now dwell in tents, though indeed the ark of the Lord did, ch. vii. 2. which ſome think is here referred to; but the armies of *Iſrael* and *Judah* beſieging *Rabbah*, with whom it ſeems the ark was, which ſometimes was carried with them when they went out to war, 1 *Sam.* iv. 4. and xiv. 18. though *Abarbinel* thinks this was not the ark in which were the two tables of ſtone, and therefore is not called the ark of the covenant, but an ark which was made to put the ephod, and *Urim* and *Thummim* in, that they might upon occaſion enquire of the Lord by them: *and my lord Joab, and the ſervants of my lord are encamped in the open fields*; around *Rabbah* they were beſieging; he calls *Joab* his lord, becauſe he was the chief general under whom he ſerved, and the reſt of the commanding officers he calls the ſervants of his lord, as diſtinguiſhed from the common ſoldiers. The *Jews*, who are for excuſing *David* from blame in the caſe of *Uriah*, obſerve [1], that he was guilty of rebellion againſt *David*, and ſo worthy of death, not only becauſe he diſobeyed his command, in not going to his houſe when he ordered him, but by calling *Joab my lord* in his preſence: but this was only a reſpectable character of his general, and no overt act of treaſon to his king; nor did *David* ſo underſtand it, nor in the leaſt reſent it: now ſeeing ſuch great men, who were far ſuperior to him in rank and office, were obliged to lie on the bare ground, he argues: *ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife?* if he had any ſuſpicion of *David*'s crime, he might purpoſely add the laſt clauſe; and if not, it was enough to awaken the conſcience of *David*, and cut him to the quick, had he not been greatly hardened thro' the deceitfulneſs of ſin, to obſerve, that a faithful ſubject, and a ſoldier of his, would not allow himſelf the enjoyment of lawful pleaſures, when his fellow-ſoldiers were expoſing their lives to danger for their country; and yet he, under ſuch circumſtances, indulged to ſinful luſts and criminal pleaſures: as *thou liveth, and* as *thy ſoul liveth, I will not do this thing*; he ſwears to it, for the confirmation of it; this he did to prevent any farther ſolicitations from the king, or his wife, unto it, who were both anxiouſly deſirous of it; for tho' no mention is made of his wife, yet no doubt ſhe did all ſhe could to prevail upon him to come to his houſe, but all to no purpoſe; his mind was ſo bent to the contrary, through the over-ruling providence of God, to which it muſt be aſcribed.

ỳ. 12. *And David ſaid to Uriah, tarry here today alſo,* &c.] In his court, when he found he could not perſuade him to go to his own houſe: *and to-morrow I will let thee depart*; after he had tried one method more with him: *ſo Uriah abode in Jeruſalem, that day and the morrow*; not in his own houſe, but the king's palace.

ỳ. 13. *And when David had called him,* &c.] Invited him to ſup with him: *he did eat and drink before him*; very freely and plentifully: *and he made him drunk*; this was another ſin of *David*'s, done in order to make him forget his oath and vow, and that being inflamed with wine, deſires might be excited in him to go home and lie with his wife; but even this ſcheme did not ſucceed: *and at even he went out to lie on his bed with the ſervants of his lord*; in the guard-room, where he had lain before: *but went not down to his houſe*; for he was not ſo drunk but he remembered his oath, and kept his reſolution not to go down to his own houſe; the Lord no doubt working upon his mind, and diſinclining him to it.

ỳ. 14. *And it came to paſs in the morning,* &c.] When *David* was informed that *Uriah* did not go to his own houſe, but ſlept with his ſervants, ſatan put it into his head and heart to take the following wicked and cruel method: *that David wrote a letter to Joab, and ſent it by the hand of Uriah*; to have him cut off by the ſword of the enemy. If *Uriah* ſuſpected *David*'s criminal converſation with his wife, he was ſo true and truſty a ſervant to him, that he would not open his letter to *Joab*, which had he, it would have betrayed the baſe deſign. No one that knows the ſtory of *Bellerophon*, can read this without thinking of that, they are ſo much alike; and indeed that ſeems to be founded upon this, and taken from it with a little alteration. *Bellerophon* rejecting the ſolicitations of *Sthenobæa*, who was in love with him, ſhe prevailed upon her huſband *Prætus* to ſend letters by him to *Jobates* (a name ſimilar to *Joab*) the general of his army, which contained inſtructions to take care that he was killed; who ſent him upon an expedition for that purpoſe[m].

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[1] T. Bab. Sabbat, fol. 56. 1.

℣. 15. *And he wrote in the letter, ſaying*, &c.] Giving the following orders to *Joab: ſet ye Uriah in the fore-front of the hotteſt battle*; over-againſt that part of the city where the enemy was ſtongeſt, and the battle the fierceſt, and the ſtones and arrows were caſt the thickeſt: *and retire ye from him*; leave him to himſelf to combat the enemy alone; who ſeeing him deſerted, would ſally out upon him, and the few that might be with him, and ſlay him: *that he may be ſmitten, and die*; thus he ſought to add murder to adultery, and that in the baſeſt manner, and which he accompliſhed; and this is often the caſe, that murder follows adultery, either by way of revenge for it, or in order to cover it, as here.

℣. 16. *And it came to paſs when Joab obſerved the city*, &c.] Where lay its greateſt ſtrength, and where it was beſt defended; or *beſieged* it, as the *Targum: that he aſſigned Uriah unto a place, where he knew that valiant men* were; who would not eaſily give way, and when they ſaw an opportunity would ſally out. *Joab* cannot be excuſed from ſin, unleſs he thought that *Uriah* had been guilty of death, and that *David* took this way of diſpatching him for ſome political reaſon; however *David* was king, and to be obeyed.

℣. 17. *And the men of the city went out*, &c.] Made a ſally out, as *Joab* expected they would, when they appeared before them at that part of the city where valiant men were: *and fought with Joab*; at leaſt with part of his army poſted with *Uriah: and there fell ſome of the people of the ſervants of David*; which made *David*'s ſin the more hainous, that ſeveral lives were loſt through the ſtratagem he deviſed to procure the death of *Uriah*; who could not be placed in a dangerous poſt alone, and therefore others muſt be ſacrificed with him, as were: *and Uriah the Hittite died alſo*; which was the thing aimed at, and the end to be anſwered by this ſcheme.

℣. 18. *Then Joab ſent*, &c.] Meſſengers to *David*, as ſoon as *Uriah* was killed: *and told David all the things concerning the war*; how the ſiege had been carried on; what ſucceſs they had had, good or ill; what their advantages and diſadvantages; what men they had loſt, and eſpecially in one ſally of the enemy upon them, for the ſake of which the expreſs was ſent.

℣. 19. *And charged the meſſenger*, &c.] Gave him a particular direction and inſtruction, what he ſhould ſay at the cloſe of his narrative, according as he ſhould obſerve the king's countenance to be: *ſaying, when thou haſt made an end of telling the matters of the war unto the king*; giving an account of all the events that happened ſince the ſiege was begun to that time.

℣. 20. *And if ſo be that the king's wrath ariſe*, &c.] Which might be ſeen in his countenance, or expreſſed in his words: *and he ſay, wherefore approached ye ſo nigh unto the city when ye did fight?* as to expoſe the king's troops to the enemy on the wall, who by ſtones or darts greatly annoyed them, or ſallied out on them, and killed many of them: *knew ye not that they would ſhoot from the wall?* they muſt have known that, and therefore ſhould have kept out of the reach of their ſhot.

℣. 21. *Who ſmote Abimelech the ſon of Jerubbeſheth?* &c.] The ſame with *Jerub-baal*, who was *Gideon*, *Judg.* vi. 32. *Baal*, one part of his name, was the name of an idol, and ſometimes called *Boſheth* or *Beſheth*, which ſignifies ſhame, being a ſhameful idol; *Gideon* had a ſon called *Abimelech*, who was ſmitten, and it is here aſked by whom? *did not a woman caſt a milſtone upon him from the wall, that he died in Thebez?* which ſhould have been a warning not to go too near the wall of an enemy; the hiſtory is recorded in *Judg.* ix. 52, 53. *why went ye nigh the wall?* expoſing your lives to ſo much danger, and by which ſo many lives were loſt: *then ſay thou, thy ſervant Uriah the Hittite is dead alſo*; the whole has not been told, the worſt of all is, as the meſſenger was to repreſent it, that brave gallant ſoldier *Uriah* is dead; this *Joab* ordered to be told laſt, as knowing very well it would pacify the king's wrath, and was the agreeable news he wanted to hear.

℣. 22. *So the meſſenger went*, &c.] From *Joab*, from the army before *Rabbah: and came*; to *David* in *Jeruſalem*, a courſe of 64 miles: *and ſhewed David all that Joab had ſent him for*; all the events of the war hitherto.

℣. 23. *And the meſſenger ſaid unto David*, &c.] The particulars of his account follow: *ſurely the men prevailed againſt us*; the men of the city of *Rabbah*, the beſieged there, in one onſet they made upon them: *and came out unto us in the field*; the beſiegers that lay encamped there; they ſallied out upon them: *and we were upon them, even unto the entering of the gate*; rallied upon them, and drove them back, and purſued them to the gate of the city.

℣. 24. *And the ſhooters ſhot from off of the wall upon thy ſervants*, &c.] Arrows out of their bows, or ſtones out of their engines; the *Iſraelites* following them ſo cloſely to the gate of the city, came within the reach of their ſhot from the wall: *and ſome of the king's ſervants be dead*; killed in the ſally upon them, and by the ſhot from the wall: *and thy ſervant Uriah the Hittite is dead alſo*; the meſſenger did not entirely obey the orders of *Joab* to wait and obſerve if the king's wrath aroſe, but was in haſte to tell him the laſt piece of news; perhaps he had ſome ſuſpicion from the manner of *Joab*'s telling him what he ſhould ſay, that this would be acceptable to the king.

℣. 25. *Then David ſaid to the meſſenger*, &c.] Whom he diſpatched again to *Joab* upon the delivery of his meſſage: *thus ſhalt thou ſay to Joab*; in the name of *David*: *let not this thing diſpleaſe thee*; be not grieved, and caſt down, and intimidated at the repulſe he had met with, and the loſs of ſo many brave men, and eſpecially *Uriah*: *for the ſword devours one as well as another*; officers as well as ſoldiers, the ſtrong as well as the weak, the valiant and courageous, as well as the more timorous; the events of war are various and uncertain, and to be ſubmitted to, and not repined at, and laid to heart. *David*'s heart being hardened by ſin, made light of the death of his brave ſoldiers, to which he himſelf was acceſſory; his conſcience was very different now from what it was when he cut off the ſkirt of *Saul*'s robe, and his heart in a different frame from that in which he compoſed the lamentation over *Saul* and *Jonathan*:

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[m] Apollodorus de Deorum Orig. l. 2. p. 70.

make thy battle more ſtrong againſt the city, and overthrow it; more cloſely beſiege it, more vigorouſly attack it; aſſault it, endeavour to take it by ſtorm, and utterly deſtroy it, razing the very foundations of it: *and encourage thou him*; which words are either ſaid to the meſſenger to encourage and animate *Joab* in *David*'s name, which is not ſo likely that a meſſenger ſhould be employed to encourage the general; or rather the words of *David* to *Joab* continued, that he would *encourage it*, the army under him, who might be diſheartened with the rebuff and loſs they had met with; and therefore *Joab* is bid to ſpirit them up, to carry on the ſiege with vigour.

ỷ. 26. *And when the wife of Uriah heard that Uriah her huſband was dead*, &c.] The news of which were ſoon ſent her by *David*, though it is very probable ſhe knew nothing of the plot to take away his life; and beſides, *David* choſe to have his death publiſhed abroad as ſoon as poſſible, the more to hide his ſin: *ſhe mourned for her huſband*; expreſſed tokens of mourning by ſhedding tears, putting on a mourning habit, ſeeing no company, and this continued for the ſpace of ſeven days, it may be, 1 *Sam.* xxxi. 7. as little time as poſſible was ſpent in this way, and the marriage haſtened, that the adultery might not be diſcovered.

ỷ. 27. *And when the mourning was paſt*, &c.] The ſeven days were at an end, or ſooner; for he ſtayed not 90 days from the death of her huſband, which the *Jews* in after-times enjoined[n], that it might be known whether with child by her former huſband, and ſo to whom it belonged; and becauſe *David* did not wait this time, *Abarbinel* charges it upon him as an additional ſin: *David ſent, and fetched her to his houſe*; took her home to his palace to live with him: *and ſhe became his wife*; he married her according to the uſual form of marriage in thoſe days: *and bare him a ſon*; begotten in adultery: *but the thing that David had done diſpleaſed the Lord*; or *was evil in the eyes of the Lord*[o]; for though it was not done in the eyes of men, being ſcarcely or very little known, yet was in the eyes of the Lord, which run to and fro throughout the earth, and ſees all things that are done: the adultery he had been guilty of with another man's wife, was abominable to the Lord, and for which, according to the law, both he and ſhe ought to have been put to death, *Lev.* xx. 10. the murder of her huſband, which he was acceſſory to, as well as the death of many others, and the marriage of her under ſuch circumſtances, were all diſpleaſing to God, and of ſuch an hainous nature, that his pure eyes could not look upon with approbation: the *Jews*[p] endeavour to excuſe *David* from ſin; from the ſin of murder, by making *Uriah* guilty of rebellion and treaſon, as before obſerved; and from the ſin of adultery, by affirming that it was the conſtant cuſtom for men, when they went out to war, to give their wives a bill of divorce; ſo that from the time of giving the bill, they were not their wives, and ſuch as lay with them were not guilty of adultery; but for this there is no foundation: it is certain *David* was charged with it by the Lord; he himſelf owned it, and bewailed it, both that and his bloodguiltineſs, and the following chapter abundantly proves it.

CHAP. XII.

NATHAN is ſent to *David* to charge him with his ſin, and convince him of it by a parable, ỷ. 1—6. which being accommodated and applied to *David*'s caſe, brought him to a conviction and acknowledgment of it, and repentance for it, which was forgiven him, ỷ. 7—13. though he is told the child begotten in adultery ſhould die, and it was quickly ſtruck with ſickneſs, and died; and *David*'s behaviour during its ſickneſs, and at its death, is recorded, ỷ. 14—23. after which *Solomon* was born to him of the ſame woman, and had the name of *Jedidiah* given him by the Lord, which ſignifies the beloved of the Lord, and as a token of reconciliation, and a confirmation of his ſin being forgiven him, ỷ. 24, 25. and the chapter is concluded with the taking of the city of *Rabbah*, and the ſpoil in it, and the uſage of the inhabitants of it, ỷ. 26—31.

ỷ. 1. *And the Lord ſent Nathan unto David*, &c.] Quickly after the child was born begotten on *Bathſheba*, and when it was known and became the public talk of people, and the enemies of religion were full of it, and blaſphemed on account of it, ỷ. 14. ſo that *David* was nine months or more without any true ſenſe of his ſin, his heart hardened, his graces dormant, the joys of ſalvation taken from him, and he without any communion with God, and having little concern about it; though perhaps he might have ſome pangs at times, which quickly went off; tho' ſome think he exerciſed repentance in a private way before; acknowledged his ſin to the Lord, and had a ſenſe of pardon, and before this time penned the 32d and 130th pſalms on this occaſion; but *Nathan* is ſent to awaken and arouſe him, to expreſs a ſenſe of his ſin, and repentance for it in public, which he did by penning and publiſhing *Pſ.* li. after *Nathan* had been with him; for though the Lord may leave his people to fall into ſin, and ſuffer them to continue therein ſome time, yet not always; they ſhall riſe again through the aſſiſtance of his Spirit and grace, in the acts of repentance and faith, both in private and public: *and he came unto him, and he ſaid unto him*; he came as if he had a caſe to lay before him, and to have juſtice done, and he told the ſtory as if it was a real fact, and ſo *David* underſtood it: *there were two men in one city*; pointing at *David* and *Uriah*, who both lived in *Jeruſalem*: *the one rich, and the other poor*; *David* the rich man, king over all *Iſrael*, *Uriah* a ſubject, an officer in his army, comparatively poor.

ỷ. 2. *The rich man had exceeding many flocks and herds.*] In which the wealth of men lay in thoſe times and countries; theſe in the parable ſignify *David*'s wives and concubines, which were many;

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[n] Miſn. Yebamot, c. 11. §. 6.
Bab. Sabbat, fol. 56. 1. Gloſſ. in ib.

ירע בעיני יהוה׃ malum in oculis Domini, Montanus.

[p] T.

he had ſix wives in *Hebron*, and he took more wives and concubines out of *Jeruſalem*, when he was come from *Hebron*, ch. iii. 2—5. and v. 13. and beſides his maſter's, or *Saul*'s wives, given to him, ℣. 8.

℣. 3. *But the poor man had nothing ſave one little ew-lamb*, &c.] *Uriah* had but one wife, who was much younger than he, called a lamb, an ew-lamb, a little one. *Abarbinel* thinks, *Uriah* had been a widower, and had children by another wife, ſuppoſed in the parable, and was much older than *Bathſheba*: *which he had bought*; for men in thoſe times and countries did not receive portions with their wives, but gave dowries to them, and for them: *and nouriſhed up*; as his own fleſh, as huſbands ſhould their wives, *Eph.* v. 29. *and it grew up together with him, and with his children*; which *Kimchi* alſo ſuppoſes *Uriah* had by a former wife: *it did eat of his own meat, and drink of his own cup, and lay in his boſom, and was unto him as a daughter*; all which are expreſſive of the care, kindneſs, love and tenderneſs of a loving huſband, whoſe affections are endeared to his wife, making her partaker of all he has, and to ſhare in whatever he eats and drinks, and in his deareſt embraces; and as there were inſtances of creatures, lambs and others, particularly cade lambs, uſed in this way in a literal ſenſe, to which the reference in the parable is, *David* had no ſuſpicion of its being a parable. *Bochart*[q] has given many inſtances of creatures nouriſhed and brought up in ſuch a familiar manner.

℣. 4. *And there came a traveller unto the rich man*, &c.] By which ſome underſtand *Satan*, who came to *David*, and ſtirred up his luſt by the temptations that offered; who is a walker, as the word uſed ſignifies, that goes about ſeeking whom he may devour, and is with good men only as a wayfaring man, who does not abide with them; and whoſe temptations, when they ſucceed with ſuch, are as meat and drink to him, very entertaining: but the *Jews* generally underſtand it of the evil imagination or concupiſcience in man, the luſtful appetite in *David*, that wandered after another man's wife, and wanted to be ſatiated with her: *and he ſpared to take of his own flock, and of his own herd, to dreſs for the wayfaring man that came unto him*; when his heart was inflamed with luſt at the ſight of *Bathſheba*, he did not go as he might, and take one of his wives and concubines, whereby he might have ſatisfied and repreſſed his luſt: *but took the poor man's lamb, and dreſſed for the man that came to him*; ſent for *Bathſheba* and lay with her, for the gratification of his luſt, ſhe being a young beautiful woman, and more agreeable to his luſtful appetite. The *Jews*, in their *Talmud*[r], obſerve a gradation in theſe words, that the evil imagination is repreſented firſt as a traveller that paſſes by a man, and lodges not with him; then as a wayfaring man or hoſt, that paſſes in and lodges with him; and at laſt as a man, as the maſter of the houſe that rules over him, and therefore called the man that came to him.

℣. 5. *And David's anger was greatly kindled againſt the man*, &c.] That had done this, taking it for a real fact: *and he ſaid to Nathan, as the Lord liveth, the man that hath done this thing ſhall ſurely die*; which he ſaid in the tranſport of his wrath and fury; otherwiſe a thief, according to the law of *Moſes*, was not to be put to death, but to make reſtitution; and if he was not able to make it, then to be ſold, but he was not to die for it; but *David* thought the crime was ſo greatly aggravated by being done by a rich man, and by the loſs the poor man ſuſtained, it being his all, and the fact, in all its circumſtances, ſo cruel and barbarous, that the guilty perſon ought to die: how much more vehemently, and indeed with juſtice, would he have paſſed the ſentence of death on him, or adjudged him to it, had it been put in the parable, that the rich man not only took the poor man's ew-lamb, but killed the poor man himſelf? but this *Nathan* left out, that *David* might not take his meaning, as *Abarbinel* thinks, who then would have been upon his guard, and not have condemned himſelf; and hereby alſo *Nathan* had this advantage againſt him, that if this man deſerved to die, who had only taken the poor man's ew-lamb, then how much more ought he to die, who had not only committed adultery with *Bathſheba*, but had ſlain *Uriah*.

℣. 6. *And he ſhall reſtore the lamb four-fold*, &c.] Which was according to the law in *Exod.* xxii. 1. but *Kimchi* thinks, becauſe the word is of the dual number, it ſignifies double the number, and that the ſentence was to reſtore eight lambs, becauſe he being a rich man ſtole from the poor man; ſo Mr. *Weemſe*[s] renders it, twice four, twice as much as was commanded in the law; for the *Hebrews*, he obſerves, double in the dual number till they come to ſeven: *becauſe he did this thing*; committed this theft: *and becauſe he had no pity*; on the poor man, but took his all. The *Jews* obſerve, that accordingly *David* was puniſhed with the loſs of four of his children, that which was born of *Bathſheba*, *Ammon*, *Tamar* and *Abſalom*; ſo moſt of the commentators, but *Ben Gerſom*, inſtead of *Tamar* has *Adonijah*.

℣. 7. *And Nathan ſaid to David, thou art the man*, &c.] The rich man, or who is deſigned by him in the parable, and anſwers to him[t]: *thus ſaith the Lord God of Iſrael, I anointed thee king over Iſrael*; that is, ordered *Samuel* to anoint him, who did, 1 *Sam*, xvi. 1, 12, 13. to which this chiefly refers; and after that, he was anointed firſt by the tribe of *Judah*, and then by all the tribes of *Iſrael*, by the appointment and providence of God; and this was great dignity he deſigned for him, and raiſed him to: *and I delivered thee out of the hand of Saul*; when he perſecuted him, and ſought to take away his life.

℣. 8. *And I gave thee thy maſter's houſe*, &c.] Not his palace at *Gibeah*, but rather his family, his wives, ſervants, wealth, and riches, all being confiſcated through the rebellion of *Iſhboſheth*; or rather his kingdom he ſucceeded him in: *and thy maſter's wives into thy boſom*; though we read of no more than one that belonged to *Saul*, if he is meant by his maſter, excepting *Riſpah* his concubine, nor ever of *David* taking them into his boſom and bed; wherefore this can be underſtood only of his having them at his diſpoſal, to give them to whom he pleaſed; the word may be rendered his *women*, as well as his *wives*, and may deſign his daughters, *Merab* and *Michal*, who were both given to *David*, though taken again and given to others: the *Jews* ſay, that *Eglah*, *David*'s ſixth wife, was the wife of *Saul*, ch. iii. 5. ſee the note there:

[q] Hierozoic. par. 1. l. 2. c. 46. col. 521, 522.

[r] T. Bab. Succah, fol. 52. 2. Jarchi, Kimchi & Abarbinel in loc.

[s] Of the Moral Law, l. 2. ch. 10. p. 252. Vid. Guſſet. Ebr. Comment. p. 776.

[t] —— mutato nomine, de te
Fabula narratur. —— Horat. Sermon. l. 1. Satyr. 1. ℣. 69, 70.

there: *and gave thee the houſe of Iſrael, and of Judah*; the kingdom of both; gave him to be king over all the tribes of *Iſrael*: *and if* that had been *too little*; either his wives too few, as the *Jews* interpret it, or his kingdom too ſmall: *I would moreover have given unto thee ſuch and ſuch things*; more and greater favours; and indeed ſuch he had promiſed him, as a firm or ſtable houſe or kingdom, and that the Meſſiah ſhould ſpring from him.

℣. 9. *Wherefore haſt thou deſpiſed the commandment of the Lord, to do evil in his ſight?* &c.] The commandment referred to is the law of God, particularly the ſixth and ſeventh precepts of it; which *David* had ſhown no regard unto, and by his breaking them had ſlighted and deſpiſed them: *thou haſt killed Uriah the Hittite with the ſword*; and ſo had deſpiſed and broken the ſixth command; for though he had not taken away his life with his own hand, he had plotted and contrived it, and had given orders to put him in ſuch a poſition as would iſſue in it: *and haſt taken his wife* to be *thy wife*; after he had defiled her, being another man's wife, and had taken ſuch unlawful methods to make her his wife, whereby he had deſpiſed and broken both the ſixth and the ſeventh commands: *and haſt ſlain him with the ſword of the children of Ammon*; though he had not put him to death with his own ſword, he had done that which was as bad or worſe in ſome reſpects, he had expoſed him to the ſword of the *Ammonites*, by which it was taken away; and not his only, but that of ſome of the *Iſraelites* alſo, which gave that uncircumciſed people reaſon to triumph over the children of *Iſrael*, and even to blaſpheme the God of *Iſrael*.

℣. 10. *Now therefore the ſword ſhall never depart from thine houſe*, &c.] During his life, and as appeared in the ſlaughter of his ſons *Ammon* and *Abſalom* before his death, and of *Adonijah* quickly after, and in his poſterity through their wars with the children of *Iſrael*, and other nations: *becauſe thou haſt deſpiſed me*; his commandments, and that in effect was deſpiſing him the lawgiver: *and haſt taken the wife of Uriah the Hittite to be thy wife*; which being repeated ſhews, that it was very diſpleaſing to God, and a very hainous crime in his ſight.

℣. 11. *Thus ſaith the Lord*, &c.] For what he ſaid was not of himſelf, but under a ſpirit of prophecy: *I will raiſe up evil againſt thee out of thine own houſe*; that is, evil perſons, who ſhould be guilty of evil things, and that as a chaſtizement of him for the ſins he had committed, and thoſe out of his own family, as *Ammon* and *Abſalom*: *and I will take thy wives before thine eyes*; which is ſo expreſſed, becauſe it was done in his life-time, and he knowing it, but not able to hinder it, tho' he did not, ſtrictly ſpeaking, ſee it with his eyes: *and give them unto thy neighbour*; or friend, meaning his ſon *Abſalom*, as they were: *and he ſhall lie with thy wives in the ſight of this ſun*; pointing to the ſun in the firmament, and which might be then ſhining in the room where they were; and which is repreſented by *Homer*[u], as ſeeing all things *and eyes* are aſcribed to it here; in the original: the meaning is, that this fact ſhould be done in the day-time, openly and publickly, and was fulfilled, when by the advice of *Ahitophel* a tent was ſpread on the top of the houſe, and *Abſalom* went in to his father's concubines in the ſight of all *Iſrael*, ch. xvi. 22.

℣. 12. *For thou didſt it ſecretly*, &c.] Committed adultery with *Bathſheba* privately, and endeavoured to conceal it, by getting her huſband killed in battle, and then marrying her as ſoon as he could, to hide the ſhame of it: *but I will do this thing before all Iſrael, and before the ſun*; as the above fact was; that is, he would ſuffer it to be done, and ſo order it in his providence, that every thing ſhould concur to the doing of it; as *David*'s leaving his wives behind him, *Ahitophel*'s wicked counſel he was ſuffered to give, and the luſtful inclination *Abſalom* was left unto, and not any of the people of *Iſrael*, having religion, ſpirit and courage enough to remonſtrate againſt it.

℣. 13. *And David ſaid unto Nathan, I have ſinned againſt the Lord*, &c.] Which confeſſion, tho' ſhort, was a full one, ariſing from a thorough conviction of the evil of the ſin he had been guilty of, accompanied with real brokenneſs of heart, ſincere humiliation, and a ſorrow after a godly ſort, as the 51ſt pſalm, that penitential pſalm compoſed upon this occaſion, ſhews: *and Nathan ſaid unto David*; being fully ſatisfied with the ſincerity and genuineneſs of his repentance, of which he gave proof by words and deeds, and being under the direction and impulſe of the Spirit of God: *the Lord hath put away thy ſin*; would not charge it upon him, impute it to him, or puniſh him for it, but freely and fully forgive it, caſt it behind his back, and into the depth of the ſea; cauſe it to paſs from him, and never more bring it againſt him; and which is the Lord's act, and his only, againſt whom ſin is committed: *thou ſhalt not die*; though he ſhould die a corporal death, yet not by the immediate hand of God, or by the ſword of juſtice as a malefactor, a murderer and adulterer, as he, according to the law, deſerved to die; nor ſhould he die a ſpiritual death, though his grace had been ſo low, and his corruptions had riſen ſo high; nor an eternal death, the ſecond death, the juſt wages of ſin.

℣. 14. *Howbeit, becauſe by this deed*, &c.] This complicated wickedneſs, adultery with *Bathſheba*, and the murder of her huſband, and occaſioning the death of others: *thou haſt given great reaſon to the enemies of the Lord to blaſpheme*; to inſult over *Iſrael*, and the God of *Iſrael*, and to magnify their own idols on account of the advantage they got, when *Uriah* and other *Iſraelites* were ſlain; and to ſpeak ill of God as a reſpecter of perſons, who had caſt off *Saul* and his family from the kingdom, and yet eſtabliſhed *David* in it, guilty of crimes the other was not; and of the word, ways and worſhip of God, and of the true religion, as all hypocriſy and deceit, when men that made ſuch pretenſions to it were guilty of ſuch atrocious crimes; wherefore, to let ſuch ſee and know that the Lord did not approve of, and countenance ſuch actions, but abhorred and reſented them: *the child alſo that is born unto thee ſhall ſurely die*; which would be a viſible teſtimony of God's diſpleaſure at his ſin, to all men that ſhould hear of it, and know it; and being taken away in ſuch a manner, would be a great affliction to him, and the more, as his affections were much towards the child, as appears by what follows; or otherwiſe the removal of it might have been conſidered as a mercy, ſince its life would have kept up the remembrance of the ſin, and have been a ſtanding reproach to him.

℣. 15.

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[u] Odyſſ. 11. ℣. 119. & 12. ℣. 380.

℣. 15. *And Nathan departed unto his houſe*, &c.] His own houſe, which probably was in the city of *Jeruſalem*, having delivered his meſſage, and brought *David* to a ſenſe of his ſin, and declared to him, from the Lord, the forgiveneſs of it; yet for the honour of religion, and the ſtopping of the mouths of blaſphemers, the death of the child is threatened and foretold, and then *Nathan* took his leave of him, having nothing more from the Lord to ſay to him: *and the Lord ſtruck the child that Uriah's wife bare unto David*; for ſo ſhe was, and not *David*'s wife, when this child was begotten of her; and as a mark of God's diſpleaſure at the ſin of adultery, the child was ſtruck with a ſore diſeaſe by the immediate hand of God: *and it was very ſick*; even unto death, as the event ſhewed.

℣. 16. *David therefore beſought God for the child*, &c.] Perhaps went into the tabernacle he had built for the ark, and prayed to the Lord to reſtore the child, and ſpare its life; for though the Lord had ſaid it ſhould die, he might hope that that was a conditional threatening, and that the Lord might be gracious and reverſe it, ℣. 22. *and David faſted*; all that day: *and went in*; to his own houſe from the houſe of God: *and lay all night upon the earth*; would neither go into, nor lie upon a bed, but lay on the floor all night, weeping and praying for the child's life, and eſpecially for its eternal welfare; he having through ſin been the means of its coming into a ſinful and afflicted ſtate.

℣. 17. *And the elders of his houſe aroſe*, and went *to him, to raiſe him up from the earth*, &c.] To perſuade him to riſe up, and ſit upon a ſeat, and go to bed, after having taken ſome food; theſe were ſome of the chief officers at court, and had the management of the affairs of his houſhold: *but he would not*; they could not perſuade him to it: *neither did he eat bread with them*; that evening, as he had uſed to do; they being the princes of his court, who were wont to ſit at table with him.

℣. 18. *And it came to paſs on the ſeventh day, that the child died*, &c.] Not the ſeventh day from its being taken ill, but from its birth; for it can't be thought that *David* ſhould faſt ſeven days: *and the ſervants of David feared to tell him that the child was dead*; leſt he ſhould be overwhelmed with over-much ſorrow: *for they ſaid, behold, while the child was yet alive, we ſpake unto him*; to riſe from the ground, and eat food: *and he would not hearken unto our voice*; we could not prevail upon him to do the one nor the other: *how will he then vex himſelf, if we tell him that the child is dead?* or ſhould we acquaint him with it, *he'll do miſchief*[w] to himſelf, to his body; he'll tear his fleſh to pieces, and cut and kill himſelf; this they were afraid of, obſerving the diſtreſs and agony he was in whilſt it was living, and therefore they concluded theſe would increaſe upon hearing of its death.

℣. 19. *And when David ſaw that his ſervants whiſpered*, &c.] For they ſaid the above to one another with a low voice, that he might not hear them, though in the ſame room with them: *David perceived the child was dead*; he gueſſed it was, and that this was the thing they were whiſpering about among themſelves: *therefore David ſaid unto his ſervants, is the child dead? and they ſaid, he is dead*; for putting the queſtion to them ſo cloſely, they could not avoid giving the anſwer they did, and which he was prepared to receive, by what he had obſerved in them.

℣. 20. *Then David aroſe from the earth*, &c.] From the floor on which he lay: *and waſhed, and anointed* himſelf, *and changed his apparel*; neither of which he had done during his time of faſting: *and came into the houſe of the Lord, and worſhipped*; went into the tabernacle he had built for the ark of God, and then in prayer ſubmitted himſelf to the will of God, and acknowledged his juſtice in what he had done; gave thanks to God that he had brought him to a ſenſe of his ſin, and repentance for it, and had applied his pardoning grace to him, and given him ſatisfaction as to the eternal welfare and happineſs of the child, as appears from ℣. 23. *then he came to his own houſe*; from the houſe of God, having finiſhed his devotion there: *and when he required*; ordered food to be brought in: *they ſet bread before him, and he did eat*; whereas before, while the child was living, he refuſed to eat.

℣. 21. *Then ſaid his ſervants unto him, what thing is this that thou haſt done?* &c.] Or what is the reaſon of ſuch conduct and behaviour? they knew what was done, but they did not know the meaning of it, which is what they enquired after: *thou didſt faſt and weep for the child*, while it was *alive*; prayed with faſting and weeping for it, that it might live and not die: *but when the child was dead, thou didſt riſe and eat bread*; and appeared chearful; this ſeemed ſtrange to them, when they expected his ſorrow would be increaſed.

℣. 22. *And he ſaid, while the child was yet alive*, &c.] And ſo there was hope it might be continued: *I faſted and wept*; or ſought the Lord by prayer, and faſting, and weeping, that the threatening might not take place, that the child's life might be ſpared: *for I ſaid*; within himſelf, thus he reaſoned in his own mind: *who can tell* whether *God will be gracious to me, that the child may live?* and in hope of this he kept praying, faſting and weeping; he could not tell but God might repent of the evil he had threatened, as in ſome caſes he has done; ſee *Joel* ii. 13, 14. *Jon.* iii. 9, 10. *Abarbinel* thinks, that *David* faſted and wept to hide this matter from his wife, and his ſervants, and did not let them know that this was in his puniſhment, that the child ſhould die.

℣. 23. *But now he is dead, wherefore ſhould I faſt?* &c.] And pray; it is to no purpoſe, no end can be thought to be anſwered by it: *can I bring him back again?* from the ſtate of the dead, bring him to life by faſting, and praying, and weeping; that is not to be expected: *I ſhall go to him*; to the ſtate of the dead, to the grave, where his body was, or would be; to heaven and eternal happineſs, where his ſoul was, as he comfortably hoped and believed: from whence it appears, that the Old Teſtament-ſaints did not ſuppoſe an annihilation at death; but believed the immortality of the ſoul, a future ſtate after death of eternal life and bliſs: *but he ſhall not return to me*; in the preſent mortal ſtate, though at the reſurrection they ſhould meet again.

℣. 24. *And David comforted Bathſheba his wife*, &c.] Which is the firſt time ſhe is ſo called, *Uriah* being dead, and *David* having married her; which though at firſt diſpleaſing to the Lord, becauſe of the circumſtances attending it, was afterwards confirmed by him. *Bathſheba* no doubt was very

[w] ועשה רעה και ποιησει κακα, Sept. faciat malum, Pagninus, Montanus; malum *ſibi* inferet, Syr. Ar.

very much diſtreſſed, and greatly diſconſolate, on account of the ſin ſhe had committed, and becauſe of the wrath and diſpleaſure of God, and becauſe of the death of the child, which was a token of it; and ſhe might have ſome ſcruples in her mind, whether it was lawful to continue cohabiting with *David*. Now *David* comforted her, by telling her, that God had pardoned that iniquity they had been guilty of, and that he would give them another ſon, who ſhould ſucceed him in the throne, and build an houſe for his name: *and went in unto her, and lay with her*, as his wife; *and ſhe bare a ſon*; at the proper time: *and he called his name Solomon*; either the Lord called him ſo, or *David* by his direction; for this name was given before his birth, 1 *Chron.* xxii. 9. the *Keri* or marginal reading is, *and ſhe called his name*, &c. that is, *Bathſheba*, who had been informed by *David* that this was the name the Lord would have him called by, which ſignifies *peaceable*; and the birth of this ſon was a confirmation of the peace and reconciliation between God and them, and which his name carried in it; as well as pointed to the peaceable times that ſhould be during his reign, and in which he was a type of *Chriſt*, the prince of peace; who is the author of peace between God and men by the blood of his croſs, and from whom ſpiritual peace flows, and by whom eternal peace and happineſs is: *and the Lord loved him*; and was to him a father, and he to him a ſon, as was promiſed, ch. vii. 14. This love and affection of the Lord to *Solomon* was ſignified to *David* by *Nathan*, as follows.

℣. 25. *And he ſent by the hand of Nathan the prophet*, &c.] Either David did; he ſent by him to *Bathſheba*, to acquaint her with the name of the child, that it was to be *Solomon*; which is not ſo likely: or *he, David, delivered* it *into the hand of Nathan the prophet*; to educate it, inſtruct it, and bring it up in the nurture of the Lord; or rather, the Lord ſent a meſſage by *Nathan* the prophet to *David*, that he loved *Solomon*: *and he called his name Jedidiah, becauſe of the Lord*; that is, *David* alſo called him by this name, becauſe of the love of the Lord unto him; for *Jedidiah* ſignifies *the beloved of the Lord*; a name and character which well agrees with the *Meſſiah*, *Solomon*'s antitype, *Matt.* iii. 17. and xvii. 5.

℣. 26. *And Joab fought againſt Rabbah of the children of Ammon*, &c.] Of his being ſent againſt it, and of his beſieging it, we read in ch. xi. 1. but it can hardly be thought that he had been ſo long beſieging it, as that *David* had two children by *Bath ſheba*; but the account of the finiſhing of it is placed here, that the ſtory concerning *Bathſheba* might lie together without any interruption: *and took the royal city*; or that part of it in which the king's palace was, and which, as *Abarbinel* obſerves, was without the city, as the palaces of kings now uſually are.

℣. 27. *And Joab ſent meſſengers to David*, &c.] To acquaint him how he had proceeded, and what ſucceſs he had had: *and ſaid, I have fought againſt Rabbah*; laid ſiege to it, and ſkirmiſhed with parties that ſallied out upon them: *and have taken the city of waters*; the ſame with the royal city, and ſo the *Targum* here renders it; ſo called becauſe ſituated by the water-ſide; *Adrichomius* ſays [x] the river *Jabbok* flowed round about it: or it abounded with fountains of water, from whence the other part of the city, or what was properly the city *Rabbah*, was ſupplied with water; and which communication being cut off, it could not hold out long, which *Joab* being ſenſible of, therefore ſent for *David*. *Junius* and *Tremellius* render the words, *I have intercepted the water from the city*; with which the account of *Joſephus* [y] agrees, who ſays, that he cut off the water from them, and precluded other ſupplies, ſo that they were in great diſtreſs for want of food and drink; and in like manner it was taken by *Antiochus* ſome hundreds of years after; for the hiſtorian ſays [z] the ſiege by him laſted long, and they could not prevail, becauſe of the multitude of men in it, until one of the priſoners ſhewed them a ſubterraneous paſſage, through which they came and fetched water; which they ſtopt up with ſtones and ſuch like things, and then through want of water it yielded.

℣. 28. *Now therefore gather the reſt of the people together*, &c.] The reſt of the ſoldiers in the land of *Iſrael*, and come to *Rabbah*: *and encamp againſt the city*; inveſt it in form: *and take it*; upon a ſurrender, or by ſtorm; for it could not hold out long: *leſt I take the city, and it be called after my name*; ſo great a regard had *Joab*, though an ambitious man, to the fame and credit of *David* his king: ſo *Craterus* [a], at the ſiege of *Artacacna*, being prepared to take it, waited the coming of *Alexander*, that he might have the honour of it.

℣. 29. *And David gathered all the people together*, &c.] The ſoldiers that were with him, or near him; which was done partly to recruit *Joab*'s troops, who, by the continuance of the ſiege, and the ſallies of the enemy on them, might be greatly diminiſhed, and partly to make conqueſts of other cities of the *Ammonites*, and to carry off the ſpoil of them: *and went to Rabbah*; which muſt be after the death of *Uriah*, and very probably during the time of *Bath-ſheba*'s mourning for him: *and fought againſt it, and took it*; by aſſault.

℣. 30. *And he took their king's crown from off his head*, &c.] The crown of *Hanun* the king of the *Ammonites*, who now fell into his hands, and whom he ſtripped of his enſigns of royalty, who had ſo ſhamefully abuſed his ambaſſadors: *(the weight whereof* was *a talent of gold with the precious ſtones:)* or, *and a precious ſtone*; there might be more, as our verſion ſuggeſts, but there was one in it remarkably large and valuable; *Joſephus* [b] ſays it had in it a very precious ſtone, a ſardonyx; and this, according to the *Talmud* [c], was of the value of a talent of gold. A talent was equal to 3000 ſhekels, as appears from *Exod.* xxxviii. 25, 26. and was in value, according to *Brerewood* [d], of our money, 4500 pounds; but according to biſhop *Cumberland* [e] 5067 pounds three ſhillings and ten pence. This crown was of the ſame value with the golden candleſtick in the tabernacle, *Exod.* xxv. 39. and ſome think that value here is meant, and not the weight, a talent of gold being very heavy; according to biſhop *Cumberland* [f], 93 pounds 3 quarters; ſome ſay 113 pounds 10 ounces, and more; too great a weight to be borne on the head by *Hanun* or *David*; but what with the gold and precious ſtones about it, it might be equal in value to a talent of gold; but weight is expreſsly mentioned, and the crowns of the *eaſtern* princes were of great bulk and weight, as well as value: *Athenæus*[g] makes mention of one made of 10,000 pieces of gold, placed on the throne of king *Ptolemy*, and of ſome of two cubits, of ſix, yea, of ſixteen cubits. Some[h] are of opinion that this crown was not the crown of the king of *Ammon*, but of *Milcom* or *Molec*, their idol, and that the proper name ſhould be retained in the verſion, and that *David* had a crown made of it he could bear: but if, as others[i], the *Syriac* talent is meant, which was but the fourth part of an *Hebrew* one, the difficulty is greatly leſſened; for it ſeems to be the ſame crown *David* afterwards wore, as follows: *and it was ſet on David's head*; to ſhew that the kingdom was tranſlated to him, or was become ſubject to him; as *Alexander*, on the conqueſt of *Darius*, put the *Perſian* diadem on his own head[k], in token of that monarchy being tranſlated to him: though, after all, the phraſe, *from off*, may be rendered *from above* or *over*[l] his head, and ſo it was ſet *above* or *over* the head of *David*, being ſupported by ſome means or other, that its weight did not bear thereon. However, *Paſchalius*, who wrote a learned work *de coronis*, muſt be miſtaken, when he ſays[m] this ſeems to be the firſt uſe of a crown in the kingdom of *Judah*, there being no mention of a crown before, either of *Saul* or *David*, only of anointing; ſince expreſs mention is made of *Saul*'s crown, ch. i. 10. though his obſervation may be juſt, that this crown, allowed to be worn by *David*, was a pledge of the renewal of his royal dignity, and of his acceptance with God upon his repentance for his above ſins: *and he brought forth the ſpoil of the city in great abundance*; which, or at leaſt part of it, was dedicated to the building of the ſanctuary, ch. viii. 11, 12.

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[x] Theatrum T. S. p. 34.

[y] Antiq. l. 7. c. 7. §. 5.

[z] Polyb. hiſt. l. 5. p. 414.

[a] Curt. Hiſt. l. 6. c. 6.

[b] Ut ſupra.

[c] T. Bab. Avodah Zarah, fol. 44. 1.

[d] De ponder. & pret. vet. num. c. 4.

[e] Of ſcripture-weights and meaſures, c. 4. p. 121.

[f] Ib. p. 119.

℣. 31. *And he brought forth the people that* were *therein*, &c.] Not all the inhabitants of the place, but the princes of the children of *Ammon*, the counſellors of *Hanun*, who adviſed him to uſe *David*'s ambaſſadors in ſo ſhameful a manner, and others that expreſſed their pleaſure and ſatisfaction in it: *and put* them *under ſaws, and under harrows of iron, and under axes of iron*; whereby they were cut aſunder, as ſome were by the *Romans* and others[n], or their fleſh torn to pieces, and they put to extreme pain and agony, and ſo died moſt miſerably; ſee 1 *Chron.* xx. 3. *and made them paſs through the brick-kiln*; where they burnt their bricks, by which they were not only ſcorched and bliſtered, but burnt to death; ſo the word in the *Keri*, or margin, ſignifies, which we follow; but in the text it is, they cauſed them to paſs through *Malcem*, the ſame with *Milcom* or *Molech*, the abomination of the children of *Ammon*, 1 *Kings* xi. 5, 7. unto which they made their children paſs through the fire, and burnt them; and now in the ſame place they themſelves are made to paſs through, and be burnt, as a righteous puniſhment of them for their barbarous and wicked idolatry. The word uſed in the *Greek* verſion, according to *Suidas*[o], ſignifies an army, or a battalion of men drawn up in a quadrangular form, like a brick; and in the ſame ſenſe *Joſephus*[p] uſes it; hence a learned man[q] conjectures that *David*'s army was drawn up in the like form, through which the *Ammonites* were obliged to paſs, and as they paſſed were aſſailed with darts, and killed; a like puniſhment to which is what the *Italians* call *paſſing through the pikes: and thus did he unto all the cities of the children of Ammon*; To the inhabitants of them; that is, the chief, who had expreſſed their joy at the ill uſage of his ambaſſadors: this he did to ſtrike terror into other nations, that they might fear to uſe his ambaſſadors in ſuch like manner. This action of *David*'s ſhewing ſo much ſeverity, is thought by moſt to be done when under the power of his luſt with *Bath-ſheba*, in an hardened and impenitent ſtate, when he had no ſenſe of mercy himſelf, and ſo ſhewed none; which is too injurious to his character; for this was a righteous retaliation of this cruel people, 1 *Sam.* xi. 2. *Amos* i. 13. which may be obſerved in other inſtances, *Judg.* viii. 6, 7. 1 *Sam.* xv. 33. but the charge of cruelty in *David* will be eaſily removed, by following the tranſlation of a learned[r] man, and which I think the words will bear, *and he obliged the people that were in it to go out, and put them to the ſaw*, to cut ſtones; *and to the iron-mines*, to dig there; *and to the axes of iron*, to cut wood with; *after he had made them to paſs with their king*, out of the city. *So David and all the people returned unto Jeruſalem*; in triumph, and with great ſpoil.

CHAP. XIII.

THIS chapter relates ſome of the evils that were to ariſe out of *David*'s houſe, and which were ſimilar to the evils committed by him; the deflouring of his daughter, and the murder of his eldeſt ſon: the ſtory is this; *Amnon* falls in love with *Tamar*, his ſiſter, and grew lean upon it, which being obſerved by a friend of his, enquires the reaſon of it, which having got out of him, forms a ſcheme for obtaining his deſire, and which ſucceeded; for by it he had the opportunity of raviſhing his ſiſter, ℣. 1—14. the conſequences of which were extreme hatred of her, hurrying her out of doors, lamentation and mourning on her part, grief to *David*, and enmity in the heart of *Abſalom* to *Amnon*, which put him upon meditating his death, ℣. 15—22. and which was brought about after this manner. *Abſalom* had a ſheep-ſhearing, to which he invited the king and all his ſons, and to which they all came excepting the king, ℣. 23—27. when *Abſalom* gave orders to his ſervants to obſerve *Amnon* when he was merry, and at his word ſmite him and kill him, as they did, ℣. 28, 29. tidings of which ſoon came to the ears of *David*, and theſe aggravated, that all the king's ſons were killed, which threw the king into an agony; but *Jonadab* endeavoured to pacify him, by aſſuring him that only *Amnon* was dead, the truth of which ſoon appeared by the coming of the king's ſons, ℣. 30—36. but *Abſalom* fled to *Geſhur*, where he remained three years, when *David*'s heart began to be towards him, and to long for him, who was to bring more evil againſt him, ℣. 37—39.

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[g] Apud Paſchalium de coronis, l. 9. c. 8. p. 587.
[h] Vid. Hieron. Trad. Heb. in 2 Reg. fol. 78. H. & in Paralipom. fol. 83. M. Weemſe of Jewiſh weights, p. 141.
[i] Pfeiffer. difficil. ſcript. loc. cent. 2. loc. 87.
[k] Diodor. Sic. l. 17. p. 549.
[l] מעל deſuper, Montanus, ſupra caput David, Munſter.
[m] Ut ſupra, l. 10. c. 10. p. 695.
[n] Suetonius in vita Caii, c. 27. Vid. Herodot. l. 2. c. 139.
[o] In voce πλινθιον.
[p] Antiqu. l. 13. c. 4. §. 4.
[q] Menochius de repub. Heb. l. 8. c. 3. col. 752.
[r] Danzii Commentat. de mitigat. David in Ammon. crudel. Jenæ 1710, apud Michael. in 1 Chron. xx. 3. Vid. Stockium, p. 392.

℣. 1. *And it came to paſs after this,* &c.] After the ſin of *David* with *Bath-ſheba,* his repentance for it, and pardon of it, and the birth of *Solomon* as a token of reconciliation; yet after all this the divine threatnings muſt take place; they had begun already in the death of the child begotten in adultery, and others here follow: *that Abſalom the ſon of David had a fair ſiſter, whoſe name* was *Tamar;* ſhe was his ſiſter both by father and mother's ſide; the mother of them was *Maacah,* the daughter of *Talmai* king of *Geſhur;* ſhe was a very comely perſon, her name ſignifies a palm-tree: *and Amnon the ſon of David loved her;* not in an honourable way, to make her his wife, but in a luſtful manner, to make an harlot of her; he was *David*'s eldeſt ſon by *Ahinoam* the *Jezreeliteſs,* ch. iii. 2.

℣. 2. *And Amnon was ſo vexed, &c.*] Diſtreſſed, ſtraitned, and perplexed in his mind through unruly and unbridled luſts that raged in him: *that he fell ſick for his ſiſter Tamar;* as *Antiochus* ſon of *Seleucus* did for his mother-in-law *Stratonice,* who, to cure him of it, was delivered to him by his father[s]: *for ſhe was a virgin;* and ſo kept very recluſe from the company of men, that he could not come at her; ſo *Philo*[t], ſpeaking of the *Jewiſh* women, and particularly virgins, ſays, that they were ſhut up in their chambers, and through modeſty ſhun the ſight of men, even thoſe of their own houſe; hence they are called עלמות, from a word which ſignifies to hide; and *Phocylides*[u] the poet adviſes to the ſhutting of them up in like manner: *and Amnon thought it hard for him to do any thing to her;* that it was difficult to have acceſs to her, almoſt impoſſible, what he deſpaired of, and what, if attained to, would be wonderful and amazing; he was at his wits end how to contrive any ſcheme to get at her, and obtain his deſire.

℣. 3. *But Amnon had a friend,* &c.] Though in the iſſue his friendſhip proved his ruin: *whoſe name* was *Jonadab the ſon of Shimeah, David's brother;* ſo that they were own couſins, the ſame with *Shammah,* 1 Sam. xvi. 9. *and Jonadab* was *a very ſubtil man;* a very penetrating man into the diſpoſitions of men, and could judge by their countenances what they were, and the affections of their minds, and had a talent in forming ſchemes; he was wiſe to do evil, was wickedly cunning.

℣. 4. *And he ſaid unto him, Why art thou,* being *the king's ſon, lean from day to day?* &c.] Or *morning by morning*[w]; he was the king's eldeſt ſon, heir to the crown, fed at his table, had every thing to make him gay and chearful, and yet pined away; his fleſh waſted[x], his countenance waxed wan and pale, and eſpecially in the mornings; in the day-time he met with diverſions which, in ſome meaſure, took off his thoughts from the object his mind was impreſſed with, but in the night-ſeaſon they were continually employed about it; ſo that he could have no reſt and ſleep, which made him look ruefully in the morning; and this man had a ſuſpicion of his caſe, and therefore put this and the following queſtion to him; *Wilt thou not tell me?* who am ſo nearly related to thee, and who have ſuch a particular value and affection for thee: *and Amnon ſaid unto him, I love Tamar my brother Abſalom's ſiſter;* he does not call her his ſiſter, but *Abſalom*'s ſiſter; to leſſen his ſin of unlawful love to her, which, being thus cloſely preſſed, and by a friend, he could not conceal.

℣. 5. *And Jonadab ſaid unto him,* &c.] Being a ſubtle man, he preſently formed a ſcheme to relieve him, and open a way for the enjoyment of what he deſired: *Lay thee down on thy bed, and make thyſelf ſick;* feign thyſelf ſick, pretend that thou art ſo, by lying down on the bed, and making complaints of one kind or another: *and when thy father cometh to ſee thee;* as he quickly would, after hearing of his illneſs, being very affectionate to his children: *ſay unto him, I pray thee let my ſiſter Tamar come, and give me meat;* here he is directed to call her not *Abſalom*'s ſiſter, but his own, the more to cover his ill deſign upon her: *and dreſs the meat in my ſight, that I may ſee* it, *and eat* it *at her hand;* pretending that his ſtomach was very weak and ſqueamiſh, that he could not eat any thing which his ſervants dreſſed for him, and which he did not ſee done with his own eyes.

℣. 6. *So Amnon lay down, and made himſelf ſick,* &c.] Took the advice of his couſin *Jonadab,* and acted according to it: *and when the king was come to ſee him;* as he quickly did, after he had heard of his illneſs: *Amnon ſaid unto the king;* who perhaps enquired of his appetite, whether he could eat any thing, and what; *I pray thee let my ſiſter Tamar come;* he calls her ſiſter, as *Jonadab* had directed, the more to blind his deſign; though it is much that ſo ſagacious a man as *David* was had not ſeen through it; but the notion he had of his being really ill, and the near relation between him and *Tamar,* forbad his entertaining the leaſt ſuſpicion of that kind: *and make me a couple of cakes in my ſight;* heart-cakes, as the word may be thought to ſignify; called ſo either from the form of them, ſuch as we have with us, or from the effect of them, comforting and refreſhing the heart: *that I may eat at her hand;* both what is made by her hand, and received from it.

℣. 7. *Then David ſent home to Tamar,* &c.] Who perhaps was not in the king's palace, but at her brother *Abſalom*'s houſe, ℣. 20. *ſaying, Go now to thy brother Amnon's houſe;* who alſo had a ſeparate houſe and equipage, being the king's ſon, and his eldeſt ſon: *and dreſs him meat;* ſuch as he may deſire, and his ſtomach will bear.

℣. 8. *So Tamar went to her brother Amnon's houſe,* &c.] In obedience to the king's commands, and in affection to her brother, with an innocent breaſt, having no ſuſpicion of any deſign upon her chaſtity: *(and he was laid down;)* upon a couch or bed in his chamber, as being ſick as was pretended, into which ſhe was introduced: *and ſhe took flour, and kneaded* it; made it into a paſte: *and made cakes in his ſight;* a kind of flitters of them, as in the *Talmud*[y]: *and did bake the cakes;* or fried them in a frying-pan, in oil.

℣. 9. *And ſhe took a pan, and poured* them *out before him,* &c.] Out of the frying-pan, in which they were, into another diſh; and all this was done in his preſence, that he might ſee and know of what, and in what manner it was made, that his ſtomach might not recoil at it: *but he refuſed to eat;* for that was not what he wanted: *and Amnon ſaid, Have out all men from me;* as if company was troubleſome to him, and he wanted reſt, *&c. and they went out every man from him*; at his orders, that he might get ſome ſleep, as he ſeemed deſirous of it.

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[s] See the Univerſal Hiſtory, vol. 3. p. 519. Ed. fol.

[t] In Flaccum, p. 977.

[u] Poem. admon. v. 203, 204.

[w] בבקר בבקר in mane in mane, Montanus.

[x] Fecit amor maciem—— Ovid Metamorph. l. 11. fab. 11. v. 793.

[y] T. Bab. Sanhedrin, fol. 21. 1.

℣. 10. *And Amnon ſaid unto Tamar, Bring the meat into the chamber*, &c.] An inner chamber, at a greater diſtance, where they might be more ſecret, and out of the reach of the hearing of any of his domeſtics: *that I may eat of thine hand*; this he pretended, though his deſign was of another kind: *and Tamar took the cakes which ſhe had made, and brought* them *into the chamber to Amnon her brother*; being quite innocent herſelf, and having no ſuſpicion of a brother having any ill deſign upon her; ſhe made no ſcruple of going into an inner chamber alone with him.

℣. 11. *And when ſhe had brought* them *unto him to eat*, &c.] Not only into the chamber, but to the ſide of the bed or couch where he had laid himſelf, or ſat, in a proper poſition to anſwer his purpoſe: *he took hold of her*; by the arm, or threw his hands about her: *and ſaid unto her, Come lie with me, my ſiſter*; one would think the relation he obſerves ſhe ſtood in to him, would have checked him from making ſo vile a motion.

℣. 12. *And ſhe anſwered him, Nay, my brother*, &c.] Which carried in it a reaſon ſufficient for her denial, that he was her brother, and ſhe his ſiſter, and therefore ſhould not offer ſuch an indignity to her: *do not force me*; which was another forbidding expreſſion, ſignifying ſhe would never freely yield to his will; and to force her, to defile her againſt her will, to commit a rape upon her, would be very criminal indeed: *for no ſuch thing ought to be done in Iſrael*; among God's profeſſing people, who were better taught and inſtructed; and to give into ſuch impure practices would bring a diſhonour upon them, and upon the religion they profeſſed; ſhe urges the honour of religion, and the reputation of *Iſrael*, and the glory of the God of *Iſrael: do not thou this folly*; as all ſin is, eſpecially ſuch an impure and indecent action as this.

℣. 13. *And I, whither ſhall I cauſe my ſhame to go?* &c.] She deſires him to conſider her reputation, which would be loſt; was ſhe to go into a corner, into a place the moſt private and retired, yet ſhe would bluſh at the thought of the crime committed; and ſtill leſs able would ſhe be to lift up her face in any public company; nor could ſhe ever expect to be admitted into the matrimonial ſtate; in ſhort, her character would be entirely ruined: *and as for thee, thou ſhalt be as one of the fools in Iſrael*; as the vileſt and baſeſt and moſt abandoned in the nation; who ought of all men to be moſt careful of his reputation, being a prince in *Iſrael*, and heir apparent to the throne: *now therefore, I pray thee, ſpeak unto the king*; to give me to thee in marriage: *for he will not withhold me from thee*; this ſhe ſaid, either as ignorant of the law, which forbids ſuch marriages, or as ſuppoſing the king had a power to diſpenſe with it, and rather than he ſhould die for love, would; though ſhe ſeems to ſay this, and any thing that occurred to her mind, to put him off of his wicked deſign for the preſent, hoping then ſhe ſhould be delivered from him; beſides, ſhe was not his ſiſter by the mother's ſide, and, as the *Jews* ſay, was born of a captive woman before ſhe was proſelyted and married to *David*, and ſo was free for *Amnon* [z]; and others ſay [a], ſhe was the daughter of *Maacah* by a former huſband, and not by *David*.

℣. 14. *Howbeit, he would not hearken unto her voice*, &c.] His luſt was ſo enflamed and enraged, that he could not attend to any arguments, though ever ſo forcible, that were offered to him: *but being ſtronger than ſhe, forced her, and lay with her*; whether ſhe cried out or no, as the law directs in ſuch caſes, *Deut.* xxii. 25, 26, 27. is not ſaid; ſhe might, and no body hear her and come to her aſſiſtance; or ſhe might not chuſe to expoſe her brother to his ſervants.

℣. 15. *Then Amnon hated her exceedingly*, &c.] Having gratified his luſt, his conſcience ſtung him for it, that he could not bear the ſight of the object that had been the inſtrument of it; and it may be the ſharp words ſhe had uſed, repreſenting him as one of the fools in *Iſrael*, and perhaps ſhe uſed ſharper words ſtill after he had abuſed her, filled him with hatred to her: *ſo that the hatred wherewith he hated her*, was *greater than the love wherewith he had loved her*; a like inſtance of love being changed into hatred, after the gratification of luſt, we have in *Honorius* towards his ſiſter *Placidia* [b]: *and Amnon ſaid unto her, Ariſe, be gone*; without calling her by her name, or owning the relation ſhe bore to him, uſing her as the baſeſt and vileſt of creatures. This conduct was very brutiſh, as well as imprudent, and fooliſh to the laſt degree; had he had any regard to his own reputation, he would never have turned her out of doors ſo ſoon, and in ſuch a public manner; but ſo it was ordered by Divine Providence, that his ſin might be made known, and ſo the murder of him for it by *Abſalom* was brought on, and both were ſuffered as a correction and chaſtiſement to *David* for his ſins of adultery and murder.

℣. 16. *And ſhe ſaid unto him*, There is *no cauſe*, &c.] For ſuch treatment as this: *this evil in ſending me away*, is *greater than the other that thou didſt unto me*; not that this was a greater ſin, but it was a greater evil or injury to her, that being done ſecretly, this openly; being turned out in that open manner, it might look as if ſhe was the aggreſſor, and had drawn her brother into this ſin, or however had conſented to it; had it been kept a ſecret, ſhe would not have been expoſed to public ſhame and diſgrace, and ſhe might have been diſpoſed of in marriage to another; it would not have been known to the grief of her father, to the revenge of *Abſalom*, and to the diſhonour of religion; beſides, the ſin of *Amnon* might have been more eaſily excuſed, if any excuſe could be made for it, as that it aroſe from the force of luſt, and a ſtrong impure affection, but this from barbarity and inhumanity: *but he would not hearken unto her*; but inſiſted upon her immediate departure.

℣. 17. *Then he called his ſervants that miniſtred unto him*, &c.] His domeſtic ſervants that waited on him: *and ſaid, Put now this* woman *out from me*; ſhe not willing to depart at once, he ordered her to be put out immediately by force; uſing her and ſpeaking of her in a very rude and ſcandalous manner, calling her *this*, leaving it to be ſupplied, as they would underſtand it, this baſe woman, this ſtrumpet, *&c. and bolt the door after her*; that ſhe might not return; this was more diſgraceful ſtill.

℣. 18. *And* ſhe had *a garment of divers colours upon her*, &c.] Of embroidered work, which made her the more obſervable, and her ſhame the more manifeſt. Whether this was interwoven with threads of divers colours, or embroidered with figures

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[z] Maimon. Hilchot Melacim, c. 8. §. 8. Kimchi in 2 Sam. xiii. 1.

[b] Olympiodorus apud Grotium in loc.

[a] R. Moſes Kotzenſis, pr. affirm. 122.

figures of flowers, animals, *&c.* and wrought with the needle, or was painted with different colours, or made up of pieces of various colours, is not certain. See the note on *Gen.* xxxvii. 3. but according to *Braunius* [c] it was neither, and ſo the coat of *Joſeph*, but was a garment with ſleeves, reaching down to the ancles, and pieced at the borders with fringe; and indeed, garments of flowers and divers colours were ſuch as in other nations, as in *Athens*, harlots wore [d], and not virgins, as follows: *for with ſuch robes were the kings daughters* that were *virgins apparelled*; which they wore to diſtinguiſh them both from common people, and from married perſons of the ſame quality: *then the ſervants brought her out, and bolted the door after her*; laid hold on her, and brought her out by main force; thruſt her out of doors, and turned the key upon her.

℣. 19. *And Tamar put aſhes on her head*, &c.] In token of ſorrow and diſtreſs; ſee *Joſh.* vii. 6. *and rent her garment of divers colours that* was *on her*; ſignifying that her virginity was rent from her in a forcible manner, or that ſhe was raviſhed: *and laid her hand on her head*; through grief and ſhame; ſee *Jer.* ii. 37. *and went on crying*; from *Amnon*'s houſe to her brother *Abſalom*'s, as one abuſed and injured.

℣. 20. *And Abſalom her brother ſaid unto her*, &c.] Either meeting her in the ſtreet, or rather when come to his houſe: *Hath Amnon thy brother been with thee?* been rude with thee, and lain with thee, which is the meaning of this modeſt expreſſion; which he gueſſed at, having heard of her being ſent to his houſe, and knowing his luſtful diſpoſition, and ſeeing her in ſuch a forlorn condition: he calls him *Aminon*, for ſo it is in the *Hebrew* text, and not *Amnon*, by way of contempt, as *Kimchi* obſerves: *but hold now thy peace, my ſiſter*; be ſilent, take no notice of this matter, ſay nothing of it to the king, nor any other, keep it in thine own breaſt, and make thyſelf eaſy: *he is thy brother, regard not this thing*; it is thy brother that has done it, and not ſo diſgraceful as a meaner perſon, done in the heat of luſt, and a youthful one, and ſhould be forgiven; beſides, to divulge it would bring diſgrace upon the whole family, and no recompence would be obtained by telling the king of it, ſince he was his ſon, his firſt-born, and heir to the crown; this he ſaid not out of love of *Amnon*, but as deſirous of gratifying private revenge upon him for it when opportunity ſhould ſerve. *So Tamar remained deſolate in her brother Abſalom's houſe*; not ſeeing any company, being filled with grief and ſhame, and none applying to her as a ſuitor, knowing ſhe was vitiated; how long ſhe continued here, or lived after this, is not certain; no mention is made of her afterwards.

℣. 21. *But when king David heard of all theſe things*, &c.] Of *Amnon*'s raviſhing *Tamar*, and turning her out of doors in that inhuman manner he did, and of her diſtreſs upon it: *he was very wroth*; with *Amnon*; but we read not of any reproof he gave him, nor of any puniſhment inflicted on him by him. *Abarbinel* thinks the reaſon why he was not puniſhed, was becauſe his ſin was not cognizable by a court of judicature, nor was puniſhable by any way, or with any kind of death inflicted by the Sanhedrim, as ſtoning, burning, *&c.* nor even by ſcourging, becauſe there were no witneſſes; but the puniſhment of it was cutting off, *i. e.* by the hand of God. The *Jews* ſay [e] a law was made on this, that virgins or unmarried perſons ſhould not be alone; for if this was done to the daughter of a king, much more might it be done to the daughter of a private man; and if to a modeſt perſon, much more to an impudent one.

℣. 22. *And Abſalom ſpake unto his brother Amnon neither good nor bad*, &c.] That is, ſaid nothing at all to him about the rape of his ſiſter; not that he was ſulky with him, and would not converſe with him at all; for then *Amnon* would have miſtruſted that he was meditating revenge, and therefore would have been upon his guard; but on the contrary he talked freely, and in appearance friendly, on other things, the better to diſſemble his hatred of him, and his deſign to avenge the injury of his ſiſter: *for Abſalom hated Amnon*; or, *though* [f] he hated him, yet he behaved in this manner towards him: *becauſe he had forced his ſiſter Tamar*; who was ſo by father and mother's ſide, and ſo near and dear unto him, and therefore reſented the injury done her.

℣. 23. *And it came to paſs after two full years*, &c.] Two compleat years after the rape was committed; ſo long *Abſalom* kept it in his mind, and was contriving how to avenge it; he let it alone ſo long, that it might be thought by the king and *Amnon*, and all the family, that it was quite worn out of his mind, and entirely forgotten by him, and therefore might the more ſafely confide in him: *that Abſalom had ſheep-ſhearers in Baal-hazor, which is beſide Ephraim*; though a prince, the ſon of a king, he had his flocks, and attended to the care of them, and had ſhearers to ſhear them at the proper time of the year, which it now was. The *Chineſe* ſhear their ſheep three times a year, in the ſpring, ſummer, and autumn; but the firſt time of ſhearing yields the beſt wool [g]. The place of ſhearing them was, no doubt, near where they were kept in *Baal-hazor*, in the plain of *Hazor*, as the *Targum*, and ſo ſome verſions; which was a city in the tribe of *Judah*, *Joſh.* xv. 25. and near to *Ephraim*; not that it was a city in the tribe of *Ephraim*, as *Joſephus* ſays [h]; but it was near to another city called *Ephraim*, perhaps the ſame as in 2 *Chron.* xiii. 19. and in *John* xi. 54. it lay to the north eaſt of *Jeruſalem* as you go to *Jericho*, and is thought by *Reland* [i] to lie between *Bethel* and *Jericho*; and according to *Euſebius* [k], it was eight miles from *Jeruſalem*; though *Jerom* [l], through miſtake, ſays twenty; and both theſe places, according to *Bunting* [m], were eight miles from *Jeruſalem*; it ſeems to be the ſame place that was ſpoken of in the *Miſnah* [n], called *Ephraim* in the valley, and which is ſaid to be the ſecond place in the land of *Iſrael* for fine flour, and might have its name from its fruitfulneſs: *and Abſalom invited all the king's ſons*; to the ſheep-ſhearing; that is, to the feaſt which was uſually made at ſuch times, and ſtill is; ſee *Gen.* xxxviii. 12. 1 *Sam.* xxv. 2. 8. 11. 36.

℣. 24. *And Abſalom came to the king*, &c.] At *Jeruſalem*, to invite him in perſon; *and ſaid, Behold now, thy ſervant hath ſheep-ſhearers*; perſons employed in ſhearing his ſheep; and this being a time of entertainment and joy, *let the king, I beſeech thee, and his ſervants, go with thy ſervant*; he invited the king and the whole royal family to go with him to *Baal-hazor*, and partake of the ſheep-ſhearing feaſt; for by *his ſervants* are not meant the king's domeſtic ſervants, his guard and retinue, but his ſons, as appears by what follows.

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[c] De Veſt. ſacerdot. Heb. l. 1. c. 17. §. 21.

[d] Suidas in voce Εταιρων.

[e] T. Bab. Sanhedrin, fol. 21. 1.

[f] כי quamvis, Junius & Tremellius, Piſcator, Pool & Patrick.

[g] Semedo's hiſtory of China, part 1. ch. 3.

[h] Antiqu. l. 7. c 8. § 2.

[i] Paleſtina illuſtrat. tom. 1. p. 377.

[k] Apud Reland, ib. & p. 490. & tom. 2. p. 765.

[l] De loc. Heb. fol. 91. A.

[m] Travels, &c. p. 143. 363.

[n] Menachot, c. 8. §. 1.

℣. 25. *And the king ſaid to Abſalom, Nay, my ſon, let us not all now go,* &c.] He did not object to the invitation entirely; he was willing ſome of the family ſhould go, but not all; it ſeems probable that he particularly excepted himſelf and his eldeſt ſon, the heir to his crown, for the reaſon following: *leſt we be chargeable unto thee*; one or two perſons more, ſuppoſing them to be private perſons, would have added but little to the expence, if any; but as *David* was a king, he muſt have come with the retinue of a king, with a large number of ſervants and guards, and muſt be entertained as ſuch; and *Amnon*, his eldeſt ſon, and heir apparent to the crown, muſt make a figure ſuitable to his quality, which would have conſiderably raiſed the expence; and perhaps *Abſalom*'s eſtate he had to live upon might be but ſmall, which *David* knew, and therefore choſe not to be burdenſome to him: *and he preſſed him*; urged him to go; not that he expected he would, or really deſired he ſhould, but this he did to hide his intention, that he might have no ſuſpicion of his deſign againſt *Amnon*; or otherwiſe he might think he would not have been ſo preſſing upon him to go with him: *howbeit he would not go, but bleſſed him*; thanked him for the invitation he gave him, and wiſhed him much happineſs and pleaſure at his entertainment with his friends.

℣. 26. *Then ſaid Abſalom, If not,* &c.] If it is not thy pleaſure to go with me, if I cannot have the honour of thy company: *I pray thee, let my brother Amnon go with us*; let me have the next mark of honour that can be given me, the preſence of the king's eldeſt ſon and heir to the crown; he ſeems to expreſs affection for him, and a particular deſire of his company, as if all ill will towards him was removed from him, and this would be a public declaration of reconciliation between them: *and the king ſaid unto him, why ſhould he go with thee?* he particularly, he more than any other; *David* ſeems to have ſuſpected ſome deſign, and it is ſtrange he ſhould not; and yet if he had, it is much, notwithſtanding the preſſing arguments uſed, he ſhould let him go; or he might think it would be more expenſive to have him than the reſt, and therefore aſks why he ſhould deſire his company above all others.

℣. 27. *But Abſalom preſſed him,* &c.] Which one would think would have increaſed his ſuſpicion, if he had any, or have raiſed it in him; but his mind was blinded, that *Amnon*'s inceſt might be puniſhed, and the threatening to *David* and his houſe be fulfilled on account of the affair of *Uriah* and *Bathſheba*: and *he let Amnon and all the king's ſons go with him*; if he had any ſuſpicion at all, he might chuſe they ſhould all go, that they might protect and defend him, if any attempt was made upon him; or, as others think, that no exceptions might be taken, as might be, if *Amnon* had gone alone.

℣. 28. *Now Abſalom had commanded his ſervants,* &c.] Before he and his gueſts were ſet down to the entertainment: *ſaying, mark ye now, when Amnon's heart is merry with wine*; as he was determined to make him if poſſible, and as he ſuppoſed he would be, knowing his inclination to drink: *and when I ſay unto you, ſmite Amnon, then kill him*; ſmite him that he die, and be ſure he is dead before you leave him: *fear not, have not I commanded you?* who am your lord, the king's ſon, and will then be heir to the crown; fear not, I'll protect you; let all the blame be laid to me, if any; I'll be anſwerable for it, you have nothing to do but to obey my commands: *be courageous, and be valiant*; ſhow yourſelves to be men of courage and valour, not fearing the king's ſons, or any in company, or what will be the conſequences of it; do your buſineſs effectually, and leave all with me; it is very reaſonably ſuppoſed, that *Abſalom* had not only in view to revenge the rape of his ſiſter, but to get himſelf next heir to the crown.

℣. 29. *And the ſervants of Abſalom did unto Amnon as Abſalom had commanded,* &c.] They ſmote him, and killed him, when he gave the word: *then all the king's ſons aroſe*; from the feaſt, imagining they were all deſigned to be ſlain: *and every man gat him up upon his mule, and fled*; creatures much uſed in *Judea* inſtead of horſes, which though they might not be bred, might be uſed [o].

℣. 30. *And it came to paſs while they were in the way,* &c.] On their road homewards, before they got to *Jeruſalem*: *that tidings came to David*; perhaps brought by one who was at the entertainment, who upon ſeeing *Amnon* ſmitten, immediately roſe up and fled with the news of it to *David*: *ſaying, Abſalom hath ſlain all the king's ſons, and there is not one of them left*; which he might ſuppoſe was the deſign of *Abſalom*, and was done before that time; however, ſo it was ordered in providence, that *David*, that rejoiced at the news of the death of *Uriah* might be terrified with the tidings of the death of all his ſons; and for a while it was as if it was really ſo, which occaſioned the following behaviour in him.

℣. 31. *Then the king aroſe, and tore his garments,* &c.] In token of extreme grief and ſorrow, as *Jacob* did when he was ſhewn the coat of *Joſeph*, ſuppoſing him to have been ſlain, as *David* thought all his ſons were, *Gen.* xxxvii. 34. *and lay on the earth*; on the bare ground, another token of mourning; ſo *Job* did on hearing the death of his ſons, *Job* i. 20. *and all his ſervants ſtood by with their clothes rent*; did as *David* did, in imitation of him, joining with him in expreſſions of ſorrow; theſe were his courtiers, miniſters of ſtate, and principal officers in his houſhold.

℣. 32. *And Jonadab the ſon of Shimeah David's brother,* &c.] The ſame that adviſed *Amnon* to feign himſelf ſick, to get *Tamar* ſent to him, that he might enjoy her, ℣. 3. *anſwered and ſaid*; ſaid in anſwer to the report brought to the king, which threw him into ſuch an agony: *Let not my lord ſuppoſe* that *they have ſlain all the young men the king's ſons*; he did not believe it himſelf, and would not have the king entertain ſuch a thought, and diſtreſs himſelf with it: *for Amnon only is dead*; he is very poſitive, and ſpeaks with great aſſurance; it looks as if he was in the ſecret, and knew of the plot againſt *Amnon*'s life; and if ſo, he muſt be a very wicked man, firſt to form a ſcheme whereby *Amnon* might come at *Tamar* to raviſh her, and then be acceſſary to the murder of him, as he muſt, if he knew of the deſign againſt his life, and did not acquaint him and the king of it; and this ſeems to be confirmed by what follows: *for by the appointment of Abſalom this hath been determined, from the day that he forced his ſiſter Tamar*; that is, the ſlaying of *Amnon*; the meaning is, either that *Abſalom* had

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[o] Vid. Miſn. Celaim, c. 8. § 1.

had given orders to his ſervants to ſlay him, whenever they had an opportunity; or it was *in the mouth of Abſalom*[p], as it may be rendered; he uſed to declare it to his intimate friends, that it was the purpoſe and reſolution of his heart to kill *Amnon* ſome time or another; and this he had taken up from the time of his ſiſter *Tamar*'s being forced, and becauſe of that, of which *Jonadab* had intelligence by ſome means or another; and who ſpeaks of this rape without any ſeeming emotion, as if he had no concern at all in it.

℣. 33. *Now therefore let not my lord the king take the thing to his heart*, &c.] Neither ſuppoſe it, nor be troubled for it: *to think that all the king's ſons are dead*; which was not to be thought, nor could any good reaſon be given for ſuch a ſuppoſition: *for Amnon only is dead*; he repeats it again with great aſſurance, which ſeems to confirm the ſuſpicion of him before ſuggeſted; though ſome think he ſaid this not from certain knowledge, but by conjecture.

℣. 34. *But Abſalom fled*, &c.] He who promiſed his ſervants protection could not protect himſelf, and who no doubt fled with him; he knew what he had done was death by law, and that there was no city of refuge for ſuch ſort of murder as this, and he had no reaſon to hope the king would ſuffer ſo foul a crime as this to paſs unpuniſhed: *and the young man that kept the watch, lift up his eyes, and looked*; to the way that led from *Abſalom*'s houſe to *Jeruſalem*, to ſee if he could ſpy any other meſſenger on the road from thence: *and behold, there came much people by the way of the hill-ſide behind him*; that is, behind the watchman, who looking round him, ſaw them; theſe people were the king's ſons and their attendants, who, being at ſome diſtance, the young man could not diſcern who they were; they did not come the direct road from *Abſalom*'s houſe, but came a round about way, for fear, as *R. Iſaiah* rightly conjectures, leſt *Abſalom* ſhould purſue, or ſend purſuers after them, and ſlay them; though others, as *Kimchi* thinks, this refers to the hill, and that the ſenſe is, that the watchman ſaw them coming from the way which was behind the hill, and began to ſee them when they came to the ſide of it, which was the way that led to the city, ſurrounded by mountains, ſee *Pſ.* cxxv. 2.

℣. 35. *And Jonadab ſaid to the king, Behold, the king's ſons come*, &c.] For as they came nearer, it was plainly diſcovered that they were the king's ſons, ſeen on the ſide of the hill: *as thy ſervant ſaid, ſo it is*; he ſeems to applaud himſelf, and exult at his penetration and foreſight.

℣. 36. *And it came to paſs as ſoon as he had made an end of ſpeaking*, &c.] As ſoon as the above words were out of his mouth: *that behold the king's ſons came*; into the palace, and into the apartment where the king was: *and lift up their voice and wept*; not being able to tell the ſorrowful news with their mouths, but declared it by geſtures: *and the king alſo and all his ſervants wept very ſore*; they joined the king's ſons in weeping, and were the more moved to it by their weeping, and the rather, ſince hereby the news of *Amnon*'s murder was confirmed.

℣. 37. *But Abſalom fled*, &c.] As before related, but here repeated for the ſake of what follows: *and went to Talmai the ſon of Ammihud king of Geſhur*; his mother's father, ſee ch. iii. 3. where he might hope for protection and ſafety: *and David mourned for his ſon every day*; or *all the days*[q], i. e. of the three years *Abſalom* was in *Geſhur*, about the end of which he was comforted concerning *Amnon*, as the following verſes ſhew. Some think it was for *Abſalom* he mourned, but rather for *Amnon*. The reaſon why he mourned for him, when he did not for his child by *Bath-ſheba*, who died, becauſe that was an infant, this a grown man, and heir to his crown, and was ſlain by the ſword of his brother, and ſo fulfilled a threatening to himſelf on account of his own ſin, which hereby no doubt was brought freſh to his mind.

℣. 38. *So Abſalom fled*, &c.] This is the third time it is mentioned, and the reaſon of it here *Abarbinel* thinks is, that when he firſt fled to his grandfather, he uſed to ſtand openly in the court of his palace, and go with him wherever he went from place to place; but when he underſtood that his father mourned ſo for the death of *Amnon*, he was afraid he would ſend ſome perſon to lay hold on him, and take vengeance on him; and therefore he would go no more with the king from place to place, but went and abode in *Geſhur* always, which was a fortified city, as it follows: *and went to Geſhur, and was there three years*; and never went out of it, until he was fetched by *Joab*, as the next chapter relates; nor is there any thing in this and the preceding verſe diſturbed and mutilated, as *Spinoſa*[r] intimates, but the whole is very expreſſive and emphatical.

℣. 39. *And the ſoul of king David longed to go forth unto Abſalom*, &c.] In like manner it is ſupplied and paraphraſed in the *Targum*, becauſe the word rendered *longed* is feminine; though it may be uſed to denote the effeminateneſs of *David*'s diſpoſition and carriage on this occaſion. *Aben Ezra* thinks the word *wife* ſhould be ſupplied, and then the ſenſe is, that the wife of king *David*, the mother of *Abſalom*, made ſupplication to him to ſend forth one of the young men to fetch *Abſalom*, and that by her importunity to him, ſhe ſtirred up a longing deſire in *David* after him. *Abarbinel* obſerves from another writer of theirs, that all the three years *David* was mourning for his ſon, he went out continually to ſeek to take vengeance on *Abſalom*; but after that time, the mother of *Abſalom*, or *Tamar* his ſiſter, or his daughter, was importunate with the king, and reſtrained him from going forth to ſeek vengeance on *Abſalom*; and when he was comforted concerning *Amnon*, that woman found means to reſtrain him from going out, and he reſtrained his ſervants from going forth againſt *Abſalom*; and ſo he obſerves the word is uſed for withholding or reſtraining in *Pſ.* xl. 10. and this agrees with ſeveral antient verſions, as the *Vulgate Latin*, "King *David* ceaſed to perſecute *Abſalom*;" and the *Septuagint*, "king *David* ceaſed to go out to *Abſalom*;" and the *Syriac* verſion, "and king *David* abſtained from going out after *Abſalom*:" *for he was comforted concerning Amnon, ſeeing he was dead*; and could not be brought back from the grave, though *Abſalom* might be from his exile, to which he had an inclination; but he knew not how to do it, conſiſtent with juſtice and his own honour.

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[p] על פי אבשלום in ore Abſalom, V. L. Vatablus. Pagninus, Montanus.

[q] כל הימים cunctis diebus, V. L. omnibus diebus, Pagnin.

[r] Tractat. Theolog. politic. c. 9. p. 176.

CHAP. XIV.

THIS chapter relates, that *Joab*, perceiving *David*'s inclination to bring back *Abſalom*, employed a wiſe woman of *Tekoah* to lay before him a feigned caſe of hers, drawn up by *Joab*, whereby this point was gained from the king, that murder might be diſpenſed with in her caſe, ℣. 1—20. which being applied to the caſe of *Abſalom*, and the king finding out that the hand of *Joab* was in this, ſent for him, and ordered him to bring *Abſalom* again, though as yet he would not ſee his face, ℣. 21—24. and after ſome notice being taken of the beauty of *Abſalom*'s perſon, particularly of his head of hair, and of the number of his children, ℣. 25, 26, 27. it is related, that after two full years, *Abſalom* was uneaſy that he might not ſee the king's face, and ſent for *Joab*, who refuſed to come to him, till he found means to oblige him to it, who, with the king's leave, introduced him to him, ℣. 28—33.

℣. 1. *Now Joab the ſon of Zeruiah*, &c.] The general of *David*'s army: *perceived that the king's heart* was *towards Abſalom*; and longed to have him returned, though he knew not how to bring it about with credit to himſelf, his crime being ſo foul and worthy of death. This *Joab* perceived by ſome words he now and then dropped, and by his conduct, not ſeeking by any ways and means to bring him to juſtice, and being now reconciled to the death of *Amnon*; wherefore *Joab* deviſed a way to make known to him his own mind, and the ſenſe of the people, which would ſerve to encourage him to reſtore him; and the rather *Joab* was inclined to take ſuch a ſtep, as he knew it would eſtabliſh him in the king's favour, and ingratiate him into the affection of *Abſalom*, the next heir to the crown, as well as pleaſe the people, whoſe darling he was. Though *Abarbinel* is of opinion that *Joab* proceeded upon another view of things, not becauſe he ſaw the heart and affection of *David* were towards *Abſalom*, but the reverſe; that tho' *David* reſtrained himſelf and his ſervants from going out after *Abſalom*, yet *Joab* knew that the heart of the king was againſt him, and that his heart was to take vengeance on him, though he did not go out to ſeek him; he perceived there was ſtill enmity and hatred in his heart to take vengeance on *Abſalom*, and therefore he took the following method to remove it, and reconcile his mind to him, and ſo the *Targum*, "and *Joab* the ſon of *Zeruiah* knew that the heart of the king was to go out againſt *Abſalom*;" and it may be obſerved, that when *Joab* had ſo far prevailed upon him as to admit him to bring him back to *Jeruſalem*, he would not ſuffer him to ſee his face, nor did he for two years after.

℣. 2. *And Joab ſent to Tekoah*, &c.] Which *Kimchi* ſays was a city in the tribe of *Aſher*, and others in the tribe of *Benjamin*, but it ſeems rather to be in the tribe of *Judah*, 2 *Chron.* xi. 5, 6, according to *Jerom*[s], it was twelve miles from *Jeruſalem*, though in another place[t] he ſays it was but nine; of this place was *Amos*, and ſome think[u] the woman after-mentioned was his grandmother. It was proper to lay the ſcene of the affair to be propoſed to the king at ſome diſtance, that it might not ſoon and eaſily be enquired into: *and fetcht thence a wiſe woman*; one much advanced in years, as *Joſephus* ſays[w], whoſe years had taught her wiſdom by experience; a woman of good ſenſe, and of a good addreſs, apt at expreſſion and reply, and knew how to manage an affair committed to her; and among other things, perhaps, was famous for acting the part of a mourner at funerals, for which ſometimes women were hired; however, ſhe was one that was talked of for her wiſdom and prudence, and *Joab* having heard of her, ſent for her as one for his purpoſe. The *Jews*[x] ſay, that *Tekoah* was the firſt place in the land of *Iſrael* for oil, and becauſe the inhabitants were much uſed to oil, wiſdom was found among them: *and ſaid unto her, I pray thee, feign thyſelf to be a mourner*; a woman of a ſorrowful ſpirit, and in great diſtreſs, and ſhew it by cries and tears: *and put on now mourning-apparel*; black clothes, ſuch as mourners uſually wore: *and anoint not thyſelf with oil*; as uſed to be done in times of feaſting and rejoicing, to make them look ſmoth, and gay, and chearful, and of which there might be much uſe at *Tekoah*, if ſo famous for oil; *but be as a woman that had a long time mourned for the dead*; her countenance pale and foul with weeping, her mourning clothes almoſt worn out, *&c.*

℣. 3. *And come to the king*, &c.] At his palace, in the above condition and circumſtances: *and ſpeak on this manner unto him*; ſomething to the following purpoſe he dictated to her: *ſo Joab put the words into her mouth*; the ſubſtance of what ſhe ſhould ſay; the fable ſhe was to deliver as her own caſe, might be framed by *Joab*, and which ſhe delivered word for word exactly as he put it, and the application of it; but as he knew not what queſtions the king would aſk her, ſo he could not dictate to her what to reply, unleſs he ſuppoſed this and the other, and ſo formed anſwers; but this he left to her prudence, and for the ſake of which he choſe a wiſe woman to manage this affair.

℣. 4. *And when the woman of Tekoah ſpake to the king*, &c.] Or after ſhe had ſpoken to him, being introduced by *Joab*, as is probable; when ſhe had ſaluted him with God ſave the king, or may the king live, or ſome ſuch like expreſſions: *ſhe fell on her face to the ground, and did obeiſance*; to him as her king, in reverence of his majeſty: *and ſaid, Help, O king*; ſignifying that ſhe was in great diſtreſs, and came to him for aſſiſtance and deliverance.

℣. 5. *And the king ſaid unto her, What aileth thee?* &c.] Or what is thy caſe? What is the condition, and what the circumſtances that thou art in, which require help and aſſiſtance? intimating that he was ready to grant it on knowledge thereof; however, he was ready to hear what ſhe had to ſay: *and ſhe anſwered, I am indeed a widow woman*; of a truth a widow, as the *Targum*; ſhe was really one, a widow indeed, as in 1 *Tim.* v. 3, 5. not one that was ſeparated from her huſband, he being alive, or divorced from him on any account; and therefore ſhe adds, *and mine huſband is dead*; and has been a long time; this ſhe ſaid to

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[s] Proem. in Amos, & Comment. in Jer. 6. 1.

[t] De loc. Heb. in voce Elthei, fol. 91. B.

[u] In Hieron. Trad. Heb. in 2 Reg. fol. 78. 1.

[w] Antiqu. l. 7. c. 8. § 4.

[x] T. Bab. Menachot, fol. 85. 2.

move the pity and compaſſion of the king, who as the ſupreme magiſtrate in God's ſtead, was a father of the fatherleſs, and the judge of the widow.

℣. 6. *And thy handmaid had two ſons*, &c.] Two are obſerved, that her caſe might ſuit with *Amnon* and *Abſalom*: *and they two ſtrove together in the field*; they quarrelled and fought in the field, where there were no witneſſes of what they did to each other; whereby ſhe would ſuggeſt that *Amnon* was killed in the field, of which there were no witneſſes, and therefore *Abſalom* ought not to die; whereas it was in *Abſalom*'s houſe, at his table, and where the reſt of the king's ſons were preſent, and witneſſes of it: *and* there was *none to part them*; which had there been, might have prevented the ſad diſaſter; this, as *Abarbinel* thinks, is pointed at *David*, who when *Amnon* forced *Tamar*, did not correct him for it, nor ſeek to make peace between the brethren, and hence followed what had happened: *but the one ſmote the other, and ſlew him*; as ſay the accuſers of him that is living; for the fable ſuppoſes there was none with them; however, ſhe ſuggeſts, as the above writer obſerves, that one gave the firſt blow, and ſo was the aggreſſor; and that he that was ſmitten roſe up in his own defence, and in his paſſion ſlew him that ſmote him; which is obſerved to leſſen the crime, and to intimate that *Amnon* was the aggreſſor, who firſt began the ſin and quarrel, in raviſhing *Tamar*, and ſo reproaching *Abſalom*; and therefore his blood was upon his own head.

℣. 7. *And behold the whole family is riſen againſt thine handmaid*, &c.] Who had ſheltered her ſon, that ſlew his brother, from the avenger of blood; and not only the next akin, the avenger of blood, but even all the kindred and relations of the deceaſed, thoſe of her huſband's family roſe up as one man, demanding juſtice: *and they ſaid, deliver him that ſmote his brother, that we may kill him for the life of his brother whom he ſlew*; pretending great regard to the deceaſed, and a zeal for juſtice, when the main thing aimed at was to get the inheritance into their own hands, as appears by what follows: *and we will deſtroy the heir alſo*; and hereby ſhe would inſinuate to the king, that the reaſon why the reſt of the king's ſons ſpake againſt *Abſalom* to him, and ſtirred him up to puniſh him with death, was becauſe he was heir to the crown, and they thought by removing him to make way for themſelves: *and ſo they ſhall quench my coal that is left*; ſhe had but one ſon, as ſhe repreſents her caſe, who was like a coal left among aſhes, in the ruins of her family; the only one to ſupport her, keep alive her family, and bear up and continue her huſband's name; and as the *Targum*, "they ſeek to kill the only one that is left;" and ſo the family be extinct: *and ſhall not leave to my huſband* neither *name nor remainder upon the earth*; ſhould he be delivered up to them and ſlain; but herein the fable or apologue differed greatly from the caſe it was intended to repreſent; for had *Abſalom* been put to death, as the law required, *David* had ſons enough to inherit his throne, and keep up his name.

℣. 8. *And the king ſaid to the woman, go to thine houſe*, &c.] Go home and make thyſelf eaſy: *and I will give charge concerning thee*; intimating that he would enquire into her caſe; and if it was as ſhe had repreſented it, he would give orders that ſhe ſhould not be diſturbed, or be obliged to deliver up her ſon, and that he ſhould be ſafe from thoſe that ſought his life.

℣. 9. *And the woman of Tekoah ſaid unto the king, my lord and king*, &c.] With much vehemence, and yet with great reſpect, fearing an inquiſition into her caſe; which it would not bear, being a fable, and being very deſirous of having ſentence on it immediately pronounced: *the iniquity be on me and on my father's houſe*; let the crime be imputed to me and my family, and puniſhment inflicted on us for it, if I have miſrepreſented the caſe, told lies, and deceived the king: *and the king and his throne be guiltleſs*; let neither he nor his kingdom be charged with any ſin, or ſuffer any damage on that account: or elſe the ſenſe is, ſuppoſing that the king through much buſineſs ſhould forget and neglect this affair; and her ſon ſhould be put to death, through the violence and rage of the family; then ſhe wiſhes, that the fault and puniſhment of ſuch neglect, might not fall upon the king and his kingdom, but upon her and her family: in this form ſhe put it, for the honour of the king, and becauſe ſhe would not be thought to wiſh ill to him and his kingdom; yet tacitly ſuggeſts, that ſhould this be the caſe, he and his kingdom muſt expect to anſwer and ſuffer for it.

℣. 10. *And the king ſaid, whoever ſaith* ought *unto thee*, &c.] Demanding her to deliver up her ſon to juſtice, and reproaching her for not doing it: *bring him to me*; give him in charge to a proper officer to be brought before me, and I'll chaſtiſe him for it: *and he ſhall not touch thee any more*; give her any farther trouble, by words or deeds.

℣. 11. *Then ſaid ſhe, I pray thee, let the king remember the Lord thy God*, &c.] Who is a God gracious and merciful, and imitate him in ſhewing mercy to the diſtreſſed; pitying their caſe, having compaſſion upon them, and relieving them, as ſhe hoped he would commiſerate her caſe, and provide for the ſafety of her ſon. Some think ſhe deſires not only to give his word, but his oath, for her ſon's ſafety; *remember the Lord thy God*; i. e. make mention of him, as men do when they ſwear by him; ſwear to me by the Lord thy God: *that thou wouldſt not ſuffer the revengers of blood to deſtroy any more, leſt they deſtroy my ſon*; or, *from multiplying the avenger of blood* [°]; that there might not riſe one after another to deſtroy her ſon; her meaning is, that the king would ſwear to her, and give out a general prohibition, an univerſal edict, that no one ſhould ſlay her ſon; otherwiſe if only the avenger of blood that was next of kin was forbidden, others would riſe up one after another, ſo that he would never be in ſafety: *and he ſaid, as the Lord liveth*; if ſhe deſired an oath, he granted her requeſt, and ſwore by the living God: *there ſhall not one hair of thy ſon fall to the earth*; ſo far ſhall his life be from being touched, or taken away, that the leaſt hurt ſhall not be done him, as this proverbial expreſſion ſignifies.

℣. 12. *Then the woman ſaid, let thine handmaid, I pray thee, ſpeak one word unto my Lord the king*, &c.] Having gained her point, and gotten a decree from him confirmed by an oath, that her ſon though he had killed his brother ſhould not die; ſhe proceeds to accommodate the parable, and apply it to the caſe of *Abſalom*, and improve it in his favour: *and he*

[°] מהרבית גאל הדם a multiplicando redemptorem ſanguinis, Montanus; ſo the Tigurine verſion.

be ſaid, ſay on; gave her leave to ſay what ſhe had farther to obſerve to him; ſee *Luke* vii. 40.

℣. 13. *Wherefore then haſt thou thought ſuch a thing againſt the people of God*, &c.] That they would be ſo wicked as to ſlay my ſon, or that they are the people of God that would ſlay *Abſalom*; people ſo cruel could not be reckoned ſuch, as the king's ſons; ſo *Abarbinel*; who gives it as the ſenſe of *Ephodæus*, that by the people of God are meant *Abſalom*, and his men; or *Abſalom* only, one man being ſometimes called people, *Exod.* xxi. 8. and ſhe expoſtulates with the king how he could entertain ſuch a thought, as to ſeek to take away his life, when he had ſo fully expreſſed himſelf in her caſe on behalf of her ſon, who had ſlain his brother: or rather the meaning is, why he ſhould think of doing ſuch a thing as this, ſo contrary to the will of the people of *Iſrael*, the people of God, who would be greatly offended and grieved at it; ſo contrary to their wiſhes, which were to ſee him fetched back from an heatheniſh court and country, where he was in danger of being corrupted, and to be reſtored to his father's favour and to his country, that he might be upon the ſpot at his death, to ſucceed in the throne and kingdom; for the provocation that *Abſalom* had to kill *Amnon*, had greatly leſſened the evil in the eſteem of the people: *for the king doth ſpeak this thing as one which is faulty*; he contradicts and condemns himſelf, in ſwearing that her ſon who had killed his brother ſhould not die, nor an hair of his head be hurt, but ſhould be in the utmoſt ſafety; and yet he ſought to put his own ſon to death for a like crime, as the next clauſe explains it: *in that the king doth not fetch home again his baniſhed*; meaning *Abſalom*, who was in a foreign country, an exile, and in danger of falling into idolatry; not daring to come home, leſt his father ſhould order him to be put to death; and which he might juſtly fear he would, ſhould he return without leave, ſince he ſought not by any means to fetch him back.

℣. 14. *For we muſt needs die*, &c.] As all muſt, herſelf, the king, and his ſons, and indeed all men; this is the common caſe and lot of men; particularly ſhe inſinuates that *David* muſt die, and that there muſt be a ſucceſſor named, and perhaps a diſpute would ariſe about one; which might be fatal, if *Abſalom* was not recalled in his life-time; and that *Amnon* muſt have died in a little time if he had not been killed by his brother; and *Abſalom*, he muſt die alſo quickly, and therefore what ſignifies taking away his life; he may as well live a little longer; this however plauſible, was but bad reaſoning in the caſe of a malefactor: *and are as water ſpilt on the ground, which cannot be gathered up again*; which ſinks into the earth, and can't be got out of it again; ſo men when they die, are buried in the earth, and can't be gathered or reſtored to life again, until the reſurrection of the dead; and ſince *Amnon* is dead, and he can't be brought to life again, it is beſt to be eaſy, and not ſeek to take away the life of another; which is to bring him into the ſame irrecoverable ſtate and condition: *neither doth God reſpect any perſon*; the words in the original are, *God doth not take away the ſoul* or *life*[p]; of every offender, but ſpares them notwithſtanding the crimes they have committed; and therefore it became the king to be ſparing and merciful to offenders, and particularly to his own ſon; and perhaps ſhe may tacitly have reſpect to *David* himſelf, who had been guilty both of murder and adultery, either of which deſerved death; and yet God had not taken away his life, but in his great mercy had ſpared him; and therefore ſince he had received mercy, he ſhould ſhew it: or *God hath not taken away* his *ſoul* or *life*; the life of *Abſalom*; he had not cut him off himſelf by his immediate hand, nor ſuffered the king's ſons to take away his life, nor any other to ſeize upon him, and bring him to juſtice, whom *David* might have employed; but had by his providence protected and preſerved him; ſo that it ſeemed to be his will and pleaſure, that he ſhould not be put to death: *yet doth he deviſe means that his baniſhed be not expelled from him*; from his word, worſhip, and ordinances, as *Abſalom* was; and by protecting him by his providence, it looked as if it was his will, and he would find out ways and means for bringing him back to his country, his father's court, and the ſanctuary of the Lord; even as by the law concerning the cities of refuge for the manſlayer, proviſion was made that at the death of the high-prieſt the exiled perſon might return to his country.

℣. 15. *Now therefore that I am come to ſpeak of this thing unto my lord the king*, &c.] Of the caſe of *Abſalom*, under a feigned one of hers: *it is becauſe the people have made me afraid*; having heard of their whiſperings, murmurings, and uneaſineſs among them, becauſe *Abſalom* was not ſent for home, fearing there would be an inſurrection in the nation, or an invaſion of it by *Abſalom* at the requeſt of his friends; in which he might be ſupported by the king of *Geſhur*; or however that diſputes would ariſe about the ſucceſſion, at the death of *David*; on theſe accounts ſhe determined to ſpeak to the king, and hint them to him in the manner ſhe had done; though ſome underſtand this of the diſcouragement the people laid her under, telling her the king would not hear her; nevertheleſs ſhe was reſolved to make trial: *and thy handmaid ſaid, I will now ſpeak unto the king*; *it may be the king will perform the requeſt of his handmaid*; not only with reſpect to her own ſon, as feigned; but with reſpect to *Abſalom*, the grand thing in view.

℣. 16. *For the king will hear*, &c.] She was fully perſuaded of it, as now he had heard her: *to deliver his handmaid out of the hand of the man* that would *deſtroy me and my ſon together out of the inheritance of God*; he had given his word and his oath, that he would deliver her ſon from the avenger of blood, that neither he nor any other ſhould deſtroy him; which would have been the deſtruction of her and her whole family out of the land of *Iſrael*, the land which God had choſen for his inheritance, and had given to the people of *Iſrael* to be theirs; and ſince the king had heard her, and granted her this favour, ſhe doubted not but that he would deliver his own ſon from death, and reſtore him to the inheritance of the land, where he might worſhip the Lord God of his fathers, of which he was now deprived.

℣. 17. *Then thine handmaid ſaid, the word of my lord the king ſhall now be comfortable*, &c.] Or, *for reſt*[q]; what will give eaſe and ſatisfaction not only to her, but to all the people of *Iſrael*, when they ſhall hear of the king's intention and reſolution to bring back *Abſalom*: *for as an angel of God, ſo is my lord the king*; as they are very wiſe, knowing, and underſtanding creatures, ſo was *David*: *to diſcern good and bad*; to hear both the one and the other, and to diſcern the difference between them, and chuſe and purſue what is right, as in all other things, ſo in the preſent caſe: *therefore the Lord thy God ſhall be with thee*; as to counſel and adviſe, ſo to aſſiſt in performance, and to proſper and ſucceed; the *Targum* is, "the Word of the Lord thy God ſhall be for thine help."

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[p] ולא ישא אלהים נפש & non tollet Deus animam, Montanus; ſo the Tigurine verſion.

[q] למנחה ad requiem, Pagninus, Montanus; ad tranquillitatem, Tigurine verſion; ad quietem, Vatablus, Junius & Tremellius, Piſcator.

℣. 18. *Then the king anſwered and ſaid unto the woman*, &c.] Underſtanding plainly what ſhe meant by all this, that the caſe ſhe brought was a feigned one, and that the intention of it was to let him know the ſenſe of the people with reſpect to *Abſalom*, and the recall of him: *hide not from me, I pray thee, the thing that I ſhall aſk thee*; he ſuſpected that this was not a ſcheme of her own, but ſome conſiderable perſon had formed it, and made uſe of her to execute it, which was what he deſired to know: *and the woman ſaid, let my lord the king now ſpeak*; aſk what queſtion he pleaſes, I am ready to anſwer.

℣. 19. *And the king ſaid*, is not *the hand of Joab with thee in all this?* &c.] That is, is not this done by the advice, aſſiſtance, and direction of *Joab?* did not he form this ſcheme for thee, and direct thee to this method, and put thee upon proſecuting it? *and the woman anſwered and ſaid, as thy ſoul liveth, my lord the king*; what I am about to ſay is as ſure as thou art alive; though this may be only a wiſh, that he might long live and be happy; nothing is more deſireable than thy valuable life: *none can turn to the right hand or the left from ought that my lord the king hath ſpoken*; he has hit upon the truth of the matter; there is no diſſimulation or prevarication to be uſed; the thing cannot be denied: *for thy ſervant Joab he bade me, and put all theſe words in the mouth of thine handmaid*; he ſent for me, and laid his commands on me, and directed me what to ſay to the king, and how to conduct this affair.

℣. 20. *To fetch about this form of ſpeech hath thy ſervant Joab done this thing*, &c.] Feigned a ſtory in ſuch form and manner, as had been delivered to the king, that it might be accommodated and applied to the caſe of *Abſalom*, and to transfer it in a figure to the king, to uſe the apoſtle's phraſe, 1 *Cor.* iv. 8. *and my lord is wiſe, according to the wiſdom of an angel of God*; as not only to underſtand the deſign of this fable or parable, but of ſuch ſagacity and penetration, as to find out the author of it; and even *to know all* things *that* are *in the earth*; either in the whole world, or rather in the land of *Iſrael*; and it is to be underſtood not of all actions natural and moral done by men in it, which would be to aſcribe omniſcience to him; but of all political things, all things reſpecting civil government; that he had ſuch a ſpirit of diſcerning of men and things, that nothing could be ſaid or done, or ſcheme formed, but he got intelligence of it, and inſight into it; and which was carrying the compliment to a great height.

℣. 21. *And the king ſaid unto Joab*, &c.] Who was preſent, or but at a little diſtance, waiting the iſſue of this affair: *behold now I have done this thing*; have agreed to recal *Abſalom*, at the ſuit of this woman, which thou haſt put her upon; or according to the textual reading, *thou haſt done this thing*[r]; contrived this ſcheme, to let me know the mind of the people with reſpect to *Abſalom*, or to repreſent to me the propriety of ſending for him home: *go therefore bring the young man Abſalom again*; I give my conſent to it, and you may ſend for him, or fetch him as ſoon as you pleaſe; it is thought he calls him a *young man*, to extenuate his crime, that it was done in youthful heat and paſſion, and therefore he ſhould paſs it over.

℣. 22. *And Joab fell to the ground on his face and bowed himſelf*, &c.] Or bowed ſo low as to the ground, in reverence of the king: *and thanked the king*; for giving him leave to fetch *Abſalom* home, as if it was a favour done to himſelf: or *bleſſed*[s] him; wiſhed all happineſs and proſperity might attend him, in conſequence of this grant, which he knew would be acceptable to the people: *and Joab ſaid, to-day thy ſervant knoweth that I have found grace in thy ſight, my lord, O king, in that the king hath fulfilled the requeſt of his ſervant*; he might preſume upon this, that as the king had given orders at his requeſt to recal *Abſalom*, who had murdered his brother, which was tacitly giving him a pardon; ſo he would forgive him the murder of *Abner*, and think no more of it; ſince he perceived now, which he had not ſo clearly perceived before from that time, that he found grace in his ſight, or ſhared in his favour and good-will, as now he ſaw he did.

℣. 23. *So Joab aroſe and went to Geſhur*, &c.] Where *Abſalom* was with his grandfather, the king of the place; ſee ch. xiii. 37, 38. *and brought Abſalom to Jeruſalem*; from thence, which according to *Bunting*[t] was the diſtance of 88 miles from it.

℣. 24. *And the king ſaid*, &c.] Very probably to *Joab*, when he informed him of *Abſalom*'s being come to *Jeruſalem*: *let him turn to his own houſe*; depart from the king's palace, where *Joab* had brought him, and go to his own houſe, which was in *Jeruſalem*; for here he had one, before he fled to *Geſhur*; ſee ch. xiii. 20. *and let him not ſee my face*; which he ordered, partly to ſhew his deteſtation of the crime he had been guilty of, and ſome remaining reſentment in his mind at him on account of it; and partly for his credit among ſome of the people at leaſt, who might think it was a crime ſo great as not to go unpuniſhed, though others were of a different mind; and alſo for the greater humiliation of *Abſalom*, who, the king might think, had not been ſufficiently humbled for his ſin, or had not truly repented of it: *ſo Abſalom returned to his own houſe, and ſaw not the king's face*; in obedience to his father's orders.

℣. 25. *But in all Iſrael there was none to be ſo much praiſed as Abſalom for his beauty*, &c.] Which is obſerved to account in ſome meaſure for the intereſt he had in the affections of the people, both now and hereafter: *from the ſole of his foot to the crown of his head, there was no blemiſh in him*; not any ſpot, freckle, wart, ſcurf, or ſcab; nothing deficient or ſuperfluous in him; no diſproportion of parts, nor any diſagreeable feature; but an entire ſymmetry, and perfect comelineſs, which made him very reſpectable. The *Talmudiſts*[u] make him to be of a gigantic ſtature.

℣. 26. *And when he polled his head*, &c.] Or cut off the hair of it; for that was one thing, a good head of hair which he had, that made him look very comely and beautiful: *for it was at every year's*

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[r] עשית feciſti, Junius & Tremellius, Piſcator.

[s] ויברך & benedixit, V. L. Pagninus, Montanus, Junius & Tremellius, Piſcator.

[t] Travels, &c. p. 146, 148.

[u] T. Bab. Niddah, fol. 24. 2.

year's end that he polled it; or cut it off once a year; but the *Jews* ſay [w] he was a perpetual *Nazarite*: *becauſe* the hair *was heavy upon him, and therefore he polled it*; it grew ſo very thick and long in one year's time, that he was obliged to cut it; and what might add to the weight of it, its being oiled and powdered; and, as ſome ſay, with the duſt of gold, to make it look yellow and gliſtering: *he weighed the hair of his head at 200 ſhekels, after the king's weight*; and a ſhekel being the weight of half an ounce of averdupois weight, as biſhop *Cumberland* [x] has ſhewn from various writers, the weight of his hair muſt be 100 ounces; which was a very great weight indeed on his head. Some think that the price it was ſold at, and not the weight of it, is meant; which they ſuppoſe was ſold to women for ornament about their temples, and the money given either to the poor, or for the uſe of the ſanctuary; and reckoning a ſhekel at two ſhillings and ſix-pence, as ſome do, the value of it came to 25 pounds of our money; but the above-mentioned writer [y] reduces it to about two ſhillings and four-pence farthing; which makes the value ſomewhat leſs; but inaſmuch as it is not ſo probable, that a perſon of ſuch rank ſhould ſell his hair, nor does it appear that any ſuch uſe was made of hair in thoſe times as ſuggeſted; and this being ſaid to be according to the king's weight or ſtone, by which all weights were to be regulated, it is beſt to underſtand this of the weight, and not of the price of his hair; which, according to *Joſephus* [z], was 5 pounds; but, according to the above account, it muſt be ſix pounds and a quarter. The *Jews* ſay [a] this weight was according to what the inhabitants of *Tiberias* and *Zippore* uſed, but don't tell us what it was.

℣. 27. *And unto Abſalom there were born three ſons*, &c.] Who very probably died young; and the rather it may be thought ſo, ſince their names are not given, and more eſpecially ſince it is ſaid that *Abſalom* had no ſons, and therefore erected a pillar to keep up the remembrance of his name; unleſs it can be thought that that was ſet up before he had any ſons, which is not ſo likely; ſee ch. xviii. 18. *and one daughter whoſe name* was *Tamar*; and whom he named after his ſiſter *Tamar*, who was raviſhed by *Amnon*; the *Septuagint* verſion in ſome copies adds, "and ſhe became the wife of *Rehoboam*, the ſon of *Solomon*, and bore to him *Abia*;" and ſo ſays *Joſephus* [b]; ſee 1 *Kings* xv. 22. 2 *Chron*. xi. 20. *ſhe was a woman of a fair countenance*; as was her aunt, after whom ſhe was named, ch. xiii. 1. by this it appears, that ſhe lived to woman's eſtate, though the ſons of *Abſalom* died young.

℣. 28. *So Abſalom dwelt two full years in Jeruſalem*, &c.] After his return from *Geſhur*: *and ſaw not the king's face*; all that time; which was owing either to the king's reſentment of the fact committed by him, or to ſtate-policy.

℣. 29. *Therefore Abſalom ſent for Joab, to have ſent him to the king*, &c.] To introduce him into his preſence, being uneaſy to be thus confined at his own houſe, and not ſuffered to come to court: *but he would not come to him*; knowing the king's mind, and being unwilling to diſoblige him by a troubleſome ſolicitation: *and when he ſent again the ſecond time, he would not come*; knowing his buſineſs with him; and perhaps between the firſt time of his ſending and this, he had ſounded the king about it, and found it was not agreeable to him to admit him to acceſs to him as yet.

℣. 30. *Therefore he ſaid unto his ſervants*, &c.] That did his buſineſs for him in the field, in keeping his flocks, and tilling his ground: *ſee, Joab's field is near mine*; for great perſonages in thoſe days attended to huſbandry: *and he hath barley there, go and ſet it on fire*; it being ripe, and ſo capable of being fired, and therefore muſt be ſome time in *March* or *April*, when barley-harveſt began; he ſerved *Joab* as *Samſon* did the *Philiſtines*, *Judg*. xv. 4. which ſhews him to be a bold, and revengeful, and ungrateful man, to uſe his friend, and the general of the king's army, after this manner: *and Abſalom's ſervants ſet the field on fire*; as their maſter had bid them, and which is no wonder; for as they murdered *Amnon* at his command, they would not ſtick at burning *Joab's* field, when he bid them do it; ſee ch. xiii 28, 29.

℣. 31. *Then Joab aroſe, and came to Abſalom unto his houſe*, &c.] Provoked at what he had done, and to know the reaſon of it; and which was anſwering *Abſalom*'s end: *and ſaid unto him, wherefore have thy ſervants ſet my field on fire?* which was not only injurious to his property, but a malicious action.

℣. 32. *And Abſalom anſwered Joab*, &c.] Neither denying the fact, nor being aſhamed of it, nor aſking pardon for it; but endeavouring to vindicate it, by giving a reaſon as he thought ſufficient for it: *behold, I ſent unto thee, ſaying, come hither, that I may ſend thee to the king*; which was aſſuming great authority over a perſon in ſuch an high office as *Joab* was; had he been king, he could not have uſed more, to ſend for him, and command his attendance, and ſend him on what errand he thought fit, as here: *to ſay, wherefore am I come from Geſhur?* why did the king ſend for me? why did not he let me alone, where I was? to what purpoſe am I brought hither, ſince I am not admitted to court? it had been *good for me*, to have been *there ſtill*; and better, where he lived in a king's court, and had honour and reſpect ſhewn him, ſuitable to his rank; and where he had his liberty, and could go where he pleaſed; and where this mark of his father's diſpleaſure, not ſuffering him to ſee his face, would not be ſo manifeſt as here, and ſo leſs diſgraceful to him: *now therefore let me ſee the king's face*; that is, ſpeak to the king, and intercede for me, that I may ſee his face; which he was ſo importunate for, not from affection to the king; but that being at court, he might be able to ingratiate himſelf among the courtiers and others, and carry the point which his ambition prompted him to, ſupplant the king, and ſeize the crown: *and if there be* any *iniquity in me, let him kill me*; ſignifying he choſe to die, rather than to live ſuch a life he did: but of being put to death, he was not much afraid; preſuming partly upon his innocence, thinking that the killing of his brother was no crime, becauſe he was the aggreſſor, had raviſhed his ſiſter, and for it ought to die; and ſince juſtice was delayed, and not done him, he had committed no iniquity in putting him to death; and partly on his father's affection to him, which he was ſenſible of; at leaſt he had reaſon to believe he would not now put him to death; for had he deſigned that, he would have ordered it before now, ſince he had had him ſo long in his hands.

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[w] Maimon. & Bartenora in Miſn. Nazir, c. 1. §. 2. Bemidbar Rabba, §. 9. fol. 194. 3. Gloſſ. T. Bab. Sotah, fol. 10. 2.

[x] Scripture-Weights and Meaſures, ch. 4. p. 103.

[y] Ibid. p. 104.

[z] Antiqu. l. 7. c. 8. §. 5.

[a] T. Bab. Sotah, fol. 10. 2.

[b] Ut ſupra.

℣. 33. *So Joab came to the king, and told him,* &c.] What *Abſalom* had ſaid to him: *and when he had called for Abſalom*; ſent meſſengers to his houſe to order him to come to him: *he came to the king, and bowed himſelf on his face to the ground before the king*; made a very reverend bow to him, according to the cuſtom of thoſe times, throwing himſelf at his feet in great ſubmiſſion to him: *and the king kiſſed Abſalom*; in token of his reconciliation to him; which laid the foundation of his after-troubles from him, related in the following chapters.

CHAP. XV.

THIS chapter relates, how that *Abſalom* by various artful methods ſtole away the hearts of the people of *Iſrael*, ℣. 1—6. that pretending a vow he had made, he got leave of the king to go to *Hebron* to perform it, ℣. 7, 8, 9. where he formed a conſiderable conſpiracy, ℣. 10, 11, 12. of which *David* having information, thought it adviſeable to depart from *Jeruſalem*, both for his own ſafety, and the good of the city, which he did with his family, and guards, and much people, ℣. 13—18. though he would have perſuaded *Ittai* the *Gittite* to have returned, but could not prevail upon him, ℣. 19—23. however, he ſent back the prieſts and the *Levites* with the ark, leſt any hurt ſhould come to that, ℣. 24—29. and as he and the people went up the mount of *Olives* weeping, it was told him that *Abithophel* was among the conſpirators, on which he put up a prayer that his counſel might be infatuated, ℣. 30, 31. and *Huſhai* the *Archite* coming to him at that juncture, he ſent him back to *Jeruſalem* to defeat the counſel of *Abithophel*, and to ſend him word by the prieſts what he ſhould hear there from time to time, ℣. 32—37.

℣. 1. *And it came to paſs after this,* &c.] After the reconciliation of *David* and *Abſalom*, and the latter was admitted to court again: *that Abſalom prepared him chariots and horſes*; to make himſelf look grand and reſpectable among the people; perhaps he got theſe from his grand-father at *Geſhur* in *Syria*: *and fifty men to run before him*; which added to his pomp and magnificence; and ſuch great perſonages in after-time have had; *Nero* the *Roman* emperor never went a journey with leſs than 1000 calaſhes, and a great number of men that ran before him[c]: and this was tacitly ſetting himſelf up for king, at leaſt preparing for it, as *Adonijah* afterwards did in the ſame way and manner, 1 *Kings* i. 5.

℣. 2. *And Abſalom roſe up early,* &c.] Every morning, to ſhew how diligent and induſtrious he ſhould be, and cloſely apply himſelf to buſineſs, was he in any office under the king, and eſpecially when he ſhould be king himſelf; this he did to ingratiate himſelf into the affections of the people: *and ſtood beſide the way of the gate*; either of the king's palace, ſo *Joſephus*[d], or of the city, where courts of judicature are held: the former ſeems moſt probable by what follows: *and it was ſo, that when any man that had a controverſy came to the king for judgment*; that had a controverſy with another man on any account, and came to the king to have it decided according to law, or the rules of juſtice and equity: *then Abſalom called unto him, and ſaid, of what city art thou?* which queſtion he aſked, only to lead on to ſome further diſcourſe: *and he ſaid, thy ſervant is of one of the tribes*; that is, of one of the cities of the tribes of *Iſrael*, and not of a city of another nation.

℣. 3. *And Abſalom ſaid unto him,* &c.] After ſome farther talk, and finding he had a ſuit at law to bring on, and either ſeeing it drawn up in writing, or hearing his account of it, at once declared, without hearing the other party: *ſee, thy matters* are *good and right*; thy cauſe is a good cauſe, and if it could be heard by proper perſons, there is no doubt but things would go on thy ſide, and thou wouldſt carry thy cauſe: *but* there is *no man* deputed *of the king to hear thee*; the king is grown old himſelf, and his ſons are negligent, and don't attend to buſineſs, and there are none beſides them appointed to hear cauſes; and he ſuggeſted, as appears by what follows, that he was not in commiſſion, but if he was, or ſhould be appointed a judge, he would attend to buſineſs, and people ſhould not go away after this manner, without having juſtice adminiſtred unto them.

℣. 4. *Abſalom ſaid moreover,* &c.] To the ſame perſons, at the ſame time: *oh that I were made judge in the land*; by which it appears that he had no office under the king; partly either becauſe of his crime, and ſo not thought fit, and partly becauſe he appeared to be an ambitious aſpiring man, and ſo it was thought not ſafe to put him into any office: *that every man that hath any ſuit or cauſe might come unto me, and I would do him juſtice*; at once, without any farther trouble, or coming often, and in vain, and to no purpoſe.

℣. 5. *And it was ſo, that when any man came nigh* to him *to do him obeiſance,* &c.] To pay his reſpects, and bow to him, as being the king's ſon, a prince of the blood, and heir to the crown, as was ſuppoſed: he *put forth his hand, and took him, and kiſſed him*; he put out his hand and ſhook hands with him, or took him about the neck and kiſſed him, and by this free, familiar, affable, and courteous manner, ſtrangely won upon and gained the affections of the people, as follows. *Fortunatus Schacchus*[e] thinks, he put forth his hand to be kiſſed by them, and then kiſſed them, which was more than was uſual.

℣. 6. *And in this manner did Abſalom to all Iſrael that came to the king for judgment,* &c.] Told them there was none to be had, wiſhed that he was in office to adminiſter it to them, and behaved in the above loving manner towards them: *ſo Abſalom ſtole the hearts of the men of Iſrael*; got the affections of the people in a private and clandeſtine manner, and robbed the king of them, who had the beſt right unto them.

℣. 7. *And it came to paſs after* 40 *years,* &c.] Or four years; ſo long it was from the reconciliation of *Abſalom* to *David*, as *Joſephus*[f] ſays; and ſo read *Theodoret* on the place, the *Syriac* and *Arabic*

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[c] Suetonius in vit. Neron. c. 30. Vid. Senecæ, Ep. 87. & 123.

[d] Antiq. l. 7. c. 9. §. 1.

[e] Elæochriſm. Myrothec. l. 3. c. 34. col. 964.

[f] Antiq. l. 7. c. 9. §. 1.

bic verſions: but ſome ſay it was either forty years from the time *Iſrael* firſt had a king; and which might be an æra of reckoning with the *Jews*, as the æra of *Seleucidæ* was with the *Greeks*, on the like account; or from the time *Saul* ſlew the prieſts at *Nob*, as *Jerom*[g]; or from the time of *David*'s being anointed by *Samuel*; or this was the year of *Abſalom*'s age, or of *David*'s reign: but theſe, and other attempts made to account for this paſſage, are not entirely ſatisfactory; and therefore one may be tempted to conclude there muſt be a miſtake in the copy, of *Arbaim* for *Arba*, forty for four; which makes it quite eaſy, and confirms the firſt ſenſe: *that Abſalom ſaid unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron*; not what he vowed in *Hebron*; for according to his own account he had vowed it in *Geſhur*, as in the following verſe; but his requeſt is, that he might pay it in *Hebron*; which place he fixed upon, being his native place, and where *David* was anointed king; and which, being about 20 miles from *Jeruſalem*, was at a proper diſtance to lay the ſcene of his conſpiracy in, and bring it to perfection.

℣. 8. *For thy ſervant vowed a vow while I abode at Geſhur in Syria*, &c.] When at his grand-father's court there: *ſaying, if the Lord will bring me again indeed to Jeruſalem*; which he might be ſincerely deſirous of: *then I will ſerve the Lord*; but it is a queſtion, whether he ever made a vow to this purpoſe, or concerned himſelf about ſerving the Lord; but it rather may be, this was a lie of his, now framed in order to get leave of the king to go to *Hebron*.

℣. 9. *And the king ſaid unto him, go in peace*, &c.] He gave him leave to go, and wiſhed happineſs and proſperity might attend him: *ſo he aroſe and went to Hebron*; with a company of men, whoſe number is after mentioned.

℣. 10. *But Abſalom ſent ſpies throughout all the land of Iſrael*, &c.] To ſound the diſpoſition of the people towards him, to inſinuate things into their minds in favour of him, and to improve every opportunity of recommending him to their eſteem and affections: *ſaying, as ſoon as ye hear the ſound of the trumpet*; in any place; and which it is probable he employed men to ſound in many places: *that ye ſhall ſay, Abſalom reigneth in Hebron*; which is the cauſe of the trumpet's ſounding; and by this means they would learn how the people ſtood affected to him, whether the news was grateful or no.

℣. 11. *And with Abſalom went* 200 *men out of Jeruſalem*, that were *called*, &c.] Invited by him to go with him, and partake of his peace-offerings, as the payment of his vow in *Hebron*; part of which was made a feaſt of for his friends, whomſoever he ſhould think fit to invite, as he did to the number of 200, and for the entertainment of whom a large proviſion ought to be made; the *Jews*[h] have a tradition, that he had leave of his father only to invite two to go with him, and that he aſked two more unknown to the firſt, and ſo on, two after two, until they amounted to two hundred: *and they went in their ſimplicity*; to partake of the feaſt of the peace-offerings, to which they were invited; being quite harmleſs and upright in their intentions, having no thought of diſloyalty and rebellion in their breaſts: *and they knew not any thing*; of an intended conſpiracy; howbeit, doubtleſs many of them were drawn into it when got thither; and as theſe may be ſuppoſed to be ſome of the principal men of *Jeruſalem*, it was a great weakening of *David*'s intereſt, and laid a conſiderable foundation for *Abſalom* to begin upon.

℣. 12. *And Abſalom ſent for Ahithophel, the Gilonite, David's counſellor*, &c.] To adviſe with about this treaſonable affair he was engaged in, and to get out of him *David*'s ſecrets, who was reckoned the beſt counſellor in the land; and he might rather hope he would come to him, if he was the grandfather of *Bathſheba*, as ſay the *Jews*, ch. xi. 3. and xxiii. 34. ſince he might be diſguſted with and reſent *David*'s adultery with *Bathſheba* his grand-daughter, and the murder of her huſband *Uriah*: him he ſent for, *from his city*, even *from Giloh*; a city in the tribe of *Judah*, in the mountainous part of it, near to *Hebron*, where *Abſalom* now was; and, according to *Bunting*[i], 20 miles from *Jeruſalem*, ſee *Joſh.* xv. 48, 51, 54. *while he offered ſacrifices*; not *Ahithophel*, but *Abſalom*, his peace-offerings at *Hebron*, to which he invited *Ahithophel* to come and partake of: *and the conſpiracy was ſtrong*; or there was a great number in the conſpiracy, who were aſſembled together: *for the people increaſed continually with Abſalom*; being drawn to him by the comelineſs of his perſon, his affable behaviour, the pomp and magnificence in which he appeared, the great number of the principal inhabitants of *Jeruſalem* with him, and he the king's eldeſt ſon, and ſo heir to the crown; whereas it might begin to be rumoured about, that *David* deſigned *Solomon*, a ſon of *Bathſheba*, a young prince, to be his ſucceſſor, which did not meet with general approbation at firſt.

℣. 13. *And there came a meſſenger to David*, &c.] Perhaps one of the 200 that went with *Abſalom*, ignorant of his deſign; which, when diſcovered, he diſapproved of, and got away from him, and came to *David*, and informed him how things were: *ſaying, the hearts of the men of Iſrael are after Abſalom*; to make him king.

℣. 14. *And David ſaid unto all his ſervants that* were *with him at Jeruſalem*, &c.] His courtiers and miniſters of ſtate, the officers of his houſhold, as many of them as were with him in the city; for ſome of them very probably were in the country, as *Ahithophel* was, and ſome might be along with *Abſalom*, whom he had invited to his peace-offerings: *ariſe, and let us flee*; it is much that a man of ſuch courage and valour as *David*, ſhould be ſo intimidated at once, as to meditate a flight as ſoon as he heard of a conſpiracy forming againſt him: *for we ſhall not elſe eſcape from Abſalom*; his fears ran ſo high, that he fancied he would be upon them preſently: *make ſpeed to depart, leſt he overtake us ſuddenly*; which ſtill more clearly ſhows the panic he was in: *and bring evil upon us*; kill them, or make them priſoners: *and ſmite the city with the edge of the ſword*; the inhabitants of it, ſhould they make reſiſtance.

℣. 15. *And the king's ſervants ſaid unto the king*, &c.] In anſwer to him, and to ſhew that they were quite conformable to his pleaſure: *behold, thy ſervants are ready to do whatſoever my lord the king ſhall appoint*; or *chooſe*[k], whether to prepare to fight, and defend him and the city, or to depart and make their eſcape.

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[g] Trad. Heb. in 2 lib. Reg. fol. 78. M.

[h] Bemidbar Rabba, §. 9. fol. 194. 4.

[i] Travels, &c. p. 149.

[k] יבחר elegerit, Pagninus, Montanus, Junius & Tremellius, Piſcator.

ỳ. 16. *And the king went forth*, &c.] Which determined the caſe: *and all his houſhold after him*; his family and his court; they followed his example, and attended him in his flight: *and the king left ten women*, which were *concubines*, *to keep the houſe*; not to defend it, which they were unable to do, but to look after the houſhold-goods and furniture, that they were not damaged by the conſpirators; though one would think they could be of little ſervice, and may wonder what he ſhould leave them behind for; but this ſeems to be ordered by the over-ruling providence of God, to bring about what was threatened him, ch. xii. 11. and it is much he had not thought of it; but it was hid from his eyes that it might be fulfilled.

ỳ. 17. *And the king went forth*, &c.] From *Jeruſalem*; which is repeated, that it might be obſerved in what a hurry and fright he was: *and all the people after him*; his family, court and ſervants, and as many of the people of *Jeruſalem* as choſe to go with him: *and tarried at a place that was afar off*; when they had got at ſome diſtance from the city, they ſtopped and ſtayed a while; it could not be a great way from it, for they had not as yet paſſed over the brook *Kidron*, ỳ. 23.

ỳ. 18. *And all his ſervants paſſed on beſide him*, &c.] Or at his hand or ſide; his houſhold-ſervants walking perhaps ſome on one ſide of him, and ſome on the other, ſee ch. xvi. 6. *and all the Cherethites, and all the Pelethites*; which were his body-guards, ſee ch. viii. 18. *and all the Gittites, 600 men which came after him from Gath*; which either came with him from *Gath*, when he conquered that city, and took it out of the hands of the *Philiſtines*, ch. viii. 1. compared with 1 *Chron.* xviii. 1. and who might become proſelytes, and be incorporated into the commonwealth of *Iſrael*, and into *David*'s army, a troop of men, of which *Ittai*, after-mentioned, was captain; or elſe theſe were *Iſraelites*, ſo called, becauſe with *David* they ſojourned in *Gath* a while, when he fled from *Saul*; and ſo *Joſephus*[l] ſays, they were companions of him in his firſt flight, when *Saul* was living; and this number is juſt the number of the men that were with him at *Gath*, 1 *Sam.* xxvii. 2, 3. and it may be *David* kept a troop of men always of the ſame number, to whom he gave this name in memory of them, having been a ſett of truſty and faithful men to him: theſe, with the *Cherethites* and *Pelethites*, *paſſed on before the king*; in this form and manner *David* and his men marched in their flight.

ỳ. 19. *Then ſaid the king to Ittai the Gittite*, &c.] Who was over the band of *Gittites*, the 600 men, ỳ. 22. *wherefore goeſt thou alſo with us?* one ſhould think the king ſhould not have diſcouraged any from joining and following him, when his numbers were not very large, and he in ſuch fear on account of *Abſalom*: *return to this place*; to *Jeruſalem*, where his ſtation was: *and abide with the king*; with *Abſalom*, who ſet himſelf up for king, and whom the people perhaps had proclaimed as ſuch in *Hebron*, where the conſpiracy began: *for thou art a ſtranger, and alſo an exile*; not a native of *Iſrael*, but of another nation, and at a diſtance from it, and therefore not altogether under the ſame obligations to attend *David* in his troubles as others were; and by this it ſeems that he was a *Gittite* by nation, whatever the 600 men were, and rather favours the firſt ſenſe given of them in the preceding verſe.

ỳ. 20. *Whereas thou cameſt but yeſterday*, &c.] From *Gath*, or from an expedition he and his men had been on: *ſhould I this day make thee go up and down with us?* wander up and down from place to place with *David*, when he was but juſt come off a journey, weary and fatigued: *ſeeing I go whither I may*; where it will be moſt ſafe for me, I know not where; may be obliged to flee here and there, which would be very inconvenient to *Ittai* in his circumſtances: *return thou, and take back thy brethren*; the 600 men under him, and whom *David* could ill ſpare at this time, and yet conſulting their eaſe, adviſes to return to *Jeruſalem* with them: *mercy and truth* be *with thee*; the Lord ſhew mercy and kindneſs to thee, in that thou haſt ſhewn favour and reſpect to me, and and make good all his promiſes to thee, who haſt been true and faithful to me.

ỳ. 21. *And Ittai anſwered the king, and ſaid*, &c.] With an oath, as follows: as *the Lord liveth, and as my Lord the king liveth*; which he took to confirm what he after ſays, and to put an end to the debate between them: *ſurely, in what place my lord the king ſhall be, whether in death or life, even there alſo will thy ſervant be*; ſignifying that he would attend him where-ever he went, hazard his life in his cauſe, and live and die with him.

ỳ. 22. *And David ſaid unto Ittai, go, and paſs over*, &c.] It being his reſolution to abide with him, he urged him no more to depart, but bid him paſs over the brook *Kidron* before him: *and Ittai the Gittite paſſed over, and all his men*; the 600 *Gittites* that were under his command: *and all the little ones that* were *with him*; that belonged to him and his men, and no doubt their wives alſo.

ỳ. 23. *And all the country wept with a loud voice*, &c.] The people that came out of the country villages round about, upon the report of the king's leaving *Jeruſalem*, becauſe of his ſon's conſpiracy againſt him; theſe wept when they ſaw him in the circumſtances in which he was, obliged to fly from a rebellious ſon: *and all the people paſſed over*; the people that were with *David* paſſed over *Kidron*, and ſo the *Cherethites* and *Pelethites*: *the king alſo himſelf paſſed over the brook Kidron*; this explains what place it was they paſſed over, which is not before mentioned, but is particularly named in the account of the king's paſſing over it; over which ſame brook the Meſſiah, his antitype, paſſed a little before his ſufferings and death; of which brook ſee the note on *John* xviii. 1. It is often by *Joſephus*[m] called a valley, ſometimes a brook, it having little water, except in winter; Mr. *Maundrel*[n] ſays, it ran along the bottom of the valley of *Jehoſhaphat*, a brook in the winter-time; but without the leaſt drop of water in it all the time, ſays he, we were in *Jeruſalem*; and ſo *Reland*[o], that in ſummer-time it ceaſes to be a river, and has the name of a valley; and *Le Bruyn* ſays[p], it is at preſent dried up; it runs along the valley of *Jehoſhaphat*, and is not above three paces broad; it has no other but rain-water, which flows from the adjacent hills: *and all the people paſſed over to the way of the wilderneſs*; which lay between *Jeruſalem* and *Jericho*.

ỳ. 24. *And lo, Zadok alſo*, &c.] The prieſt, as he is called, ỳ. 27. *and all the Levites* were *with him*; with *Zadok*, or with *David*, and indeed with both; but the former is rather meant here, being the immediate antecedent: *bearing the ark of the cove-*

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[l] Ut ſupra, §. 2.

[m] Antiq. l. 8. c. 1. §. 5. & l. 9. c. 7. §. 3. De Bello Jud. l. 5. c. 2. §. 3. c. 4. §. 2. c. 6. §. 1.

[n] Journey from Aleppo, &c. p. 102.

[o] Paleſtin. Illuſtrat. tom. 1. p. 294, 351.

[p] Voyage to the Levant, ch. 48. p. 188.

covenant of God; theſe were the *Kohathite Levites*, whoſe buſineſs it was to bear the ark when carried from place to place, *Numb.* iii. 31. and iv. 15. and vii. 9. called the ark of the covenant becauſe the law, which was the covenant between God and the people, was put into it: *and they ſet down the ark of God*; from off their ſhoulders, on which they carried it: *and Abiathar went up*; who was the high-prieſt, and whoſe buſineſs it was to attend the ark, and enquire before it, as occaſion required; he went up very probably to the mount of *Olives*, after-mentioned: *until all the people had done paſſing out of the city*; for from the top of that mountain he could ſee the city of *Jeruſalem*, and the people as they paſſed out of it, and obſerve when they were all come out, or however ceaſed coming, and ſo knew when it was a proper time to march forward.

℣. 25. *And the king ſaid unto Zadok, carry back the ark of God into the city*, &c.] The reaſon of which is not eaſy to account for, ſince being carried back, it would fall into the hands of the conſpirators; and now the prieſts were with it to take care of it, and there might be occaſion to enquire at it before the Lord; but *David* thought it being a ſacred thing would not be violated by *Abſalom* and his men, and that it would be ſafeſt in its own habitation or tabernacle, which *David* had built for it; for, that the reaſon of it ſhould be, what *Procopius Gazæus* ſuggeſts, cannot be given into, that he could not bear to carry about him the law, which accuſed of adulteries and murders: *if I ſhall find favour in the eyes of the Lord*; if he will appear for me, be on my ſide, and deliver me from thoſe who have riſen up againſt me: *he will bring me again*; to *Jeruſalem*, and to his palace there: *and ſhew me* both *it, and his habitation*; the ark, and the tabernacle he had erected for it, ch. vi. 17.

℣. 26. *But if he thus ſay, I have no delight in thee*, &c.] As a king, or in his temporal proſperity, though he might and had delight in him as a choſen veſſel of ſalvation, as a ſaint and child of God, and in his ſpiritual and everlaſting welfare: *behold*, here am *I*; his humble ſervant, ready to be, and do and ſuffer whatever is his pleaſure: *let him do to me as ſeemeth good unto him*; ſtrip me of all the enſigns of royalty, diſpoſſeſs me of my crown and kingdom, and diſpoſe of me as ſeems good in his ſight; who is a ſovereign being, and has a right to do with his creatures what he pleaſes.

℣. 27. *And the king ſaid unto Zadok the prieſt*, art not *thou a ſeer?* &c.] A prophet, as well as a prieſt, ſee 1 *Sam.* ix. 9. or a ſeeing, knowing man, one that can penetrate into men and things, and ſo might be of more ſervice to *David* at *Jeruſalem* than with him: wherefore he ſaid to him, *return, into the city in peace*; to the city of *Jeruſalem* with peace, quietneſs and ſatisfaction of mind; where he doubted not, at leaſt hoped and wiſhed, he would be in ſafety and proſperity, being one of the Lord's prieſts: *and your two ſons with you, Ahimaaz thy ſon, and Jonathan the ſon of Abiathar*; the one was of the line of *Eleazar*, and the other of the line of *Ithamar*.

℣. 28. *See, I will tarry in the plain of the wilderneſs*, &c.] Towards the way of which, *David* and the people went, when they came over *Kidron*, ℣. 23. *until there come word from you to certify me*; of the truth of the conſpiracy, of the number of the conſpirators, and who they are, what progreſs they have made, whether come to *Jeruſalem*, and how they behave there, if come; or of any thing relative hereunto, he could get intelligence of.

℣. 29. *Zadok therefore and Abiathar carried the ark of God again to Jeruſalem*, &c.] That is, ordered it to be carried, and took care that it was carried, by the *Kohathite Levites*, and they themſelves attended it: *and they tarried there*; at *Jeruſalem*; though their two ſons that went with them entered not into the city, but ſtayed at a place called *En-rogel*, at ſome little diſtance from it, ch. xvii. 17.

℣. 30. *And David went up by the aſcent of* mount *Olivet*, &c.] So called from the olive-trees that grew upon it, which is often mentioned in the New Teſtament, and where our Lord Jeſus Chriſt, the antitype of *David*, often was, in his ſtate of humiliation, and from whence he aſcended to heaven after his reſurrection; it was about a mile from *Jeruſalem*, to the eaſt of it: *and wept as he went up*; thinking perhaps of the wickedneſs and rebellion of his ſon, of his own hard caſe to be obliged to quit his metropolis and palace, and make his flight afoot; and perhaps alſo of his own ſins, which were the cauſe of his calamities: *and had his head covered*; with his mantle, with which he enwrapped himſelf as a mourner, ch. xix. 4. ſo the *Egyptians* uſed to cover their heads in mourning, and the *Romans* in after-times[q]; ſo *Megara* in ſorrowful circumſtances is repreſented as having her head covered with a garment[r]: *and he went barefoot*; in token of mourning alſo, and like one forlorn, and going into captivity, ſee *Iſ.* xx. 2. *Mic.* i. 8. *and all the people that was with him, covered every man his head*; as *David* did, and in imitation of him, and ſympathizing with him; and which was ſometimes done when men were aſhamed and confounded, *Jer.* xiv. 3, 4. *and they went up weeping as they went up*; the mount of *Olivet*, grieved for their king, and the diſtreſſes and calamities that were coming upon them.

℣. 31. *And* one *told David*, &c.] That came either from *Hebron* or from *Jeruſalem*: *Ahithophel is among the conſpirators with Abſalom*; *Abſalom* ſent for him, and it ſeems he came to him, and continued with him, ſee ℣. 12. *and David ſaid, O Lord, I pray thee, turn the counſel of Ahithophel into fooliſhneſs*; either ſuffer him to give fooliſh counſel, or confound the ſchemes projected by him, and let them not be carried into execution; for God can, and ſometimes does, diſappoint crafty counſellors, that they can't perform what they deviſe, but they are taken in their own craftineſs, and their counſel is carried headlong, *Job* v. 12, 13. this prayer was anſwered, ch. xvii. 14, 23.

℣. 32. *And it came to paſs, that when David was come to the top* of the mount, &c.] Of the mount of *Olives*: *where he worſhipped God*; by prayer and praiſe; here very probably he compoſed and ſung the *third pſalm*, which, as the title ſhews, was made when he fled from *Abſalom*: *behold, Huſhai the Archite came to meet him, with his coat rent, and earth upon his head*; in token of mourning, and as a bringer of bad tidings, ſee ch. i. 2. perhaps he was an inhabitant of *Archi*, at leaſt originally, which lay on the borders of the tribe of *Ephraim*, *Joſh.* xvi. 2. from whence he had his name.

℣. 33. *Unto whom David ſaid*, &c.] After he had heard what he had to ſay, and what tidings he brought: *if thou paſſeſt on with me*; in his

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[q] Vid. Solerium de Pileo, §. 2. p. 14, 19.

[r] Senec. Hercul. furens, act. 2.

march and flight: *then thou ſhalt be a burden to me*; being to be maintained by him; and *David* having but ſcanty proviſions, and ſo could not receive uſeleſs perſons, as *Huſhai* might be, perhaps an old man, that could be of no ſervice to him, and unfit for travelling, and ſo would rather be an hindrance than an help unto him.

℣. 34. *But if thou return to the city*, &c.] To the city of *Jeruſalem*, from whence it ſeems he came: *and ſay unto Abſalom, I will be thy ſervant, O king*; as he was by uſurpation, and by the proclamation of the people with him. *David* directs him to addreſs him thus, that he might have no ſuſpicion of him, having been an old friend of his: *as I have been thy father's ſervant hitherto*; perhaps in the character of a counſellor, as it ſhould ſeem, ſince as ſuch he was afterwards employed by *Abſalom*: *ſo will I now alſo be thy ſervant*; in whatſoever thou ſhalt pleaſe to employ me under thee: *then mayeſt thou for me defeat the counſel of Ahithophel*; for being taken into *Abſalom*'s ſervice, and made one of his counſellors, he would be privy to the advice of *Ahithophel*, and ſo be able to counter-work him.

℣. 35. And haſt thou *not there with thee Zadok and Abiathar the prieſts?* &c.] To aſſiſt in forming ſchemes directly oppoſite to *Ahithophel*'s, or to whom he could communicate the ſecrets of *Abſalom*'s court: *therefore it ſhall be* that *what thing ſoever thou ſhalt hear out of the king's houſe*; *Abſalom's*, who had now got poſſeſſion of the houſe and palace of *David*: *thou ſhalt tell it to Zadok and Abiathar the prieſts*; to whom he might have recourſe without ſuſpicion, pretending he had buſineſs with them as prieſts, on religious accounts, to offer ſacrifices for him, *&c.*

℣. 36. *Behold*, they have *there with them two ſons, Ahimaaz, Zadok's* ſon, *and Jonathan, Abiathar's* ſon, &c.] As in ℣. 27. not that they were in the city with them, but they were near it, ch. xvii. 17. with whom they had a communication: *and by whom ye ſhall ſend unto me every thing that ye can hear*; that is, by the ſons of the prieſts; he telling the prieſts how things were at court, and they ſending their ſons with meſſages to *David*; which was a good ſcheme to get intelligence, and eaſy to be put into execution.

℣. 37. *So Huſhai David's friend came into the city*, &c.] The city of *Jeruſalem*, by the direction and perſuaſion of *David*, and in obedience to him, in order to ſerve him to the uttermoſt: *and Abſalom came into Jeruſalem*; juſt at the ſame time; ſo that he knew not that *Huſhai* had been out of it, and been with *David*, and which alſo appears from what he ſaid to him, ch. xvi. 17.

CHAP. XVI.

IN this chapter is an account of *Ziba*, the ſervant of *Mephiboſheth*, getting his inheritance by miſrepreſentation of him, and by preſents to *David*, ℣. 1—4. and of *Shimei*'s curſing *David* as he paſſed along, which *David* bore patiently, and would not ſuffer others to avenge it on him, ℣. 5—14. and of *Huſhai*'s offer of his ſervice to *Abſalom*, who admitted him to be of his privy-council, ℣. 15—19. and of the counſel which *Ahithophel* gave, ℣. 20—23.

℣. 1. *And when David was a little paſt the top* of the hill, &c.] Of the mount of *Olives*, the aſcent of which he is ſaid to go up by, and to come to the top of it, ch. xv. 30, 32. *behold, Ziba, the ſervant of Mephiboſheth met him*; of whom ſee ch. ix. 2. *with a couple of aſſes ſaddled*; and ſo fit to ride on, but for the preſent he uſed them to another purpoſe: *and upon them* 200 loaves *of bread*; 100 on each aſs very probably: *and an* 100 *bunches of raiſins*; or dried grapes, as the *Targum*: *and* 100 *of ſummer-fruits*; not in tale, but in weight, as apples, pears, plumbs, apricots, *&c.* ſo the *Targum*, an hundred pound of figs: *and a bottle of wine*; a caſk or flagon of wine; for a bottle, ſuch as is in uſe with us, would have ſignified nothing in ſuch a company.

℣. 2. *And the king ſaid unto Ziba, what meaneſt thou by theſe?* &c.] Are they to be ſold, or are they preſents? *and Ziba ſaid, the aſſes be for the king's houſhold to ride on*; for himſelf, his wives and children, his courtiers, and the principal officers of his houſe; it being uſual in thoſe times and countries for great perſonages to ride on aſſes, ſee *Judg.* v. 10. *and the bread and ſummer-fruits for the young men to eat*; the king's menial ſervants, his guards and his ſoldiers: *and the wine, that ſuch as be faint in the wilderneſs, may drink*; where no water was to be had, that their fainting ſpirits might be revived, and they be able whether to fight or march.

℣. 3. *And the king ſaid, and where is thy maſter's ſon?* &c.] The ſon of *Saul*, who was *Ziba*'s maſter, meaning *Mephiboſheth*: *and Ziba ſaid unto the king, he abideth at Jeruſalem*; as there was reaſon for it, ſince he was lame of both his feet, though he could have rode upon an aſs, and followed the king, as he propoſed to do; but his ſervant deceived him, and carried off the aſſes to ſerve a purpoſe for himſelf, ſee ch. xix. 26. *for he ſaid, to-day ſhall the houſe of Iſrael reſtore unto me the kingdom of my father*; his father *Saul*; which was far from his thoughts, and a moſt wicked ſuggeſtion of his ſervant to blacken his character, and get his eſtate from him; nor was there the leaſt probability of the kingdom coming to him, but all the reverſe; for let it go how it would with *David*, *Abſalom*, and not *Mephiboſheth*, ſtood fair for the kingdom.

℣. 4. *Then ſaid the king to Ziba, behold, thine* are *all that* pertaineth *to Mephiboſheth*, &c.] Being forfeited to the king by an overt-act of treaſon, as they had been before by the rebellion of *Iſhboſheth*, but had been graciouſly reſtored to *Mephiboſheth*; and had it been true what *Ziba* ſuggeſted, it would have been a righteous thing to have taken them from him; though it ſeems to be too haſty a ſtep in *David* to take and give them away without farther enquiry: *and Ziba ſaid, I humbly beſeech thee*, that *I may find grace in thy ſight, my lord, O king*; he had found favour already, but ſeems not to be ſufficiently thankful for it, and ſatisfied with it, but craved more and other favours, when opportunity ſhould ſerve.

℣. 5. *And when king David came to Bahurim*, &c.] The *Targum* is, *Alemath*, perhaps the ſame that is ſaid to be a city of the *Levites*, given unto them out of the tribe of *Benjamin*, 1 *Chron.* vi. 60.

for the man next deſcribed, who was of this place was a *Benjaminite*, ch. xix. 16. ſee the note on ch. iii. 16. *David* was not yet come to the city itſelf, but into the neighbourhood of it, the fields adjacent to it: *behold, thence came out a man of the family of Saul*; a deſcendent of a branch of his family, who had entertained a private grudge and ſecret enmity againſt *David*, to whom he imputed the fall of the family of *Saul*: *whoſe name* was *Shimei, the ſon of Gera*; which might be a name common in the tribe of *Benjamin*, one of *Benjamin*'s ſons being named *Gera*, *Gen.* xlvi. 21. Some ſay [s] he was the ſame with *Nebat*, the father of *Jeroboam*; but he was of the tribe of *Ephraim*, this of *Benjamin*: *he came forth, and curſed ſtill as he came*; he came out of *Bahurim*, of which place he was, and all the way he came, continued curſing *David*, until he came near unto him.

℣. 6. *And he caſt ſtones at David, and at all the ſervants of king David*, &c.] Not that he was within the reach of them, or could hurt them, by caſting them at them; but this he did to ſhew his contempt of them, and to intimate, that they deſerved to be ſtoned, and eſpecially *David*, at whoſe adultery he might point by it: *and all the people, and all the mighty men* were *on his right-hand, and on his left*; that is, of *David*; which is obſerved, not ſo much to indicate the ſafety of *David*'s perſon, as the impudence and madneſs of *Shimei*, to caſt ſtones at *David* when ſo guarded.

℣. 7. *And thus ſaid Shimei, when he curſed, come out, come out*, &c.] Or rather, *go out, go out* [t]; that is, out of the nation, where he deſerved not to live, as he judged, and out of the kingdom which he had uſurped, as he ſuppoſed; and the repeating the words, not only denotes his vehement deſire to have him gone, but the haſte he ſhould make to get out, or he was liable to be overtaken by *Abſalom* and his forces; upbraiding him alſo with the hurry he was in, and the ſpeedy flight he was making: *thou bloody man, and thou man of Belial*; or wicked man; perhaps referring by theſe characters in the one to the murder of *Uriah*, and in the other to his adultery with *Bathſheba*; and theſe crimes coming freſh into *David*'s mind hereby, might make him more mild and humble under his reproaches.

℣. 8. *The Lord hath returned upon thee all the blood of the houſe of Saul*, &c.] Which he would ſuggeſt was ſhed by *David*, or however, that he was the cauſe of its being ſhed; as if he had ſtirred up the *Philiſtines* to that battle in which *Saul* and his ſons were ſlain, and had an hand ſecretly in the deaths of *Iſhboſheth* and *Abner*, all which were falſe inſinuations; and it may be the ſeven ſons of *Saul* before this time, though after related, were delivered into the hands of the *Gibeonites* to be hanged, to which reſpect may be had: *in whoſe ſtead thou haſt reigned*, not by right, but by uſurpation he ſuggeſts: *and the Lord hath delivered the kingdom into the hand of Abſalom*; in this he ſeems to contradict himſelf; for if *David* had got the kingdom by uſurpation, it would rather have been delivered by the Lord into the hand of one of *Saul*'s family, and not of *David*'s: *behold, thou* art *taken in thy miſchief*; puniſhed for his ſins; the miſchief he had brought on others was retaliated to him: *becauſe thou* art *a bloody man*; guilty of ſlaying, as the *Targum*, of ſhedding innocent blood, and ſo worthy of death.

℣. 9. *Then ſaid Abiſhai the ſon of Zeruiah unto the king*, &c.] A ſiſter's ſon of his, and a general in the army, who could not bear to hear the king abuſed in this manner: *why ſhould this dead dog curſe my lord the king?* be ſuffered to do it with impunity; a *dog* he calls him, becauſe of his vileneſs and baſeneſs, and becauſe of his impudence, and on account of his reproachful and abuſive language, aptly ſignified by the ſnarling and barking of a dog; and a *dead* dog, as being uſeleſs, deteſtable and abominable: *let me go over, I pray thee, and take off his head*; go over the plain where *David* and his men were, to the hill on which *Shimei* was, and ſtrike off his head with his ſword; which he could eaſily do, and ſoon put an end to his curſing.

℣. 10. *And the king ſaid, what have I to do with you, ye ſons of Zeruiah?* &c.] It ſeems as if *Joab*, the brother of *Abiſhai*, joined with him in this requeſt to have leave to take off the head of *Shimei*; and though *David* had to do with them as his relations, his ſiſter's ſons, and as they were generals in his army; yet in this caſe he would have nothing to do with them, would not take their advice, nor ſuffer them to take revenge on this man for his curſing him: or *what* is it *to me*, or *to you?* [u] what ſignifies his curſing, it will neither hurt me nor you? *ſo let him curſe*; go on curſing after this manner; don't reſtrain him from it, or attempt to ſtop his mouth: or, *for he will curſe* [w]; ſo is the textual reading; you will not be able to reſtrain him, for the following reaſon: *becauſe the Lord hath ſaid unto him, curſe David*; not by way of command, or a precept of his; for to curſe the ruler of the people is contrary to the word and law of God, *Exod.* xxii. 28. nor by any operation of his Spirit moving and exciting him to it; for the operations of the Spirit are to holineſs, and not to ſin; but by the ſecret providence of God ordering, directing and over-ruling all circumſtances relative to this affair. *Shimei* had conceived enmity and hatred to *David*; God left him to the power of this corruption in his breaſt, opened a way in providence, and gave him an opportunity of exerciſing it on him: it was not a bare permiſſion of God that *Shimei* ſhould curſe *David*, but it was his will, and he ordered it ſo in providence, that he ſhould do it; which action was attended with the predetermined concourſe of divine providence, ſo far as it was an action; though as a ſinful action, it was of *Shimei*, ſprung from his own heart, inſtigated by ſatan; but as a correction and chaſtizement of *David*, it was by the will, order and appointment of God, and as ſuch *David* conſidered it, and quietly ſubmitted to it: *who ſhall then ſay, wherefore haſt thou done ſo?* for though *Shimei* might juſtly be blamed, and reproved for it, yet the thing itſelf was not to be hindered or reſtrained; it being according to the will and providence of God, to anſwer ſome good end with reſpect to *David*.

℣. 11. *And David ſaid to Abiſhai, and all his ſervants*, &c.] In order to make them eaſy, and reconcile them to this uſage of him: *behold, my ſon, which came forth of my bowels, ſeeketh my life*; meaning *Abſalom*: *how much more now* may *this Benjamite* do it? who was not only of the ſame tribe that *Saul* was, but of the ſame family, and ſo bore an ill will to *David* becauſe of his ſucceſſion in the throne: *let him alone, and let him curſe*; do nothing to reſtrain him, not even by words, and much leſs by any violent actions, and ſtill leſs by taking away his life: *for the Lord hath bidden him*; in the ſenſe explained in the preceding verſe.

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[s] Hieron. Trad. Heb. in 2 Reg. fol. 79. B.

[t] צא צא egredere, egredere, Pagninus, Montanus, &c.

[u] מה לי ולכם quid mihi & vobis, V. L. Pagninus, Montanus.

[w] כי quia, Montanus.

℣. 12. *It may be that the Lord will look on mine affliction*, &c.] Through the rebellion of his ſon, and now aggravated by the curſing of *Shimei*; that is, with an eye of pity and commiſeration, and deliver him out of it: or *look upon my eye*[x]; for there is various a reading; the tear of mine eye, as the *Targum*; ſo *Jarchi* and R. *Iſaiah*; the tears in it, which fell plentifully from it, on account of his troubles, and particularly the curſes and reproaches of *Shimei*: *and that the Lord will requite me good for his curſing this day*; he does not ſpeak with aſſurance, yet with hope; he knew his ſins deſerved ſuch treatment, but alſo that God was gracious and merciful, and pitied his children, and reſented all ill uſage of them; and therefore hoped he would favour him with ſuch intimations of his love, as would ſupport him, comfort, refreſh him, and do him good, ſee *Rom.* viii. 28.

℣. 13. *And as David and his men went by the way*, &c.] In the high road that led to *Bahurim*, taking no notice of the curſing of *Shimei*, which made him bolder and more impudent; here is a large pauſe in the *Hebrew* text, in the midſt of this verſe: *Shimei went along on the hill ſide over-againſt him*; as *David* and his men walked in the plain, he went on a range of hills that ran along right againſt them: *and curſed as he went*; continued his curſes and imprecations, to which he was the more emboldened by the behaviour of *David* and his men: *and threw ſtones at him, and caſt duſt*; in a way of contempt, though the ſtones recoiled on his own head, and the duſt flew in his own face, as the conſequence of things ſhewed; and now *David* compoſed and penned the 7th pſalm.

℣. 14. *And the king, and all the people that were with him, came weary*, &c.] With their journey, and through grief and trouble at what they met with: *and refreſhed themſelves there*; that is, at *Bahurim*, with food and reſt; which revived their ſpirits, and put as it were new life and ſoul into them, as the word uſed ſignifies. *Joſephus*[y] ſays, when *David* came to *Jordan*, he refreſhed his weary men.

℣. 15. *And Abſalom and all the people, the men of Iſrael, came to Jeruſalem*, &c.] At the ſame time that *David* and his people came to *Bahurim*; which, as *Joſephus*[z] ſays, was a place near to *Jeruſalem*; and, according to *Bunting*[a], was little more than a mile from it; though elſewhere[b] he makes it three miles; ſo that had not *David* made the haſty flight he did, he had fallen into the hands of *Abſalom*: *and Ahithophel with him*; a famous counſellor, and who had been of *David*'s privy-council, and chief in it, ſee ch. xv. 12, 31. and whom *David* refers to in *Pſ.* lv. 12—14.

℣. 16. *And it came to paſs that when Huſhai the Archite, David's friend, was come unto Abſalom*, &c.] Who came into *Jeruſalem* at the ſame time that *Abſalom* did, and who no doubt took the firſt opportunity to make his court to him, ch. xv. 37. *that Huſhai ſaid unto Abſalom, God ſave the king, God ſave the king*; or *may the king live*[c], live long, and his kingdom be permanent; theſe words are very ambiguous, he might mean *David*, who was true and lawful king, tho' he would have them underſtood of *Abſalom*, who was king by uſurpation, in which he uſed great deceit and flattery; and that he might not be ſuſpected of it, but be thought to be ſincere and truly loyal to *Abſalom*, he repeats the wiſh.

℣. 17. *And Abſalom ſaid to Huſhai, is this thy kindneſs to thy friend?* &c.] Meaning to *David*; though he would not mention his name, nor his title, nor even the relation of a father he ſtood in to him, only ſpeaks of him as *Huſhai*'s friend: *Huſhai* had profeſſed great friendſhip to *David*, and *David* had been a friend to *Huſhai*, had raiſed him to great honour in making him a counſellor, and had beſtowed many favours and benefits on him, as *Abſalom* knew full well; and therefore to try his integrity, he puts this queſtion, not as diſpleaſed with him, but overjoyed that ſuch a truſty friend of *David*, and a wiſe counſellor of his, had deſerted him, and come over to him and his party; nor does he mean to charge him with ingratitude, which he could not do without reproaching himſelf; on whom it might be juſtly retorted, is this thy kindneſs to thy father that begot thee, and has always expreſſed ſuch a ſtrong affection for thee, as to rebel againſt him? *why wenteſt thou not with thy friend?* with *David*, when he went out of *Jeruſalem*; for *Abſalom* knew not that *Huſhai* had been with *David*, but thought he ſtayed behind at *Jeruſalem*, when *David* fled, which made him leſs ſuſpicious of him.

℣. 18. *And Huſhai ſaid to Abſalom*, &c.] In anſwer to his queſtions: *nay, but whom the Lord, and his people, and all the men of Iſrael chuſe*; here again he ſpeaks very ambiguouſly; for this circumlocution, or deſcriptive character of the king of *Iſrael*, better agrees with *David*, whom he might bear in mind, than with *Abſalom*; for the Lord had choſen *David*, and he was anointed by his order, and all the people of *Iſrael* had choſen and anointed him likewiſe; but as for *Abſalom*, it was only a part of them that had declared for him, nor was there any evidence of the Lord's chuſing him; though *Huſhai* undoubtedly would be underſtood of him, and as interpreting the voice of the people to be the voice of God: *his will I be, and with him will I abide*; tho' he deſigned no ſuch thing, which was a great piece of diſſimulation and hypocriſy; and if he meant *David*, it was a piece of deceit and equivocation: there is a various reading in the firſt clauſe; we follow the marginal reading, לו *to him* or *his*, but the textual reading is לא *not*; and both may be taken in by rendering the words by an interrogation, *ſhall I, or ſhould I not be his?*[d] I will; that is, be his ſervant, faithfully obey his commands, be cloſely attached to him, and continue with him as a loyal ſubject.

℣. 19. *And again, whom ſhould I ſerve?* &c.] Or *ſecondly*[e], a ſecond reaſon is here given for ſerving *Abſalom*; the firſt was the choice of God, and the people, the ſecond follows: ſhould I *not* ſerve *in the preſence of his ſon? as I have ſerved in thy father's preſence, ſo will I be in thy preſence*; he ſignifies, that as the kingdom was not tranſlated into another family, but continued in ſucceſſion in *David*'s houſe, the alteration made was of no great conſequence; it was indifferent to him whom he ſerved, the father or the ſon; and he could as freely, and would as faithfully ſerve the ſon as the father; nor did he think it any breach of friendſhip to *David*, nor would *David* reſent it, that he ſhould ſerve his ſon, and do the beſt offices, and give him the beſt counſel he could; and he ſeems to beſpeak the office of a counſellor, in which he had been to *David*, that he might be admitted into the preſence of *Abſalom*, and be of his privy-council, and have the opportunity of giving his beſt advice.

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[x] בעיני in oculum meum, Montanus; oculum meum lachrymantem, Munſter.

[y] Antiq. l. 7. c. 9. §. 4.

[z] Ibid.

[a] Travels, &c. p. 144.

[b] Ib. p. 150.

[c] יחי המלך vivat rex, Pagninus, Montanus, &c.

[d] לא אהיה non ero, Montanus; non eſſem ejus? Junius & Tremellius.

[e] השנית ſecunda, Montanus, Munſter, Vatablus; ſecundo, Junius & Tremellius, Piſcator.

℣. 20. *Then ſaid Abſalom to Ahithophel*, &c.] Having two ſuch able counſellors as he and *Huſhai*, he directs his ſpeech to *Ahithophel*, as being his firſt and chief counſellor: *give counſel among you what we ſhall do*; he orders them to form a council, conſult among themſelves what was proper to be now done at *Jeruſalem*, whether it was right to ſtay here, or purſue after *David* and his men. *Abſalom* did not ſend to the high-prieſt to aſk counſel of God, by *Urim* and *Thummim* before the ark, but wholly confided in his privy-council.

℣. 21. *And Ahithophel ſaid unto Abſalom*, &c.] Either immediately of himſelf, without conſulting with others; or after a conſultation had been held between them, he as the preſident of it, and their mouth, gave the following advice; though the former ſeems righteſt: *go in unto thy father's concubines, which he hath left to keep the houſe*; and lie with them; there were ten of them, ch. xv. 16. *and all Iſrael ſhall hear that thou art abhorred of thy father*; this fact will be ſo abominable to him, and he will ſo highly reſent it, as never to forgive thee, and be reconciled unto thee: *then ſhall the hands of all that are with thee be ſtrong*; he intimates, that they were now weak, and did not act with ſpirit; they were fearful that *David* and *Abſalom* would be reconciled, and then they ſhould be reckoned traitors, and fall a ſacrifice to *David*'s vengeance, for their treaſon againſt him; but by *Abſalom*'s taking ſuch a ſtep as this, which would make him for ever the object of his father's hatred, their hands and hearts would be ſtrengthened, and their fears removed, and they would not have the leaſt jealouſy of a reconciliation between them, and of their being left to the reſentment of *David*. Some think this was not his only reaſon for giving this counſel, but alſo to revenge *David*'s abuſe of *Bathſheba*, his ſon's daughter, as ſhe is ſuppoſed to be, ch. xv. 12. however, it was ſo ordered in providence, that this advice ſhould be given and taken, to fulfil the prophecy of the Lord to *Nathan*, ch. xii. 11.

℣. 22. *So they ſpread Abſalom a tent on the top of the houſe*, &c.] On the top of his father's palace; this, as houſes in *Jeruſalem* and *Judea* were, was built flat, *Deut*. xxii. 8. and it was on the very ſpot from whence *David* had a ſight of *Bathſheba*, and conceived an impure luſt after her. The *Targum* renders it, a canopy; which *Kimchi* deſcribes as conſiſting of four pillars, upon and round about which curtains were hung: *and Abſalom went in unto his father's concubines in the ſight of all Iſrael*; they ſaw the tent or canopy erected, and ſaw him go into it, and might reaſonably conclude he lay with his father's concubines, or half-wives, in it; and this being done in ſo public a manner, fulfilled the prophecy, which ſaid it ſhould be done in the ſight of the ſun, and of all *Iſrael*, ch. xii. 11, 12. this ſhows how corrupt the people of *Iſrael* were at this time, at leaſt thoſe that were with *Abſalom*, that there ſhould be none to object to the counſel *Ahithophel* gave, nor any to remonſtrate againſt the execution of it, but all ſeemed to look upon it with pleaſure; nor even did *Huſhai*, *David*'s friend, oppoſe it; perhaps he ſaw it was to no purpoſe.

℣. 23. *And the counſel of Ahithophel, which he had counſelled in thoſe days*, &c.] Both in the days of *David*, and in the days of *Abſalom*, before and ſince the rebellion: *was, as if a man had enquired of the oracle of God*; ſuch an opinion was entertained of it, ſo well ſatisfied were they with it, and as confident of ſucceſs in taking it, as if the Lord himſelf had been conſulted by *Urim* and *Thummim*; this is a very great exaggeration of *Ahithophel*'s counſel, and is obſerved as a reaſon why it was ſo readily taken, though ſo bad in the preceding inſtance: *ſo* was *all the counſel of Ahithophel, both with David and with Ahithophel*; *Ahithophel* was a crafty man, a time-ſerver, that temporized with princes, and knew how to ſuit his counſels with their tempers and intereſts: to *David* he gave good counſel what was acceptable with him, and to *Abſalom*, bad counſel, which was pleaſing to him.

CHAP. XVII.

THIS chapter relates the advice *Ahithophel* gave to march out ſpeedily with a number of men in purſuit of *David*, which at firſt ſeemed agreeable, ℣. 1—4. but *Huſhai*'s opinion being aſked, and he giving counſel to raiſe a larger army, which required time, and was taken to, hereby the counſel of *Ahithophel* was defeated, ℣. 5—14. upon which he hanged himſelf, ℣. 23. theſe different counſels being communicated by *Huſhai* to the prieſts, they found means to tranſmit them to *David* with an inſtruction to him to paſs over *Jordan* immediately; which he did, and pitched in *Gilead*, and whither he was followed by *Abſalom*, ℣. 15—26. and where he met with a ſupply of proviſions for his army from ſome eminent perſons in and near that place, ℣. 27—29.

℣. 1. *Moreover, Ahithophel ſaid unto Abſalom*, &c.] Either at the ſame time, or quickly after he had given the foregoing advice: *let me now chuſe out* 12,000 *men*; out of thoſe that were with *Abſalom*, which ſhows their number to be large; and 12,000 are pitched upon with reſpect to the 12 tribes of *Iſrael*, 1000 from every tribe; *Joſephus* has only 10,000: *and I will ariſe and purſue after David this night*; he took upon him to be general of the army, as well as a counſellor; or this he ſaid to ſhew, how confident he was of the ſucceſs of his counſel, that if *Abſalom*, or any other, ſhould decline the conduct of the army upon it, as a hazardous attempt, he would undertake it himſelf; or rather it may be, he was not willing that *Abſalom* ſhould go out in perſon with the army, not ſo much for his own ſafety, as leſt through his affection for the king he ſhould ſpare him, when he fell into his hands, or they two ſhould be reconciled; he propoſed to do it that night, partly for expedition, no time being to be loſt, and partly for the greater ſurprize of *David*, and his men.

℣. 2. *And I will come upon him while he is weary*, &c.] With travelling, and with grief, and when endeavouring to get ſome reſt by ſleep, and ſo ſurprize him unawares, when not on his guard, and in no poſture of defence: *and weak-handed*; while the number of men with him is ſmall, and before the people from different parts can come to his aſſiſtance: *and will make him afraid*; ſtrike terror into him and his men, by ſurprizing them ſuddenly in the night with ſuch a number of men: *and all the people that* are *with him ſhall flee*; one one way, and another another, for their own ſecurity, and leave *David* alone: *and I will ſmite the king only*; diſpatch him, and let the people flee without purſuing them.

℣. 3. *And I will bring back all the people*, &c.] Meaning not the people only that were with *David*, that he would make them priſoners, and bring them with him; for he before propoſed to let them make their eſcape; but to reduce all *Iſrael* to the obedience of *Abſalom* at once, by executing this ſcheme which he had formed: *the man whom thou ſeekeſt* is *as if all returned*; meaning *David*, whom he ſpeaks of contemptibly, and whoſe life it ſeems *Abſalom* ſought, as well as his crown; and he being dead, it would be all over at once with the people; they would immediately repair to their own habitations, and yield obedience to *Abſalom* as the rightful heir and ſucceſſor; all depended on his death he intimates: from whence it appears that *Abarbinel* is wrong in ſuggeſting, that *Abſalom* did not deſign to take away the life of his father, only to ſecure the kingdom to himſelf in his father's life-time, who he underſtood had diſpoſed of it by his will to *Solomon*; but here *Abithophel* plainly declares the intention of *Abſalom*, nor would he have propoſed in plain terms to take away the king's life, had *Abſalom* been averſe to it; and it is plain by what follows, that the thing was pleaſing to him: *ſo all the people ſhall be in peace*; both parties coaleſce under the government of *Abſalom*, and live peaceably under it, and ſo an entire end of the war.

℣. 4. *And the ſaying pleaſed Abſalom well, and all the elders of Iſrael.*] That were of the privy-council; for it was a well-contrived ſcheme to ſurprize *David* and his men by night, in the condition they were in; nothing like ſeizing an opportunity, and making quick diſpatch in executing a villainous deſign; only it is ſtrange, that *Abſalom* could ſo eaſily come in to a ſcheme to take away the life of ſo indulgent a father, which is only to be accounted for by his ambition; but it is ſtranger ſtill, that the elders of *Iſrael* ſhould be pleaſed with it, and agree to and determine upon the death of a prince, who had ſo many years ruled them with juſtice and equity, clemency and mercy; had fought their battles for them, and raiſed their nation to ſuch a pitch of glory it never had before.

℣. 5. *Then ſaid Abſalom, call now Huſhai the Archite alſo*, &c.] For it ſeems he was not at the council-board at this time; whether he was as yet admitted to it, is not certain: there is ſomthing very remarkable in the providence of God, to incline *Abſalom* to have the opinion of *Huſhai* upon this point, when the counſel of *Abithophel* was ſo univerſally approved of; and *Huſhai* alſo being well known to have been an intimate friend and confident of *David*'s, and not ſo ſettled and eſtabliſhed in the intereſt of *Abſalom*, and ſuch a ſworn friend of his as *Abitophel* was; this can only be aſcribed to the will of God, to defeat the counſel of *Abithophel*, and the wiſdom of divine providence in blinding the mind of *Abſalom* with reſpect to his counſel, and inclining it to take the opinion of *Huſhai*: *and let us hear likewiſe what he ſaith*; which he might ſay without any diffidence about the *counſel* given, but knowing that in the multitude of counſellors there is ſafety; and *Huſhai* being a wiſe and good counſellor, he might hope and expect that he would give the ſame advice, and ſo ſtrengthen and confirm it.

℣. 6. *And when Huſhai was come to Abſalom*, &c.] Into the council-chamber very probably: *Abſalom ſpake unto him, ſaying, Abithophel hath ſpoken after this manner*; and then related the counſel he had given as before: *ſhall we do after this ſaying?* is it right to proceed on this ſcheme, and carry it into execution? *if not, ſpeak thou*; thy mind freely, without any reſerve, or fear of giving any offence.

℣. 7. *And Huſhai ſaid to Abſalom*, &c.] Having leave to give his opinion freely: *the counſel that Abithophel hath given* is *not good at this time*; he owns that *Abithophel* was a good counſellor, and that the counſel he gave was for the moſt part, if not always, good, but what he gave at this time was not ſo; the wiſeſt of men may ſometimes be miſtaken. *Abarbinel* thinks he reſpects his former counſel, particularly that that was good, adviſing him to defile his father's bed; but this was not, for which he gives the following reaſons.

℣. 8. *For (ſaid Huſhai) thou knoweſt thy father and his men that they* be *mighty men*, &c.] Men of courage and valour, and not ſuch weak-handed and weak-hearted men, and ſo eaſily intimidated as *Abithophel* ſuggeſts: *and they* be *chafed in their minds*; or *bitter in ſoul*[f]; not merely filled with trouble and anguiſh, and depreſſed in their ſpirits on account of that, as the phraſe ſometimes ſignifies; but enraged and full of wrath, at the rebellion raiſed againſt their prince, which obliged them with him to quit their habitations; and now being deſperate, their all lying at ſtake, their wives and children, their families and eſtates, they would fight furiouſly in the defence of the king and themſelves, and not ſo ſoon flee as *Abithophel* had repreſented: *as a bear robbed of her whelps in the field*; a bear is a very furious creature, and eſpecially a ſhe-bear, and the more when it has whelps, and more ſo when deprived of them[g], when it ranges about in the field, and in its fury attacks whomſoever it meets with; ſee the note on *Hoſ.* xiii. 8. *and thy father is a man of war*; not only bold and courageous, but expert and ſkilful in all the arts of war, and not eaſy to be ſurprized and circumvented, as *Abithophel* intimated: *and will not lodge with the people*; in the camp, but at ſome diſtance from it; partly to prevent any traiterous deſign upon him in it, and partly that he might not be ſurprized by the enemy, knowing that their chief view was to ſeize his perſon; and therefore as it would not be eaſy to find him where he was, he could not be ſmitten alone, as *Abithophel* propoſed.

℣. 9. *Behold, he is hid now in ſome pit, or in ſome* other *place*, &c.] Some lurking place, as he was acquainted with many when he fled from *Saul*, and where he preſerved himſelf from him; ſo that he could never take him, as he would now from *Abſalom*, as he inſinuates: but this is not all; not only by this means he would ſhelter himſelf, and be in ſafety; but lying thus concealed with others, and in ambuſh, there would be danger of his ſtarting out of his hiding place when opportunity ſhould offer, and falling on ſome of *Abſalom*'s troops unawares: *and it will come to paſs, when ſome of them be overthrown at the firſt*; that is, ſome of *Abſalom*'s party, on whom *David* and his men coming out of an ambuſh ſhould fall, and make a ſlaughter among them firſt, before they could do any thing of conſequence; and ſo having got the firſt advantage, it would ſerve to animate them, and diſhearten their enemies: *that whoſoever heareth it*; at that time, or the next day: *will ſay, There is a ſlaughter among the people that follow Abſalom*; there has been a defeat of them, and that may cauſe a defection.

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[f] מרי נפש amari animo, Pagninus, Montanus; amaro animo, V. L. Tigurine verſion, Junius & Tremellius, Piſcator.

[g] Ariſtot. Hiſt. Animal. l. 6. c. 18. & 9. 1.

℣. 10. *And he alſo* that is *valiant, whoſe heart is as the heart of a lion, ſhall utterly melt*, &c.] That is, whoever ſhould hear of *Abſalom*'s forces, or a part of them, being routed, would be intimidated, though ever ſo courageous, or of ſuch a lion-like temper and diſpoſition; and even *Ahithophel* himſelf, notwithſtanding all his boaſted courage, his heart would fail, he would melt like water[h], *Joſh.* vii. 5. ſhould he meet with ſuch a rebuff at firſt ſetting out. A lion is well known for its courage as well as ſtrength, and has not only a fierce countenance, hence we read of lion-like men in their faces, ch. xxiii. 20. 1 *Chron.* xii. 8. but has a courageous heart, and from thence it is thought to have its name *Labi*, from *Leb*, which ſignifies the heart; ſo *Hercules* is repreſented by the poet as having a lion's heart[i], and others alſo; though *Leo Africanus*[k] relates of ſome lions in *Africa* that are ſo naturally fearful, that they will flee at the cry of children, particularly at a place called *Agla*; hence it became a proverb with the inhabitants of *Fez*, to call bluſtring cowards the lions of *Agla*; and he ſpeaks of great numbers of lions elſewhere[l], who are eaſily driven away with a ſmall ſtick by the moſt timorous perſons; but for the moſt part lions are very bold and daring, as well as ſtrong, to which the alluſion is here. Some apply this to *David* himſelf, who was a valiant man, and whoſe heart was like that of a lion, and ſo read the laſt clauſe with an interrogation: *Shall he utterly melt?* no, he will not; he is not to be made afraid ſo eaſily as *Ahithophel* has intimated: *for all Iſrael knoweth that thy father* is *a mighty man, and* they *which* be *with him* are *valiant men*; this is ſo univerſally known that it cannot be denied.

℣. 11. *Therefore I counſel*, &c.] My advice is as follows: *that all Iſrael be generally gathered unto thee, from Dan even to Beer-ſheba, as the ſand that* is *by the ſea for multitude*; not all the inhabitants of the land, but ſuch as are fit to bear arms, or that were ſoldiers, employed in military affairs, in keeping garriſons, guarding the coaſts, *&c.* even the militia of the nation, from the extreme boundary of it on the north to the extreme boundary of it on the ſouth; in ſuch a direction lay *Dan* and *Beer-ſheba*. This is oppoſed to the counſel of *Ahithophel*, which was only to ſelect 12,000 men, and ſend them againſt *David* at once; and this is deſigned chiefly to gain time, ſince ſuch a collection could not be made ſoon, and ſo *David* would have more time to get farther off, and to prepare the better for his defence; and this advice might be the more agreeable to *Abſalom*, as it promiſed a greater certainty of ſucceſs thro' numbers, and might feed the vanity and ambition of that prince to have ſuch a large army under him, as well as ſuggeſted that all *Iſrael* were on his ſide, and at his command, and might eaſily be gathered to him: *and that thou go to battle in thine own perſon*; this was another part of his advice oppoſed to the counſel of *Ahithophel*, who propoſed to have the command of the 12,000 men himſelf, and to leave *Abſalom* at *Jeruſalem*; now *Huſhai* ſuggeſts, that it would be more to his intereſt and his honour to take command of the army himſelf, and go in perſon into the field of battle; ſince this would ſerve to animate his ſoldiers, when they ſaw their prince at the head of them, and he would have the glory of the victory, which he might inſinuate hereby, *Ahithophel* ſought to deprive him of: it is in the *Hebrew* text, that *thy face* or *faces go to battle*[m], where he might be ſeen in perſon, and have the overſight and direction of things himſelf; the *Targum* is, "and thou ſhalt go at the head of us all;" and this advice *Huſhai* was directed to give, and which was taken, that *Abſalom* might fall in battle.

℣. 12. *So ſhall we come upon him in ſome place where he ſhall be found*, &c.] For ſuch a numerous army, which would be ſpread abroad, could not well fail of finding him out, let him be in what lurking-place he would; whereas, he might lie concealed, and eſcape ſo ſmall a number as 12,000 men: *and we will light upon him as the dew falleth upon the ground*; whoſe drops are innumerable, and cover all the ground where they fall; and the phraſe not only expreſſes their numbers, but the irreſiſtible force they ſhould come with, and the manner, ſecretly, unawares, opportunely; the *Romans* had a ſort of ſoldiers, called from the dew *Rorarii*, who carried light armour, and fought firſt in the battle, from whence they had their name, becauſe dew falls before it rains[n]: *and of him, and of all the men that* are *with him, there ſhall not be left ſo much as one*; ſo that for the future *Abſalom* would ſit eaſy upon the throne, there being none left to moleſt him.

℣. 13. *Moreover, if he be gotten into a city*, &c.] A ſtrong fortified place, thinking to ſecure himſelf there, where he might hold out againſt thoſe that were riſen againſt him; the former part of the account ſuppoſes him in the field, where he would ſoon be detected, if hidden in a pit or any other place, or if he appeared openly, would quickly be overthrown by the numerous forces of *Abſalom*; and here it ſuggeſts, ſhould he betake himſelf to a city for ſhelter, *then ſhall all Iſrael bring ropes to that city*; ſcaling ropes, and thereby get upon and over the walls of it, and take it by ſtorm; or engines worked with ropes, uſed for the demoliſhing of cities; ſo *Tacitus* ſpeaks of *vincula tormentorum*, the bands or ropes of engines, as *Grotius* obſerves; the *Targum* renders it by *armies*, thus, "all *Iſrael* ſhall be gathered againſt the city, and ſurround it with armies," beſiege it in form, and ſo begirt it, that *David* could not poſſibly make his eſcape out of it, nor could it hold out long againſt ſuch numerous forces; or this is an hyperbolical expreſſion, as *Kimchi* calls it, ſignifying that their numbers would be ſo many, that they could ſoon and eaſily demoliſh it: *and we will draw it into the river*; by the ſide of which it was built, or the ditch or trench around it, or the valley near it, that being built on an hill; and by this boaſting, bragging, hyperbolical expreſſion he ſignifies, that they ſhould be able eaſily and utterly to deſtroy its walls, buildings, and towers, as if a number of men were to faſten a rope about any thing, and by their main ſtrength, and through their numbers, draw it down whither they pleaſed: *until there be not one ſmall ſtone found there*; and this being the caſe, *David* and his men muſt inevitably fall into their hands, and none eſcape.

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[h] ——ηυτε λειβεται υδωρ, Moſchi Idyll. 2. ℣. 45.

[i] Θυμολεοντα, Homer. Iliad. 5. ℣. 639. Iliad. 7. ℣. 228. Odyſſ. 11. ℣. 279. Vid. Heſiod. Theogoniam prope finem.

[k] Deſcriptio Africæ, l. 3. p. 400.

[l] Ib. p. 474.

[m] פניך הלכים facies tuæ euntes, Montanus, facies tua vadat, Pagninus.

[n] Valtrinus de milit. Roman. l. 3. c. 3.

℣. 14. *And Abſalom and all the men of Iſrael ſaid*, &c.] That is, the elders, who before approved of the counſel of *Ahithophel*, ℣. 4. *The counſel of Huſhai the Archite* is *better than the counſel of Ahithophel*; it appeared to them moſt plauſible, and moſt likely to be attended with ſucceſs: *for the Lord had appointed to defeat the good counſel of Ahithophel*; for ſo it was to *Abſalom* and his party the beſt and wiſeſt that could be given them; but it was the Lord's will it ſhould be defeated, and therefore the minds of *Abſalom* and of the elders of *Iſrael* were blinded: *to the intent that the Lord might bring evil upon Abſalom*; his perſon and cauſe; that his cauſe might be ruined, and he himſelf ſlain in battle; ſee *Prov.* xix. 21.

℣. 15. *Then ſaid Huſhai unto Zadok and to Abiathar the prieſts*, &c.] After he was returned from the council-board, he immediately went to theſe prieſts, who he knew were in the intereſt of *David*, and to whom he was to communicate, and by them tranſmit, what paſſed at *Jeruſalem*, ch. xv. 35, 36. *Thus and thus did Ahithophel counſel Abſalom and the elders of Iſrael*; relating to them in expreſs words what he adviſed to: *and thus and thus have I counſelled*; telling them in what manner he had given his counſel.

℣. 16. *Now therefore ſend quickly, and tell David*, &c.] What has been adviſed to on both ſides: *ſaying, Lodge not this night in the plains of the wilderneſs*; which reached to *Jericho*; this advice he gave, becauſe he knew not whether his counſel would be abode by, though preferred; *Abſalom* and the elders of *Iſrael* might change their minds, and *Ahithophel* might, by the ſtrength of his oratory, prevail upon them after all to follow his advice; and therefore, to guard againſt the worſt, he judged it moſt prudential in *David* to make all the haſte he could from that place where he was, and not continue a night longer in it; for if *Ahithophel*'s counſel ſhould take place, he would be in purſuit of him that very night: *but ſpeedily paſs over*; the river *Jordan*: *leſt the king be ſwallowed up, and all the people that* are *with him*: be deſtroyed by the forces *Ahithophel* ſhould bring with him, which he would not be able to withſtand.

℣. 17. *Now Jonathan and Ahimaaz ſtayed by Enrogel*, &c.] Who were the ſons of the prieſts; theſe did not go into the city of *Jeruſalem* with their parents, when they were ſent back by *David*, ch. xv. 27. but ſtayed by their direction at this place, which was near *Jeruſalem*, and is called in the *Targum* the fuller's fountain, where they waſhed their cloths; and as *Kimchi* and *Jarchi* ſay, by treading them with their feet, whence it had the name of *Rogel*, of which ſee the note on *Joſh* xv. 7. *(for they might not be ſeen to come into the city:)* having been charged by their parents to continue there for the ſake of carrying intelligence to *David*, or becauſe ſuſpected by *Abſalom*'s party of carrying on ſuch an intrigue: *and a wench went and told them*: what *Huſhai* had communicated to the prieſts, and what was his advice to *David*; this girl is ſuppoſed by *Kimchi* and *Abarbinel* to be of the family of *Zadok*, by whom ſhe was ſufficiently inſtructed to tell her meſſage, and of whom there would be no ſuſpicion: *and they went and told king David*; the ſons of the prieſts went and related to him all that had been tranſmitted to them.

℣. 18. *Nevertheleſs, a lad ſaw them, and told Abſalom*, &c.] Saw them converſing with the girl, and departing for *David*'s army; according to *Joſephus*[o], they were ſome horſemen that ſaw them about two furlongs from *Jeruſalem*, and acquainted *Abſalom* with it: *but they went both of them away quickly*; made all the haſte they could with their meſſage to *David*: *and came to a man's houſe in Bahurim*; where very probably they had been informed *David* had been, whither he came weary, and had refreſhment, ch. xvi. 14. or rather, perceiving they were diſcovered and purſued, they turned in hither, the firſt place they came to, for ſafety: *which had a well in his court*; which they obſerved, and was the reaſon of their turning in: *whither they went down*; to hide themſelves from their purſuers, it being dry, as ſometimes wells were in the ſummer-time: *Joſephus* ſays[p], a woman let them down by a rope.

℣. 19. *And the woman took and ſpread a covering over the well's mouth*, &c.] This woman, very probably, was the man's wife of the houſe, as *Abarbinel* notes; who took a cloth, and ſpread it over the well's mouth, that it could not be ſeen, or known that there was a well there: *and ſpread ground corn thereon*; juſt taken out of the mill, before it was ſifted, whilſt in the bran; or corn unhuſked, or juſt thraſhed out, in order to be dried in the ſun, and then parched; or wheat bruiſed for that purpoſe: *Joſephus* ſays[q], they were locks of wool ſhe ſpread: *and the thing was not known*; that the young men were in the well.

℣. 20. *And when Abſalom's ſervants came to the woman to the houſe*, &c.] Who were ſent after them, had intelligence which way they took, and into what houſe they turned: *they ſaid, Where* are *Ahimaaz and Jonathan?* calling them by their names, being perſons well known, and as to them, ſo to the woman of the houſe, as they ſuppoſed: *and the woman ſaid unto them, They be gone over the brook of water*; the river *Jordan*; ſo the *Targum*, "they have already paſſed over *Jordan*;" this was a lie ſhe told them, which is not to be juſtified; the *Vulgate Latin* verſion, "they paſſed over haſtily, having drank a little water;" and ſo *Joſephus*[r] in ſome copies: *and when they had ſought and could not find* them; not only ſearched that houſe, but very probably others in *Bahurim*: *they returned to Jeruſalem*; to give an account what ſucceſs they had.

℣. 21. *And it came to paſs after they were departed*, &c.] The ſervants of *Abſalom*: *that they came up out of the well*; the ſons of the prieſts, being informed by the woman that they were gone; *Joſephus*[s] ſays they were drawn up by the woman with a rope: *and went and told king David*; who was now in the plain of the wilderneſs, perhaps near *Jericho*, and not a great way from *Jordan*, to whom they related the whole of their meſſage: *and ſaid unto David*; as they were directed: *ariſe, and paſs quickly over the water*; the river *Jordan*: *for thus*

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[o] Antiqu. l. 7. c. 9. §. 7.
[s] Ibid.
[p] Ibid.
[q] Ibid.
[r] Antiq. l. 7. c. 9. §. 7. Hudſon. not. in ib.

thus hath Abithophel counſelled againſt you; to come with 12,000 men, and fall upon him that very night; and it was not certain his counſel would be rejected, and therefore it was adviſeable for *David* to prepare againſt the worſt.

℣. 22. *Then David aroſe, and all the people that were with him, and paſſed over Jordan,* &c.] Taking the advice of *Huſhai*: *by the morning-light there lacked not one of them that was not gone over Jordan*; they travelled all night, and before it was morning they had all paſſed the river in boats, or through the fords, and not one was loſt in the paſſage, nor any deſerted, ſee *John* xvii. 12. and now perhaps *David* penned the 42d and 43d pſalms.

℣. 23. *And when Abithophel ſaw that his counſel was not followed,* &c.] But that of *Huſhai*: *he ſaddled* his *aſs*; or ordered it to be ſaddled: *and aroſe, and gat him home to his houſe, to his city*; which was *Giloh* in the tribe of *Judah*, ch. xv. 12. *and put his houſhold in order*; made his will, and diſpoſed of his eſtates, ſee *Iſ.* xxxviii. 1. or *commanded his houſe* or *houſhold*[t]; gave orders and inſtructions, both relating to himſelf when dead, where and how he ſhould be buried, and to his family, how they ſhould behave to one another and among their neighbours, and towards their ſuperiors; and particularly, the *Jews* ſay[u], he gave them this charge, not to rebel againſt the government of the houſe of *David*: *and hanged himſelf*; ſo to his other ſins added that of ſuicide, which was done deliberately, as the preceding clauſe ſhews; this he did, partly becauſe his proud ſpirit could not bear it, that his counſel ſhould be ſlighted, and that of another be preferred to it; and partly, becauſe he plainly foreſaw that the cauſe of *Abſalom* would be ruined by neglecting his counſel, and following that of *Huſhai*'s, whereby he himſelf would fall into the hands of *David*, and be put to death by him as a traitor; and he choſe to die by his own hand, and not his; and the rather, to prevent the confiſcation of his goods and eſtates as a traitor, and his heirs being deprived of them; tho' ſome think he died of a diſeaſe, by ſtrangling or ſuffocation in the throat, was choaked through grief and trouble; ſo *R. Elias* obſerves[w], that ſome ſay that this diſeaſe came upon him through the greatneſs of his grief of mind and trouble of ſoul, becauſe his counſel was not taken, and he died of ſtrangling; and they ſay this, becauſe they reckon it an abſurdity for ſo wiſe and underſtanding a man as he was to hang himſelf; but the caſe ſeems very clear that he did deſtroy himſelf; the *Jews* ſay[x] he was but 33 years of age when he died; for being a bloody and deceitful man, he did not live out half his days, *Pſ.* lv. 23. which pſalm was penned on his account; but one ſo young could hardly be a counſellor of *David*, and ſo famous for his wiſe counſel; and beſides, if ſo young, could not be the grandfather of *Bath-ſheba*, as the *Jews* ſay: *and died, and was buried in the ſepulchre of his father*; though he died an ignominious death, he had an honourable burial; it perhaps not being uſual in thoſe times to put any mark of infamy on thoſe that deſtroyed themſelves, by refuſing them interment in the common burying-places of their friends and neighbours.

℣. 24. *Then David came to Mahanaim,* &c.] A city on the other ſide *Jordan* in the tribe of *Gad*, *Joſh.* xiii. 26, 30. famous for its being the place where the angels of God met *Jacob*, *Gen.* xxxii. 1, 2. and was for ſome time the ſeat of *Iſhboſheth* the ſon of *Saul*, ch. ii. 8. *and Abſalom paſſed over Jordan, he, and all the men of Iſrael with him*; not directly after *David*, but ſome time after, when, according to the counſel of *Huſhai*, he had gathered all the warlike men of *Iſrael* to him that he could, and with this army purſued his father; not content to drive him to the other ſide *Jordan*, ſought to ſeize his perſon, and take away his life, and ſo ſecure the crown and kingdom to him, of which he made no doubt, having ſuch a numerous army, on which he relied.

℣. 25. *And Abſalom made Amaſa captain of the hoſt inſtead of Joab,* &c.] Who was along with *David*: *which Amaſa* was *a man's ſon, whoſe name* was *Ithra, an Iſraelite*; he is called *Jether* the *Iſhmaelite*, 1 *Chron.* ii. 17. either becauſe he was an *Iſhmaelite* by birth, and being proſelyted to the *Jewiſh* religion, was called an *Iſraelite*; or rather he was an *Iſraelite* by birth, and having ſojourned in the land of *Iſhmael* ſome time, was called an *Iſhmaelite*, as *Uriah* the *Hittite*, and others; and when *Amaſa* is called *a man's ſon*, it means a great man, as *Kimchi* obſerves: *that went in to Abigail, the daughter of Nahaſh, ſiſter to Zeruiah, Joab's mother*; ſo that *Joab* and *Amaſa*, the generals of *David* and *Abſalom*, were own couſins, ſiſters children, and *David* uncle to them both; for *Abigail* and *Zeruiah* were *David*'s ſiſters, 1 *Chron.* ii. 16. children of *Jeſſe*, whoſe name is here called *Nahaſh*, having two names, or this was his ſurname; though others think *Nahaſh* is the name of a woman, the wife of *Jeſſe*, and that theſe two ſiſters had two mothers, but one father; it ſeems by this expreſſion, *went in to*, as if *Amaſa* was not begotten in the conjugal ſtate, but was illegitimate.

℣. 26. *So Iſrael and Abſalom pitched in the land of Gilead,* &c.] Which belonged to the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*; here the *Iſraelites* that were with *Abſalom* encamped, in order to give battle to *David* and his men.

℣. 27. *And it came to paſs when David was come to Mahanaim,* &c.] When he firſt came thither, ℣. 24. *that Shobi the ſon of Nahaſh of Rabbah of the children of Ammon*; who was either the ſon, or rather the brother of *Hanun* king of the *Ammonites*, that uſed *David*'s ambaſſadors in ſo ſhameful a manner, whom *David* overcame and depoſed, and ſet up this brother in his room; who had ſhewed his diſlike of his brother's conduct, and now makes a grateful return to *David* for his favours; though ſome ſay this was *Hanun* himſelf, as *Jarchi*, now become a proſelyte, which is not ſo likely; others take this man to be an *Iſraelite* that continued in *Rabbah*, the metropolis of the *Ammonites*, after it was taken by *David*: *and Machir the ſon of Ammiel of Lo-debar*; the ſame that brought up *Mephiboſheth*, from whom *David* received him, and took him off of his hands, for which now he requited him, ſee ch. ix. 5. *and Barzillai the Gileadite of Rogelim*; a place that lay under the hills of *Gilead*[y]; it had its name from the *fullers* who dwelt here for the convenience of fountains of water to waſh their clothes in.

℣. 28. *Brought beds,* &c.] For *David* and his men, who, fleeing from *Jeruſalem* in haſte, could bring none with them, and therefore were ill provided whilſt in the plains of the wilderneſs; the *Septuagint*

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[t] יצו אל ביתו præcepit ad domum ſuam, Montanus. & David de Pomis, Lexic. fol. 148. 2.

[u] T. Hieroſ. Sanhedrin, fol. 29. 1.

[w] In Tiſhbi, p. 129.

[x] T. Bab. Sanhedrin, fol. 106. 2.

[y] Fuller's Piſgah-View, b. 2. c. 3. §. 10. p. 94.

Septuagint verſion ſays there were ten of them, and that they were of tapeſtry, wrought on both ſides, and ſuch the antients uſed [z], ſee *Prov.* vii. 16. and ſo ten baſons in the next clauſe: *and baſons, and earthen veſſels*; to put their food and liquors in, and eat and drink out of, and for other ſervices: *and wheat, and barley, and flour, and parched* corn; or *Kali*, which was made of the above corn ground into meal, and mixed with water or milk, and eat with honey or oil, as there was another ſort made of pulſe after-mentioned: *and beans, and lentiles, and parched* pulſe; or *Kali*, made of theſe in the above manner. Some think [a] coffee is meant, but without reaſon.

℣. 29. *And honey, and butter,* &c.] Honey was much in uſe with the antients; *Homer* [b] ſpeaks of it as a part of the proviſions at a feaſt, and as food with which perſons were nouriſhed and brought up; and the antient *Scythians* lived on milk and honey [c]; and this and butter were pretty much the food of the people in *Judea*; ſee *Iſa.* vii. 15—22. *and ſheep*; with which and goats the land of *Gilead* abounded; ſee *Cant.* iv. 1, 2. *and cheeſe of kine*; made of the milk of cows, as it commonly is: *for David, and for the people that* were *with him, to eat*; and no doubt they brought wine with them for them to drink; the men that brought theſe, ſome brought one ſort, and ſome another, or however different parcels of the ſame, and did not join in one preſent; for they came from different parts: *for they ſaid, The people* is *hungry, and weary, and thirſty in the wilderneſs*; where they had been ſome time, and out of which they had juſt come, and ſo weary with travelling, and therefore brought beds to lie down and reſt upon; and being hungry and thirſty, through want of bread and water in the wilderneſs, they brought them both eatables and drinkables; for though the latter is not expreſſed, it is to be underſtood, as the word *thirſty* ſuppoſes.

CHAP. XVIII.

IN this chapter is an account of *David*'s review of his army, preparing it for battle with *Abſalom*, and thoſe with him, ℣. 1—5. and of the defeat and flight of the rebels, ℣. 6, 7, 8. and of the death of *Abſalom*, and the manner of it, and of his burial, ℣. 9—18. and of the news of it brought to *David* by different perſons, ℣. 19—32. and of his great grief and ſorrow on that account, ℣. 33.

℣. 1. *And David numbred the people that* were *with him,* &c.] Which *Joſephus* ſays [d] were 4000; but one would think there ſhould be more by what follows: *and ſet captains of thouſands, and captains of hundreds over them*; he divided his army into companies, which conſiſted ſome of a thouſand and others of a hundred; over each of which he ſet captains, to lead them on, direct and command them in battle.

℣. 2. *And David ſent forth a third part of the people under the hand of Joab,* &c.] Very likely that which made the centre of the army, ſince *Joab* was the general of the army; though this diſtribution was made when *David* thought to have headed the army himſelf, and ſo made with reſpect to that: *and a third part under the hand of Abiſhai the ſon of Zeruiah, Joab's brother*; who was next to *Joab* in the army, and fought with him againſt the *Syrians* and *Ammonites*, ch. x. 10, 11. *and a third part under the hand of Ittai the Gittite*; of whom ſee ch. xv. 19. of theſe two parts conſiſted the right and left wings of the army: *and the king ſaid unto the people*; the ſoldiers, and particularly the officers: *I will ſurely go forth with you myſelf alſo*; in which he ſeemed very reſolute and peremptory; and this he propoſed to do, not merely to animate the ſoldiers with his preſence, and to ſhew that he was willing to hazard his life with them, but chiefly for the ſake of *Abſalom*, to preſerve his life, if poſſible.

℣. 3. *But the people anſwered, Thou ſhalt not go forth,* &c.] They were as reſolute as *David*: *for if we flee away, they will not care for us*; to purſue after us; they will make no account of the victory; but if they could ſlay *David*, or get him into their hands, it would be more to them than if the whole army was routed: *but now* thou art *worth ten thouſand of us*; not only in our own eſteem, but in the account of the enemy, who had rather thou ſhouldſt fall into their hands than 10,000 of us; and as the advantage to them, ſo the loſs to us would be more than 10,000 men: *therefore now* it is *better that thou ſuccour us out of the city*; either by ſending them proviſions or recruits, that might be there in reſerve, if neceſſary; or by being ready to receive them into it ſhould they be repulſed; or rather, by his prayers to God for them; ſo the *Targum*, "now it is better that thou pray for us out of the city;" that is, that the Lord would help us; and ſo moſt of the *Jewiſh* commentators underſtand it of helping them by his prayers and counſels.

℣. 4. *And the king ſaid unto them, What ſeemeth you beſt, I will do,* &c.] Which was an inſtance of great condeſcenſion in him; and it was his wiſdom and prudence to yield to them at ſuch a time as this, and eſpecially as their ſentiments were founded on affection and loyalty to him: *and the king ſtood by the gate-ſide*; of the city of *Mahanaim*: *and all the people came out by hundreds, and by thouſands*; and paſſed by him, to whom no doubt he gave his bleſſing and beſt wiſhes; and, as *Abarbinel* thinks, now it was he compoſed and ſaid the 20th pſalm, *The Lord hear thee in the day of trouble,* &c.

℣. 5. *And the king commanded Joab, and Abiſhai, and Ittai,* &c.] His three generals, to whom he had committed his army divided into three parts: *ſaying,* Deal *gently for my ſake with the young man,* even *with Abſalom*; he does not call him his ſon, being in rebellion againſt him, but the young man, who was young, and raſh, and fooliſh, and ſo to be pitied; his requeſt is, that they would ſpare him, and not take away his life, when in their power; that they would not aim at him, and puſh him hard, and fall upon him with wrath and fury; but if he fell into their hands, to take him alive, and bring him away, and not put him to death. This flowed from a natural affection to him, and a concern for the welfare of his ſoul, that he might not die in this ſin; and alſo from a conſciouſneſs that it was for his own ſins that he was raiſed up to rebel againſt him; and he ſeems to ſpeak as if he was certain that the battle would go for him, and againſt *Abſalom*; and which he might conclude from the anſwer of prayer he had in defeating the counſel of *Abithophel: and all the people heard when he gave all the captains charge concerning Abſalom*; not only the three generals, but all the captains of hundreds and thouſands, and this was heard by the common ſoldiers as well as by the people of the city that were ſpectators on this occaſion, ſee ℣. 12.

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[z] Vid. Ariſtophan. in Pluto, p. 55.

[a] Sterringa, Animadv. Philol. Sacr. p. 48.

[b] Iliad. 11. ℣. 630. Odyſſ. 10. ℣. 245. & Odyſſ. 20. ℣. 72. Alex. ab. Alex. Genial. Dier. l. 3. c. 11. Sueton. vita Nero. c. 27.

[c] Juſtin e Trogo, l. 2. c. 2.

[d] Antiqu. l. 7. c. 10. §. 1.

℣. 6. *So the people went out into the field againſt Iſrael*, &c.] *Joſephus* [e] calls it a great field, with a wood behind it: *and the battle was in the wood of Ephraim*; or near it [f] rather; not in a wood in the tribe of *Ephraim*, which lay on this ſide *Jordan*; whereas, this battle was fought on the other ſide *Jordan*, in the land of *Gilead*, not far from *Mahanaim*, where was this wood; and which was ſo called, either from the ſlaughter of the *Ephraimites*, here in the times of *Jephthah*, *Judg.* xii. 4, 5, 6. or from the *Ephraimites* feeding their cattle here and near it; for the *Jews* ſay [g], that *Joſhua* gave them a grant to feed their cattle in any wood in any of the tribes of *Iſrael*; and lying near *Jordan*, they uſed to drive their cattle over to this place, from whence it had its name.

℣. 7. *Where the people of Iſrael were ſlain before the ſervants of David*, &c.] That is, the people of *Iſrael* that were under *Abſalom*, theſe were beaten by *David*'s army: *and there was a great ſlaughter that day of* 20,000 *men*; including both thoſe that fell in the field of battle, and that were ſlain in the purſuit; and this is to be underſtood only of *Abſalom*'s party.

℣. 8. *For the battle was there ſcattered over the face of all the country*, &c.] Or the warriors were ſcattered, as the *Targum*; *Abſalom*'s ſoldiers, their ranks were broken, and they were thrown into the utmoſt confuſion, and ran about here and there all over the field or plain in which the battle was fought, and into the neighbouring wood: *and the wood devoured more people that day, than the ſword devoured*; there were more ſlain in it than in the field of battle, what by one thing or another; as by falling into pits and on ſtumps of trees, and being entangled in the buſhes, and could make but little haſte, and ſo were overtaken by *David*'s men, and ſlain; inſomuch that, as *Joſephus* [h] obſerves, there were more ſlain fleeing than fighting, and perhaps ſome might periſh by wild beaſts; ſo the *Targum*, "and the beaſts of the wood ſlew more of the people than were ſlain by the ſword;" and ſo the *Syriac* and *Arabic* verſions render the words to the ſame purpoſe.

℣. 9. *And Abſalom met the ſervants of David*, &c.] When his army was routed, he was in ſuch a fright that he knew not which way to flee, and inſtead of flying from *David*'s men, he fled in the way of them; but none of them attempted to ſlay him, nor even to ſtop him, but let him paſs by them, knowing *David*'s charge concerning him: *and Abſalom rode upon a mule*; as was common for great perſonages to do in thoſe days, ch. xiii. 29. *and the mule went under the thick boughs of a great oak*; and running full ſpeed, *Abſalom* could not guide him, nor ſtop, nor divert him from going under it: *and his head caught hold of the oak*; either the hair of his head was entwiſted and entangled in the thick boughs of the oak; or rather his head was jammed into a forked branch of the oak: *and he was taken up between the heaven and the earth*; hung in the air between both, as unworthy to live in either: *and the mule that* was *under him went away*; and left him hanging in the oak.

℣. 10. *And a certain man ſaw* it, *&c.*] Saw him in the above poſture, one of *David*'s ſoldiers: *and told Joab, and ſaid, Behold, I ſaw Abſalom hanged in an oak*; caught by the neck in one, out of which he could not diſengage himſelf, but there he hung, though alive.

℣. 11. *And Joab ſaid unto the man that told him*, &c.] That gave the above account of him: *and behold thou ſaweſt* him; in reality; or, *didſt thou ſee him?* is it a fact? *and why didſt thou not ſmite him there to the ground*; kill him on the ſpot, that he might have dropped from the tree to the ground: *and I would have given thee ten* ſhekels *of ſilver*; on the news of it, for doing it, which was near 24 ſhillings of our money; *Joſephus* ſays [i] 50 ſhekels; the *Arabic* verſion has it 10,000 talents of ſilver, too great a ſum by far: *and a girdle*; which was a mark of great honour, and a token of a commiſſion under him, and of inveſting him with a military office; ſee 1 *Sam.* xviii. 4. it uſed to be given as an honorary reward to ſoldiers that behaved well, as on the contrary it was reckoned a reproach to be ungirt, or the girdle to be taken away [k].

℣. 12. *And the man ſaid unto Joab*, &c.] Diſdaining his propoſal: *Though I ſhould receive* 1000 ſhekels *of ſilver in mine hand*; or ſuch a ſum ſhould be offered to me; the *Arabic* verſion is 1,000,000: yet *would I not put forth my hand againſt the king's ſon*; to ſmite him, and ſlay him: *for in our hearing the king charged thee, and Abiſhai, and Ittai*; his three generals: *ſaying, Beware that none* touch *the young man Abſalom*; ſo as to ſlay him; they were charged to abſtain from it themſelves, and to watch and obſerve others, and keep them from doing it.

℣. 13. *Otherwiſe I ſhould have wrought falſhood againſt mine own life*, &c.] Or *ſoul*; he ſhould not only have expoſed his life to danger, but acted falſely to the king, by going contrary to his orders; yea, would have done that which was contrary to his own conſcience; and if he had buoy'd himſelf up with the hope of impunity, or of a reward, he ſhould have found himſelf miſtaken; the textual reading is, *againſt his life* [l], or *ſoul*, the life of *Abſalom*, by taking it away: *for there is no matter hid from the king*; this, though done ever ſo ſecretly, would have come to his knowledge by ſome means or another, and then I ſhould have incurred his diſpleaſure, and ſuffered for it: *and thou thyſelf wouldſt have ſet thyſelf againſt* me; to accuſe and bring him to juſtice; he would have been ſo far from protecting him, that he would have been the firſt man that would have inſiſted on it that he ſhould be puniſhed for it; or why doſt not thou thyſelf ſet thyſelf againſt him, and ſmite him? thou mayeſt if thou pleaſeſt, yonder he hangs, go and ſmite him.

℣. 14. *Then ſaid Joab, I may not tarry thus with thee*, &c.] It is not worth while to talk with thee any longer, nor muſt I loſe time, and neglect my opportunity; I do not deſire you to go and ſmite him,

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[e] Ut ſupra, §. 2.
[f] ביער ad ſylvam, Junius & Tremellius; prope ſylvam, Piſcator.
[g] In Jarchi, Kimchi, & Abarbinel in loc.
[h] Ut ſupra.
[i] Ibid.
[k] Vide Lydium de re militare, l. 3. c. 6.
[l] בנפשו τη ψυχη αυτȣ, Sept. contra animam illius, Piſcator.

him, I'll go and do it myſelf: *and he took three darts in his hand*; or three rods, which were either all iron, or however the tops of them were iron ſpikes: *and thruſt them through the heart of Abſalom*; or through the midſt of his body; for if he had thruſt through his heart, properly ſpeaking, he muſt have died inſtantly, whereas he ſeems to have lived after this: *while he was yet alive*; *Joab* found him alive when he came to him, and ſo he was when he thruſt his darts through him; and ſo he was afterward; for the words may be rendered, *being yet alive*, even after the darts were fixed in him, and even ſo deeply as to pierce through his body: *in the midſt*, or *heart*, of the oak; into which the darts penetrated.

℣. 15. *And ten young men that bare Joab's armour*, &c.] That waited upon him in the battle, to carry his armour, and ſupply him with it as he ſhould have occaſion; theſe by his orders, *compaſſed about, and ſmote Abſalom, and ſlew him*; they encloſed him that none might reſcue him, and ſmote him with their ſpears or ſwords, or whatſoever armour they had, until it was a clear caſe that he was really dead. *Joab* in this diſobeyed the king's order, but provided for the good of the nation, and the ſafety of the king. The *Jews* obſerve[m], that meaſure for meaſure was given to *Abſalom*; he was proud of his hair, and therefore was hanged by it; he lay with ten concubines of his father, and therefore was ſmitten with ten lances or ſpears by ten young men; and he ſtole three hearts, the heart of his father, the heart of the Sanhedrim, and the heart of the men of *Iſrael*, and therefore three darts were fixed in him.

℣. 16. *And Joab blew the trumpet*, &c.] As the ſign of a retreat: *and the people returned from purſuing after Iſrael*; upon the ſound of the trumpet, the meaning of which they underſtood: *for Joab held back the people*; from ſhedding any more blood; the head of the conſpiracy being removed, the thing would be cruſhed at once; and *Joab* neither choſe to ſlay any more, nor take any priſoners, to be tried as traitors, being unawares, without thought, drawn into this rebellion.

℣. 17. *And they took Abſalom, and caſt him into a great pit in the wood*, &c.] In the wood of *Ephraim*, near to which the battle was fought, and into which *Abſalom* fled, and where he was ſlain: *and laid a very great heap of ſtones upon him*; his puniſhment was very exemplary; he was firſt hanged on an oak, and then thruſt through with darts and ſwords, and then covered with ſtones, pointing to the death that a rebellious ſon, according to the law, ought to die, *Deut.* xxi. 21. tho' this might be done in honour of him as a king's ſon; for ſuch *tumuli*, or heaps of ſtones or earth, were uſed by the antients as ſepulchral monuments, and the larger the more honourable[n]; ſee the note on *Joſh.* vii. 26. and viii. 29. *and all Iſrael fled every one to his tent*; or to his city, as the *Targum*; every one returned to their own houſe, and to their own buſineſs, and ſo the rebellion ceaſed.

℣. 18. *Now Abſalom in his life-time had taken*, &c.] Had taken it into his head, had of himſelf deviſed it, as *Kimchi* explains it; he contrived the following ſcheme to perpetuate his memory: *and reared up for himſelf a pillar, which is in the king's dale*; or valley, the valley of *Jehoſhaphat*; this pillar was of marble, as *Joſephus*[o] ſays, and ſtood about two furlongs from *Jeruſalem*. The author of *Cippi Hebraici*[p] places it at the bottom of the mount of *Olives*: this is obſerved to ſhew how vain are the devices and contrivances of men's hearts; *Abſalom* intended to have been buried under or by this monumental pillar near *Jeruſalem*, and lo, he was buried in a pit, under an heap of ſtones, in a wood on the other ſide *Jordan*; whether his bones were ever removed hither it is not certain, though a notion has obtained, that his grave was near this pillar. *Rauwolff*[q] ſays, that as you go from the valley of *Jehoſhaphat*[r] to the mount of *Olives*, you ſee below, towards your left hand, near unto the bridge of the river *Cedron*, an old ſquare building like unto a ſteeple; this, although it is believed to this day, not only by *Chriſtians*, but alſo by *Turks* and *Moors*, to be the grave of *Abſalom*, as you ſhall ſee them fling ſtones into it as they go by, to revenge his undutifulneſs to his father, yet was he not buried there. *Sandys*[s] ſays, at the eaſt end of the bridge, (over *Cedron*) and a little on the north, ſtands the pillar of *Abſalom*, being yet entire, and of a good fabrick, riſing in a lofty ſquare, below adorned with half columns, wrought out of the ſides and corners, of the *Doric* form; and then changing into a round, a good height higher doth grow to a point in faſhion of a bell, all framed of the growing ſtone; againſt this there lies a great heap of ſtones, which increaſeth daily, by *Jews* and *Mahometans* throwing ſtones as they paſs by; ſo that the frontiſpiece of it, which faces the road, as *Le Bruyn*[t] ſays, looks like a mountain of ſtones; but as to the fabrick itſelf, he ſays, there is not a finer piece of workmanſhip to be met with in all thoſe parts; it takes up a compaſs of ground of 82 feet and an half ſquare; the body, which is ſquare, with its moulding, is one entire piece; and the coping, which is an ornament to it, and runs up into a point, taken with the reſt of the work, is above 30 feet high; 20 columns, cut out of the ſame rock, add to the beauty of this pile; one ſees through a broken window a great many pieces of antiquity that hang up in a chamber. *Adrichomius* alſo relates[u], from travellers, that in the king's valley is now a tower, and a large heap of ſtones, which is increaſed every day more and more; for heathens and ſtrangers paſſing by there, have a cuſtom to caſt every one a ſtone at it, as it were revenging, according to the law, *Abſalom*'s rebellion againſt *David* his father, and curſe him after this manner; Let *Abſalom* the parricide be curſed, and whoever unrighteouſly perſecutes their parents are curſed for ever: *for he ſaid, I have no ſon to keep my name in remembrance*; for though he had three ſons, it ſeems they were all dead, ſee ch. xiv. 27. *and he called the pillar after his own name, and it is called unto this day, Abſalom's place*; or his *hand*[w], the work of his hand; ſome wrongly think it was in the form of an hand; it was an obeliſk or monument, erected to preſerve his name; but ſince it became ſo infamous, it would have been better to have had it buried in oblivion. Such ſepulchral monuments were uſed in other nations; ſo *Minerva* adviſed *Telemachus*[x] to go in queſt of his father *Ulyſſes*, and if he could not find him, but was aſſured of his death, then to raiſe a ſignal or monument in memory of him, which he reſolved to do.

℣. 19. *Then ſaid Ahimaaz the ſon of Zadok*, &c.] To *Joab*; for it ſeems he ſtayed with the army when he with *Jonathan* brought the meſſage from *Huſhai* to *David: let me now run, and bear the king tidings how that the Lord hath avenged him on his enemies*; which he thought would be very acceptable to hear of as ſoon as poſſible; and to be a meſſenger with tidings of a victory, as it was honourable, ſo likewiſe profitable then as now; tho' perhaps *Ahimaaz* might have no reſpect to the reward, as indeed none could be expected, ſince the death of *Abſalom* would be ſo diſagreeable to the king; but was deſirous of it, that the king might be acquainted with the event of the battle as ſoon as might be.

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[m] Miſn. Sotah, c. 1. §. 8.

[n] Homer. Iliad. 23. ℣. 245. 257.

[o] Antiqu. l. 7. c. 10. §. 3.

[p] P. 26. Ed. Hotting.

[q] Travels, part 3. c. 21. p. 310, 311. Ed. Ray.

[r] So Benjamin. Itinerar. p. 43.

[s] Travels, l. 3. p. 147. Ed. 5.

[t] Voyage to the Levant, c. 48. p. 188.

[u] Theatrum Terræ Sanct. p. 174.

[w] יד χεὶς, Sept. manus, V. L. Montanus.

[x] Homer Odyſſ. 1. v. 297. Odyſſ. 2. v. 248.

℣. 20. *And Joab ſaid unto him, thou ſhalt not bear tidings this day*, &c.] Becauſe *Joab* knew the tidings of *Abſalom*'s death would not be acceptable to the king; and *Ahimaaz* being a good man, and the ſon of a prieſt, for whom *Joab* had a reſpect, he would not ſend the tidings by him, which he was ſenſible would not recommend him to the king: *but thou ſhalt bear tidings another day*; when any ſalvation is wrought, or victory obtained, the tidings of which will be welcome: *but this day thou ſhalt bear no tidings, becauſe the king's ſon is dead*; and thou muſt carry the news concerning his death, which it is not proper thou ſhouldſt being a prieſt, nor will it be to thine advantage.

℣. 21. *Then ſaid Joab to Cuſhi*, &c.] The *Ethiopian*, or blackmoor; who either was an *Ethiopian* by birth and proſelyted, or he was an *Iſraelite* of a black complexion, and therefore ſo called; and was judged a proper perſon by the general to carry ſuch diſmal news to the king, as he knew it would be. Some *Jewiſh* writers[a] take him to be the ſame with *Cuſh* the *Benjaminite*, in the title of the 7th pſalm; and that he is the ſame that told *Joab* he ſaw *Abſalom* hanging in an oak, and declared that if 1000 ſhekels of ſilver were offered him, he would not have put forth his hand againſt him, ℣. 10, 11, 12. though ſome think this was one of the ten young men that waited on *Joab*, and by his orders ſlew *Abſalom*; but it would have been dangerous for one of theſe to have carried the tidings, had he been known by *David* to have done it: *go tell the king what thou haſt ſeen*; by which it ſhould ſeem that he was preſent when *Abſalom* was killed: *and Cuſhi bowed himſelf unto Joab*; in reverence to him as his general, and in thankfulneſs for ſending him on this errand: *and ran*; as faſt as he could.

℣. 22. *Then ſaid Ahimaaz, the ſon of Zadok, yet again to Joab*, &c.] He could not be eaſy, even though a meſſenger was diſpatched, but preſſed *Joab* ſtill: *but howſoever let me, I pray thee, alſo run after Cuſhi*; only permit me to go after him, though not as a meſſenger: *and Joab ſaid, wherefore wilt thou run, my ſon?* having a great affection for him, and concerned that he ſhould take trouble on him to no purpoſe: *ſeeing thou haſt no tidings ready*; no news to carry, but what *Cuſhi* is gone with, and ſo can have no audience of the king, nor any reward from him.

℣. 23. *But howſoever* (ſaid he) *let me run*, &c.] Be it as it may, I beg I may have leave; and being ſo very importunate, it was granted: *and he ſaid unto him, run*; ſince he would take no denial: *then Ahimaaz ran by the way of the plain, and over-ran Cuſhi*; who ran by the way of the mountains; which thought he ſhorter way, that through the plain was eaſieſt, and ſooneſt run, though the longeſt.

℣. 24. *And David ſat between the two gates*, &c.] Of the city of *Mahanaim*; which being a fortified place had two walls, one within another, and in each wall a gate; and between theſe *David* ſat, waiting for news of the battle: *and the watchman went up to the roof over the gate unto the wall*; the gate to the outward wall, over which was a tower, and on that a flat roof; to which the watchman went to obſerve if he could ſee an expreſs coming; no doubt by *David*'s orders: *and lift up his eyes and looked*; that is, very diligently and wiſhfully: *and behold, a man running alone*; which made him the more obſervable, and was the more likely to be a meſſenger.

℣. 25. *And the watchman cried and told the king*, &c.] Called with a loud voice from the roof of the watch-tower to the king, ſitting between the gates, and informed him what he ſaw: *and the king ſaid, if he be alone* there is *tidings in his mouth*; for if the army was routed and fled, and were purſued, there would be more in company, or ſeveral running one after another: but being but one, it was highly probable that he was ſent expreſs: *and he came apace, and drew near*; which was another ſign of his being a meſſenger, the haſte he made towards the city.

℣. 26. *And the watchman ſaw another man running*, &c.] At a farther diſtance: *and the watchman called unto the porter*; that kept the gate, under which the watch-tower was: *and ſaid, behold another man runneth alone*; as the other, and has the ſame appearance of a meſſenger: *and the king ſaid, he alſo bringeth tidings*; it being uſual then, as now, to diſpatch one meſſenger after another, as freſh accounts coming in made it neceſſary.

℣. 27. *And the watchman ſaid, me thinketh*, &c.] Or, *I ſee*[b]; I perceive, ſo it appears to me: *that the running of the foremoſt is like the running of Ahimaaz the ſon of Zadok*; who it ſeems was well known, and famous for his manner of running and ſwiftneſs in it, having been employed in carrying expreſſes before from *Jeruſalem* to *David*, and his army, whereſoever they were; and ſome of theſe perſons thus employed were very ſwift; we read[c] of one that was a king's meſſenger, that went from *Jeruſalem* to *Tyre*, on the 1ſt of *Elul*, or *Auguſt*, in a night and a day; which, according to *Bunting*[d], was 100 miles: this watchman muſt be one of *David*'s centinels, who was well acquainted with the people about him: *and the king ſaid, he is a good man, and cometh with good tidings*; he knew he was a man of courage, and therefore was not one that fled, but muſt be a meſſenger; and that he was well affected to him, and would never be the meſſenger of evil tidings to him.

℣. 28. *And Ahimaaz called and ſaid unto the king*, &c.] As ſoon as he came ſo near as to be heard by him, before he came up to him, he ſaid with a loud voice: *all is well*; the king's army has had ſucceſs, beat the rebels, and obtained a compleat victory: or *peace*[e]; for it is but one word in the original, which ſignifies all happineſs and proſperity, and this he wiſhed the king; and ſo it is the ſame as if he had ſaid, God ſave the king, may all happineſs attend him: *and he fell down to the earth upon his face before the king*; when he came nearer to him, not only in reverence of him, but in thankfulneſs to God: *and ſaid, bleſſed be the Lord thy God, which hath delivered up the men that lift up their hand againſt my lord the king*; in which he aſcribes the victory, not to *Joab* and his army, but to the Lord, to whom he gives thanks; and this agreeable to his character as a good man, and a prieſt of the Lord.

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[a] Pirke Eliezer, c. 53.

[b] אני ראה εγω ορω, Sept. ego videns, Montanus; video, Tigurine verſion,

[c] T. Hieroſ. Taanioth, fol. 68. 3.

[d] Travels, p. 200.

[e] שלום ειρηνη, Sept. pax, Montanus, Pagninus; ſalus, Tigurine verſion; ſalve rex, V. L.

ỹ. 29. *And the king ſaid, is the young man Abſalom ſafe?* &c.] Or is there *peace*[f] to him; you ſay there is peace, and that proſperity and ſucceſs have attended my army; but what peace has *Abſalom*? is he well, and in ſafety? *David* ſeemed more concerned for him, than for his army, and the ſucceſs of it; and even ſuggeſts as if it was nothing if *Abſalom* was not ſafe, ſo great were his affections towards him: *and Ahimaaz anſwered, when Joab ſent the king's ſervant*; which was *Cuſhi*, the firſt meſſenger, whoſe office perhaps it was to be one of the king's meſſengers, and therefore called his ſervant: *and me thy ſervant Ahimaaz*; himſelf who was ſent after the other: *I ſaw a great tumult, but I knew not what* it was; he perceived that the tidings of the death of *Abſalom* would be diſagreeable to the king, and therefore concealed it from him; and though a good man, he cannot be excuſed from lying, for certainly he knew that *Abſalom* was dead, as appears from ỹ. 19, 20. though indeed what he ſaid might be true, that *after Joab* had ſent him and *Cuſhi*, as the *Targum* paraphraſes it, he ſaw a company of people gathered together in a tumultuous manner, the meaning of which he knew not; but then this was no other than an evaſion.

ỹ. 30. *And the king ſaid unto him, turn aſide, and ſtand here*, &c.] On the ſide of him, not far from him, until the other meſſenger came, that he might learn from them both the true ſtate of the caſe: *and he turned aſide, and ſtood ſtill*; ſaying nothing more to the king, nor he to him.

ỹ. 31. *And behold Cuſhi came*, &c.] A little after: *and Cuſhi ſaid, tidings my lord the king*; news is ſent and brought by me, and good news it is: *for the Lord hath avenged thee this day of all them that roſe up againſt thee*; they are either killed or diſperſed; there is an entire victory over them, and deliverance from them.

ỹ. 32. *And the king ſaid unto Cuſhi, is the young man Abſalom ſafe?* &c.] The ſame queſtion that was put to *Ahimaaz*, ỹ. 29. which ſhews what lay neareſt his heart, and was uppermoſt in his mind: *and Cuſhi anſwered, the enemies of my lord the king, and all that riſe againſt thee to do thee hurt, be as that young man is*; which was tacitly ſaying he was dead, and ſo *David* underſtood it; and he expreſſed it in ſuch a manner, that *David* could not be diſpleaſed with the meſſenger, though the meſſage was grievous to him.

ỹ. 33. *And the king was much moved*, &c.] His affections were moved, his paſſions were ſtirred up; he was greatly troubled, diſtreſſed, and grieved: *and went up to the chamber over the gate, and wept*; got out of ſight and company as ſoon as he could; as his own dwelling was at ſome diſtance, he made haſte to the chamber in the watch-tower, over the gate of the city, where the watchman was, to vent his grief; and could not ſuppreſs it till he got thither: *and as he went*; up the ſtairs to the chamber: *thus he ſaid, O my ſon Abſalom, my ſon, my ſon Abſalom*; which repetition expreſſes the vehemence of his affections, and how inconſolable he was on account of his ſon's death: *would God I had died for thee, O Abſalom, my ſon, my ſon*; ſome think he ſaid this on account of his eternal ſtate, being ſatisfied of his own; but it may be, it was only the effect of natural affection, indulged to too great a degree, and unbecoming ſo good a man in ſuch a caſe; the *Targum* is, "I wiſh I had died for thee, and thou hadſt remained this day."

CHAP. XIX.

DAVID indulging to too much grief for the death of his ſon, is rebuked by *Joab*, and threatened with a revolt of the people from him, if he did not change his conduct, which he accordingly did, ỹ. 1—8. upon which the men of *Iſrael* were the firſt that moved for the bringing him back to *Jeruſalem*, and the men of *Judah* were ſolicited to join with them in it, which was effected, ỹ. 9—15. and at *Jordan Shimei* that had curſed him met him, and aſked his pardon, and was forgiven, ỹ. 16—23. and when come to *Jeruſalem Mephiboſheth* excuſed ſo well his not going out with him, that he had half his land reſtored to him, which had been given to his ſervant, ỹ. 24—30. and *Barzillai*, who had very liberally ſupplied the king, was allowed to return to his own city, and *Chimham* his ſon was taken to court, ỹ. 31—40. and a contention aroſe between the men of *Iſrael* and of *Judah* about the reſtoration of the king, which iſſued in an inſurrection, as the next chapter ſhews, ỹ. 41, 42, 43.

ỹ. 1. *And it was told Joab*, &c.] When returned to *Mahanaim*, or on his way to it; perhaps by the meſſengers he ſent; and this report he had before he ſaw the king: *behold the king weepeth and mourneth for Abſalom*; for the death of him, inſtead of rejoicing at the victory obtained, and the deliverance from his enemies.

ỹ. 2. *And the victory that day was turned into mourning unto all the people*, &c.] They alſo mourned too, inſtead of expreſſing joy upon the occaſion: *for the people heard ſay that day how the king was grieved for his ſon*; this report was ſpread among them, which damped their joy, and hindered them from giving any tokens of it, as were uſual at ſuch times.

ỹ. 3. *And the people got them by ſtealth that day into the city*, &c.] Did not march into it in companies, in a public and triumphant manner, as conquerors uſed to do; but entered in a private manner, one by one, or a very few together, not caring to be ſeen or known, at leaſt by the king, as fearing they had incurred his diſpleaſure: *but as people being aſhamed ſteal away when they flee in battle*; as if they had been conquered, and not conquerors; nay, had acted a cowardly part, and ran away; and ſo cared not to be ſeen, leſt they ſhould be reproached, or ſuffer for their cowardice.

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[f] שלום לנער eſtne pax puero? V. L. pax puero, Pagninus, Montanus.

℣. 4. *But the king covered his face*, &c.] And would not ſee his generals, and thank them for their ſervices; but wrapped himſelf in his mantle, after the manner of mourners: *and the king cried with a loud voice, O my ſon Abſalom, O Abſalom, my ſon, my ſon*; and this was ſome time, perhaps ſome days after he had received the news of his death, ſince *Joab* and the army were returned from the battle; had it been a ſudden ſtart of paſſion, upon firſt hearing the news, and had continued a few hours, it would have been more excuſable; but to continue ſome days, as it is very probable it did, was very unbecoming.

℣. 5. *And Joab came into the houſe to the king*, &c.] For by this time he was removed from the chamber over the gate to his own dwelling houſe or palace, where he continued the ſame doleful ditty as at firſt: *thou haſt ſhamed this day the faces of all thy ſervants*; they can't lift up their heads, and look any in the face, nor one another; but behave as if they had committed ſome very great fault, in fighting with the rebels, and beating them: *which this day have ſaved thy life, and the lives of thy ſons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines*; which in all probability would have been taken away, if the victory had been on the ſide of *Abſalom*.

℣. 6. *In that thou loveſt thine enemies, and hateſt thy friends*, &c.] Which though not ſtrictly true, there was ſome appearance of it, which is here greatly exaggerated; in that he expreſſed ſo much grief and ſorrow for *Abſalom* his enemy, who had rebelled againſt him, and ſhewed ſo little regard to his friends, that had expoſed their lives for him: *for thou haſt declared this day*; by his conduct and behaviour, mourning for his rebellious ſon, and taking no notice of his faithful ſervants: *that thou regardeſt neither princes nor ſervants*; neither the officers of the army, the generals and captains, nor the common ſoldiers; ſince neither the one were admitted into his preſence privately, nor had the other public thanks as they entered the city, as might have been expected: or *that thou haſt no princes and ſervants*[g]; none that are accounted of as ſuch; they are nothing with thee, in no eſteem at all, as if thou hadſt none: *for this day I perceive that if Abſalom had lived, and all we had died this day, then it had pleaſed thee well*; this was carrying the matter too far; for though it would have been agreeable to *David* if *Abſalom* had lived, and not been ſlain, yet not that his army ſhould periſh, or his people be deſtroyed; it would have pleaſed him well if both had lived.

℣. 7. *Now therefore ariſe, go forth*, &c.] Ariſe from his couch, he was watering with his tears, and go forth from his houſe, where he had ſhut himſelf up retired from all company, to the gate of the city, where the people paſſed and repaſſed, and there was a concourſe of them: this he ſaid not by way of command, but by way of advice; though all along he ſeems to take too much upon him, and to ſpeak unbecoming a ſubject, and not with that decency as was neceſſary in ſpeaking to a king; but it may be obſerved, that a general of an army had great power over princes in thoſe times, and preſumed very much on their intereſt in the army, which led them ſometimes not to behave with that decorum as became them: *and ſpeak comfortably unto thy ſervants*; commend them for their courage and faithfulneſs, thank them for their ſervices, and reward them ſuitably; at leaſt give them aſſurance of it: *for I ſwear by the Lord*; by the Word of the Lord, as the *Targum*; this he ſaid to arouſe him, and make him beſtir himſelf, and think what was proper for him to do: *if thou go not forth, there will not tarry one with thee this night*; ſignifying that he would uſe his intereſt in the army to go off with it, and ſet up another king; and did not doubt of ſucceſs, as well knowing what temper and humour the people were in thro' the king's conduct: *and that will be worſe unto thee than all the evil that befel thee from thy youth until now*; for when he was perſecuted by *Saul*, he had a number of friends that adhered cloſe to him; and when *Iſhboſheth* was ſet up againſt him by *Abner* as king of *Iſrael*, the tribe of *Judah* cleaved to him, anointed him their king, and abode by him; wherefore, ſhould he now be abandoned by his army, his caſe would be worſe than ever it had been.

℣. 8. *Then the king aroſe, and ſat in the gate*, &c.] Of the city, a public place, where the inhabitants met on divers accounts at times, and where there were always people paſſing and repaſſing: *and they told unto all the people*; or it was reported to the ſoldiers particularly: *ſaying, behold the king doth ſit in the gate*; has laid aſide his mourning, appears in public, and receives his friends, and attends to buſineſs: *and all the people came before the king*; to congratulate him on the victory obtained, to receive his thanks and his favours: *for Iſrael had fled every man to his tent*; or to his city, as the *Targum*; that is, thoſe that followed *Abſalom*; which is obſerved not on account of what goes before, but of what follows after; ſee ch. xviii. 17.

℣. 9. *And all the people were at ſtrife through all the tribes of Iſrael*; excepting the tribe of *Judah*; they blamed and reproved one another for taking part with *Abſalom* in the rebellion, and eſpecially for their coldneſs and backwardneſs in bringing back *David* to *Jeruſalem*: *ſaying, the king ſaved us out of the hand of our enemies*; expoſed his life to danger, fought our battles for us, and gained us victory over our enemies, and ſaved us from them, eſpecially thoſe next mentioned: *and delivered us out of the hand of the Philiſtines*; in the times of *Saul*, and ſince; which were benefits which ought to have endeared him to them, and were aggravations of the crime of thoſe who had been concerned in the late rebellion; and were ſuch as ought not to be buried in oblivion, and were proper arguments to engage them to return to their allegiance to him, and abide by it: *and now he is fled out of the land for Abſalom*; being obliged to quit *Jeruſalem*, and the land of *Judea* on this ſide *Jordan*, and to paſs that river; not from a ſpirit of cowardice, but from tenderneſs to his ſon, he did not chuſe to fight againſt; and from a concern for his metropolis *Jeruſalem*, leſt that ſhould be hurt, as well as for the ſafety of his perſon.

℣. 10. *And Abſalom whom we anointed over us*, &c.] To be king; which either was really done by *Abſalom*'s party, or in effect by proclaiming and appointing him king: *is dead in battle*; which ſhews the thing was not of God, and by which means they were releaſed from their oath of allegiance to him: *now therefore why ſpeak ye not a word of bringing the king back?* why ſo quiet and eaſy, ſo ſilent about it? nobody ſpeaks of it, gives the leaſt hint of it, or ſhews any concern about it; but the greateſt coldneſs and indifference, as if it was a matter of no importance.

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[g] אין לך שרים ועבדים non tibi principes & ſervi, Pagninus, Montanus; nihil tibi ſint principes & ſervi, Piſcator.

℣. 11. *And king David ſent to Zadok and to Abiathar the prieſts*, &c.] Who were at *Jeruſalem*, and in his intereſt; perhaps by *Ahimaaz* and *Jonathan* their ſons: *ſaying, ſpeak unto the elders of Judah*; particularly thoſe that were at *Jeruſalem*, with whom they had an intereſt: *why are ye the laſt to bring back the king to his houſe?* to his palace at *Jeruſalem*, ſince *David* was of their tribe, and was firſt anointed their king: what might make them the more backward to it, was their being ſo deep in the rebellion, which was formed and cheriſhed among them, and brought to the height it was, through their connivance and encouragement, both at *Hebron* and *Jeruſalem*; and therefore they might fear the reſentment of *David*, and that he would not be eaſily reconciled unto them: *ſeeing the ſpeech of all Iſrael is come to the king*, even *to his houſe*; or he has received invitations from all the tribes of *Iſrael*, to return to his houſe or palace at *Jeruſalem*; and ſo this was a part of the meſſage of *David* to the prieſts, to be told to the elders as an aggravation of their backwardneſs, and as an argument to excite them to their duty; though ſome think theſe are the words of the hiſtorian, to be inſerted in a parentheſis, as in our verſion.

℣. 12. *Ye* are *my brethren, ye* are *my bones and my fleſh*; &c.] Being of the ſame tribe, and therefore he ſhould deal gently with them, as if they were parts of his body; and not be ſevere upon them, for the hand they had in the conſpiracy, as they might fear: *and wherefore then are ye the laſt to bring the king back?* ſince they were ſo nearly related to him, and he ſo ready to forgive them.

℣. 13. *And ſay ye to Amaſa*, &c.] Who was the general of *Abſalom*'s army, and who might fear he ſhould never be pardoned, whoever was, and looked upon his caſe deſperate; who had led on the army with *Abſalom* againſt the king's forces, and fought them: art *thou not of my bone, and of my fleſh?* nearly related to him, being his ſiſter's ſon: *God do ſo to me, and more alſo*; than he had done to *Abſalom*; or he imprecates the greateſt evil upon himſelf that could be thought of or named: *if thou be not captain of the hoſt before me continually in the room of Joab*; ſignifying that he would not only pardon the treaſon he had been guilty of, but raiſe him to the higheſt poſt in the army; and to aſſure him of it, of which he might be doubtful, conſidering what he had done to merit his diſpleaſure, he makes this oath or imprecation. *Joab* had got his ill-will by many inſtances, as by the murder of *Abner*, and now by ſlaying *Abſalom* againſt his orders; and by his rude and inſolent behaviour to him when lamenting the death of his ſon; he wanted to be rid of him, and now having an opportunity of putting a valiant man into his place, and thereby attaching him to his intereſt, he was determined to make uſe of it.

℣. 14. *And he bowed the heart of all the men of Judah, even as* the heart *of one man*, &c.] This the *Jewiſh* commentators generally underſtand of *Amaſa*, that he uſed his intereſt with the men of *Judah*, and ſo wrought upon them, that they agreed as one man to ſend for the king, and bring him back; but it ſeems beſt to underſtand it of *David*, who by theſe gentle methods, kind meſſages, and affectionate ſpeeches, powerfully inclined and engaged the hearts of the people towards him; ſo that they were unanimouſly and affectionately agreed to reſtore him: in this way *David* choſe to return; he could have come without their leave, or any invitation from them, as he was their lawful king, and a victorious one, the rebellion being cruſhed; and had it in his power to chaſtiſe thoſe concerned in it, and uſe them with ſeverity; but he choſe rather to gain the hearts of his people, and to come in a way peaceable to them, and honourable to himſelf: *ſo that they ſent this word unto the king, return thou and all thy ſervants*; perhaps by the ſame meſſengers that *David* ſent; or it may be, rather for honour's ſake they deputed ſome of their principal men to wait on *David*, and invite him to return to them with all his retinue and army, promiſing allegiance and fidelity to him.

℣. 15. *So the king returned, and came to Jordan*, &c.] From *Mahanaim* thither, which according to *Bunting*[i] was 28 miles: *and Judah came to Gilgal*; that is, the elders, or principal men of the tribe of *Judah* came thither; which place, according to the ſame writer[k], was 12 miles from *Jeruſalem*, and 4 from *Jordan*; and was the firſt place the *Iſraelites* came to when they paſſed that river in *Joſhua*'s time; but it ſeems to be rather more; ſee the note on *Joſh.* ii. 1. and iv. 19. *to go to meet the king, to conduct the king over Jordan*; but then they muſt proceed farther on, for *Gilgal* ſeems to be five or ſix miles on this ſide *Jordan*.

℣. 16. *And Shimei the ſon of Gera, a Benjamite, which was of Bahurim*, &c.] Of whom ſee ch. xvi. 5. *haſted and came down with the men of Judah to meet king David*; he took the firſt opportunity to meet the king, and aſk his pardon for his ill treatment of him when he fled from *Jeruſalem*; for hearing that *Abſalom* was ſlain, and the victory was on the ſide of *David*, who was returning in triumph; he thought it adviſeable as ſoon as poſſible to make his ſubmiſſion, and entreat forgiveneſs, leſt he ſhould fall a juſt ſacrifice to his vengeance; and a better opportunity he could not well have, than to go along with the men of *Judah*, who met the king firſt of all.

℣. 17. *And* there were 1000 *men of Benjamin with him*, &c.] Of which tribe he was, and theſe were either a band of ſoldiers, of which he was the chiliarch; or tenants of his, which ſhewed him to be a great man; or his neighbours, and perſons of ſome figure, whom he prevailed upon to come as interceſſors for him: *and Ziba the ſervant of the houſe of Saul*; who had impoſed upon *David*, and got his maſter's inheritance from him, knowing that *David* would be undeceived by *Mephiboſheth* his maſter, when he came to *Jeruſalem*; and therefore that he might be more tenderly dealt with, and come off the better, he was thus forward to meet the king, and pay his reſpects to him: *and his fifteen ſons and his twenty ſervants with him*; which made a conſiderable appearance; ſee ch. ix. 10. *and they went over Jordan before the king*; to meet him on the other ſide, both *Shimei* and his 1000 men, and *Ziba* with his ſons and ſervants.

℣. 18. *And there went over a ferry-boat to carry over the king's houſhold*, &c.] His wives and children, who could not ſo well ford the river on foot; ſome will have this to be a bridge of boats, a pontoon; and *Abarbinel* thinks it might be a company of men, who carried the women and children on their ſhoulders, one after another: *and to do what he thought good*; to carry over whatever elſe the king

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[i] Travels, &c. p. 142.

[k] Ibid. p. 142, 143.

king pleaſed, beſides his family : *and Shimei the ſon of Gera fell down before the king, as he was come over Jordan* ; or juſt as he was about to come over, when he came to *Jordan* to take the boat in order to come over ; for he went over *Jordan* to meet him, and therefore would take the firſt opportunity of coming into his preſence, and fall down before him, and make his ſubmiſſion to him.

℣. 19. *And ſaid unto the king, let not my lord the king impute iniquity unto me*, &c.] That is, deal with him according to the deſert of it, puniſh him for it, but forgive it ; for non-imputation of ſin is in effect the pardon of it : *neither do thou remember that which thy ſervant did perverſly, the day my lord the king went out of Jeruſalem* ; he deſires that he would not only forgive, but forget it ; he owns it was a perverſe action, and aggravated by being done at the time when the king was in great trouble and diſtreſs : *that the king ſhould take it to his heart* ; and determine to avenge himſelf on him for it.

℣. 20. *For thy ſervant doth know that I have ſinned*, &c.] He was ſenſible of it, and ſorry for it, and publickly acknowledged it before all the men he brought with him, and before all the ſervants of *David* ; and as a token of the ſincerity of his repentance, and as an earneſt of his future fidelity, he made this early ſubmiſſion : *therefore behold I am come the firſt this day of all the houſe of Joſeph, to go down to meet my lord the king* ; but why does he make mention of the houſe of *Joſeph*, when he was of the tribe of *Benjamin*? *Kimchi* ſays that *Benjamin*, *Ephraim*, and *Manaſſeh*, were called the houſe of *Joſeph* ; and it may be obſerved that it is ſometimes uſed for all *Iſrael*, as in *Pſ.* lxxx. 1. and he was the firſt of them that came, inaſmuch as he came along with the men of *Judah*, who came firſt of all to fetch the king back ; or *Joſeph* may ſtand for the tribes of *Iſrael*, as diſtinct from *Judah*, and he was the firſt of them ; ſome of the *Jewiſh* writers think he makes mention of the name of *Joſeph*, becauſe as the brethren of *Joſeph* uſed him ill, and he returned good to them ; ſo though he had uſed *David* ill, he hoped he would do as *Joſeph* did, return good for evil ; and others repreſent him as ſuggeſting hereby to *David*, that all *Iſrael* had uſed him ill, and he worſe than them all ; and now he was come firſt, and they were all waiting what he would do to him, that if he received him kindly, all would come and make their peace with him.

℣. 21. *But Abiſhai the ſon of Zeruiah anſwered and ſaid*, &c.] The ſame perſon that would have taken off the head of *Shimei* at the time he curſed *David*, if he would have given him leave, ch. xv. 9. *ſhall not Shimei be put to death for this ?* this humiliation and acknowledgment he has made, ſhall he be forgiven on that account ? ſhall ſo ſmall a matter as this atone for ſo great a crime he has been guilty of, as that he ſhall not die ? *becauſe* or *tho'*[1] *he curſed the Lord's anointed* ; is aſking pardon ſufficient to expiate ſo foul an offence, for which according to the law he ought to die ? or for this action which he has done, as the *Arabic* verſion, in curſing the Lord's anointed.

℣. 22. *And David ſaid, what have I to do with you ye ſons of Zeruiah ?* &c.] See the note on ch. xvi. 10. *that ye ſhould this day be adverſaries unto me?* or a *Satan* unto me, as the word is, by adviſing him to do what would be prejudicial to his intereſt ; ſee *Matt.* xvi. 22, 23. as to uſe ſeverity at ſuch a time as this would have been ; for had he immediately ordered *Shimei* to be put to death, though he deſerved it, who was the firſt man that came to aſk pardon, the *Iſraelites* in general, or all however concerned in the rebellion, would have concluded they muſt ſhare the ſame fate, and ſo would not have ſubmitted, but have raiſed a new rebellion againſt him ; and ſome think *Joab* and *Abiſhai* had this in view, that they might keep their poſts in the army : *ſhall there any man be put to death this day in Iſrael ?* there ſhall not ; the glory of this day ſhall not be ſullied by the death of any ; nor the joy of it be turned into ſorrow in any family in *Iſrael*, as would, if any was put to death for what had paſſed during the rebellion : *for do not I know that I am this day king over Iſrael ?* and can and will do as I pleaſe ; as he had been driven from his throne and palace, and was now invited back again, and upon his return, it was as if he was made king anew, and afreſh inaugurated into his office ; and therefore no blood ſhould be ſpilt on that day on which he was reſtored to his kingdom.

℣. 23. *Therefore the king ſaid unto Shimei, thou ſhalt not die*, &c.] This day by my hands, or order, or by the ſword, 1 *Kings* ii. 8. *and the king ſware unto him* ; that he ſhould not die for that offence, or for that only ; but if he committed a new one, this oath was no longer binding on him, and not at all upon his heir and ſucceſſor.

℣. 24. *And Mephiboſheth the ſon of Saul came down to meet the king*, &c.] Not down to *Jordan*, but *Jeruſalem* ; when the king was come thither, he came from his own dwelling to the king's palace ; he is called the ſon of *Saul*, though he was his grandſon, and grandſons are ſometimes called ſons ; though in the *Septuagint* it is, the ſon's ſon of *Saul* ; and the *Syriac* and *Arabic* verſions are, the ſon of *Jonathan*, the ſon of *Saul* : *and had neither dreſſed his feet* ; had not cut his nails, as the *Septuagint* adds, his toe-nails ; or rather had not waſhed his feet, as the *Targum* paraphraſes it ; which was frequently done in thoſe countries, partly for refreſhment, and partly to remove the filth of them contracted, by walking bare-footed, or only with ſandals ; as alſo becauſe of the ill ſmell of them, which was offenſive : *nor trimmed his beard* ; or ſhaved his upper lip, and took no care that the hair of his chin ſhould be in any order ; otherwiſe that was never ſhaved, to do it would be contrary to the law in *Lev.* xix. 26. *nor waſhed his clothes* ; his linen clothes, his ſhirts, or any other that uſed to be waſhed ; or *whitened* them, as the *Targum*, he had not ſent them, his woollen clothes, to the fuller, to get out the ſpots, and whiten them. All theſe were tokens of mourning, and ſhewed him to be a ſincere mourner for the king's departure, and the trouble he was in, ſince it was ſo long continued : *from the day the king departed, until the day he came again in peace* ; which muſt be a conſiderable time, and therefore he muſt be in a moſt ſordid and rueful condition.

℣. 25. *And it came to paſs, when he came to Jeruſalem to meet the king*, &c.] Perhaps from the place where his eſtate was ; or, as the *Arabic* verſion, when he came from *Jeruſalem*, from whence he went a little way to meet the king, as he was coming thither ; for it was ſaid he abode at *Jeruſalem*, ch. xvi. 3. *that the king ſaid unto him, wherefore*

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[1] כִּי quamvis, vel cum tamen, Piſcator.

fore wenteſt not thou with me, Mephiboſheth? when he departed from *Jeruſalem*, being obliged to flee from thence becauſe of *Abſalom*; it is very probable *David* would never have aſked him this queſtion, knowing his lameneſs, had it not been for the ſuggeſtion of *Ziba* his ſervant; that he ſtayed at *Jeruſalem*, hoping that the kingdom of his father would be reſtored to him, ch. xvi. 3.

℣. 26. *And he anſwered, my lord, O king, my ſervant deceived me*, &c.] His ſervant *Ziba*, who inſtead of ſaddling an aſs for him by his order, went off with that and another himſelf, ch. xvi. 1. *for thy ſervant ſaid, I will ſaddle me an aſs*; he not only determined this in his own mind, but gave orders to his ſervant to ſaddle one for him: *that I may ride thereon, and go to the king, becauſe thy ſervant is lame*; and could not walk a-foot, being lame of both his feet, ch. iv. 4. and ix. 3, 13.

℣. 27. *And he hath ſlandered thy ſervant unto my lord the king*, &c.] By ſuggeſting that he ſtayed at *Jeruſalem* with a view to the kingdom, hoping that the quarrel between *David* and *Abſalom* would iſſue in the reſtoration of it to his father's family; which was a mere calumny, he having had no ſuch thought, nor was there any foundation for it: *but my lord the king* is *an angel of God*; for underſtanding and wiſdom, to diſcern the falſhood of ſuch ſuggeſtions: *do therefore what* is *good in thine eyes*; condemn him or acquit him; reject him or receive him into favour; he entirely ſubmitted himſelf to him, to do with him as ſeemed good in his ſight.

℣. 28. *For all of my father's houſe were but dead men before my lord the king*, &c.] Or *men of death*[m]; worthy of death, not on account of *Saul*'s perſecution, for which his family did not deſerve to ſuffer; rather for the attempt of *Iſhboſheth* to get the kingdom from him, which might be deemed treaſon, and ſo the family attainted for it; tho' the ſenſe may be only this, that their lives lay at his mercy, and that if he had dealt with rigour and ſeverity towards them, as was uſual for princes to do towards the family of their predeceſſors, who had any claim to the kingdom, put them to death, this would have been their caſe: *yet didſt thou ſet thy ſervant among them that eat at thine own table*; which was ſhewing him great kindneſs, and doing him great honour: *what right therefore have I yet to cry any more unto the king?* to aſk any favour of him, or make any complaint to him.

℣. 29. *And the king ſaid unto him, why ſpeakeſt thou any more of thy matters?* &c.] Of his father's family, and the injuries done by them to *David*, and of the benefits and favours which he had received from *David*, or of his temporal affairs, of his eſtate, which *David* had given away to *Ziba*: *I have ſaid, thou and Ziba divide the land*; revoking his laſt grant to *Ziba*, which gave him all that belonged to *Mephiboſheth*, ch. xvi. 4. he eſtabliſhed his firſt decree, that *Ziba* ſhould have half the profit of the land for tilling it, and the other half be given to *Mephiboſheth*; he did not chuſe to puniſh *Ziba* for ſlandering his maſter, being inclined to clemency and mercy, and determined to ſhew no ſeverity at that time; and might be in ſome fear of *Ziba*, being a conſiderable man, leſt he ſhould raiſe a new inſurrection, if he bore hard upon him; beſides, he might have a large ſhare in his affection, having made a preſent to him in the time of his diſtreſs, and was one of the firſt that came to meet him upon his return, ℣. 17. and ch. xvi. 1, 2.

℣. 30. *And Mephiboſheth ſaid unto the king, yea, let him take all*, &c.] The whole eſtate, as *David* had given it to him; he was content that that laſt grant ſhould ſtand: *foraſmuch as my lord the king is come again in peace unto his own houſe*; his palace in *Jeruſalem*; which was a ſtrong expreſſion of affection for him, and loyalty to him.

℣. 31. *And Barzillai the Gileadite came down from Rogelim*, &c.] The place of his habitation, to *Jordan*, ſee ch. xvii. 27. *and went over Jordan with the king to conduct him over Jordan*; to accompany him over the river, and then take his leave of him.

℣. 32. *Now Barzillai was a very aged man, even 80 years old*, &c.] Which was 10 years beyond the common term of man's life, and reckoned a very great age in *David*'s time, and has been ever ſince, and ſtill is, ſee *Pſ.* xc. 10. *and he had provided the king of ſuſtenance while he lay at Mahanaim*; had ſupported him and his family, furniſhed him with proviſions, and all the neceſſaries of life, during his ſtay there: *for he* was *a very great man*; in wealth and riches, and was a very liberal man, and a man of great wiſdom and good ſenſe; and very probably was a man of great grace, which taught him his duty to his prince, and influenced him to ſhew mercy to him in diſtreſs.

℣. 33. *And the king ſaid to Barzillai, come thou over with me*, &c.] Over *Jordan*; *Barzillai* came with an intent to accompany the king over *Jordan*; but the king meant not only to go over *Jordan*, but when over to go farther with him, even to *Jeruſalem*: *and I will feed thee with me in Jeruſalem*; meaning, that he ſhould dwell with him in his palace, and eat at his table, in return for feeding him at *Mahanaim*.

℣. 34. *And Barzillai ſaid unto the king*, &c.] In anſwer to the grateful propoſal he made: *how long have I to live*; that could not be ſaid with exactneſs by any; but it might be probably conjectured from the age he was of, and the infirmities that attended him, that he could not live long; it was but a ſhort time he had to be in the world: *that I ſhould go up with the king to Jeruſalem?* take ſo long a journey as that, ſeeing he might die before he got thither; and if he did not, ſince it could not be thought he ſhould live long, he could not think of it, or judge it adviſable at ſuch an age to take ſuch a journey, change his place of abode, and manner of living.

℣. 35. *I am this day 80 years old*, &c.] Not that that day was preciſely his birth-day, but that he was about ſuch an age, very little under or over; very probably he was full that age: and *can I diſcern between good and evil?* ſignifying, either that his intellectual powers were impaired, and could not diſtinguiſh what was right and wrong, and ſo could be of no ſervice to *David* in his privy-council, or any court of judicature, he was fit for no poſt or office under him; or that his natural ſenſes were not quick to diſtinguiſh between good and bad, particularly between good and bad food, which he could neither diſcern by ſmell nor taſte, as follows: *can thy ſervant taſte what I eat or what I drink?* have any guſt or reliſh of, or take any delight or pleaſure in eating and drinking; ſo that the moſt delicious food, and richeſt wines, and all the dainties of a king's table, would ſignify nothing to him: *can I hear any more the voice of ſinging men and ſinging women?* either being ſo deaf that he could not hear them at all, or however not with any delight; the evil days being come upon him, in which he could take no pleaſure in the diverſions of a court: *wherefore then ſhould thy ſervant be yet a burthen unto my lord the king?* he could neither take any pleaſure himſelf, nor be of any ſervice to the king, but on the contrary a burden to him; not only on account of his ſuſtenance, and being obliged to have ſervants to attend him, which might be the leaſt part of his burden, but his company would be diſagreeable and troubleſome, through the infirmities of old age upon him.

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[m] אשני מות viris mortis, Montanus.

℣. 36. *Thy ſervant will go a little way over Jordan with the king,* &c.] That is, go a little way after he was over *Jordan* with him, and then return to his own city: *and why ſhould the king recompenſe it with ſuch a reward?* the ſenſe is, why ſhould the king recompenſe ſo trifling a thing as I have done, and which was but my duty, with ſuch a reward, as to maintain me in ſo grand a manner at his court?

℣. 37. *Let thy ſervant, I pray thee, turn back again,* &c.] To his own city, after he is gone over *Jordan*, and ſeen the king a little way on his journey: *that I may die in my own city*; the city of *Rogelim*, where perhaps he was born, and had lived all his days, and where it is natural for people to deſire to die, even in their native place: and be buried *by the grave of my father, and of my mother*; or *in* their grave, as *Kimchi* and *Ben Melech*, in the ſepulchre of his fathers, where men uſually chuſe to be buried: *but behold thy ſervant Chimham*; who was his ſon; and ſo the *Syriac* and *Arabic* verſions expreſs it, my ſon *Chimham*: *let him go over with my lord the king*; not only over *Jordan*, but to *Jeruſalem* with him: *and do to him what ſhall ſeem good unto thee*; advance him, and put him into any poſt or office the king ſhould think fit, or beſtow a penſion upon him, or give him an eſtate to live upon, or whatever he pleaſed.

℣. 38. *And the king anſwered, Chimham ſhall go over with me,* &c.] He admitted of him inſtead of his father: *and I will do unto him that which ſhall ſeem good unto thee*; he puts it to *Barzillai*, and leaves it with him to aſk what he would for his ſon, and he would grant it. We no where read what it was that *Barzillai* aſked, or whether he aſked any thing; only this we read, that ſome hundreds of years afterward, there was a place called the habitation of *Chimham* near *Bethlehem*, *Jer.* xli. 17. which makes it probable that *David* gave him a paternal eſtate of his there, ſince *Bethlehem* was his city; and the *Targum* on that place is expreſs for it; ſee the note there: *and whatſoever thou ſhalt require of me*, that *will I do for thee*; whatever ſuit he ſhould make to him, or whatever favour he ſhould aſk of him hereafter, when returned to his own city, he would grant it to him, if it could be poſſibly done; ſuch a ſenſe ſhould he always retain of his kindneſs to him.

℣. 39. *And all the people went over Jordan,* &c.] That were with *David*: *and when the king was come over*; over *Jordan*, had got to the other ſide of it, whither *Barzillai* accompanied him: *the king kiſſed Barzillai, and bleſſed him*; took his leave of him with a kiſs, as friends were wont to do at parting, thanked him for all his favours, wiſhed him well, and prayed to God to bleſs him with all bleſſings temporal and ſpiritual: *and he returned to his own place*; his own city *Rogelim*, having repaſſed the river *Jordan*.

℣. 40. *Then the king went on to Gilgal,* &c.] Which, according to *Joſephus* [n], was 50 furlongs from *Jordan*, ſix miles and a quarter: *and Chimham went on with him*; after *Barzillai* had left them, and accompanied the king to *Jeruſalem*: *and all the people of Judah conducted the king*; to *Jeruſalem*; who came to meet him, ℣. 15. *and alſo half the people of Iſrael*; or a part of them, as the word uſed ſignifies, and not always an equal half, ſo *Kimchi* obſerves; even ſuch of *Iſrael* as went out with *David* at firſt, and the 1000 men of *Benjamin* that came to meet him, ℣. 17.

℣. 41. *And behold, all the men of Iſrael came to the king,* &c.] A large number of them, the other part that did not come over with *David*, ſome of their principal men, who met him upon the road: *and ſaid unto the king, why have our brethren, the men of Judah, ſtolen thee away*; ſecretly, privately, and unknown to them, and were bringing him back to *Jeruſalem*: *and have brought the king and his houſhold, and all David's men with him over Jordan?* him, and his family, and ſoldiers.

℣. 42. *And all the men of Judah anſwered the men of Iſrael,* &c.] Such of them as went down to fetch the king back, replied to the men of *Iſrael* that now met them, and objected to their conduct: *becauſe the king is near of kin to us*; being of their tribe, and his palace was within their borders, and therefore they were proper perſons to bring him home: *wherefore then be ye angry for this matter?* for bringing the king back, and being the firſt in it; for who ſo proper as they, not only to do their duty, but to ſhew their affection to the king as early as poſſible? *have we eaten at all of the king's* coſt? they had maintained themſelves at their own expence, going and returning; they had no ſelf-intereſt or ſelfiſh views to ſerve, but on the contrary had been at a conſiderable charge to meet the king, and conduct him home: *or hath he given us any gift?* no, he had not, nor did they expect any; it was not with a view to any reward that they had taken this ſtep, but purely out of affection to the king, and for the good of their country.

℣. 43. *And the men of Iſrael anſwered the men of Judah, and ſaid,* &c.] They replied to them, as follows: *we have ten parts in the king*; being ten tribes, reckoning *Simeon* in the tribe of *Judah*, within which it lay, *Joſh.* xix. 1. *and we have alſo more* right *in David than ye*; being more numerous than they; or, according to the *Targum*, they had more affection and good-will towards *David*, than the men of *Judah*, though he was of their tribe, and dwelt among them; ſince the rebellion was begun, and was cheriſhed and carried on among them: *why then did ye deſpiſe us, that our advice ſhould not be firſt had in bringing back our king?* they were as ready and as deſirous as they to fetch the king back; and ſince they were far the largeſt body of men, and the far greater part of the nation, they thought they ought to have been conſulted in an affair of ſo much importance, and that doing it without them was ſlighting them, and caſting contempt upon them, and inſinuating as if they were enemies to the king; or, as the *Targum* expreſſes

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[n] Antiq. l. 5. c. 1. §. 4.

it, "was not my word firſt to bring back my king;" the firſt motion was from them, as appears from ỳ. 11. and therefore the thing ſhould not have been done without them; they ſhould have been apprized of it, that they might at leaſt have joined them, and ſhared in the honour with them of bringing the king back: *and the words of the men of Judah were fiercer than the words of the men of Iſrael*; not thoſe that are here recorded, but what followed, and are not written, being ſo very warm and indecent; and *David* being ſilent in this hot diſpute between them, which was interpreted taking the part of *Judah*, the men of *Iſrael* were incenſed at it; and hence aroſe a new rebellion, of which more in the next chapter how it began, and was cruſhed.

CHAP. XX.

THIS chapter gives an account of a new rebellion raiſed by *Sheba*, ỳ. 1, 2. of *David*'s ſhutting up his concubines unto the day of their death, whom *Abſalom* had lain with, ỳ. 3. of *Amaſa* being ordered to aſſemble the men of *Judah* to cruſh the rebellion, but being dilatory, *Abiſhai* is ſent out with *David*'s ſervants, and was followed by *Joab* with the men under him, ỳ. 4—7. and of the murder of *Amaſa* by *Joab*, ỳ. 8—13. and of *Sheba* being ſhut up in the city *Abel*, ỳ. 14, 15. whoſe head, by the means of a wiſe woman, was delivered to *Joab*, and ſo an end was put to the rebellion, ỳ. 16—22. and laſtly, of the chief officers in *David*'s camp and court, ỳ. 23—26.

ỳ. 1. *And there happened to be a man of Belial*, &c.] A wicked man, as the *Targum*, a lawleſs, yokeleſs man, that had caſt off the yoke of the law, and was without it, as *Belial* is by ſome interpreted; or one unprofitable and uſeleſs, yea noxious and pernicious: this man, though with reſpect to ſecond cauſes, may be ſaid to be there by chance; yet it was ſo ordered by the providence of God, that he ſhould be preſent at this time for the further fulfilment of the threatening to *David*, that the ſword ſhould not depart from his houſe: *whoſe name* was *Sheba*, *the ſon of Bichri*, *a Benjamite*; one perhaps that had been in the rebellion of *Abſalom*, and had a grudge againſt *David* for the removal of the kingdom out of that tribe: *and he blew a trumpet*; which was done to draw off the *Iſraelites* from *David*, and gather a party to himſelf: *and ſaid*, *we have no part in David*; ſo he interpreted what the men of *Judah* ſaid, becauſe they claimed kindred to *David*, the reſt of the *Iſraelites* had no intereſt in him; thus they who juſt before ſaid they had ten parts in him, now had none at all: *neither have we inheritance in the ſon of Jeſſe*; ſo he calls *David* by way of contempt, as if he was no king, but a private perſon, and a deſcendent from a mean family: *every man to his tent*, O *Iſrael*; there to conſider what to do, and whom to chuſe to be their king, and let *Judah* take *David* for their king, and enjoy him alone, ſince they had ſo ſlighted, and dealt ſo injuriouſly and roughly with the reſt of the tribes.

ỳ. 2. *So every man of Iſrael went up from after David*, &c.] Thoſe that met him on the road departed from him, and went no farther with him: and *followed Sheba the ſon of Bichri*; and made him their captain, who was the author of their mutiny and ſedition: *but the men of Judah clave unto their king*, *from Jordan to Jeruſalem*; never left him after they had conducted him over *Jordan*, until they had brought him ſafe to *Jeruſalem*.

ỳ. 3. *And David came to his houſe at Jeruſalem*, &c.] His palace there, which was in that part of the city called the fort of *Zion*, and city of *David*: *and the king took the ten women* his *concubines*, *whom he had left to keep the houſe*; when he fled from *Jeruſalem* becauſe of *Abſalom*, ch. xv. 16. *and put them in ward*; partly as a puniſhment for eaſily yielding to the luſt of *Abſalom*, and partly that they might not be ſeen, which would bring to remembrance his ſin: *and fed them*; he did not put them to death, nor put them away, but kept them thus confined, and made a proper proviſion for them, not ſuffering them to marry any other, and be maintained by them: *but went not in unto them*; into their apartments to lie with them, having been defiled by his ſon, ch. xvi. 22. *ſo they were ſhut up unto the day of their death*; kept in the ward till they died: *living in widowhood*; neither uſed by the king as his concubines, as they had been before, nor ſuffered to marry any other; or *in the widowhood of life*[o], which is ſo expreſſed, to diſtinguiſh it from widowhood made by death; this was ſuch ſort of widowhood as obtained whilſt their huſband was living; ſo the *Targum*, "widows of their huſband alive," or remaining.

ỳ. 4. *Then ſaid the king to Amaſa*, &c.] Whom he had promiſed to make general of his army, ch. xix. 13. and by the following order declared him ſuch: *aſſemble me the men of Judah within three days*; which was done by the ſound of the trumpet, or by the proclamation of a herald: it ſeems that the men of *Judah*, who attended *David* to *Jeruſalem*, were gone to their reſpective cities and places of abode, or there would have been no occaſion for ſuch a ſummons; though it is ſtrange they ſhould, when the men of *Iſrael* appeared ſo inclinable to a new rebellion: *and be thou here preſent*; to take the command of them.

ỳ. 5. *So Amaſa went to aſſemble* the men of *Judah*, &c.] To gather them together out of their ſeveral tribes, and bring them to *Jeruſalem*: *but he tarried longer than the ſet time which he had appointed him*; than the three days; whether this was owing to the remiſſneſs of *Amaſa*, or the unwillingneſs of the people to ſerve under him, who had been *Abſalom*'s general in the late rebellion, or not having time ſufficient allowed him, is not certain.

ỳ. 6. *And David ſaid to Abiſhai*, &c.] For it ſeems he would have nothing to ſay to *Joab*, being diſpleaſed with him for ſlaying *Abſalom*, and having removed him from his poſts; and therefore ſpeaks to the next officer in his army, *Abiſhai*; though *Joſephus*[p] ſays, he addreſſed himſelf to *Joab*, contrary to the expreſs words of the text: *now ſhall Sheba the ſon of Bichri do us more harm than* did *Abſalom*; gain a greater party, and give more trouble to ſubdue him, unleſs ſuppreſſed in time: *take thou thy lord's ſervants*, *and purſue after him*; without waiting for *Amaſa*, and the troops he was aſſembling; delays in ſuch a caſe as an inſurrection, being dangerous, which ought to be nipped in the bud, and cruſhed as ſoon as poſſible; in order to which, he bids him take his ſervants that were about him, his body-guards, and purſue *Sheba: leſt he get him fenced cities*; where he may ſecure himſelf, and hold out a ſiege a long time, and give a great deal of trouble: *and eſcape us*; for the preſent; or *eſcape our eyes*, as the *Keri*, or marginal reading is; we ſhall loſe ſight of him, and not know which way he is gone, if he is not purſued quickly.

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[o] אלמנות חיות in viduitate vitæ, Pagninus, Montanus.

[p] Antiqu. l. 7. c. 11. §. 6.

ỷ. 7. *And there went out after him Joab's men*, &c.] Who though he was removed from his poſt as general, yet might ſtill have the command of a regiment: *and the Cherethites, and the Pelethites*; over whom *Benaiah* was, ỷ. 23. theſe attended *David* in his flight, and had now returned with him, ch. xv. 18. *and all the mighty men*; the military men that were at *Jeruſalem*, as many as could be ſpared: *and they went out of Jeruſalem to purſue after Sheba the ſon of Bichri*; with *Abiſhai* at the head of them; *Joſephus*[q] ſays there were 600, beſides the ſoldiers at *Jeruſalem* that went on this purſuit.

ỷ. 8. *When they were at the great ſtone which is in Gibeon*, &c.] Which, according to *Joſephus*[r], was 40 furlongs, or five miles from *Jeruſalem*: what this great ſtone was, whether an obeliſk, or what, is not certain; one of the greateſt ſtones we read of, was that which *Semiramis* cut out of the mountains of *Armenia*, which was 130 feet long, and 25 broad and thick[s]. This place was deſtinated for the rendezvous of *David*'s forces, and hither *Amaſa* came with what he had aſſembled together, and joined them, and took the command of them: for it follows, *Amaſa went before them*; as the general of them: *and Joab's garment that he had put on was girded unto him*; who went along with his brother *Abiſhai* at the head of his own men, to which he was obliged by virtue of his commiſſion; or went of himſelf to ſerve the common cauſe, and perhaps chiefly with a deſign to murder *Amaſa*, whom he envied, becauſe he was put into his poſt as general, and therefore accoutred himſelf for it; he put on, not a coat of mail, but a common garment which he girt about him, that it might be no incumbrance to him, or hindrance of him, in doing what he intended, but that he might more expeditiouſly execute it: *and upon it a girdle with a ſword faſtened upon his loins in the ſheath thereof*; the ſword in the belt was not on his thigh, but on his loins, on the outſide of his clothes, and was put into a ſheath too large, and placed in ſuch a poſition, that with the leaſt motion, when he pleaſed, it would eaſily drop out of it, without drawing it, and ſo give no ſuſpicion of his deſign: *and as he went forth*; to meet *Amaſa*, juſt as he came to him: *it fell out*; the ſword fell out of the ſheath to the ground.

ỷ. 9. *And Joab ſaid to Amaſa*, &c.] In a friendly manner, with all the air of pleaſantry and good humour: art *thou in health, my brother?* this looked like a friendly ſalutation to aſk of his health, and wiſh him it, and a loving appellation to call him brother; though they were near of kin, ſiſter's children, and ſo own couſins; thus he addreſſed him to cover his deſign: *and Joab took Amaſa by the beard with his right-hand to kiſs him*; as was uſual for the eaſtern people to do when they addreſſed and ſaluted one another in an affectionate way, and as the *Turks* and *Arabs* do to this day, as travellers relate. *Barthius*[t] has collected paſſages from the *Greek* poets, which ſhew it to be a cuſtom, that when a man aſked a favour of another, he caught hold of his beard with the right-hand, and of his knee with the left; and in ſuch a poſture *Joab* might eaſily do what follows.

ỷ. 10. *But Amaſa took no heed to the ſword that was in Joab's hand*, &c.] In his left-hand, for with his right-hand he took him by the beard; he might ſee the ſword drop out of the ſcabbard, and *Joab* take it up, which he ſuppoſed he did in order to put it into its ſheath again, having no ſuſpicion of his wicked deſign, and therefore not at all upon his guard to prevent it: *ſo he ſmote him therewith in the fifth rib*; in the ſame place where *Abner* ſmote *Aſahel*, and *Joab Abner*; ſee ch. ii. 23. and iii. 27. and the notes there: he muſt ſtrike him, as ſome obſerve, on the left ſide, becauſe he was embracing him; and the ſtroke muſt be deadly, becauſe he ſtruck him in the pericardium, which compaſſes the heart round with water, to refrigerate it; for the nether part of the heart reacheth to the fifth rib; ſee *John* xix. 34.[u] *and ſhed out his bowels to the ground*; which fell out thro' the inciſion made by the ſword: *and ſtruck him not again*; he gave him ſuch a home thruſt, there was no need to repeat it, he diſpatched him at once: *and he died*; and thus, though he was pardoned by *David*, and promoted to honour by him; yet the providence of God would not ſuffer him to go unpuniſhed, for joining with *Abſalom* in an unnatural rebellion againſt his uncle: *ſo Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri*; for *Amaſa* being ſlain, *Joab* without any ceremony re-aſſumed his poſt as general, and with his brother *Abiſhai* under him, made all the haſte they could in purſuit of the rebel.

ỷ. 11. *And one of Joab's men ſtood by him*, &c.] By the body of *Amaſa*; no doubt by the order of *Joab*, to ſatisfy the people as they came up, and reconcile them to this fact, and to exhort them not to ſtop, but to follow after *Joab*; for tho' *Amaſa* their general was dead, *Joab* had taken the command of the army, and the purſuit was carried on with as much vigour as ever: *and ſaid, he that favoureth Joab, and he that is for David*, let him go *after Joab*; he that likes *Joab* ſhould be general, and is in the intereſt of *David*, let him make no ſtay here, but follow after *Joab*; *Joab* and *David* are put together, as if their intereſts were the ſame; tho' there ſeems to be an indecency in placing *Joab* firſt.

ỷ. 12. *And Amaſa wallowed in blood in the midſt of the highway*, &c.] By which it ſeems, that tho' the wound was mortal, and of which he died, that as yet there was life in him, and through the pain he was in, and the pangs of death on him, he rolled himſelf about in his own blood in the high road, where the fact was committed: *and when the man ſaw that all the people ſtood ſtill*; gazing at the ſhocking ſight, and could not be prevailed upon to go on: *he removed Amaſa out of the highway into the field*; which was adjoining to it: *and caſt a cloth upon him*; that the body might not be ſeen: *when he ſaw that every one that came by him ſtood ſtill*; and ſo retarded the people in their march, to prevent

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[q] Ibid. §. 7.

[r] Ibid.

[s] Diodor. Sic. l. 2. p. 100. Vid. ib. p. 53. Herodot. Euterpe, c. 111.

[t] Animadv. ad Claudian. de raptu Proſerp. l. 1. ỷ. 50. Vid. Homer. Iliad. 1. ỷ. 500, 501, Iliad. 8. ỷ. 371. & Alex. ab Alex. Genial. Dier. l. 2. c. 19.

[u] Weemſe's Portrait of Man, p. 25.

prevent which he took the above method, and it was a very prudent one.

℣. 13. *When he was removed out of the highway*, &c.] Into the field, and covered over with a cloth, that he could not be ſeen: *all the people went on after Joab*; made no ſtop at all, knowing nothing of the matter, or what had happened: *to purſue after Sheba the ſon of Bichri*; theſe were the troops that *Amaſa* had been aſſembling, which followed one another after him; for *Joab* and *Abiſhai*, with their men, were at *Gibeon* firſt.

℣. 14. *And he went through all the tribes of Iſrael*, &c.] That is, *Sheba* the ſon of *Bichri*, laſt mentioned, who paſſed through all the tribes of *Iſrael* to get as many to be of his party as he could, and to be proclaimed their king; or finding himſelf purſued, he paſſed on as faſt as he could from place to place, through all the tribes, until at length he fixed for ſafety in a place after named; though *Joſephus*[w] underſtands this of *Joab* purſuing *Sheba* through all the tribes of *Iſrael* with the forces under him; and to this ſenſe the *Syriac* and *Arabic* verſions, and ſo R. *Iſaiah* interprets it; but the firſt ſenſe is more generally received, that *Sheba* is meant, who paſſing through the ſeveral tribes, came *unto Abel, and unto Beth-maachah*; which were two places very near one another, if not one and the ſame place; ſince *Abel* is in the next verſe called *Abel* of *Beth-maachah*, to diſtinguiſh it from any other place: it was a city that lay to the north of *Iſrael* near *Syria*; and from 2 *Kings* xv. 29. it appears to be in the tribe of *Naphthali*. There was one city of this name of *Abel*, ſix miles from *Philadelphia*, another 12 miles from *Gadara*, and a third between *Paneas* and *Damaſcus*; which of the three, *Reland* thinks[x], is moſt eligible to be the place here meant; though he rather chooſes to look for it in *Galilee*, to the weſt or ſouth of *Paneas*, than to the eaſt or north in the way to *Damaſcus*; and ſo *Adrichomius*[y] calls it a city of upper *Galilee*, 60 furlongs from *Jordan*; and though he alſo places it in the tribe of *Naphthali*, in the plain of the country of *Berim* (from whence perhaps were the *Berites* next mentioned) not far from *Cæſarea-Philippi*; ſee 1 *Kings* xv. 20. *and all the Beerites*; the inhabitants of *Beeroth*, in the tribe of *Benjamin*, of which tribe *Sheba* was, they followed him hither, as in the next clauſe: *they were gathered together, and went alſo after him*; unto *Abel*; of theſe, ſee *Joſh.* xviii. 25. 2 *Sam.* iv. 2, 3. though perhaps theſe *Berim* or *Berites*, were nearer to *Abel*; or rather that was in their country, as has been obſerved by *Adrichomius*.

℣. 15. *And they came and beſieged him in Abel of Beth-maachah*, &c.] That is, *Joab* and *Abiſhai*, with the forces under them, who purſued him hither: *and they caſt up a bank againſt the city*; which ſome underſtand of a warlike machine or engine, with which ſtones were caſt; but it rather ſeems to be a bank of earth thrown up, for the better working of ſuch engines to more advantage againſt the city, by throwing from thence darts into the city, or ſtones againſt the walls of it, to batter it down; ſuch banks were uſed in ſieges, as that *Cæſar*'s ſoldiers raiſed in 25 days, which was 330 feet broad, and 80 feet high[z]; *Kimchi* interprets this of filling up the ditches round about the city with duſt and earth, and ſo making it level, whereby they could come the more eaſily to the walls and batter them, or ſcale them, and take the city by ſtorm: *and it ſtood in the trench*; the army under *Joab* ſtood where the trench round the city had been, now filled up: *and all the people that* were *with Joab battered the wall to throw it down*; with their engines, or whatever battering inſtruments they had; ſo, often, as *Heſiod*[a] ſays, a whole city ſuffers for one bad man.

℣. 16. *Then cried a wiſe woman out of the city*, &c.] And ſuch an one as the woman of *Tekoah*, ſuppoſed by ſome to be the governeſs of the city; but whoever ſhe was, ſhe well deſerved the character of a wiſe woman, her conduct in this affair ſhews it: ſhe cried with a loud voice, upon the wall of the city, to *Joab*'s men, who were underneath battering it, *hear, hear*; which ſhe repeated to make them hear: *ſay, I pray you, unto Joab, come near hither, that I may ſpeak with thee*; tell your general I deſire to ſpeak with him; which was wiſely done, to have nothing to ſay but to the general himſelf.

℣. 17. *And when he was come near unto her*, &c.] As he did, upon the information of his men, that a woman on the wall had ſomething to ſay to him: *the woman ſaid*, art *thou Joab?* ſhe was willing to be ſatisfied that he was really the general, before ſhe would impart her mind to him: *and he anſwered*, *I* am he; the very perſon you aſk after: *and ſhe ſaid unto him, hear the words of thine handmaid*; though a woman, vouchſafe to hear what I have to ſay: *and he anſwered, I do hear*; am ready to hear, and ſhall patiently and attentively hear whatever may be ſpoken; which was giving her leave and encouragement to proceed.

℣. 18. *Then ſhe ſpake, ſaying, they were wont to ſpeak in old time*, &c.] It was a common ſaying, a proverbial expreſſion among the ancient ſages: *ſaying, they ſhall ſurely aſk* counſel *at Abel, and ſo they ended* the matter. *Abel*, it ſeems, had been a city ſo famous for wiſe and prudent men, that it was common for the inhabitants of other cities, in the ſeveral parts of the kingdom, when any controverſy aroſe among them, to ſay to one another, ſince we can't agree this matter among ourſelves, let us go to *Abel*, and take advice there, and leave it to their arbitration; and ſo they did, and things were preſently brought to an iſſue, and happily concluded; nay, when the king had a mind to make a decree or law, as R. *Iſaiah* obſerves, he uſed to ſend to *Abel* to know whether they would ſubmit to it; and if they agreed to it, then he proceeded in it; for other cities followed their example, ſo famous was this city, and of ſo great account: now the woman argues from hence, that ſurely ſuch a renowned city ſhould not haſtily be deſtroyed; but the *Targum* directs to another ſenſe, and which perhaps is beſt, and is followed by *Jarchi*, *Kimchi*, and others, paraphraſing the words thus, "ſhe ſpake, ſaying, I remember now what is written in the book of the law, to aſk a city firſt, ſaying, (will ye make peace?) ſo ſhouldſt thou have aſked of *Abel*, will ye make peace, or receive terms of peace?" referring to the law in *Deut.* xx. 10—15. ſignifying, if that had been attended to as it ought, (for if ſuch methods were to be taken with heathen cities, much more with a city of *Iſrael*, as *Abel* was) things would ſoon have been agreed and iſſued; had *Joab* upon approaching the city propoſed his terms of peace, they would have immediately yielded to them, and ſo the matter would have ended at once; for they were a peaceable people, as it follows: though Dr. *Lightfoot*[b] gives another ſenſe of theſe words, that *Sheba* and his party when they came to the city, "they at firſt certainly ſaid thus, that they would aſk *Abel* of its peace, (or on whoſe ſide it was) and ſo they made the matter entire, or made a ſhow of their own integrity:" by which this woman aſſured *Joab*, that the men of *Abel* had not invited, nor willingly received *Sheba* and his rebels into the city, but they had deceived them by fawning and falſe words, pretending only to enquire about the peace and welfare of their city.

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[w] Ut ſupra.

[x] Paleſtina illuſtrata, tom 2. p. 519.

[y] Theatrum terræ S. p. 101.

[z] Cæſar. Comment. l. 7. c. 24.

[a] Opera & Dies, l. 1. ℣. 236.

℣. 19. *I* am one of them that are *peaceable* and *faithful in Iſrael*, &c.] Her meaning is, that ſhe was of a city which conſiſted of peaceable and faithful men, that were peaceable among themſelves, and faithful to their king, who never were concerned in any inſurrection or rebellion, not in the late one under *Abſalom*: *thou ſeekeſt to deſtroy a city, and a mother in Iſrael*; a metropolitan city, which had ſeveral towns and villages under its juriſdiction, which were as daughters to it. Some think ſhe means herſelf, becauſe very old, ſuppoſed[c] to be *Serah*, the daughter of *Aſher*, a ſon of *Jacob*, which is improbable: *wilt thou ſwallow up the inheritance of the Lord?* a city which is a part of the land, that is the Lord's inheritance.

℣. 20. *And Joab anſwered and ſaid, far be it from me, far be it from me*, &c.] He repeats theſe words, to ſhew how deteſtable it was to him to do what ſhe ſuggeſted: *that I ſhould ſwallow up, or deſtroy*; any in a violent and unrighteous manner, and eſpecially a city, of which ſhe had given ſuch a character for its greatneſs and worth, and for the peaceableneſs and fidelity of its inhabitants.

℣. 21. *The matter is not ſo*, &c.] I am not come with the army againſt this city with any ill will to it, and with an intention to deſtroy it: the caſe is this, *but a man of mount Ephraim, Sheba the ſon of Bichri by name*; for though he was by birth a *Benjaminite*, his dwelling was in mount *Ephraim* in that tribe; unleſs there was a place of this name in the tribe of *Benjamin*, ſo called from any memorable event there, as the wood of *Ephraim*, ch. xviii 6. This ſame man, ſays *Joab*, *hath lift up his hand againſt the king*, even *againſt David*; is in rebellion againſt the king, even ſo great and good a king as *David*; he has lift up his hand, and blown a trumpet to draw off men from *David*, and after himſelf; he has committed acts of hoſtility and treaſon; he has drawn his ſword, and raiſed an inſurrection and rebellion in the nation: *deliver him only, and I will depart from the city*; he did not deſire any of his followers to be delivered up, only himſelf, knowing the rebellion would ceaſe upon the delivery of him; and being unwilling that the blood of any *Iſraelite* ſhould be ſhed, whom he had unawares drawn into this rebellion, and who he knew would return to their own cities upon this: *and the woman ſaid unto Joab, behold his head ſhall be thrown to thee over the wall*; ſhe knew the fright the inhabitants of the city were in, and how diſpoſed they were to do any thing to ſave their city; ſhe knew what influence ſhe had among them, and how weak *Sheba*'s party was, and therefore could aſſure *Joab* that this ſhould be done.

℣. 22. *Then the woman went unto all the people in her wiſdom*, &c.] Went from the wall of the city into it, and convened the principal inhabitants together, and made ſo wiſe a ſpeech to them, and repreſented things in ſuch a light, and ſo prudently conducted, that they unanimouſly agreed to her motion: *and they cut off the head of Sheba the ſon of Bichri, and caſt it out to Joab*; whoſe face *Joab* knew full well, and was ſatisfied it was his head that was thrown over: *and he blew a trumpet*; as a ſign of retreat: *and they retired from the city, every man to his tent*; the army under *Joab* broke up the ſiege, and departed, every man to his own city, as the *Targum*: *and Joab returned unto Jeruſalem unto the king*; to give him an account of his ſucceſs, and how the rebellion was cruſhed; and this gave him courage and boldneſs to appear before the king, which one would wonder elſe he ſhould have, when he had killed his general in cold blood, the king had ſent out, and without his leave had re-aſſumed his poſt as general of the army; but he was a bold daring man, a man of blood, and hardened in ſin, and had power in the army, and over *David* himſelf, that he could not do what he would with him, but was obliged to be ſilent, and overlook things, and even to re-eſtabliſh him in his office, as appears by what follows.

℣. 23. *Now Joab* was *over all the hoſt of Iſrael*, &c.] Eſtabliſhed in the poſt in which he formerly was; either having been never diſplaced, which though *David* thought to do, he was not able to effect it, becauſe of his power and influence with the people; or if he had diſplaced him, which by ſome things in this chapter ſeemed to be the caſe, yet *Amaſa* being dead, and the rebellion cruſhed by *Joab*, which ſtill made him more haughty, and increaſed his popularity, *David* ſaw it moſt adviſeable to replace him; and becauſe mention is made of him, as eſtabliſhed in his office as general over the whole army, an account is given of the reſt of *David*'s officers; and the rather, as it was a ſort of beginning his reign anew, after quelling the above rebellions: *and Benaiah the ſon of Jehoiada* was *over the Cherethites, and over the Pelethites*; was continued in his poſt, ſee ch. viii. 18.

℣. 24. *And Adoram* was *over the tribute*, &c.] Or over thoſe that collected and brought it, as the *Targum*; this was a new office, and which reſpected both the revenue he received from his own people, and the tribute brought him from the nations conquered by him: *and Jehoſhaphat the ſon of Abilud* was *recorder*; who was in this office before, and now continued and eſtabliſhed in it, ch. viii. 16.

℣. 25. *And Sheva* was *ſcribe*, &c.] Either the ſame with *Benaiah*, or he was dead or removed, and *Sheva* was put in his place, ſee ch. viii. 17. *and Zadok and Abiathar* were *the prieſts*; as before; ſee the ſame.

℣. 26. *And Ira alſo the Jairite*, &c.] Which ſome take to be the ſame with *Ira* the *Ithrite*, ch. xxiii. 38. a ſon of *Jether* or *Ithra* the *Iſraelite*, ch. xvii. 25. though others ſuppoſe he was *Ira* the ſon of *Ikkeſh* the *Tekoite*, ch. xxiii. 26. and ſo the *Targum* here calls him *Ira* the *Jairite*, which was of *Tekoah*; and *Tekoah* being the chief place in *Iſrael* for oil olive[d], with which the lamps were lighted.

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[b] Works, vol. 2. p. 367.

[c] Jarchi & Kimchi in loc. Hieron. Trad. Heb. in 2 Reg. fol. 79. L.

[d] Miſn. Menachot, c. 8. §. 3.

lighted, *Jarchi* thinks he had the name of *Jairite* from *Jair*, which ſignifies to enlighten; but rather he was a deſcendent from *Jair* the *Gileadite*, and perhaps was a great friend to *David* when in *Gilead*, and from whence he brought him and promoted him: for he *was a chief ruler about David*; a prime-miniſter, an intimate friend, the chief of his privy-council; perhaps he ſucceeded *Ahithophel*: it is much we hear nothing of *Huſhai*.

CHAP. XXI.

A Famine being in the land three years, the Lord was enquired of, to know the reaſon of it; and it being anſwered, that it was on account of *Saul*'s ſlaughter of the *Gibeonites*, they were ſummoned by *David* to know what ſatisfaction they required for the cruel uſage of them, ℣. 1—3. to which they replied, that they only deſired ſeven of *Saul*'s ſons to be delivered up to them, to be hanged by them, which was granted, ℣. 4—9. whoſe bones, with thoſe of *Saul* and *Jonathan*, *David* buried in the ſepulchre of their fathers, ℣. 10—14. and the chapter is cloſed with an account of ſeveral battles fought with the *Philiſtines*, in which four of their generals were ſlain, ℣. 15—22.

℣. 1. *Then there was a famine in the days of David, three years, year after year*, &c.] That is, three years running, one after another; ſome think this, though here related, was before the rebellions of *Abſalom* and *Sheba*, and not after, and there are ſeveral things which may incline to it, as that the ſin of *Saul* ſhould otherwiſe be ſo long unpuniſhed, and that the bones of *Saul* and *Jonathan* were not ſooner removed, here related; and that there ſhould be ſo many battles with the *Philiſtines* after they were ſubdued, as recorded in this chapter; and in one of the *Jewiſh* [e] writings it is ſaid, that this was the year after *Saul* was ſlain; though, in other copies of the ſame book, it is ſaid to be thirty years after; and ſo in that *Abarbinel* uſed, and who is of the mind, that what is here related ſtands in the order in which it was, and of the ſame opinion are ſome of our beſt chronologers [f]: *and David enquired of the Lord*; before the high-prieſt by *Urim* and *Thummim*, what ſhould be the cauſe of the famine, perhaps ſuſpecting it was ſome ſins of his; the firſt year he might take no notice of it, hoping for a more fruitful ſeaſon the next year, it ariſing, as he might ſuppoſe, from ſome natural cauſe; the ſecond year he might begin to think it was for ſome national ſins, but might be remiſs in his enquiry into them; but the third year he was alarmed, and concluded there was ſomething extraordinary and ſpecial, and feared it was on his account, and this put him on making enquiry: *and the Lord anſwered*, It is *for Saul, and for* his *bloody houſe*; on account of the blood ſhed by him and his family; which anſwer muſt in a good meaſure relieve the mind of *David*, if he was fearful it was for his ſins: *becauſe he ſlew the Gibeonites*; which was contrary to the oath that *Joſhua* and all *Iſrael* had given them not to ſlay them, but ſave them alive, *Joſh.* ix. 15. When this was done is not certain; the *Jews* commonly ſay [g] that he ſlew them when he ſlew the prieſts at *Nob*, they being hewers of wood and drawers of water to them, and were ſlain with them; or becauſe their maintenance depended on the prieſts, they being ſlain, it was in effect ſlaying them; but rather this refers to another time, and to other action or actions of *Saul*, who ſought by divers means to deſtroy theſe people, and root them out of the land. The heathens had a notion that barrenneſs, unfruitfulneſs, and famine were inflicted by God for murder. *Philoſtratus* [h] reports of the *Ethiopian Indians*, that for the murder of their king *Ganges*, their ground was unfruitful, their cattle ſtarved, their wives abortive, and their cities and houſes fell to ruin, until the murderers were deſtroyed.

℣. 2. *And the king called the Gibeonites*, &c.] Sent meſſengers unto them, and ſummoned them to come to him, and ſaid unto them what is expreſſed in the next verſe; for what follows is in a parentheſis: (*now the Gibeonites* were *not of the children of Iſrael*; originally, though they were proſelyted to the *Jewiſh* religion, and were employed in the menial ſervices of the ſanctuary: *but of the remnant of the Amorites*; they were the remains of the old *Canaanites*, who ſometimes in general were called *Amorites*, otherwiſe the *Gibeonites* were called *Hivites*; ſee *Joſh.* ix. 7. and xi. 19.) *and the children of Iſrael had ſworn unto them*; by their princes, as *Joſhua*; *and yet* Saul, contrary to this oath, *ſought to ſlay them in his zeal to the children of Iſrael and Judah*;) pretending a great concern for them, for their honour and profit; that theſe men ought not to live in their cities, and take the bread out of their mouths, and be employed in the ſervice of the ſanctuary; but that they ought to be expelled, and even cut off, being the old inhabitants of the land, the Lord ordered to be deſtroyed; and that though the *Iſraelites* had given an oath to the contrary, they were drawn into it by guile and deceit, and therefore not binding upon them; hence he ſought by all means to harraſs and oppreſs them, and ſlew many of them, and deſtroyed them out of their cities, that they might be poſſeſſed by *Judah* and *Benjamin*; ſee ch. iv. 2. compared with *Joſh.* ix. 17.

℣. 3. *Wherefore David ſaid unto the Gibeonites, What ſhall I do for you*, &c.] By way of ſatisfaction for the injuries done them: *and wherewith ſhall I make the atonement*; for the offences committed, that ſo the wrath that was gone forth againſt the land in a famine might be appeaſed: *that ye may bleſs the inheritance of the Lord*; pray for a bleſſing upon the land which the Lord had choſen for his inheritance, and given as ſuch to the people of *Iſrael*, that rain might deſcend upon it, and make it fruitful.

℣. 4. *And the Gibeonites ſaid unto him*, &c.] In reply to his motion: *We will have no ſilver nor gold of Saul, nor of his houſe*; this ſhall not be the ranſom or atonement; it was not ſilver and gold *Saul* took from them, but the lives of their brethren, and therefore they inſiſt upon life for life: *neither for us ſhalt thou kill any man in Iſrael*; who were not of the houſe of *Saul*; they did not deſire any man ſhould die, but who were of that family by whom they had ſuffered: *and he ſaid, What you ſhall ſay*, that *will I do for you*; whether by inflicting pecuniary mulcts, or puniſhing with death, which latter ſeems to be what they ſuggeſted, and afterwards inſiſted on; whatever, according to law and juſtice, was required, he was ready to do it for them.

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[e] Pirke Eliezer, c. 17.

[f] Uſſer. Annal. Vet. Teſt. p. 55. Bedford's Scripture-Chronology, p. 558.

[g] T. Bab. Bava Kama, fol. 119. 1,

[h] Vita Apollon. Tyanei, l. 3. c. 6.

℣. 5. *And they anſwered the king*, &c.] Declaring expreſly what they would have done: *The man that conſumed us*; meaning *Saul*, who leſſened their number by cruel oppreſſions of ſome, and by taking away the lives of others: *and that deviſed againſt us*, that *we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael*; who had formed ſchemes, and publiſhed edicts, for baniſhing them out of the land; perhaps at the ſame time that he put away wizards and thoſe that had familiar ſpirits out of the land, under the ſame pretence for zeal for the glory of God, and the good of the people of the land, 1 *Sam.* xxviii. 3—9.

℣. 6. *Let ſeven men of his ſons be delivered unto us*, &c. They pitched upon this number, either becauſe they were ſeven, and no more of the *Gibeonites*, whom *Saul* ſlew, as the *Jews* ſay [i]; two hewers of wood, two drawers of water, a keeper, (of a ſynagogue) a ſcribe, and a ſervant; but perhaps the true reaſon was, they knew there were no more beſides *Mephiboſheth*, for whom *David* had a great reſpect, and therefore required no more: *and we will hang them up unto the Lord*; not to gratify a revengeful ſpirit of theirs, but in honour to the juſtice of God, and to appeaſe his wrath: *in Gibeah of Saul*, whom *the Lord did chooſe*; which was *Saul*'s native place, and where he always lived; ſo that to hang them there was to the greater diſgrace of him and his family; and he being choſen of the Lord to be a king of *Iſrael*, was an aggravation of his crime in violating the oath made to the *Gibeonites*: *and the king ſaid, I will give* them; for though he had ſworn to *Saul* that he would not cut off his ſeed, yet as he had a divine direction in this caſe, as appears by the Lord's being pleaſed with it, and was intreated for the land by it, this oath of his was diſpenſed with; nor did he cut them off himſelf, but delivered them to others according to the will of God.

℣. 7. *But the king ſpared Mephiboſheth the ſon of Jonathan the ſon of Saul*, &c.] As they did not name particular perſons, only required ſeven ſons, it was at the option of the king what ſons to deliver to them, and therefore kept back *Mephiboſheth*, who is thus deſcribed, to diſtinguiſh him from a ſon of *Saul*'s of the ſame name after-mentioned: *becauſe of the Lord's oath that* was *between them, between David and Jonathan the ſon of Saul*; not merely or only out of affection to *Mephiboſheth*, but becauſe of the oath, that he might not be guilty of the ſame crime *Saul* was in ſlaying the *Gibeonites*.

℣. 8. *But the king took the two ſons of Rizpah the daughter of Aiah*, &c.] *Saul*'s concubine, ch. iii. 2. *whom ſhe bare unto Saul, Armoni and Mephiboſheth*; of whom we read no where elſe; after the name of the latter, it is probable, *Jonathan*'s ſon was called before-mentioned: *and the five ſons of Michal the daughter of Saul, whom ſhe brought up for Adriel the ſon of Barzillai the Meholathite*; *Michal* had no children to the day of her death, nor was ſhe the wife of *Adriel*, but *Merab* her ſiſter; wherefore, theſe ſons were not whom ſhe *bare*, as the word uſed ſignifies, but as we rightly render it, whom ſhe *brought up* or educated, ſo the *Targum*, her ſiſter being dead; and ſo the *Jews* ſay [k], *Merab* brought them forth, and *Michal* brought them up, therefore they were called by her name; or the words may be ſupplied thus, *and the five ſons* of the ſiſter of *Michal*, and, as in ℣. 19. is ſupplied, the brother of *Goliath*. *Barzillai* is here called the *Meholathite*, to diſtinguiſh him from *Barzillai* the *Gileadite*, ſpoken of in a former chapter, ſee 1 *Sam.* xviii. 19.

℣. 9. *And he delivered them into the hands of the Gibeonites*, &c.] The two ſons of *Rizpah* and the five ſons of *Merab*, two ſons of *Saul* and five grandſons: *and they hanged them in the hill before the Lord*; in the hill at *Gibeah*, that they might be ſeen by all that paſſed by, and ſerve to deter from ſuch evils, which brought on them that puniſhment; gibbetings or crucifixions were commonly made on hills and mountains [l]: the phraſe, *before the Lord*, is either the ſame as *unto the Lord*, ℣. 6. to make atonement to the Lord, and in his ſight; or it denotes that it was done publicly before the ſun, and in the ſight of it; for it cannot mean before the ark, the ſymbol of the divine preſence, for that was not there: *and they fell all ſeven together*; they were hanged together, and died at one and the ſame time: *and were put to death in the days of harveſt, in the firſt* days, *in the beginning of barley-harveſt*; which began at the paſſover, the morrow after the firſt day of the feaſt, *Lev.* xxiii. 10, 11. which was the 16th of *Niſan*, on which day, the *Jews* ſay [m], theſe men were hanged, and which muſt be about the beginning of our *April*.

℣. 10. *And Rizpah the daughter of Aiah took ſackcloth*, &c.] Both as a token of mourning for her ſons, and as fitteſt to defend from the weather, the heat by day or cold by night: *and ſpread it for her upon the rock*; the hill on which her ſons were hanged; this ſhe ſpread as a canopy or tent to ſit under, and be covered with it; not to cover the bodies with it, but herſelf, and where ſhe ſat to mourn the loſs of her ſons, and to watch their bodies, that they might not be devoured by birds and beaſts of prey, as after-obſerved: and here ſhe ſat *from the beginning of harveſt until water dropped on them out of heaven*; that is, as the *Jews* ſay [n], from the 16th of *Niſan*, when barley-harveſt began, to the 17th of *Marcheſvan*, when the former rain fell; that is, from the beginning of *April* to the beginning of *October*: but it is not likely that ſhe continued ſo long watching the bodies, nor would there be any need of it to keep the birds and beaſts from them; for after they had hung ſo many months, there would be nothing left for them; but rather the meaning is, that ſhe continued there until it pleaſed God to ſend rain from heaven, which had been reſtrained, and a famine came upon it, becauſe of the ill uſage of the *Gibeonites*: and very probably the order from the king was that the bodies ſhould hang till rain came, that it might be obſerved what was the reaſon of their ſuffering; and no doubt *Rizpah* ſat there praying that rain might come, and which, as *Abarbinel* thinks, came in a few days after, though not uſual in ſummer-time; but this was an extraordinary caſe, as in 1 *Sam.* xii. 17, 18. and was done to ſhew the Lord was intreated for the land; and ſo *Joſephus* ſays [o], that upon the hanging up of theſe men, God cauſed it to rain immediately, and reſtored the earth to its former fruitfulneſs. According to the law in *Deut.* xxi. 22, 23. the bodies ſhould have been taken down and buried the ſame day; but theſe men ſuffered

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[i] T. Hieroſ. Kidduſhin, fol. 65. 2.

[k] T. Bab. Sanhedrin, fol. 19. 2.

[l] Vid. Lipſium de cruce, l. 3. c. 13.

[m] Bemidbar Rabba, fol. 190. 1.

[n] Bemidbar Rabba, ib.

[o] Antiq. l. 7. c. 12. §. 1.

fered not for their own perſonal ſins, but for the ſins of others, and to avert a public calamity, and therefore muſt hang till that was removed; nor were they executed by men bound by that law; and beſides their continuing on the tree was according to the will of God, till he was intreated, who could diſpenſe with this law; to which may be added, the ceremonial and judicial laws, of which this was one, gave place to thoſe of a moral nature [p], as this did to that of ſanctifying the name of God in a public manner; hence the ſaying of one of the *Rabbins* upon this [q], which is by many wrongly expreſſed, "It is better that one letter ſhould be rooted out of the law, than that the name of God ſhould not be ſanctified openly;" that is, a leſſer precept give way to a greater, or a ceremonial precept to a moral one, ſuch as the ſanctification of the name of God is: *and ſuffered neither the birds of the air to reſt on them by day*; as it is uſual for crows [r] and ravens, and ſuch ſort of birds, to light on bodies thus hung up, and pick their fleſh: *nor the beaſts of the field by night*; for it ſeems it was uſual to make the gibbets, and ſo in ſome other nations the croſſes, ſo low, that wild beaſts could eaſily come at the bodies and devour them; ſo *Blandina* was hung upon a tree ſo low, that ſhe might be expoſed to the wild beaſts to feed upon her, but not one of them would touch her body [s]; now *Rizpah*, by her ſervants, had ways and means to fright away the birds and beaſts from doing any injury to the carcaſſes.

℣. 11. *And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done*, &c.] Whether this was told out of good will or ill-will is not certain; however, it was not diſagreeable to *David*, but ſerved to move pity and compaſſion in him to the woman, and to ſtir him up to give an honourable interment to *Saul* and his ſons; and which would ſhew that this fact was not done out of perſonal pique and revenge to his family, but in obedience to the will of God, and the honour of his name.

℣. 12. *And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-Gilead*, &c.] Which, according to *Bunting* [t], was 52 miles from *Jeruſalem*; though perhaps *David* did not go thither in perſon to fetch them, but by his meſſengers, ſee ℣. 14. *which had ſtolen them from the ſtreet of Beth-ſhan, where the Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa*; the hiſtory of all which ſee in 1 *Sam.* xxxi. 8—13.

℣. 13. *And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon*, &c.] Which had been buried there under an oak, 1 *Chron.* xii. 12. *and they gathered the bones of them that were hanged*; the ſeven ſons of *Saul* who had been lately hanged; who either had hung ſo long that their fleſh was conſumed, and the bones dropped upon the ground, from whence they gathered them; or they took them down and burnt the fleſh off of them, and took the bones to bury them, which was not uſually done [u].

℣. 14. *And the bones of Saul and Jonathan his ſon*, &c.] Together with thoſe who had been hanged: *buried they in the country of Benjamin in Zelah*; a city in the tribe of *Benjamin*, *Joſh.* xviii. 28. *in the ſepulchre of Kiſh his father*; the father of *Saul*, 1 *Sam.* ix. 1, 2. and which, according to *Fuller* [w], and the poſition of it in his map, was not far from the hill on which the ſeven ſons of *Saul* were hanged: *and they performed all that the king commanded*; that is, *David*'s meſſengers and ſervants did; they fetched the bones of *Saul* and *Jonathan* from *Jabeſh-gilead*, and buried them with thoſe of his ſeven ſons hanged, in the burying-place of his father *Kiſh*, and made a general mourning for them; for the *Jews* ſay [x], that by *David*'s order *Saul*'s coffin was carried through every tribe, and men, women, and children came out and expreſſed concern: *and after that, God was intreated for the land*; not after the burial of the ſaid perſons, but after the ſeven men were hanged up; by this the wrath of God was appeaſed, which was ſeen by his ſending rain and fruitful ſeaſons, ſo that the famine ceaſed.

℣. 15. *Moreover, the Philiſtines had yet war again with Iſrael*, &c.] Beſides what is before recorded in this and the preceding book; being animated to it, partly by the number of giants among them, and partly by the decline of *David*'s life, and it may be chiefly by the inſurrections and rebellions in *Iſrael*; though ſome think that theſe battles were not after the rebellions of *Abſalom* and *Sheba*, and the affair of the *Gibeonites*, though here recorded, but before, and quickly after the war with the *Ammonites*, next to which they are placed in 1 *Chron.* xx. but they ſeem to be placed here in their proper order: *and David went down, and his ſervants with him*; to the borders of the *Philiſtines*, perceiving they were preparing to make war againſt him: *and fought againſt the Philiſtines*; engaged in a battle with them: *and David* waxed faint; in the battle, not able to bear the fatigues of war, and wield his armour as he had uſed, being in the decline of life; after he had been engaged a while, his ſpirits began to fail, not through fear, but through feebleneſs; but, according to *Joſephus*, it was through wearineſs in purſuing the enemy put to flight, which the following perſon perceived, and turned upon him [y].

℣. 16. *And Iſh-benob, which* was *of the ſons of the giant*, &c.] Of *Goliath*, or of a giant, of the race of them: *the weight of whoſe ſpear* weighed *three hundred* ſhekels *of braſs in weight*; which muſt be underſtood either of the wood of it, or of the head of it, the flaming point of it, as many interpret it; and if ſo, it was but half the weight of *Goliath*'s ſpear, unleſs there was any difference of the weight of iron and of braſs, ſee 1 *Sam.* xvii. 7. *he being girded with a new* ſword; or rather with a new girdle, as the *Targum*; and ſo *Jarchi*, which might be given him as a mark of honour, or as a token of his having a commiſſion in the army: *thought to have ſlain David*; his aim was at him, and perceiving him faint and feeble, thought to take the advantage of it, and diſpatch him.

℣. 17. *But Abiſhai the ſon of Zeruiah ſuccoured him*, &c.] Obſerving him in danger, made haſte to his relief: *and ſmote the Philiſtine, and killed him*; it ſeems as if *Abiſhai* engaged with the *Philiſtine*, and killed him; but inaſmuch as it will bear to be interpreted of *David*, and ſince the four giants here and hereafter mentioned are ſaid to fall by the hand of *David* and his ſervants, ℣. 12. it may be thought that this man fell by his hand; ſeeing it is clear that all the reſt fell by the hands of his ſervants:

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[p] See Stillingfleet's Origines Sacr. p. 140.

[q] T. Bab. Yebamot, fol. 79. 1.

[r] —— non paſces in cruce corvos, Horat. Epiſt. l. 1. Epiſt. 16. ℣. 48. Vid. Lipſium de cruce, l. 3. c. 11. & l. 2. c. 13.

[s] Euſeb. Eccl. Hiſt. l. 5. c. 1.

[t] Travels, &c. p. 122. 143.

[u] Lipſius de cruce, l. 2. c. 16.

[w] Piſgah-ſight, B. 2. c. 12. p. 258.

[x] Bemidbar Rabba, ut ſupra.

[y] Antiqu. l. 7. c. 12. §. 1.

vants: *then the men of David ſware unto him*; after they had obſerved the danger he was expoſed unto, and how narrowly he eſcaped with his life: *ſaying, Thou ſhalt go no more with us to battle*; they had perſuaded him not to go to the battle with *Abſalom*; they had ſuffered him to go with them now, he being, no doubt, forward and preſſing to it; but now they were reſolute, and determined he ſhould never go more: *that thou quench not the light of Iſrael*; ſignifying that their glory and proſperity depended on his life, and that ſhould he be taken away, they ſhould be in affliction and adverſity, their honour and their happineſs would be at an end; the *Targum* is, "thou mayeſt not extinguiſh the kingdom of *Iſrael*," the light and glory of it.

ỷ. 18. *And it came to paſs after this*, &c.] After the former battle: *that there was again a battle with the Philiſtines at Gob*; in 1 *Chron.* xx. 4. it is called *Gezer*; either the place had two names, or theſe two places were near each other; ſo that the battle may be ſaid to be fought both at the one and at the other, being fought equally near to both: *then Sibbechai the Huſhathite ſlew Saph, which* was *of the ſons of the giant*; who is called *Sippai*, 1 *Chron.* xx. 4. he had his name from the lintel of a door, being as high as one, ſo tall that he could ſcarce go under one. *Sibbechai* was one of *David*'s worthies, 1 *Chron.* xi. 29. perhaps a deſcendant of *Huſhah*, who ſprung from *Judah*, 1 *Chron.* iv. 4.

ỷ. 19. *And there was again a battle in Gob with the Philiſtines*, &c.] Another battle with them in the ſame place: *where Elhanan the ſon of Jaareoregim a Beth-lehemite, ſlew* the brother of *Goliath the Gittite*; the word *brother* is rightly ſupplied from 1 *Chron.* xx. 5. where his name is ſaid to be *Lahmi*, for not *Goliath* himſelf was ſlain, though ſome ſo interpret it, and take *Elhanan* to be *David*; ſo *Jarchi*, and with which agrees the *Targum*; but he was ſlain not at *Gob*, but in the valley of *Elah*; nor had *David* any ſuch name as *Elhanan*; he was one of *David*'s worthies, ch. xxiii. 24. where he is called the ſon of *Dodo*, and in 1 *Chron.* xx. 5. the ſon of *Jair*; and *Lahmi* there may not be the name of *Goliath*'s brother, but, as here, the countryname of *Elhanan*; for the words [z] there may be rendered, "and *Elhanan* the ſon of *Jair* the *Lehemite* (*i. e.* the *Beth-lehemite*) ſlew the brother of *Goliath* the *Gittite*," and ſo perfectly agrees with this: *the ſtaff of whoſe ſpear was like a weaver's beam*; not of *Goliath*'s brother, but of *Goliath* himſelf, 1 *Sam.* xvii. 7.

ỷ. 20. *And there was yet a battle in Gath*, &c.] Beſides the battles in the above place or places; for this does not neceſſarily ſuppoſe that one of the ſaid battles had been there, only that this, which was another battle, had been there: *where was a man of* great *ſtature*; for ſo the ſenſe of the word appears to be from 1 *Chron.* xx. 6. though here it ſignifies a man of ſtrife and contention, a man of war, and both were true of him: *that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number*; twelve fingers on his two hands, and twelve toes on his two feet. *Pliny* [a] ſpeaks of one *M. Curiatius*, a patrician, who had two daughters that had ſix fingers on an hand, and were called *Sedigitæ*, ſix-fingered, and of *Volcatius*, a famous poet, called *Sedigitus*, or ſix-fingered, for the ſame reaſon; and elſewhere from other writers [b], he makes mention of a people that had eight toes on each foot; ſo *Cteſias* [c] ſpeaks of a people in the mountains of *India*, which have eight fingers on each hand, and eight toes on each foot, both men and women: *and he alſo was born to the giant*; a ſon of a giant.

ỷ. 21. *And when he defied Iſrael*, &c. The armies of *Iſrael*, as *Goliath* had done ſome years ago, 1 *Sam.* xvii. 10. *Jonathan the ſon of Shimea the brother of David ſlew him*; this brother of *David* is called *Shammah*, 1 *Sam.* xvi. 9. and *Shimma*, 1 *Chron.* ii. 13. this ſon of his is another man from *Jonadab* his ſon, who was famous for his ſubtlety as this was for his valour, ch. xiii. 3. The *Jews* ſay [d] this was *Nathan* the prophet, a ſon of *Shammah*.

ỷ. 22. *Theſe four were born to the giant in Gath*, &c.] Not to *Goliath*, for one of them was his brother, but to ſome giant or another of that place, for which it was famous; they were all of them of the race of the giants; and ſo the *Septuagint* verſion, they were "the offspring of the giants in *Gath*, whoſe family was *Repha*;" and this *Repha*, or *Arepha*, as the *Vulgate Latin* verſion, according to *Abarbinel*, was a woman of the daughters of the giants; the *Talmudiſts* [e] make her to be the ſame with *Orpah*, *Ruth* i. 4. Theſe giants, it is highly probable, were the deſcendants of the *Anakim* which remained in *Gath* after they were cut off by *Joſhua* in other places, *Joſh.* xi. 22. *and fell by the hand of David, and by the hand of his ſervants*; the firſt, *Iſh-benob*, fell by the hand of *David* aſſiſted by *Abiſhai*, and the other three by the perſons mentioned.

CHAP. XXII.

THIS chapter contains a ſong or pſalm, the ſame with the 18th pſalm, and which, according to *Jarchi*, was compoſed by *David* in his old age, and as *Kimchi* ſays, at the end or cloſe of his days; but *Abarbinel* is of opinion, that it was written in his youthful time, in the midſt of his troubles, and was ſung by him as often as he had a deliverance from any; and which may account for the ſeveral variations in it from *Pſ.* xviii. which, the ſame writer obſerves; are 74; and are not to be aſcribed to the difference of copies, or neglect of copiers: and very probably, towards the cloſe of his days, he reviſed it, and made it fit for general uſe, and ſent it with the reſt of his pſalms to the chief muſician; but the particular conſideration of it, and of the differences in it from *Pſ.* xviii. is referred to the expoſition of that book in its courſe.

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[z] Vid. Buxtorf. Anticritic. par. 2. c. 2. p. 421.

[a] Nat. Hiſt. l. 11. c. 43.

[b] Megaſthenes apud ib. l. 7. c. 2.

[c] In Indicis, c. 31.

[d] Hieron. Trad. Heb. fol. 76. D.

[e] T. Bab. Sotah, fol. 42. 2.

CHAP.

CHAP. XXIII.

IN this chapter are recorded the laſt words of *David*, under a divine inſpiration, ℣. 1—7. and an account is given of his great men, famous for warlike exploits, particularly of three mighty men who did very marvellous things, ℣. 8—17. and of two others next unto them, which belonged to another claſs of three, ℣. 18—23. and then of thirty-one more, ℣. 24—39. who are all mentioned by name.

℣. 1. *Now theſe* be *the laſt words of David*, &c.] Which refer not to the pſalm in the preceding chapter, but to what follows; not the laſt words he ſpoke, for he ſaid many things afterwards; for the advice he gave to *Solomon*, and the inſtructions to him about building the temple, were delivered after this time; but theſe were the laſt after he had finiſhed the book of pſalms; or the laſt that he ſpoke under the inſpiration of the Holy Spirit, or that he delivered out by way of prophecy; though the *Jews*[f] will not allow him to ſpeak by the ſpirit of prophecy; they own he ſpoke by the Holy Spirit, which they diſtinguiſh from prophecy; but the *Targum* calls theſe words a prophecy, and takes them to be a prophecy of the *Meſſiah*, and of things to come, as undoubtedly they are, paraphraſing them thus; "theſe are the words of the prophecy of *David*, which he propheſied concerning the end of the world, concerning the days of conſolation that ſhould come;" this is obſerved to excite attention, the laſt words of dying men being uſually regarded and remembered: *David the ſon of Jeſſe ſaid*; he began with his deſcent, which was comparatively mean, in order to illuſtrate the diſtinguiſhing goodneſs of God to him in his exaltation: *and the man who was raiſed up on high*; from a low eſtate to an high one, from the ſheepfold to the throne, to be king over all the tribes of *Iſrael*, and a conqueror, and head of the nations round about him: *the anointed of the God of Jacob*; who was anointed king by *Samuel* by the order of the God of *Jacob*; and which was an inſtance of his being the God of *Jacob* or *Iſrael*, and of his care of them, and regard unto them, that he anointed ſuch a man to be king over them, as well as it was an honour to *David: and the ſweet pſalmiſt of Iſrael*; who compoſed moſt of the pſalms and hymns of praiſe for the people of *Iſrael*; invented and ſet the tunes to them to which they were to be ſung, and the inſtruments of muſic on which they were ſung; and appointed ſingers to preſide, and lead them in that part of divine worſhip, ſinging pſalms and hymns; and very ſweet were the pſalms he compoſed as to the matter of them, and very ſweet and delightful to the ear was the muſic in the manner of ſinging them: it may be rendered, who was *ſweet* or *pleaſant* in the *ſongs of Iſrael*[g], his warlike exploits and victories being the ſubject of them, 1 *Sam.* xviii. 6, 7. *ſaid*; as follows; for all that goes before are the words of the penman of this book drawing the character of *David*; in which he was a type of *Chriſt*, a branch out of the root of *Jeſſe*, highly exalted, and choſen from among the people, anointed to be prophet, prieſt, and king; and who ſweetly expounded the pſalms concerning himſelf, and ordered them to be ſung in the churches, and of which he is the ſubject, and may be ſaid to be ſweetly held forth in them, ſee *Luke* xxiv. 44.

℣. 2. *The ſpirit of the Lord ſpake by me*, &c.] the pſalms and ſongs he compoſed were not the fruits of his own genius, but were written by him under the inſpiration of the Spirit of God; by whom holy men of God, the penmen of the ſcriptures, ſpoke, even as they were moved by the Holy Ghoſt, of whom *David* was one, being a prophet; ſee *Acts* i. 16. and ii. 30. ſo the *Targum* here, "*David* ſpoke by the ſpirit of prophecy of the Lord:" or ſpake *in me*[h]; what he ſpoke was firſt internally impreſſed upon his mind by the Spirit of God, and then he expreſſed it with his tongue, as follows: *and his word was* in *my tongue*; not only the matter of his pſalms was indited by the Spirit of God, and ſuggeſted to his mind; but the very words in which they are delivered were given to him, and he was directed to make uſe of them, and did.

℣. 3. *The God of Iſrael ſaid*, &c.] To *David*, or by him; he who was the covenant-God of *Iſrael* literally conſidered, and is the covenant-God and Father of the whole ſpiritual *Iſrael*, and who is owned, believed in, and worſhipped by them: *the Rock of Iſrael ſpake to me*; the ſame with the God of *Iſrael* in other words, who is the ſtrength and ſecurity of *Iſrael*; or the ſecond Divine Perſon, the Son and Word of God is meant, who is often called a Rock in ſcripture; and is the Rock on which the *Iſrael* or church of God is built, and in whom it remains ſafe and firm, the gates of hell not being able to prevail againſt it; and ſo here is an inſtance and proof of a Trinity of perſons in the Godhead; the God of *Iſrael*, *Jehovah* the Father; the Rock of *Iſrael*, *Jehovah* the Son; and the Spirit of *Jehovah*, as in the preceding verſe, who is *Jehovah* the Spirit: now what was ſaid by theſe three Divine Perſons to *David*, and by him, and concerning himſelf as a type of the *Meſſiah*, follows: *He that ruleth over men* muſt be *juſt*, *ruling in the fear of God*; which is a character every king among men ought to have, adminiſtring juſtice to their ſubjects; ruling not only according to the laws of the land, but according to the law of God; having his fear before their eyes, and acting with a view to his honour and glory, whoſe vicegerents they are, and to whom they are accountable; they ſhould rule with gentleneſs and humanity, conſidering they are men, and not brutes, they rule over. *Agamemnon* in *Homer* is often called *king of men*. This character in all reſpects, was found in *David*, ch. viii. 15. and may be here given as an inſtruction to his ſon and ſucceſſor, *Solomon*; and is in all reſpects applicable to the *Meſſiah*, who is a *ruler* or king by the deſignation of his Father; a ruler *over men*, even over all men, yea over the greateſt of men, King of kings, and Lord of lords, and eſpecially, and in an eminent ſenſe, King of ſaints; and he is *juſt*, a King that reigns in righteouſneſs, righteous in all his ways and works, and particularly juſt as a King, as well as in all his other characters, ſee *Jer.* xxiii. 5, 6. *Zech.* ix. 9. and upon whom, as man and Mediator, the ſpirit of *the fear of the Lord* reſts, and under the influence of which, as ſuch, he has acted, *Iſ.* xi. 1, 2. ſo the *Targum* applies theſe words to the *Meſſiah* thus, "the true Judge ſaid, he would appoint to me a King, who is the *Meſſiah*, who ſhall ariſe and rule in the fear of the Lord:" and they may be rendered, there ſhall be *a ruler over men, juſt, ruling in the fear of God*; or ruling, appointing, ordering, and directing the worſhip of God, and the ordinances of it under the Goſpel-diſpenſation, as *Chriſt* did, ſee *Matt.* xxviii. 18, 19, 20.

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[f] Maimon. Moreh Nevochim, par. 2. c. 45.

[g] נעים זמרות jucundus pſalmis, Montanus; ſuavis in canticis, Vatablus; amœnus pſalmis, Junius & Tremellius, Piſcator.

[h] בי in me, Montanus, Junius & Tremellius.

℣. 4. *And* he ſhall be *as the light of the morning*, when *the ſun riſeth*, even *a morning without clouds*, &c.] That is, ſuch a ruler that rules in righteouſneſs, and in the fear of God; he is the light and glory of his people, who guides and directs them, makes them chearful and comfortable; his adminiſtrations are pleaſant and delightful, and promiſe a growing and increaſing happineſs to them, like the morning light and riſing ſun; and there are no clouds, nor forebodings of dark times, affliction and diſtreſs coming upon them, but all the reverſe: and with *Chriſt* theſe metaphors well ſuit, who is the true light that ſhines, the morning-ſtar, the day-ſpring from on high, the ſun of righteouſneſs, and light of the world; his going forth or appearance in human nature at his incarnation, was as the morning, *Hoſ.* vi. 3. the firſt diſcovery of him to *Adam*, after ſin had brought a night of darkneſs on the world, was as the dawn of the morning; and this light like that of the morning increaſed, freſh and clearer diſcoveries of him being made to the patriarchs afterwards; and though as yet the ſun was not up, and it was not a morning without clouds, yet the diſcoveries then made brought joy with them, as to *Abraham* and others, and were a ſure ſign of the ſun riſing. When *Chriſt* appeared in the fleſh, the ſun of righteouſneſs then aroſe, and ſcattered the darkneſs of the night, both in the *Jewiſh* and *Gentile* world; introduced the light of the Goſpel to a greater degree than it was, under the legal diſpenſation, and made the goſpel-day; which was not only like the morning-light, growing and increaſing, but was as a morning without clouds, without the darkneſs of the ceremonial law, the ſhadows of which now diſappeared; and without the ſtorms and tempeſts of the moral law, its curſes being bore and removed by *Chriſt*; and without the frowns of divine wrath, reconciliation and ſatisfaction being made by him: and this is all applicable particularly to the government of *Chriſt*, which is delightful and grateful to his people, ſerviceable and beneficial to them, under which they enjoy great peace and proſperity; and which will more and more increaſe, and ſtill be more glorious and illuſtrious, ſee *Pſ.* lxxii. 7, 8. *Iſa.* xxx. 26. A learned writer [i] has obſerved, that in an antient MS. the word *Jehovah* is inſerted and read thus, "and as the light of the morning, ſhall ariſe *Jehovah* the ſun," which clearly points to *Chriſt* the ſun of righteouſneſs; and be it an interpolation, it gives the true ſenſe of the words: a glorious, beautiful, and illuſtrious perſon is deſcribed in *Ovid* [k] by the ſame figure as here: as *the tender graſs* ſpringing *out of the earth by clear ſhining after rain*; which ſprings up the faſter, and is more flouriſhing after a ſhower of rain, and when upon that the ſun breaks out and ſhines clearly: or *from clear-ſhining, from rain* [l]; that is, the ſpringing of the tender graſs out of the earth is owing partly to the rain which falls in the night, and partly to the ſun riſing in the morning, and the clear ſhine of it: this may denote the fruitful and flouriſhing eſtate which a good and righteous ruler over men is the happy inſtrument of bringing his people into; and may be applied both to the incarnation of *Chriſt*, when he grew up as a tender plant, or as the tender graſs, mean in his original and deſcent, weak in himſelf as man; and yet this fruit of the earth was excellent and comely, beautiful and glorious, and the ſpringing of it owing to the favour and good-will of God, and his coming was as the latter and former rain to the earth, *Hoſ.* vi. 3. and to the government of *Chriſt*, and the benefits of it to his church and people; who flouriſh under it through the light of his grace and favour, and through the rains of goſpel-doctrines they are bleſſed with: or *than clear ſhining, than rain*; *Chriſt* is more beneficial to his people, who are comparable to graſs for their meanneſs, and weakneſs, and number, than the ſun and rain are to the graſs in the field.

℣. 5. *Although my houſe* be *not ſo with God*, &c.] So bright, and flouriſhing, and proſperous as the government of the juſt ruler before deſcribed; or is not *right* [m] with God, meaning his family, in which great ſins were committed, and great diſorders and confuſions brought into it, as the caſes of *Amnon*, *Abſalom*, and *Adonijah* ſhewed; or *not firm* or *ſtable* [n], through the rebellion of one, the inſurrection of another, and the uſurpation of a third; yet he believed it would be firm and ſtable in the *Meſſiah* that ſhould ſpring from him, promiſed in the everlaſting covenant; though the *Jewiſh* writers underſtand this of the firmneſs and ſtability of his kingdom and government: *but my houſe is not ſo*, &c. like the morning-light, which increaſes by little and little, and like the morning which ſometimes is not cloudy, and ſometimes is; ſometimes the ſun ſhines clearly, and ſometimes not; or like the tender graſs, which is ſometimes flouriſhing, and after withers; but ſo is not my kingdom, it is a perpetual one, given and ſecured by an everlaſting covenant; and ſuch certainly is or will be the kingdom of the *Meſſiah*: *yet he hath made with me an everlaſting covenant*, *ordered in all* things *and ſure*; or, *for* [o] *he hath made*, &c. the covenant by which the kingdom was ſettled on *David* and his ſeed was a covenant that would continue for ever, and would be kept, *obſerved*, and *preſerved* [p] in all the articles of it, and ſo be ſure to his ſeed, particularly to the *Meſſiah* that ſhould ſpring from him, in whom it was fulfilled, *Luke* i. 32, 33. and the covenant of grace made with *David*'s antitype, with *Chriſt* the head of the church, and the repreſentative of it, and ſo with all his people in him, is an everlaſting one: it was made with *Chriſt* from everlaſting, as appears from the everlaſting love of God, the ſource and ſpring of it; the earlineſs of the divine counſels on which it is formed, and bleſſings and promiſes of it, with which it is filled, which were before the world was; and from *Chriſt* being ſet up as the Mediator of it from everlaſting: and it will continue to everlaſting; it is a covenant that cannot be broken, will never be removed, nor give way to or be ſucceeded by another: it is *ordered in all things*; to promote and advance the glory of all the three perſons in the Godhead, Father, Son, and Spirit; to ſecure the perſons of the ſaints, and to provide every thing needful for them for time and eternity: and it is *ſure*; it ſtands upon a ſure baſis, the unchangeable will and favour of God, and is in the hands of *Chriſt*, the ſame to-day, yeſterday, and for ever; its mercies are the ſure mercies of *David*, and its promiſes are yea and amen in *Chriſt*, and are ſure to all the ſeed. Tho' things may not be with them god-ward, as they deſire, and could be wiſhed for; though they may be attended with many ſins and infirmities, the temptations of Satan, divine deſertions, and various afflictions, and be guilty of many backſlidings, yet covenant-intereſt always continues; and ſo, though in the kingdom and intereſt of *Chriſt* in the world, there are, and may be, many things diſagreeable; it may be attended with perſecutions, hereſies, ſcandals, *&c.* yet it ſhall continue and increaſe, and ſpread, and be an everlaſting kingdom: *for this is all my ſalvation*; all depends upon this covenant; the ſafety of *David*'s family, and the ſecurity of the kingdom in it, and to his ſeed, till the *Meſſiah* came, depended on the covenant made with him reſpecting that; and the ſpiritual and eternal ſalvation of the Lord's people depends upon the covenant of grace; which was contrived, formed, and ſettled in it, in which the Saviour is provided, and the perſons to ſhare in his ſalvation are taken into it and ſecured, with all bleſſings both of grace and glory: *and all my deſire*; to ſee it fulfilled; as it is the deſire of good men, to be led more and more into it, to ſee their intereſt in it, to have the bleſſings and promiſes of it, applied unto them, and to be ſaved by it, and not by the covenant of works; and there is all that in it that a believer can deſire to make him comfortable here, or happy hereafter; and it is what gives him delight and pleaſure in all his troubles: it may be ſupplied *he is*, as well as *this is*, and be applied to *Chriſt*, the ruler over men, deſcribed, ℣. 3, 4. with whom the covenant of grace is made, in whom is the ſalvation of men; he is the author and the only author of it; in whom it is compleat and perfect; *all* ſalvation is in him, and which they can claim as theirs; to whom is *all* their *deſire*, and in whom is *all* their *delight*, as it may be rendered; on account of the glory of his perſon, the fulneſs of his grace, and his ſuitableneſs as a Saviour; whom they deſire to know more of, and have more communion with: *although he make* it *not to grow*; though there may not be at preſent any growth of outward proſperity, or of inward grace, or even of the produce of the earth, *Hab.* iii. 17, 18. though the horn of *David* is not yet made to bud, or his family in growing and flouriſhing circumſtances, or the *Meſſiah*, the man, the branch, does not yet ſhoot forth, though he certainly would; or, *for ſhall he not bud forth?* he ſhall, *Jer.* xxiii. 5. *Zach.* iii. 8. and vi. 12.

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[i] Dr. Kennicott's State of the Hebrew Text, Diſſert, 1. p. 468.

[k] Taliſque apparuit illi, &c. Metamorph. l. 14. fab. 16. ℣. 767.

[l] מנגה ממטר a ſplendore, a pluvia germen de terra, Pagninus, Montanus, Vatablus.

[m] לא כן non recta, Cocceius.

[n] Non eſt res firma. Vitringa in Jeſaiam, c. 11. 1.

[o] כי quia, Pagninus, Montanus, Piſcator.

[p] שמרה ſervatum, Tigurine verſion, Vatablus; conſervatum, Junius & Tremellius.

℣. 6. *But* the ſons *of Belial* ſhall be *all of them as thorns thruſt away*, &c.] Not like the tender graſs that ſprings up, and flouriſhes after rain, and the ſun ſhine upon that; but like thorns, uſeleſs, hurtful and pernicious, and fit only for burning: this is true of wicked men in general, that caſt off the yoke of the Lord, and become unprofitable, as *Belial* ſignifies; and of wicked governors in particular, who inſtead of being helpful are hurtful to a commonwealth; and inſtead of being the joy and comfort of their ſubjects, and of giving pleaſure to them, and making them chearful and proſperous, give pain and trouble, and cauſe grief and ſorrow; and are, if poſſible, to be thruſt away, and depoſed from government: *becauſe they cannot be taken with hands*; thorns cannot be handled and gently dealt with, but ſome inſtrument muſt be uſed to put them away with force; ſo wicked men, and eſpecially wicked rulers, are untractable, and not to be managed in a gentle way, and therefore violent ones muſt be taken.

℣. 7. *But the man* that *ſhall touch them muſt be fenced with iron, and the ſtaff of a ſpear*, &c.] To remove theſe thorns, or ſons of *Belial*, out of the way, or to defend himſelf againſt them; or weapons of war muſt be made uſe of to conquer and deſtroy them, according to the ſenſe of *Ben Gerſom*, and which *De Dieu* follows; a man that meddles with them muſt expect to be as much hurt, and wounded by them all over the body, as if not only the point or iron head of a ſpear, but the wood, or handle of the ſpear were thruſt up in him; but the former ſenſe ſeems beſt: *and they ſhall be utterly burnt with fire in the* ſame *place*; where the thorns grew, or whither they are removed, or *are ſitting*; where perſons are ſitting to warm themſelves by them: and this may be underſtood of the deſtruction of wicked rulers, when their kingdom is taken from them, and they are conſumed root and branch; and was true not only of *Saul*, and his poſterity, as ſome apply it, and of *Jeroboam*, and thoſe like to him, as the above *Jewiſh* writer; but of the wicked *Jews*, and their rulers, thoſe ſons of *Belial*, who rejected the yoke of Chriſt, and would not have him to rule over them; to whom the Lord ſent the *Roman* armies fenced with ſwords and ſpears, and burnt their city, and deſtroyed them in the ſame place; and may take in Antichriſt, and antichriſtian ſtates, thoſe ſons of *Belial*, of the wicked ανομος, and lawleſs one, the ſon of perdition, whoſe city, *Rome*, ſhall be burnt with fire; and even all wicked men, at the great day of judgment, to which the *Targum* refers theſe words; when they, whoſe end like thorns, is to be burnt, will be caſt into the lake which burns with fire and brimſtone.

℣. 8. *Theſe* be *the names of the mighty men whom David had*, &c.] Beſides *Joab* his general, who is not mentioned; for theſe were all military men under him, which are diſtinguiſhed into three claſſes; the firſt and higheſt conſiſted of three only, who were general officers; and the ſecond alſo of three, who perhaps were colonels of regiments; and the third of thirty, who were captains of thouſands and hundreds: *the Tachmonite that ſat in the ſeat, the chief among the captains*; not in the chief ſeat in the *Sanhedrim*, and was the head of that, and ſo had the name of *Tachmonite*, from his wiſdom, as the *Jewiſh* writers ſay; but in the council of war, where he preſided under the general, or in his abſence, and was perhaps lieutenant-general, and ſo over all the captains; and therefore was neither *David* nor *Joab*, to whom ſome of the *Rabbins* apply theſe words, as obſerved by *Kimchi*; or rather he was the chief of the three, to whom he belonged; his name in 1 *Chron.* xi. 11. is *Jaſhobeam*, an *Hachmonite*, or the ſon of an *Hachmonite*, the ſame as in 1 *Chron.* xxvii. 2. and here it may be as well read *Joſheb-baſhebeth* the *Tachmonite*, the ſame name, with a little variation; which ſeem to be names given him, taken from his character and office; for his proper name was as follows: *the ſame* was *Adino the Eznite*; ſo called, either from the family he was of, or from the place of his birth; tho' a learned man thinks it ſhould be read as in the following ſupplement, he lift up his ſpear [q] *againſt* 800, *whom he ſlew at one time*; which though a very extraordinary exploit, yet not more ſtrange, or ſo ſtrange as that of *Shamgar*'s ſlaying 600 men with an ox-goad, or as that of *Samſon*'s killing 1000 men with the jaw-bone of an aſs: in 1 *Chron.* xi. 11. the number is only 300, which ſome attempt to reconcile, by obſerving, that not the ſame perſon is meant in both places; here he is called *Joſheb-baſhebeth*, there *Jaſhobeam*; here the *Tachmonite*, there the ſon of an *Hachmonite*; nor is he there called *Adino* the *Eznite*; but yet it ſeems plain, that in both places the chief of the three worthies of *David* is meant, and ſo the ſame man: others obſerve, that he engaged with 800, and ſlew 300 of them, when the reſt fled, and were purſued and killed by his men; and he routing them, and being the occaſion of their being ſlain, the ſlaying of them all is aſcribed to him; or he firſt ſlew 300, and 500 more coming upon him, he ſlew them alſo: but what *Kimchi* offers ſeems to be beſt, that there were two battles, in which this officer was engaged, at one of them he ſlew 800, and at the other 300; for ſo what is omitted in the books of *Samuel*, and of the *Kings*, is frequently ſupplied in the books of *Chronicles*, as what one Evangeliſt in the New Teſtament omits, another records. The above learned writer [r] conjectures, that ש being the firſt letter of the words, for three and eight, and the numeral letter being here reduced to its word at length, through a miſtake in the copier, was written שמנה *eight*, inſtead of שלש *three*: the *Septuagint* verſion is, "he drew out his ſpear againſt 800 ſoldiers at once," and ſays nothing of ſlaying them; and ſeems to be the true ſenſe of the word, as the ſame learned writer [s] has abundantly ſhewn.

℣. 9. *And after him* was *Eleazar the ſon of Dodo the Ahohite*, &c.] Or the ſon of *Ahohi*, perhaps the ſame with *Ahoah*, a deſcendant of *Benjamin*, 1 *Chron.* viii. 4. this *Eleazar* was the next to the *Tachmonite*, the ſecond worthy of the firſt claſs: one *of the three mighty men with David*; the ſecond of the three valiant men that were with *David* in his wars, and fought with him, and for him: *when they defied the Philiſtines*; clapped their hands at them, gloried over them, daring them to come and fight them; ſo did *David*, and his mighty men, as *Goliath* had defied them before: that *were there gathered together to battle*; at *Paſdammim*, as appears from 1 *Chron.* xi. 13. *and the men of Iſrael were gone away*; fled when they ſaw the *Philiſtines* gather together to fight them, notwithſtanding they had defied them; and ſo *David*, and his three mighty men, were left alone to combat with the *Philiſtines*.

℣. 10. *He aroſe, and ſmote the Philiſtines until his hand was weary*, &c.] He roſe up when the *Iſraelites* fled, and ſtood his ground alone, and fought with the *Philiſtines*, and ſmote them with his ſword, until his hand was weary with ſmiting: *and his hand clave unto the ſword*; which was contracted by holding it ſo long, and graſping it ſo hard, that it could not eaſily be got out of it; or through the quantity of blood which ran upon his hand, as it was ſhed, ſo *Joſephus* [t]; and which being congealed, and dried, cauſed his hand to ſtick to the hilt of his ſword, ſo that they were, as it were, glued together by it; or the ſenſe may be only, that though weary, he did not drop his ſword, but held it faſt till he had deſtroyed the enemy: *and the Lord wrought a great victory that day*; for to him it muſt be aſcribed, and not to the ſtrength and valour of the man: *and the people returned after him only to ſpoil*; they that fled, when they ſaw what a victory was obtained by him, returned and came after him; not to help him in ſmiting, but to ſpoil thoſe that were ſlain, and ſtrip them of what they had.

℣. 11. *And after him* was *Shammah the ſon of Agee the Hararite*, &c.] One who was of the mountainous country, as the *Targum*, the hill-country of *Judea*, of *Hebron*, or the parts adjacent; this was the third of the firſt three; there was one of this name among the thirty, ℣. 33. *and the Philiſtines were gathered together into a troop*; but ſo they were no doubt at firſt; R. *Iſaiah* takes it to be the name of a place called *Chiyah*, as the *Targum*, *Chayatha*; and which *Kimchi* ſays was a village, an unwalled town; and *Ben Melech* obſerves, that it is ſaid in the *Arabic* language, a collection of houſes is called *Al-chai*: it may be the ſame with *Lehi*, where *Samſon* ſlew 1000 with the jaw-bone of an aſs, whence it had its name; and *Joſephus* [u] ſays, the place where the *Philiſtines* were gathered together was called *The Jaw-bone*: but perhaps the ſenſe of *Ben Gerſom* may be beſt of all, that they gathered together in this place for proviſion, for food and forage, to ſupport the life of them and their cattle: ſince it follows, *where was a piece of ground full of lentiles*; a ſort of pulſe, which was ate in thoſe countries, and the pottage of which was delicious food, ſee *Gen.* xxv. 30, 34. *and the people fled from the Philiſtines*; as they did before under *Eleazar*, ℣. 9.

℣. 12. *But he ſtood in the midſt of the ground*, &c.] The field of lentiles: *and defended it*; the field, ſo that the *Philiſtines* could not ravage it, and get food and forage from it: *and ſlew the Philiſtines*; made a great ſlaughter among them, entirely routed them, ſo that they that eſcaped his ſword were obliged to flee: *and the Lord wrought a great victory*; to whom the glory of it belonged; a ſimilar fact is aſcribed to *Eleazar* before-mentioned in 1 *Chron.* xi. 13, 14. and indeed it ſeems to be the ſame, and in which they were both concerned; for it is plain from the account, that there were more than one engaged in this action, ſince it is there ſaid, *and they ſet themſelves in the midſt of that parcel*; and tho' that parcel of ground is ſaid there to be full of barley, it may eaſily be reconciled by obſerving, that one part of it might be ſowed with barley, and the other part with lentiles; ſo the *Targum* in 1 *Chron.* xi. 13. for it was half lentiles and half barley; and *Eleazar* might be placed to defend the one, and *Shammah* the other; from whence it appears it was about *March* when this action was, at the latter end of which barley-harveſt began.

℣. 13. *And three of the thirty chiefs went down*, &c.] Or three that were chief of the thirty, ſuperior to them; which ſome underſtand of the three before mentioned, ſo *Joſephus* [w]; and that having related ſome particular exploits of theirs, here obſerves one, in which they were all concerned; and others think the three next are meant, of whom *Abiſhai* was the chief, *Benaiah* the next, and the third *Aſahel*; but the firſt ſenſe is beſt: *and came to David in the harveſt-time, unto the cave of Adullam*;

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[q] Kennicott's Diſſert. 1. So Hillerus in Onomaſtic. Sacr. p. 230, 231. renders it, the glory of the ſpear or ſpearmen ſtood againſt 800, &c. and Weemſe, "his delight was to lift up his ſpear." Exercitat. 16. p. 137.

[r] P. 96.

[s] P. 103.

[t] Antiqu. l. 7. c. 12. §. 4.

[u] Ib.

[w] Ib.

not when he was there, upon his flight from *Saul*, 1 *Sam.* xxii. 1. but after he was king, when engaged in war with the *Philiſtines*; perhaps wheat-harveſt is here meant: *and the troop of the Philiſtines pitched in the valley of Rephaim*; the army of the *Philiſtines*, as the *Targum*; of the valley of *Rephaim*, ſee *Joſh.* xv. 8.

℣. 14. *And David was then in an hold*, &c.] In a ſtrong hold; the ſtrong hold of *Zion*, as *Joſephus*[x], or one on a rock near the cave of *Adullam*, ſee 1 *Chron.* xi. 15. *and the garriſon of the Philiſtines* was *then in Bethlehem*; which was about ſix miles from *Jeruſalem*; the valley of *Rephaim* lay between that and *Bethlehem*; ſo far had they got into the land of *Judea*, and ſuch footing in it, as to have a garriſon ſo near its metropolis.

℣. 15. *And David longed, and ſaid*, &c.] It being harveſt-time, the ſummer-ſeaſon, and hot weather, and he thirſty: *Oh, that one would give me drink of the water of the well of Bethlehem, which* is *by the gate!* which he was well acquainted with, being his native place; and which might make it the more deſireable, as well as its waters might be peculiarly cool and refreſhing, and very excellent, as *Kimchi* ſuggeſts. This well was about a mile from *Bethlehem*, now called *David*'s well, as ſome travellers ſay[y]. It is ſaid to be a very large well, with three mouths, and lies a little out of the road[z]; and that there is now near *Rachel*'s grave a good rich ciſtern, which is deep and wide; wherefore the people that go to dip water, are provided with ſmall leathern buckets, and a line, as uſual in thoſe countries[a]; but Mr. *Maundrel*[b] ſays, it is a well, or rather a ciſtern, ſupplied only with rain, without any excellency in its waters to make them deſirable; but it ſeems, he adds, *David*'s ſpirit had a farther aim. Some think he meant by this to get *Bethlehem* out of the hands of the *Philiſtines*, and obtain the poſſeſſion of it; others, as *Jarchi*, that he intended to aſk ſome queſtion of the Sanhedrim that ſat there; and others, that his deſire was after the law of God, called waters, as in *Iſ.* lv. 1. and ſome chriſtian writers, both antient and modern[c], are of opinion, that not literal but ſpiritual water was deſired by him, and that he thirſted after the coming of the *Meſſiah*, to be born at *Bethlehem*, and the living water which he only can give, *John* iv. 10.

℣. 16. *And the three mighty men brake through the hoſt of the Philiſtines*, &c.] Which lay in the valley of *Rephaim*, between the hold in which *David* was and the well of *Bethlehem*; theſe three men hearing *David* expreſs himſelf in the above manner, though without any view that any ſhould riſque their lives to obtain it, only in a general way ſaid, Oh for a draught of the water of the well of *Bethlehem*, immediately ſet out, and made their way through the army of the *Philiſtines* to the well: *and drew water out of the well of Bethlehem*, *that* was *by the gate*, *and took* it, *and brought* it *to David*; in a veſſel which they probably carried with them for that purpoſe: *nevertheleſs he would not drink thereof*; becauſe, ſay they who take theſe words in a ſpiritual ſenſe, it was not this water, but ſpiritual water he deſired; but the reaſon is given in the following verſe: *but poured it out unto the Lord*; as a libation to him, it being rather blood than water, being fetched at the hazard of mens lives, and therefore more fit to be offered as a ſacrifice to God than to be drank by him; and this he might do in thankfulneſs to God for preſerving the lives of the men *Gerſom* thinks it was now the feaſt of tabernacles, which was the feaſt of in-gathering the fruits of the earth, when great quantities of water were drawn and poured out at the altar, which was done to obtain the bleſſing of the former rain; ſee the note on *John.* vii. 37, 38.

℣. 17. *And he ſaid, Be it far from me, O Lord, that I ſhould do this*, &c.] Drink of the water theſe men had brought him: is not this *the blood of the men that went in jeopardy of their lives?* who riſqued the ſhedding of their blood, and went in danger of their lives to get it: *therefore he would not drink it*; ſome compare with this the ſtory of *Alexander*[d], to whom a veſſel of water was offered when in extreme thirſt, which he refuſed, becauſe he could not bear to drink it alone, and ſo ſmall a quantity could not be divided among all about him; but the reaſons are not the ſame: *theſe things did theſe three mighty men*; which made them very famous.

℣. 18. *And Abiſhai the brother of Joab the ſon of Zeruiah, was chief among the three*, &c.] Another triumvirate, of which he was the head: *and he lift up his ſpear againſt* 300, and *ſlew* them; *Joſephus*[e] ſays 600; this ſeems to confirm the reading of ℣. 8. that the number 800 is right, for if it was only 300, *Abiſhai* would have been equal to one, even the firſt of the former three; which yet is denied him in the following verſe: *and had the name among three*; of which he was one; and he had the chief name among them, or was the moſt famous of them.

℣. 19. *Was he not moſt honourable of three?* &c.] He was; who, beſides the exploit here mentioned, did many other things; he went down with *David* into *Saul*'s camp, and took away his ſpear and cruiſe, which were at his bolſter; he relieved *David* when in danger from *Iſhbenob* the giant; he beat the *Edomites*, and ſlew 18,000 of them in the valley of ſalt: *therefore he was their captain*; of the other two, or was head over them, took rank before them: *howbeit he attained not unto the* firſt *three*; for fortitude, courage, and warlike exploits, namely, to the *Tachmonite*, *Eleazar* and *Shammah*.

℣. 20. *And Benaiah the ſon of Jehoiada, the ſon of a valiant man of Kabzeel*, &c.] A city in the tribe of *Judah*, *Joſh.* xv. 21. the father of this man was a man of great vivacity, valour, and ſtrength, ſo that it was, like father like ſon. *Procopius Gazæus* ſays *Benaiah* was *David*'s brother's ſon, and a grandſon of *Jeſſe*: *who had done many acts*; which may refer either to the father of *Benaiah* or to *Benaiah* himſelf; and indeed the *Syriac* and *Arabic* verſions refer the preceding character, *a valiant man*, not to the father, but the ſon: *he ſlew two lion-like men of Moab*; two princes of *Moab*, as the *Targum*, or two giants of *Moab*, as the *Syriac* and *Arabic* verſions; men who were comparable to lions for their ſtrength and courage; for this is not to be underſtood of two ſtrong towers of *Moab*, as *Ben Gerſom*, which were defended by valiant men like lions, or which had the form of lions engraved on them; nor of *Moabitiſh* altars, as *Guſſetius*[f], the altar of the Lord, being called by this name of *Ariel*, the word uſed; but of men of uncommon valour and fortitude: *he went down alſo, and ſlew a lion in the midſt of a pit in time of ſnow*; not *Joab*, 1 *Kings* ii. 34. as is the tradition [g], but a real lion, the ſtrongeſt among the beaſts; and that in a pit where he could not keep his diſtance, and turn himſelf, and take all advantage, and from whence he could not make his eſcape; and which indeed might quicken his reſolution, when he muſt fight or die; and on a ſnowy day, when lions are ſaid to have the greateſt ſtrength, as in cold weather, or however are fiercer for want of food; and when *Benaiah* might be benumbed in his hands and feet with cold. *Joſephus* [h] repreſents the caſe thus, that the lion fell into a pit, where was much ſnow, and was covered with it, and making a hideous roaring, *Benaiah* went down and ſlew him; but rather it was what others ſay, that this lion very much infeſted the places adjacent, and did much hurt; and therefore for the good of the country, and to rid them of it, took this opportunity, and ſlew it; which one would think was not one of the beſt reaſons that might offer; it ſeems beſt therefore what *Bochart* [i] conjectures, that *Benaiah* went into a cave, for ſo the word uſed may ſignify, to ſhelter himſelf a while from the cold, when a lion being in it for the ſame reaſon, attacked him, and he fought with it and ſlew it; or rather it may be an hollow place, a valley that lay between *Acra* and *Zion*, where *Benaiah* hearing a lion roar, went down and ſlew it [k].

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[x] Ibid.

[y] Egmont and Heyman's Travels, vol. 1. p. 363.

[z] Le Bruyn's Voyage to the Levant, ch. 52. p. 204.

[a] Rauwolff's Travels, part 3. p. 317, 318.

[b] Journey from Aleppo, &c. p. 90.

[c] Ambroſ. Apolog. David. l. 1. c. 7. Gloſſ. ordinar. & Schmidt in loc. Pfeiffer. difficil. loc. ſcript. cnet. 2. loc. 91. Horn. Diſſert. de deſiderio David. §. 10.

[d] Curt. Hiſt. l. 7. c. 5.

[e] Antiqu. l. 7. c. 12. §. 4.

[f] Ebr. Comment. p. 95.

ỳ. 21. *And he ſlew an Egyptian, a goodly man*, &c.] A perſon of good countenance and ſhape, very large and tall; in 1 *Chron.* xi. 23. he is ſaid to be a man of great ſtature, and five cubits high, and ſo wanted a cubit and a ſpan of the heighth of *Goliath*, 1 *Sam.* xvii. 4. *and he had a ſpear in his hand*; as large as *Goliath*'s; for in 1 *Chron.* xi. 23. it is ſaid to be like a weaver's beam, as *Goliath*'s was, 1 *Sam.* xvii. 7. ſee the note there: *and he went down to him with a ſtaff*; with a walking-ſtaff only, having no other weapon: *and plucked the ſpear out of the Egyptian's hand*; and therefore muſt be a man very nimble and dexterous, as well as bold and courageous: *and ſlew him with his own ſpear*; as *David* cut off *Goliath*'s head with his own ſword. This is ſuppoſed [l] to be *Shimei*, the ſon of *Gera*, 1 *Kings* ii. 46.

ỳ. 22. *Theſe things did Benaiah the ſon of Jehoiada*, &c.] Slew a lion, and two lion-like men of *Moab*, and an *Egyptian* of a gigantic ſtature: *and had the name among three mighty men*; of which he was one, and *Abiſhai* another, the third *Aſahel*, one of the 30; or was over them, ỳ. 24. ſince 30 are reckoned without him. *Abarbinel* thinks, that the third was *Adina*, the ſon of *Shiza*, the *Reubenite*, 1 *Chron.* xi. 42. ſince 30 were with him, and he at the head of them.

ỳ. 23. *He was more honourable than the* 30, &c.] Whoſe names are after recorded: *but he attained not to the* firſt *three*; the firſt triumvirate, *Jaſhobeam*, *Eleazar*, and *Shammah*; he was not equal to them for fortitude, courage, and military exploits: *and David ſet him over his guard*; his body-guard, the *Cherethites* and *Pelethites*, ch. viii. 18. and xx. 23. who are called in the *Hebrew* text *his hearing* [m], becauſe they hearkened to his orders and commands, and obeyed them.

ỳ. 24. *Aſahel the brother of Joab was one of the* 30, &c.] Or rather over the 30, [n] who are next mentioned; ſince there are 30 reckoned beſides him, and the *Arabic* verſion calls him the prince of the 30; *Joab* is not named at all, becauſe he was general of the whole army, and ſo not to be reckoned in any of the three claſſes: *Elhanan the ſon of Dodo of Bethlehem*; a townſman of *David*.

ỳ. 25. *Shammah the Harodite*, &c.] Called *Shammah* the *Harorite* in 1 *Chron.* xi. 27. by a change of the letters *R* and *D*, which is frequent: *Elika the Harodite*; or who was of *Harod*, as the *Targum*; theſe both were from one place: mention is made of the well of *Harod*, *Judg.* vii. 1.

ỳ. 26. *Helez the Paltite*, &c.] Who was of a place called *Palet*, as the *Targum*; in 1 *Chron.* xi. 27. he is called the *Pelonite*: *Ira the ſon of Ikkeſh the Tekoite*; who was of the city of *Tekoah*, the native place of *Amos* the prophet, famous for oil, about 12 miles from *Jeruſalem*; ſee the note on *Amos* i. 1.

ỳ. 27. *Abiezer the Anethothite*, &c.] He was of *Anethoth* in the tribe of *Benjamin*, the birth-place of *Jeremiah* the prophet: *Mebunnai the Huſhathite*; the ſame with *Sibbecai*, 1 *Chron.* xi. 29. and xxvii. 11. 2 *Sam.* xxi. 18. this man had two names, and was a deſcendant of *Huſhah*, who came of *Judah*, 1 *Chron.* iv. 4.

ỳ. 28. *Zalmon the Ahothite*, &c.] The ſame with *Ilai*, 1 *Chron.* xi. 29. a deſcendant of *Ahoah* a grandſon of *Benjamin*, ch. viii. 4. *Maharai the Netophathite*; who was of *Netophah*, a city of the tribe of *Judah*, mentioned along with *Bethlehem*, *Neh.* vii. 26. a place of this name is ſpoken of in the *Miſnah* [o], famous for artichokes and olives.

ỳ. 29. *Heleb the ſon of Baanah, a Netophathite*, &c.] Called *Heled*, 1 *Chron.* xi. 30. and xxvii. 15. *Ittai the ſon of Ribai out of Gibeah of the children of Benjamin*; ſometimes called *Gibeah* of *Benjamin* and *Gibeah* of *Saul*, being a city in the tribe of *Benjamin*, and the birth-place of *Saul* king of *Iſrael*; and this man is diſtinguiſhed hereby from *Ittai* the *Gittite*, 2 *Sam.* xv. 19.

ỳ. 30. *Benaiah the Pirathonite*, &c.] Who was of *Pirathon*, a city in the tribe of *Ephraim*, *Judg.* xii. 15. *Hiddai of the brooks of Gaaſh*; which perhaps ran by the hill *Gaaſh*, and was alſo in the tribe of *Ephraim*, *Joſh.* xxiv. 30. This man is called *Hurai*, 1 *Chron.* xi. 32.

ỳ. 31. *Abi-albon the Arbathite*, &c.] A native of *Beth-arabah*, either in the tribe of *Judah*, *Joſh.* xv. 6, 6. or in the tribe of *Benjamin*, *Joſh.* xviii. 18, 22. he is called *Abiel* in *Chron.* xi. 32. *Azmaveth the Barhumite*; or *Bachurimite*, the letters tranſpoſed, an inhabitant of *Bachurim* or *Bahurim*, a city in the tribe of *Benjamin*, ch. xvi. 5. and xix. 16.

ỳ. 32. *Elihaba the Shaalbonite*, &c.] Of *Shaalbon* or *Shaalabin*, a city in the tribe of *Dan*, *Joſh.* xix. 42. perhaps the *Silbonitis* of *Joſephus* [p]: *of the ſons of Jaſhem, Jonathan*; in 1 *Chron.* xi. 34. it is, the ſons of *Haſhem* the *Gizonite*; ſons are ſpoken of, though but one, as in *Gen.* xlvi 23.

ỳ. 33. *Shammah the Hararite*, &c.] From the mountainous country, as the *Targum*; the *Arabic* and *Syriac* verſions ſay, from the mount of *Olives*: *Ahiam the ſon of Sharar the Hararite*; from the high mountain, as the *Targum*; in 1 *Chron.* xi. 35. he is called the ſon of *Sacar*.

ỳ. 34.

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[g] Hieron. Trad. Heb. in 2 Reg. fol. 80. C.

[h] Ut ſupra.

[i] Hierozoic. par. 1. l. 3. c. 4. col. 758.

[k] See the Univerſal Hiſtory, vol. 4. p. 227.

[l] Hieron. Trad. Heb. ut ſupra.

[m] אל משמעתו ad auditum ſuum, Pagninus, Montanus.

[n] בשלשים ſupra triginta iſtos, Junius & Tremellius.

[o] Miſn. Peah, c. 7. §. 1. Sheviith, c. 9. §. 5.

[p] De Bello Jud. l. 3. c. 3. §. 3.

℣. 34. *Elip*h*elet the ſon of Ahaſbai, the ſon of the Maachathite*, &c.] In 1 *Chron* xi. 35. he is called *Eliphal* the ſon of *Ur: Eliam the ſon of Ahithophel the Gilonite*; *David*'s counſellor, that went off to *Abſalom*, ch. xv. 12. *Eliam* his ſon is ſuppoſed, by the *Jews*, to be the father of *Bathſheba*, the wife of *Uriah*, ch. xi. 3. according to *Hillerus*[q], he is the ſame with *Abijah* the *Pelonite*, 1 *Chron*. xi. 36.

℣. 35. *Hezrai the Carmelite*, &c.] Of mount *Carmel*; or from *Carmela*, as the *Targum*, ſee 1 *Sam*. xxv. 2. he is called *Hezro*, 1 *Chron*. xi. 37. *Paarai the Arbite*; or from *Arab*, as the *Targum*, a city in the tribe of *Judah*, *Joſh*. xv. 52. according to *Hillerus*[r], the ſame with *Naarai the ſon of Ezbai*, in 1 *Chron*. xi. 37.

℣. 36. *Igal the ſon of Nathan of Zobah*, &c.] A kingdom in *Syria*, ch. viii. 3. according to *Hillerus*[s], the ſame with *Joel*, 1 *Chron*. xi. 38. *Bani the Gadite*; who was of the tribe of *Gad*, as the *Targum*; in the room of this ſtands *Mibhar*, *the ſon of Haggeri*, in 1 *Chron*. xi. 38.

℣. 37. *Zelek the Ammonite*, &c.] Who was ſo either by birth, and became a proſelyte; ſo the *Targum* ſays, he was of the children of *Ammon*; or is ſo called, becauſe he had ſojourned ſome time in their land, or had done ſome exploits againſt them; unleſs he was of *Chephar-haammonai*, a city of the tribe of *Benjamin*, *Joſh*. xviii. 24. *Naharai the Beerothite*; a native of *Beeroth*, a city in the ſame tribe, *Joſh*. xviii. 25. *armour-bearer to Joab the ſon of Zeruiah*; *Joab* had ten of them, this perhaps was the chief of them, ch. xviii. 15. who was advanced to be a captain, and therefore has a name and place among the 30, very likely for ſome military exploits performed by him; he is in the liſt of *David*'s worthies, though not *Joab* his maſter, as before obſerved; the reaſon of *Joab* being left out, is either becauſe he was over them all, as before noted; according to *Joſephus*[t], *Uriah* the *Hittite*, after-mentioned, was an armour-bearer to *Joab*.

℣. 38. *Ira an Ithrite, Gareb an Ithrite*.] Theſe were of *Jether*, as the *Targum*, a deſcendant of *Caleb*, of the tribe of *Judah*, 1 *Chron*. ii. 50, 53. and iv. 15, 17.

℣. 39. *Uriah the Hittite*, &c.] The huſband of *Bathſheba*; of whom ſee ch. xi. 3. *thirty and ſeven in all*; reckoning the three mighty men of the firſt claſs, the three of the ſecond, and the third claſs conſiſting of 30 men, whoſe names are as above, and *Joab* the general and head of them all. In 1 *Chron*. xi. 41. *Zabad* the ſon of *Ahlai* follows *Uriah* as one of this catalogue; he ſucceeding in honour one that ſoon died, particularly *Elika*, ℣. 25. who is omitted in *Chronicles*, where a liſt of fifteen more is given; at the head of which ſtands *Adina a Reubenite, and thirty* are ſaid to be *with him*, according to our verſion; but ſhould be rendered, as by *Junius* and *Tremellius*, *but the thirty were ſuperior to him*, that is, the above 30; for theſe 15, though brave men, were of leſſer note.

CHAP. XXIV.

IN this chapter an account is given of *David*'s numbering of the people, ℣. 1—9. of the ſenſe he had of his ſin, and of his acknowledgment of it; and of the Lord's diſpleaſure at it, who ſent the prophet *Gad* to him, to propoſe three things to him, one of which he was to chuſe as a puniſhment for it, ℣. 10—13. when he choſe the peſtilence, which carried off a great number of the people, ℣. 14—17. and *David* was directed to build an altar to the Lord in the threſhing-floor of *Araunah* the *Jebuſite*, with whom he agreed for it, and built one on it, and offered upon it, and ſo the plague was ſtayed, ℣. 18—25.

℣. 1. *And again the anger of the Lord was kindled againſt Iſrael*, &c.] It had been kindled, and appeared before in ſending a three year's famine among them for *Saul*'s ill uſage of the *Gibeonites*; and now it broke forth again, either for ſome ſecret ſins committed, as *Kimchi* ſuggeſts, or for the rebellion of *Abſalom*, and the inſurrection of *Sheba*, in which multitudes of them joined; ſo *Abarbinel*; no doubt there was cauſe for it, though it is not expreſſed: *and he moved David againſt them*; not the Lord, but ſatan, as may be ſupplied from 1 *Chron*. xxi. 1. or *it moved him*; the anger of the Lord, as the laſt mentioned writer interprets it; or the heart of *David*, as *Ben Gerſom*; that is, the evil imagination of his heart, as *Kimchi*; the Lord left him to the corruption of his nature, ſometimes called *ſatan*, 2 *Cor*. xii. 7. which wrought powerfully in him, and ſtirred him up to take a ſtep contrary to the intereſt of *Iſrael*, and what was prejudicial to them, as the event ſhewed: it moved him *to ſay*; to *Joab* and his captains: *Go number Iſrael and Judah*; not all the individuals, but ſuch as were fit for war, able to bear arms, ſee ℣. 9.

℣. 2. *For the king ſaid to Joab the captain of the hoſt, which* was *with him*, &c.] Or who was with him, even *Joab*, who was now at court, and was a counſellor of *David*, as well as his general; or which army was with *Joab*, a ſtanding army he had the command of: *Go now through all the tribes of Iſrael, from Dan even to Beer-ſheba*; from the northern part of the land of *Iſrael* to the ſouthern part of it, and this courſe was accordingly ſteered, ℣. 6, 7. *and number the people, that I may know the number of the people*; ſo that this appears to be done not through any urgent neceſſity, but merely out of curioſity, and to gratify the pride of his heart, and pleaſe himſelf with the thought of ruling ſuch a numerous people, and brag of their numbers to other nations, and place his confidence therein; and no wonder it was diſpleaſing to the Lord.

℣. 3. *And Joab ſaid unto the king*, &c.] Not ſo rudely and inſolently as he did on account of his mourning for *Abſalom*, but in a more modeſt, decent, and polite manner: *Now the Lord thy God add unto the people (how many ſoever they be) an hundred-fold*; he wiſhed his ſubjects were an hundred times more numerous than they were: *and that the eyes of my lord the king may ſee* it; that he might live to ſee with his own eyes ſo great an increaſe: *but why doth my lord the king delight in this thing?* he being now old, and therefore it might ſeem ſtrange to indulge ſuch curioſity, pride, and vanity, and beſides quite needleſs and uſeleſs: the numbering of them would not make them more or leſs; and they were all the king's ſervants, who were ready to obey him whenever he needed them, whether numbered or not; and it might be prejudicial to them, and bring down the wrath of God upon them, as well as be a troubleſome and expenſive buſineſs; all which, though not expreſſed here, is hinted at in 1 *Chron.* xxi. 3.

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[q] Onomaſtic. Sacr. p. 906.

[r] Ib. p. 499.

[s] Ib. p. 856.

[t] Antiqu. l. 7. c. 7. §. 1.

℣. 4. *Notwithſtanding the king's word prevailed againſt Joab, and againſt the captains of the hoſt*, &c.] Who it ſeems were of the ſame mind with *Joab*, and were againſt numbering the people, yet their arguments and remonſtrances were of no avail with the king; he was determined it ſhould be done, and laid his commands upon them to do it, which they were obliged to comply with: *and Joab and the captains of the hoſt went out from the preſence of the king, to number the people of Iſrael*; ſeeing him reſolute and determined, they ſubmitted, took his orders, and ſet out to execute them.

℣. 5. *And they paſſed over Jordan*, &c.] To take the number of the tribes of *Reuben* and *Gad* and the half-tribe of *Manaſſeh* firſt: *and pitched in Aroer*; for it ſeems that *Joab* and the captains had the army with them, and the ſeveral captains under their command, partly to aſſiſt in numbering the people, and partly to keep them in awe, leſt they ſhould oppoſe them, not knowing what was the deſign of all this. *Aroer* was a city given to the tribe of *Gad*, and rebuilt by them, *Numb.* xxxii. 34. *on the right ſide of the city*; *i. e.* of *Aroer*, the ſouth ſide of it, as the *Targum*, did *Joab* and his army pitch: *that* lieth *in the midſt of the river of Gad*; which was the river *Arnon*, ſo called now from the tribe of *Gad*, which poſſeſſed it, and ſo the *Targum*, in the midſt of the river of the tribe of *Gad*; for in the midſt of the river *Arnon Aroer* lay, ſee *Joſh.* xiii. 9. *and toward Jazer*; another city given to the *Gadites*, *Numb.* xxxii. 3. 35. and, according to *Bunting*[u], was 16 miles from *Aroer*.

℣. 6. *Then they came to Gilead*, &c.] The land of *Gilead*, half of which was given to the tribes of *Reuben* and *Gad*, and the other half to the half-tribe of *Manaſſeh*, *Deut.* iii. 12, 13. which tribes were numbered, and the firſt of all: *and to the land of Tahtim-hodſhi*; or the low lands of a new place; it ſeems to be a country newly poſſeſſed and inhabited; the *Targum* calls it the ſouthern land of *Hodſhi*; *Bunting*[w] calls it the lower country of *Hodſhi*, near to the city *Corazin*, in the half-tribe of *Manaſſeh*, 52 miles from *Jeruſalem*, and towards the north-eaſt, and ſignifies a new land: *and they came to Dan-jaan*; the ſame that is ſimply called *Dan*, and formerly *Leſhem*, *Joſh.* xix. 47. why *Jaan* is added to it is not eaſy to ſay; it lay at the northern border of the land of *Iſrael*, and was four miles from *Paneas* as you go to *Tyre*[x]: *and about to Zidon*; from *Dan* they went round about to *Zidon*, to the parts adjacent to it; for with *Zidon* itſelf they had nothing to do, of which ſee the note on *Joſh.* xi. 8.

℣. 7. *And came to the ſtrong hold of Tyre*, &c.] That is, old *Tyre*, which ſtood 30 furlongs from new *Tyre*, the iſland[y]; of which ſee the note on *Iſ.* xxiii. 1. this muſt be underſtood of the parts near unto it; for that itſelf was not within the land of *Iſrael*, and ſo its inhabitants not to be numbered: *and to all the cities of the Hivites, and of the Canaanites*; which were poſſeſſed by them, and from whence they were not driven out by the *Iſraelites*; to all places contiguous to them, *Joab* and his captains came to take the number of them: *and they went out to the ſouth of Judah*; even to *Beerſheba*; paſſing through the weſtern part of the land, they came to the ſouthern part of it, even as far as *Beerſheba*, which was the extreme part of the land to the ſouth.

℣. 8. *So when they had gone through all the land*, &c.] Beginning at the eaſt, and from thence to the north, and then going about to the weſt, came to the ſouth, which finiſhed their circuit: *they came to Jeruſalem, at the end of 9 months and 20 days*: they were 10 months wanting 10 days in numbering the people; in which they ſeem to have been very expeditious.

℣. 9. *And Joab gave up the ſum of the number of the people unto the king*, &c.] Having collected from the ſeveral captains employed in this work their ſeveral particular numbers, he put them together, and gave in the ſum total to *David*: *and there were in Iſrael* 800,000 *valiant men that drew the ſword*; though many of them might be under the age of 20, yet being robuſt and tall, and fit to bear arms, though but 16, 17, 18, or 19 years of age were muſtered, contrary to the law; which, according to *Cornelius Bertram*[z], was *David*'s ſin, ſee 1 *Chron.* xxvii. 23, 24. In 1 *Chron.* xxi. 5. they are ſaid to be 1,000,000 and 100,000, which is 300,000 more than the ſum here given; ſeveral methods are taken to reconcile this; but what ſeems to be the beſt ſolution of the difficulty is what is obſerved by a *Jew*[a]; that here the number of the people in the ſeveral parts of the land of *Iſrael* was given, which were 800,000, there along with them, the numbers of the ſtanding army which waited on the king in their courſes, which were 24,000 every month, and amounted in the 12 months to 288,000, and reckoning 12,000 officers to them, they make the ſum of 300,000 wanted, ſee 1 *Chron.* xxvii. 1, 2, &c. *and the men of Judah* were 500,000 *men*. In 1 *Chron.* xxi. 5. they are ſaid to be only 470,000, 30,000 leſs than here; which may be accounted for by making uſe of a round number, though ſomething wanting, as is often done; or elſe the 30 companies, conſiſting of 1000 each, under the 30 captains mentioned in the preceding chapter, are taken into the account here, but left out in the book of *Chronicles*; or there were ſo many in the ſum total of the men of *Judah* before the plague, but 30,000 being conſumed thereby, are left out in the latter accounts, ſo *Kimchi*; but the other ſolutions ſeem beſt: *Levi* and *Benjamin* were not counted; it being abominable to *Joab*, he did not finiſh it, and eſpecially being diſpleaſing to God, who ſmote *Iſrael* for it, 1 *Chron.* xxi. 6, 7.

℣. 10. *And David's heart ſmote him, after that he had numbred the people*, &c.] For 9 or 10 months his conſcience lay aſleep, but now the thing was done, it is awakened, and accuſes him for it, and he repents of it; now he began to ſee the pride and naughtineſs of his heart; his vanity and confidence in the creature which led him to it; aggravated by doing it without ſeeking to know the mind of God, and without giving him his due, the half ſhekel, according to the law, *Exod.* xxx. 12, 13. intent only upon increaſing his own revenue, as ſome think; intending to impoſe a poll-tax upon the people when he had numbered them; and attempting

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[u] Travels, &c. p. 147.

[w] Ibid.

[x] Hieron. de loc. Heb. fol. 90. H.

[y] Strabo. Geograph. l. 16. p. 521.

[z] Lucubrat. Franktall, c. 2.

[a] R. Eliezer in Halicot Olam, tract. 4. c. 3. p. 181.

tempting to number a people who were not to be numbered; and numbering thoſe who were under the age of 20, and therefore the plague began before it was finiſhed, 1 *Chron.* xxvii. 23, 24 *and David ſaid unto the Lord, I have ſinned greatly in that I have done*; he ſaw and owned his ſin to be exceeding ſinful, attended with very aggravating circumſtances: *and now I beſeech thee, O Lord, take away the iniquity of thy ſervant*; the guilt of it from his conſcience, which lay heavy there, and ſuffer not the puniſhment it deſerves to take place on him, but grant an application of pardon to him: *for I have done very fooliſhly*; all ſin is folly, and ſome ſins are exceeding fooliſh, and ſo this appeared to *David*; or, *though I have done very fooliſhly* [b], yet forgive my ſin, ſee *Pſ.* xxxviii. 5.

℣. 11. *For when David was up in the morning,* &c.] Which it is probable was very early, he not being able to ſleep through the diſtreſs of mind he was in; for the words ſhould be rendered, *and David aroſe in the morning* [c], for, as we render them, they ſeem to imply as if he had no ſenſe of his ſin before the prophet came to him next mentioned; whereas, it was in the night he had been under the conviction of it, and had acknowledged it, and prayed for the pardon of it; upon which, the prophet was ſent to acquaint him what was the will of God concerning him: *the word of the Lord came unto the prophet Gad, David's ſeer*; with whom he had uſed to adviſe about the will of God on various occaſions, though in this he had neglected to conſult him; the *Targum* calls it the word of prophecy from the Lord: *ſaying*; as follows.

℣. 12. *Go, and ſay unto David,* &c.] Not my ſervant *David*, as *Nathan* was bid to ſay to him when it was in his heart to build an houſe for him; but now he had ſinned and diſpleaſed the Lord, and therefore it is only plain *David*: *Thus ſaith the Lord, I offer thee three things*; or lay them before thee to conſider of, which thou wouldſt have done; the *Targum* is, "one of three things I caſt upon thee," as a burden to bear; one of the three I will certainly inflict upon thee by way of chaſtiſement: *chooſe thee one of them, that I may* do it *unto thee*; here is mercy mixed with judgment; the Lord is angry, yet ſhews great condeſcenſion and goodneſs; a ſovereign being, who could have impoſed what puniſhment he pleaſed, and even all the three after-mentioned, yet reſolves but on one, and leaves that to the option of *David*.

℣. 13. *So Gad came to David, and told him,* &c.] Said nothing to him about his ſin, but correction for it; which confirms it, that *David* was made ſenſible of his ſin before he came to him: *and ſaid unto him, Shall ſeven years of famine come unto thee in thy land?* in 1 *Chron.* xxi. 12. only *three years* are mentioned, and ſo the *Septuagint* verſion here; but *Joſephus* [d], the *Targum*, the *Syriac*, and *Arabic* verſions have the number *ſeven*; three ſeems to be more agreeable to the numbers after-mentioned, and no more as to come were deſigned, though ſeven are here expreſſed; for the reconciling of which let it be obſerved, that there had been three years of famine already on account of the ſin of of *Saul*, ch. xxi. and in the current year, through the rains not falling in the proper time, the land was barren and unfruitful; or through the penury of the preceding years, the famine would be continued at leaſt until the harveſt; and then three years more now propoſed made ſeven years; or, if theſe three years would have immediately followed the other three, the following in courſe would be a ſabbatical year, in which were no plowing, ſowing, nor reaping, or the current year was ſuch an one; and the ſenſe is, ſhall there be a continuance of ſeven years of famine, that is, three more added to what had been? which muſt be moſt dreadful to think of; but a learned writer [e] thinks it a miſtake of the copier, writing ז *ſeven* for ג *three*: *or wilt thou flee three months before thine enemies, while they purſue thee?* be in ſuch a condition as not to be able to face or fight his enemies, or if he did, would not be able to ſtand his ground, but be forced to flee before them, and be purſued by them three months running; during which time a prodigious number might well be thought to be ſlain, ſad devaſtations made in the land, and great ſhame and diſgrace endured, and what a man of *David*'s ſpirit could not bear the thoughts of: *or that there be three days peſtilence in thy land?* which in 1 *Chron.* xxi. 12. is called *the ſword of the Lord*, in diſtinction from the ſword of man, it coming immediately from him, and the deſtroying angel, in all the coaſts of the land; being inflicted by means of one: *now adviſe, and ſee what anſwer I ſhall return to him that ſent me*; that is, conſult with himſelf, or with his friends, or both, what anſwer the prophet muſt return to the Lord that ſent him; for him he means.

℣. 14. *And David ſaid unto Gad, I am in a great ſtrait,* &c.] Not knowing well which to chuſe, each of them being ſo grievous, and an anſwer being to be returned immediately; but by his next words, and by the event it ſeems he choſe the peſtilence, though that is not expreſly ſaid: *let us fall now into the hand of the Lord*; the *Targum* in 1 *Chron.* xxi. 13. is, "into the hand of the Word of the Lord:" *(for his mercies* are *great) and let me not fall into the hand of man*; indeed all the three judgments mentioned are by the hand of the Lord whenever they come; but in the peſtilence the hand of the Lord is more viſible, it coming immediately from his hand, as eſpecially this was to do, and did; it did not ariſe from ſecond cauſes, a noxious air, *&c.* but by means of an angel of God: *David* choſe this, becauſe he and his people would have nothing to do with men, as in famine they muſt have gone into other countries for food, and in war flee before their enemies, and lie at their mercy, and either of them more diſgraceful than this; and which he might the rather chooſe on his own account, that his people might not be able to ſay he ſought himſelf and his own intereſt; for had he choſen famine, as his people had been lately diſtreſſed that way already, they might, beſides urging that, ſay, that he could lay up ſtores for himſelf and family; or had he choſen war, they might obſerve he had fortified places to flee to, one after another, and ſhelter himſelf; but for the arrows of the peſtilence he was as fair a mark as the meaneſt of his ſubjects: but what ſeems to have moved him chiefly to make this choice is, that it would not only be the ſooneſt over, but that it wholly depended on the pleaſure of God, what uſe he would make of it in that time; and chiefly becauſe he knew God was gracious and merciful, and it was upon his great mercy he caſt himſelf and his people.

℣. 15. *So the Lord ſent a peſtilence upon Iſrael,* &c.] Upon the land of *Iſrael*, the people of the land,

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[b] כי quamvis, ſo Glaſſius notes it may be rendered; ſo Pool.

[c] ויקם & ſurrexit, Pagninus, Montanus, &c.

[d] Antiqu. l. 7. c. 13. §. 2.

[e] Dr. Kennicott's Diſſert. 1. p. 474.

land; directly employing an angel to go through the coaſts of it, and empowering him to inflict a peſtilential diſeaſe: *from the morning even to the time appointed*; from the morning the prophet *Gad* came to *David* with a meſſage from the Lord; that very morning the plague began, and laſted to the time ſet for it, the three days, or at leaſt unto the beginning of the third, when reaching *Jeruſalem*, the Lord repented of it, and ſtayed his hand; tho' many think a much ſhorter time is intended; ſome think it laſted no more than half a day, if ſo much; ſome ſay but three hours[f]; the *Septuagint* verſion until dinner-time, and the *Syriac* and *Arabic* verſions until the ſixth hour of the day, which was noon; and ſo *Kimchi* ſays, ſome of their *Rabbins* interpret it of the half or middle of the day; the *Targum* is, "from the time the daily ſacrifice was ſlain until it was burnt;" and it is the ſenſe of ſeveral learned men, that it was only from the morning until the time of the evening ſacrifice, or evening prayer, about three o' clock in the afternoon, and ſo laſted about nine hours: *and there died of the people from Dan even to Beerſheba*, 70,000 *men*; ſo that there was a great diminution of the people in all places where they were numbered; and *David*'s ſin may be read in the puniſhment of it; his heart was lifted up by the numbers of his people, and now it muſt be humbled by the leſſening of them.

℣. 16. *And when the angel ſtretched out his hand upon Jeruſalem to deſtroy it*, &c.] Which, as it was perhaps the laſt place where the people were numbered, it was the laſt to which the plague came: this angel appeared in an human form, ſtanding *between the earth and the heaven*; in the midſt of the heaven, in the air, right over *Jeruſalem*; *having a drawn ſword in his hand ſtretched over the city*, as is ſaid in 1 *Chron.* xxi. 16. which was done as a menace, and to inject terror into *David* and the inhabitants of the city, and to give them notice of what they muſt expect: *the Lord repented him of the evil*; he was inflicting, and now threatened *Jeruſalem* with; having compaſſion on the place where the ark, the ſymbol of his preſence, was, where a temple was to be built to the honour of his name, and where he ſhould be worſhipped; and therefore ſtopped proceeding, as men when they repent of any thing done by them, ceaſe from it, ſo did the Lord now; otherwiſe repentance, properly ſpeaking, falls not on him, and ſo it is next explained: *and ſaid to the angel that deſtroyed the people*; not the angel of death, the devil, but a good angel, who had a commiſſion from God for this buſineſs: *It is enough: ſtay now thine hand*: there is a ſufficient number ſlain; ſlay no more: *and the angel of the Lord was by the threſhing-place of Araunah the Jebuſite*; that is, he was in the air, right over the ſpot, or near it, where was this man's threſhing-floor; and was ſeen by *Araunah* and his four ſons, who upon it hid themſelves, perhaps among the ſheaves they were threſhing, 1 *Chron.* xxi. 20. and this threſhing-floor was on mount *Moriah*, 2 *Chron.* iii. 1. as threſhing-floors commonly were on mountains for the ſake of winnowing the corn when threſhed; ſee the note on *Ruth* iii. 2. who, according to *Ben Gerſom*, though he was by birth a *Jebuſite*, was proſelyted to the *Jewiſh* religion.

℣. 17. *And David ſpake unto the Lord*, &c.] In prayer; he and the elders of *Iſrael* being clothed in ſackcloth, and fallen on their faces, he prayed, not unto the angel, but to Jehovah that ſent him; ſee 1 *Chron.* xxi. 16, 17. *when he ſaw the angel that ſmote the people*; in the air over *Jeruſalem*, with a drawn ſword in his hand, which made him appear terrible: *and ſaid, lo, I have ſinned, and I have done wickedly*; in numbering the people: *but theſe ſheep, what have they done?* he looked upon himſelf as the only tranſgreſſor, and his people as innocent, and as harmleſs as ſheep; he thought of no ſins but his own; theſe were uppermoſt in his mind, and lay heavy on his conſcience; and it grieved him extremely that his people ſhould ſuffer on his account: but they were not ſo innocent as he thought and ſuggeſts; and it was not only for his, but their ſins this evil came; he was ſuffered to do what he did, to bring upon them deſerved puniſhment for their rebellion againſt him, and other ſins; however, this ſhows the high opinion he had of them, the great affection he had for them, and his ſympathy with them in this time of diſtreſs: *let thine hand, I pray thee, be againſt me, and againſt my father's houſe*; let me and mine die, and not they; a type of Chriſt, the good ſhepherd, willing to lay down his life for the ſheep, and ſuffer in their ſtead, that they might go free.

℣. 18. *And Gad came that day to David*, &c.] Ordered and directed by the angel of the Lord, 1 *Chron.* xxi. 18. *and ſaid unto him, go up, rear an altar unto the Lord, in the threſhing-floor of Araunah the Jebuſite*; it was too far to go to *Gibeon*, where the tabernacle was, at ſuch a time of extremity, when the ſword of the angel was ſtretched out over *Jeruſalem*, 1 *Chron.* xxi. 29, 30. and this was the moſt proper place, as it was the very ſpot over and neareſt to which the angel was; and was on mount *Moriah*, where the *Jews* ſay *Abraham* offered up *Iſaac*; and where the temple was afterwards built, as *Kimchi* and *Ben Gerſom* obſerve; and *Eupolemus*, an heathen writer[g], ſays, that when *David* deſired to build a temple for God, and that he would ſhew him the place of the altar, an angel appeared to him, ſtanding over the place where the altar at *Jeruſalem* was to be built.

℣. 19. *And David, according to the ſaying of Gad, went up as the Lord commanded.*] From the place where he was in a lower part of the city to mount *Moriah*, on which was the threſhing-floor, a place fit for winnowing corn when threſhed.

℣. 20. *And Araunah looked*, &c.] Peeped up out of the place in which he had hid himſelf with his four ſons, for fear of the angel, and which they ſaw, 1 *Chron.* xxi. 20. *and ſaw the king and his ſervants coming towards him*; he perceived by the courſe they ſteered, that they were coming to him: *and Araunah went out*; of the threſhing-floor, out of the place where he had hid himſelf, for he had been threſhing wheat, 1 *Chron.* xxi. 20. nor was it thought below great perſonages in thoſe times to be employed in ſuch work; ſo *Gideon* was threſhing, when the angel of the Lord appeared to him, *Judg.* vi. 11, 12. *Boaz* winnowed barley in his threſhing-floor, *Ruth* iii. 2. *and bowed himſelf before the king with his face to the ground*; in reverence of the king.

℣. 21. *And Araunah ſaid, wherefore is my lord the king come to his ſervant?* &c.] Which both implies admiration in him, that ſo great a perſon ſhould viſit him in his threſhing-floor; that a king ſhould come to a ſubject his ſervant, who ſhould rather have come to him, and would upon the leaſt intimation; it was a piece of condeſcenſion
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[f] Pirke Eliezer, c. 43.

[g] Apud Euſeb. Evangel. præpar. l. 9. c. 30. p. 447.

he marvelled at; and it expreſſes a deſire to know his pleaſure with him, ſuppoſing it muſt be ſomething very urgent and important, that the king ſhould come himſelf upon it: and to this *David* made anſwer, *and David ſaid*; what he was come for: *to buy the threſhing-floor of thee, to build an altar to the Lord, that the plague may be ſtayed from the people*; for though *David* had acknowledged his ſin, and God had repented of the evil he inflicted for it, and given orders for ſtopping it; yet he would have an altar built, and ſacrifices offered, to ſhew, that the only way to have peace, and pardon, and ſafety from ruin and deſtruction, deſerved by ſin, is through the expiatory ſacrifice of Chriſt, of which all ſacrifices were typical, and were deſigned to lead the faith of the Lord's people to that.

℣. 22. *And Araunah ſaid unto David let my lord the king take and offer up what ſeemeth good unto him*, &c.] Build an altar, offer ſacrifices of whatſoever he found upon the premiſes fit for the ſame, and make uſe of whatever came to hand proper to perform ſuch ſervice with, as follows: here be *oxen for burnt ſacrifice*; which were employed in treading the corn, hence the law in *Deut*. xxv. 4. *and threſhing inſtruments*; not flails, ſuch as are uſed by us, but wooden ſledges, drays or carts drawn on wheels, which were filled with ſtones, and the bottom of them ſtuck with iron teeth, and were drawn by oxen to and fro over the ſheaves of corn; ſee *Iſ*. xxviii. 27. *and other inſtruments of the oxen for wood*; as their yokes; theſe *Araunah* gave leave to take to burn the ſacrifice with; and in 1 *Chron*. xxi. 23. 'tis added, *and the wheat for the meat-offering*, which was upon the threſhing-floor; and there always went a meat-offering with a burnt-offering.

℣. 23. *All theſe things did Araunah*, as *a king*, *give unto the king*, &c.] The note of ſimilitude *as* is not in the text; from whence ſome have thought he was king of the *Jebuſites* before *Jeruſalem* was taken out of their hands, or however was of the royal race, perhaps the ſon and heir of the then king at that time; or he has this title given him, becauſe of his great liberality, having the ſpirit of a prince in him, even of a king; ſo *Ulyſſes* addreſſed *Antinous*, ſaying, thou art like a king, and therefore ſhould give more largely than others [h]: *and Araunah ſaid unto the king, the Lord thy God accept thee*; thine offering with a good will; with pleaſure and delight, as the *Targum*; that ſo the plague might be removed, and which no doubt made him the more ready to part with the above things, and all that he had; ſo dreadful did the calamity appear to him, and eſpecially after he ſaw the angel with his drawn ſword juſt over him.

℣. 24. *And the king ſaid unto Araunah, nay, but I will ſurely buy it of thee at a price*, &c.] And a full price too, 1 *Chron*. xxi. 24. that is, give him as much for it as it was worth: *neither will I offer burnt-offerings to the Lord my God, of that which doth coſt me nothing*; which ſhows an ingenuous ſpirit, and contrary to the temper of many, who like to ſerve the Lord in the cheapeſt manner, or with little coſt to themſelves: *ſo David bought the threſhing-floor and the oxen, for* 5 *ſhekels of ſilver*; which reckoning a ſhekel at two ſhillings and ſix-pence, made but juſt ſix pounds five ſhillings of our money; though its value is but about two ſhillings and four-pence farthing, which reduces the ſum: in 1 *Chron*. xxi. 25. *David* is ſaid to give 600 ſhekels of gold by weight; two ways are propoſed by the *Jews* [i] for the reconciling of the difficulty; the one is, that 50 ſhekels were collected out of every tribe, and 12 times 50 make 600 ſhekels, and theſe were of the value or weight of gold; but this ſeems not likely, that it ſhould be collected out of all the tribes, and ſince it appears plainly to be the king's purchaſe, and with his money: the other is, that there were two purchaſes, the firſt was of the threſhing-floor, oxen and inſtruments, which were bought for 50 ſhekels of ſilver, as here, and the other was a purchaſe of the *place*, as it is called in the book of *Chronicles*; that large ſpace of ground on which afterwards the temple, and all the courts adjoining to it, were built, and which was now *Araunah*'s farm, and on which were his dwelling houſe, and other buildings; and for all this *David* gave him 600 ſhekels of gold, which made 300 ounces [k]; and reckoning gold as twelve times the value of ſilver, according to *Brerewood* [l], it amounted to 450 pounds of our money; and learned men have not been able to give a better ſolution of this difficulty; and with this *Montanus* [m] agrees. *Bochart* and *Noldius* have taken another way, but not ſo clear and ſatisfactory; the *Septuagint* of 1 *Chron*. xxi. 25. has 50 ſhekels, as here.

℣. 25. *And David built there an altar unto the Lord*, &c.] After he had made the purchaſe: *and offered burnt offerings and peace-offerings*; the one to expiate the ſin or ſins committed, the other to give thanks for the intimation given, that the plague would be ſtayed upon this: *ſo the Lord was intreated for the land*; was pacified and prevailed upon to remove the peſtilence from it; which was ſignified by fire deſcending upon the altar of burnt-offering, which ſhewed the ſacrifice was accepted, and by the angel being ordered to put his ſword into its ſheath, 1 *Chron*. xxi. 26, 27. and the *Targum* is, "and the Lord received the prayer of the inhabitants of the land:" *and the plague was ſtayed from Iſrael*; no more died of the peſtilence, either at *Jeruſalem*, or in any other part of the land of *Iſrael*.

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[h] Homer. Odyſſ. 17. ℣ 335.

[i] T. Bab. Zebachim, fol. 116. 2.

[k] Vid. Gronov. de pecunia vet. l. 3. c. 7. p. 369.

[l] De ponder. & pretiis, c. 5.

[m] Tubal Cain, p. 15. So Hieron. Trad. Heb. fol. 80. F.

The Firſt Book of the KINGS, commonly called the Third Book of the KINGS.

THIS, and the following book, properly are but one book, divided into two parts, and went with the *Jews* under the common name of *Kings*. This, in the *Syriac* verſion, is called *the book of Kings*; and in the *Arabic* verſion, *the book of Solomon, the ſon of David the prophet*, becauſe it begins with his reign upon the death of his father; and in the *Vulgate Latin* verſion, *the third book of Kings*, the two preceding books of *Samuel* being ſometimes called the firſt and ſecond books of *Kings*, they containing the reigns of *Saul* and *David*; and in the *Septuagint* verſion, both this and the following book are called *Kingdoms*, becauſe they treat of the kingdom of *Iſrael* and *Judah*, after the diviſion in the times of *Rehoboam*, ſon of *Solomon*, and of the ſeveral kings of them; as of *Solomon* before the diviſion, ſo afterwards of the kings of *Judah*; *Rehoboam*, *Abijam*, *Aſa*, *Jehoſhaphat*, *Jehoram*, *Ahaziah*, *Jehoaſh*, *Amaziah*, *Uzziah* or *Azariah*, *Jotham*, *Ahaz*, *Hezekiah*, *Manaſſeh*, *Amon*, *Joſiah*, *Jehoahaz*, *Jehoiakim*, *Jehoiachin* and *Zedekiah*; and of the kings of *Iſrael*, *Jeroboam*, *Nadab*, *Baaſha*, *Elah*, *Zimri*, *Omri*, *Ahab*, *Ahaziah*, *Jehu*, *Jehoahaz*, *Jehoaſh*, *Jeroboam* the ſon of *Joaſh*, *Zachariah*, *Shallum*, *Menahem*, *Pekahiah*, *Pekah* and *Hoſhea*; ſo that theſe books may, with great propriety, be called the books or hiſtories of the kings in the two kingdoms of *Judah* and *Iſrael:* who they were written by, is not eaſy to ſay; ſome think they were written by piece-meal by the prophets that lived in the ſeveral reigns ſucceſſively, as *Nathan*, *Abijah* the *Shilonite*, *Iddo*, *Iſaiah* and *Jeremiah*, and afterwards put together by an inſpired writer. The *Jews* commonly ſay [a], that *Jeremiah* wrote *the book of the kings*, by which they mean this, and the following book; though very probably they were written by *Ezra*, ſince the hiſtory in them is carried down to the liberty granted to *Jehoiachin* in *Babylon*; but that *Ezra* was the writer of all the preceding hiſtorical books, and even of the *Pentateuch*, cannot be admitted, which is the conceit of *Spinoſa* [b]; part of whoſe tract is juſt now republiſhed by ſome body, word for word, under a title as in the margin [c]; but that *Ezra* was not the writer of the *Pentateuch* is clear, ſince he refers to it as written by *Moſes*, and as the rule of religion and worſhip in his times, *Ezra* iii. 2, 3, 4. and vi. 18. and it is certain theſe writings were in being in the times of *Joſiah*, *Amaziah*, *Joaſh*, yea of *David*, and even of *Joſhua*, 2 *Chron*. xxxiv. 14. and xxv. 4. and xxiii. 18. 1 *Kings* ii. 3. *Joſh*. viii. 34. and as for the book of *Joſhua*, that alſo was written long before *Ezra*'s time; it muſt be written long before the times of *David*, before the *Jebuſites* were expelled from *Jeruſalem*, ſince the writer of it ſays, that they dwelt there in his days, ch. xv. 63. the book of *Judges* muſt be written before the times of *Samuel* and *David*, ſince the former refers to the annals of it, 1 *Sam*. xii. 9, 10. and the latter alludes to ſome paſſages in it, *Pſ*. lxviii. 7, 8. ſee *Judg*. v. 4, 5. and a ſpeech of *Joab*'s, 2 *Sam*. xi. 21. ſhews it to be an hiſtory then extant: to which may be added, that in it *Jeruſalem* is callen *Jebus*, ch. xix. 10, 11. which it never was, after it was taken by *David*, out of the hands of the *Jebuſites*, 2 *Sam*. v. 6. the book of *Ruth*, very probably was written by *Samuel*; had it been of a later date, or written by *Ezra*, the genealogy with which it concludes, would doubtleſs have been carried farther than to *David:* the book of *Samuel*, and particularly the ſong of *Hannah* in it, were written in all probability before the penning of the 113th pſalm, in which ſome expreſſions ſeem to be taken from it; wherefore, tho' the two books of *Kings* may by allowed to be written or compiled by *Ezra*, the 10 preceding ones cannot be aſſigned to him: however, there is no room to doubt of the divine authority of theſe two books, when the honour our Lord has done them is obſerved, by quoting or referring to ſeveral hiſtories in them; as to the account of the queen of *Sheba* coming to hear the wiſdom of *Solomon*; of the famine in the times of *Elijah*; and of that prophet being ſent to the widow of *Sarepta*, and of the cleanſing of *Naaman* the *Syrian* in the times of *Eliſhah*, *Matt*. xii. 42. *Luke* iv. 25—28. from 1 *Kings* xvii. 1—10. and 2 *Kings* v. 10—14. to which may be added, the quotations and references made by the apoſtles to paſſages in them, as by the apoſtle *Paul* in *Rom*. xi. 2, 3, 4. from 1 *Kings* xix. 14, 18. where this book

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[a] T. Bab. Bava Bathra, fol. 15. 1.

[b] Tractat. Theolog. Politic. c. 8, & 9. p.150, &c.

[c] Tractatus de Primis 12. Vet. Teſt. lib. &c. Londini 1763.

book is expreſsly called the Scripture; and by the apoſtle *James*, ch. v. 17, 18. who manifeſtly refers to 1 *Kings* xvii. and there are various things in this part of ſcripture, which are confirmed by the teſtimonies of heathen writers, as will be obſerved in the expoſition of it. The uſe of theſe books is to carry on the hiſtory of the *Jewiſh* nation, to ſhew the ſtate of the church of God in thoſe times, and his providential care of it amidſt all the changes and viciſſitudes in the ſtate; and above all, to tranſmit to us the true genealogy of the Meſſiah, which ſerves to confirm the Evangeliſt *Matthew*'s account of it.

CHAP. I.

THIS chapter gives an account of the infirmities of *David* in his old age, and the method uſed to relieve him under them, ℣. 1—4. of the preparation his ſon *Adonijah* made to uſurp the throne, ℣. 5—10. of *Bathſheba*'s addreſs to the king upon it, in favour of her ſon *Solomon*, on which ſhe was put by *Nathan* the prophet, and ſeconded in it by him, ℣. 11—27. when the king with an oath confirmed the ſucceſſion of *Solomon* in the kingdom, and ordered *Nathan* the prophet, and *Zadok* the prieſt, to anoint him, which was accordingly done with great ceremony, to the ſatisfaction of the king and his ſervants, ℣. 28—40. the news of which being brought to *Adonijah* and his friends, ſtruck them with terror, and on which they diſperſed, ℣. 41—50. and upon the promiſe of *Adonijah*, that he would behave well to *Solomon*, he was pardoned and diſmiſſed, having fled and lain hold on the horns of the altar, ℣. 51—53.

℣. 1. *Now king David was old, and ſtricken in years*, &c.] Was 70 years of age; for he was 30 years of age when he began to reign, and he reigned 40 years, 2 *Sam*. v. 4. this was juſt the age of man, *Pſ*. xc. 10. *and they covered him with clothes*; not wearing-apparel, but bed-clothes; he ſeems to have been bed-ridden and paralytic: *but he got no heat*; by them; having no natural heat in him, clothes could not communicate any to him, only keep the cold from him, ſee *Hag*. i. 6. there are many perſons at the age he was, that are lively, healthful and robuſt, comparatively ſpeaking at leaſt; but *David*'s ſtrength was impaired, and his natural force abated by his many wars, fatigues by night and day in campaigns, and the many ſorrows and afflictions he met with from his family and his friends, as well as enemies; which exhauſted his radical moiſture, weakened his nerves, and drank up his ſpirits, and brought upon him the infirmities of a decrepit old age very ſoon.

℣. 2. *Wherefore his ſervants ſaid unto him*, &c.] His phyſicians; ſo *Joſeph*'s phyſicians are called his ſervants, *Gen*. l. 2. *let there be ſought for my lord the king a young virgin*; not only a young woman, but a virgin, that has more natural heat than women that have bore children have, which is abated thereby: *and let her ſtand before the king*; miniſter to him, ſerve him with whatſoever he ſhould want to eat or drink; and ſo by being in his preſence, and taking things at her hand, ſhe might be the more ingratiated into his affections: *and let her cheriſh him*; as the huſband the wife, ſo ſhe her huſband, as doubtleſs *David* was; and that by giving him cordials to cheer his ſpirits, and every thing that was convenient for him, and particularly by lying with him. *Kimchi* interprets the word of her being profitable to him, in which ſenſe the word is uſed, *Job* xxii. 2. and xxxv. 3. that is, by warming him; *Ben Gerſom* underſtands it of her being made miſtreſs of his treaſures, according to the ſenſe of the word in *Iſ*. xxii. 15. that ſhe might have the command of his purſe, and provide any thing proper for him, without being taken notice of or obſtructed; but the *Targum* is better, "and let her be near him," lie cloſe unto him, and even in his boſom, as in the next clauſe: *and let her lie in his boſom*; which ſhows, that it was propoſed, that he ſhould marry her, at leaſt that ſhe ſhould become his concubine-wife, ſince this phraſe is deſcriptive of a wife, *Mic*. vii. 5. nor can it be thought his phyſicians would adviſe, or he agree to have a young woman admitted to his bed without marriage; and if this had not been the caſe, it would not have anſwered the deſign of *Adonijah* in requeſting her in marriage after his father's death, which was to make way to aſcend the throne when opportunity ſhould offer; nor would his requeſt have been ſo much reſented by *Solomon* as it was, ch. ii. 17—24. *that my lord the king may get heat*; and ſomewhat ſimilar to this, *Galen*, that great *phyſician*, preſcribed in like caſes [d].

℣. 3. *So they ſought for a fair damſel throughout all the coaſts of Iſrael*, &c.] Not only a damſel, but a beautiful one, that ſhe might be the more acceptable to the king; who otherwiſe, if deformed and ugly, would not have endured her in his ſight, or received at her hands, and much leſs ſuffered her to lie in his boſom: *and found Abiſhag a Shunamite*; a native of the city *Shunem*, a city in the tribe of *Iſſachar*, *Joſh*. xix. 18. *and brought her to the king*; for his approbation of her, and to make her his concubine-wife, as he did.

℣. 4. *And the damſel* was *very fair*, &c.] And ſo very agreeable to the king to be in his preſence, and wait upon him, and take things of her hand, as well as lie with him: *and cheriſhed the king*; enlivened his ſpirits by her amiable countenance, her graceful behaviour, and tender care of him, and eſpecially by bedding with him: *and miniſtred to him*; ſerving him with her own hands whatever he took for his ſuſtenance: *but the king knew her not*; as a man knows his wife; which ſhows that ſhe was his wife, and that it would not have been criminal in him had he known her; but this is obſerved, not to point at the chaſtity of *David*, but his feebleneſs, and loſs of deſire after women, and that the damſel remained a virgin; and that was the ground of *Adonijah*'s requeſt, and his hope of ſucceeding.

℣. 5. *Then Adonijah the ſon of Haggith exalted himſelf*, &c.] This was his mother's name, 2 *Sam*. iii. 4. his father *David* being old and infirm, and not like to live long, nor able to oppoſe him; and he being the eldeſt ſon, and a comely perſon, was inſpired with ambition to ſet up for king: *ſaying, I will be king*; though he knew that *Solomon* was appointed of God, and promiſed by *David*, and expected by the people to be king, yet he was reſolved to ſet up himſelf for king, and try if he could not get himſelf to the throne; on this he was bent and determined: *and he prepared him chariots and horſemen, and fifty men to run before him*; juſt as *Abſalom* had done, when he had the ſame thing in view, to make him reſpectable among the people, ſee 2 *Sam.* xv. 1.

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[d] Vid. Poli Synopſin in loc.

℣. 6. *And his father had not diſpleaſed him at any time*, &c.] Always humoured him in every thing, let him have his own way and will, and granted him what he deſired, and never corrected him for his faults, or made him aſhamed, as the *Targum*, by telling him of them, and chaſtiſing him for them; this was not to the credit of *David*, being guilty of the ſame ſin with *Eli*; and on this *Adonijah* preſumed much, that he would not contradict and countermand in this as he had not in other things before: *in ſaying, Why haſt thou done ſo?* never ſo much as aſked a reaſon of his conduct, ſo far was he from reproving him for it: *and he alſo* was *a very goodly man*; of a comely countenance, tall and well proportioned, as his brother *Abſalom*, and which was another thing on which he built his hopes of ſucceeding in his enterprize; for in thoſe times, as in after-times, and other nations, a comely aſpect and perſonable appearance recommended a man to the choice of the people for a ſupreme magiſtrate, ſee the note on 1 *Sam.* ix. 2. *and* his mother *bare him after Abſalom*; not that the ſame woman bore him as did *Abſalom*; for *Abſalom*'s mother was *Maachah*, this man's *Haggith*; but ſhe bore him after *Abſalom*'s mother had bore him, ſo that he was next ſon; and now *Amnon*, *Chileab* or *Daniel*, and *Abſalom* being all dead, he was the eldeſt ſon living, and upon this he founded his claim to the throne, and his hope of ſucceeding.

℣. 7. *And he conferred with Joab the ſon of Zeruiah, and with Abiathar the prieſt*, &c.] About getting the kingdom into his hands; and they were very proper perſons to conſult with, who, if gained to his intereſt, might be of great ſervice, the one being the general of the army, and ſo had a great intereſt in the ſoldiery, with whom he could make way for him, and defend him, and the other was the high-prieſt, who might be thought to have a great ſhare in the affections of the people, and whoſe office it was to anoint the king; and he might the rather apply to them, knowing them to be, on ſome accounts, diſcontented perſons: *and they following Adonijah, helped* him; they took on his ſide; *Joab* knowing *David*'s hatred of him on account of his murder of *Abner* and *Amaſa*, and eſpecially for his ſlaying his ſon *Abſalom*, and his inſolent behaviour towards him, and perhaps he might fear, or had an hint of what he had charged *Solomon* with concerning him; and *Abiathar*, who ſaw plainly that the prieſthood in *Eli*'s family was declining, and that *Zadok* was the favourite prieſt with *David*, and in all probability would be with *Solomon*; all which might influence theſe two perſons to join *Adonijah*, and who, by ſo doing, greatly encouraged him, and many others to flock to him, which much helped and ſerved his cauſe.

℣. 8. *But Zadok the prieſt*, &c.] Who bid fair to be the high-prieſt on *Solomon*'s coming to the throne, as he was: *and Benaiah the ſon of Jehoiada*; Who was near *David*'s perſon, and over his body-guards, the *Cherethites* and *Pelethites*: *and Nathan the prophet*; a very great intimate of *David*'s, and his ſeer, whom he conſulted on all occaſions: *and Shimei*; who, according to *Abarbinel*, was *Shimei* the ſon of *Gera*, who had curſed *David*, and was afraid of entering into the conſpiracy, leſt he ſhould be involved in trouble again; though ſome think this may be that *Shimei*, one of *Solomon*'s twelve officers, as after conſtituted, ch. iv. 18. *and Rei*; whom the ſame writer takes to be *Huſhai* the *Archite*, *David*'s friend: *and the mighty men which belonged to David*; that were about his perſon, his guards, the *Cherethites* and *Pelethites*: *were not with Adonijah*; they did not join him, and indeed were not invited by him.

℣. 9. *And Adonijah ſlew ſheep and oxen and fat cattle*, &c.] To make a feaſt of for thoſe that were of his party, which was numerous, and ſome of them perſons of the firſt rank, and therefore a large and elegant entertainment was provided for them: *by the ſtone of Zoheleth, which is by En-rogel*; or the fullers fountain, as the *Targum*, where the fullers waſhed their clothes, uſing their feet in doing it, from whence it had its name; and which they laid upon this ſtone for the water to drain out of them, *Zoheleth* ſignifying a ſlow motion of waters, or on which they beat them to get out the ſpots; the *Targum* calls it the ſtone of a watch-tower, on which they could ſtand and look to a great diſtance; or as *Jarchi* and *Ben Gerſom* ſuggeſt, it was a large ſmooth ſtone, which young men uſed to come to, and caſt to and fro to try and exerciſe their ſtrength; it was, as *Joſephus*[c] ſays, in or near the king's gardens: *and called all his brethren the king's ſons*; which *David* by his wives and concubines had in *Hebron* and *Jeruſalem*; who were all younger than he, and ſo had not the pretenſion he had, and who might be diſpleaſed at the appointment of *Solomon* as well as he; ſee 1 *Chron.* iii. 4. 9. *and all the men of Judah the king's ſervants*; excepting thoſe in ℣. 8—10.

℣. 10. *But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother he called not.*] did not invite them to this feaſt; not *Nathan*, who he might know had propheſied of *Solomon*'s ſucceſſion in the throne, and therefore it could not be thought he would be drawn over to him; nor *Benaiah and the mighty men*, *David*'s body-guards, over whom this officer was; and ſtill leſs *Solomon*, his competitor and rival.

℣. 11. *Wherefore Nathan ſpake unto Bathſheba the mother of Solomon*, &c.] Who not only had an intereſt in the king, being his wife, and an eaſy acceſs to him, but had a ſpecial concern in this affair, as it affected her ſon, to whom the ſucceſſion of the kingdom was deſigned and promiſed: *Haſt thou not heard that Adonijah the ſon of Haggith doth reign?* has uſurped the throne, and is proclaimed king by a party, who at leaſt have drank his health as ſuch; has taken the title, and is about to exerciſe the power of a king; this *Bathſheba* might not have heard of, and which he expreſſes in this manner to quicken her to make an immediate application to the king: *and David our Lord knoweth it not*; being ſo infirm, and in his bed, and no body about him to inform him of it; it was done without his knowledge, and far from being with his conſent and approbation.

℣. 12. *Now therefore come, let me, I pray thee, give thee counſel*, &c.] How to conduct in this affair, which ſhe being a woman, and no doubt ſurprized and confounded at this relation, might be at a loſs what to do; wherefore *Nathan*, being a wiſe man, and a faithful friend, offers to give the

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[c] Antiq. l. 7. c. 14. §. 4.

the beſt advice he could, and deſires her attention to it: *that*, ſays he, *thou mayeſt ſave thine own life, and the life of thy ſon Solomon*; which would be the uſurper's firſt care to take away, that he might have no rival, and none to diſturb him in his government; which ſtep has been often taken by uſurpers to ſecure themſelves, ſee *Judg.* ix. 5.

℣. 13. *Go and get thee in unto King David*, &c.] That is, go into the chamber where the king lay, at once, without any ceremony: *and ſay unto him, Didſt not thou, my lord, O king, ſwear unto thine handmaid, ſaying, Aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne*; tho' no mention is elſewhere made of ſuch an oath, there undoubtedly was one, of which *Nathan* had knowledge, either from *David* or *Bathſheba*, or from them both, or might be preſent himſelf at the making of it; for not only *Bathſheba* affirms it, ℣. 17. but *David* owns it and confirms it, ℣. 30. *why then doth Adonijah* reign? ſurely it cannot be with the king's knowledge and conſent, ſo manifeſtly contrary to his promiſe and oath.

℣. 14. *Behold, while thou yet talkeſt there with the king*, &c.] Before, or by the time ſhe could deliver the above words to him, or ſuch as ſhe ſhould think fit to uſe, to awaken the king to a concern for the intereſt of her and her ſon: *I will alſo come in after thee*; directly into the king's chamber: *and confirm thy words*; as he could very well do, if he was preſent as a witneſs of the oath he had made to her, as well as he could confirm the truth of *Adonijah*'s uſurpation; nay, could plead the will and promiſes of God he had formerly notified to him: or, *fill up thy words* [f], make up what might be wanting in her addreſs to him, in her account of things, or in the arguments uſed by her; he means, that he would ſecond her in her motion in favour of *Solomon*, and preſs the king to take ſome ſteps for the ſecurity of the ſucceſſion to him. *Nathan* knew it was the will of God that *Solomon* ſhould ſucceed in the kingdom, he had promiſed it by him, ſee 2 *Sam.* vii. 12. 1 *Chron.* xxi. 8, 9. yet as a wiſe and good man, he thought it right to make uſe of all proper means to attain the end.

℣. 15. *And Bathſheba went in unto the king into the chamber*, &c.] Where he lay, being bed-rid; ſhe took *Nathan*'s advice, and directly went to the king's apartment: *and the king was very old*; and decrepit, borne down with the infirmities of old age, though but 70 years of age: *and Abiſhag the Shunamite miniſtred unto the king*; ſhe was then waiting upon the king, and ſerving him with what was neceſſary and proper for him; and perhaps there was no other in the chamber at that time.

℣. 16. *And Bathſheba bowed, and did obeiſance to the king*, &c.] Not only as being her huſband, but her ſovereign; and this behaviour might intimate, that ſhe had ſomething to ſay to him, and more than to enquire of his health: *and the king ſaid, what wouldſt thou?* what haſt thou to ſay to me? or to aſk of me? what is thy will and pleaſure, or thine errand to me?

℣. 17. *And ſhe ſaid unto him, my lord, thou ſwareſt by the Lord thy God unto thine handmaid*, &c.] Which was a very ſolemn oath and binding, and which ſhe puts *David* in mind of, knowing that ſo conſcientious a man as he was, would religiouſly obſerve it: ſaying, *aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne*; be his ſucceſſor in it, and eſtabliſhed on it.

℣. 18. *And now behold Adonijah reigneth*, &c.] Has ſet up himſelf as king, and is by ſome ſaluted as ſuch; but leſt ſhe ſhould be thought by *David* that ſhe ſuggeſted by this, that he was guilty of the breach of his oath, or on any account to be blamed, ſhe adds: *and now, my lord, O king, thou knoweſt it not*; which as it acquitted him from all blame, ſo it made the ſin of *Adonijah* the more hainous, that he ſhould do this without conſulting his father about it; and was not only a neglect of him as a father, and an act of diſreſpect and diſobedience to him as ſuch, but even of high-treaſon, to aſſume the throne in his father's life-time, without his conſent.

℣. 19. *And he hath ſlain oxen, and fat cattle, and ſheep in abundance*, &c.] Has made a grand entertainment, and is feaſting and rejoicing; which was another inſtance of irreverence and diſreſpect to his aged father, labouring under the infirmities of old age, and on his dying bed, and he carouſing, and ſhewing all the tokens of pleaſure in the view of his death, and wiſhing for it: *and hath called all the ſons of the king*; invited them to his entertainment, in order to gain them to his intereſt: *and Abiathar the prieſt, and Joab the captain of the hoſt*; two perſons, though of eminent rank, ſhe knew *David* had no reſpect for, and therefore it would not be pleaſing to him to hear that they were invited, had this affair been more acceptable than it was; for *Bathſheba*, conſidering the ſhortneſs of the time ſhe had to think, and the flurry ſhe muſt be in, very artfully threw together the moſt material things that might work upon the mind of *David* in her favour: *but Solomon thy ſervant hath he not called*; which made it a plain caſe, that it was not a feaſt of a peace-offering, nor a common friendly entertainment, but a feaſt made on account of his acceſſion to the throne; and that he looked upon *Solomon* as his rival, and bore an ill will to him on that account, and had a deſign upon him.

℣. 20. *And thou, my lord, O king*, &c.] As for thee, or what concerns thee, or is incumbent on thee, will appear from the expectations of the people: *the eyes of all Iſrael* are *upon thee, that thou ſhouldſt tell them who ſhall ſit on the throne of my lord the king after him*; this ſhe ſaid, to diſſipate any fears that might poſſeſs his mind on hearing what *Adonijah* had done, that the people in general had aſſented to it, and encouraged him to it; whereas the body of the people were waiting to hear what was the will and determination of *David*; for they not only conſidered him as having a power to name a ſucceſſor, as was afterwards done by *Rehoboam*, but as one that had the mind of God revealed to him, who ſhould be his ſucceſſor, to which they ſhould pay a regard.

℣. 21. *Otherwiſe it ſhall come to paſs, when my lord the king ſhall ſleep with his fathers*, &c.] That is, ſhall die, and be buried in the ſepulchre of his anceſtors, where he ſhall lie till he awakes in the morning of the reſurrection: *that I and my ſon Solomon ſhall be counted offenders*; or *ſinners* [g]; not as if ſhe would be reckoned an adultereſs, and her ſon as illegitimate, as ſome think, and ſo be branded and treated as ſuch; but as being traitors, making pretenſions to the throne, ſhe on the behalf of her ſon, and he for himſelf, when he had no right to it, being the younger ſon, and not declared ſucceſſor by his father.

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[f] מלאתי complebo, Pagninus, Montanus, Vatablus; explebo, Ar. Montanus, &c.

[g] חטאים peccatores, V. L. Pagninus, Montanus, &c.

℣. 22. *And lo, while ſhe yet talked with the king,* &c.] Juſt as ſhe was concluding her ſpeech to him: *Nathan the prophet alſo came in*; as he promiſed he would; perhaps was at the chamber-door all the while *Bathſheba* was ſpeaking, and when he perceived ſhe was juſt finiſhing, he entered in without ceremony, as he had uſed to do, being the king's ſeer and counſellor, and a prophet, who had admittance to the king at any time.

℣. 23. *And they told the king,* &c.] Some that attended at the door, or were in the chamber: *behold Nathan the prophet*; or he is in the room, which the king through his infirmities might not be ſenſible of: *and when he was come in before the king*; nearer to him, and as to be properly in his preſence: *he bowed himſelf before the king with his face to the ground*; ſhewing him the ſame reverence though in bed, as if on his throne.

℣. 24. *And Nathan ſaid, my lord, O king,* &c.] He addreſſes him as with great veneration and reſpect due to his office, ſo as if he knew nothing of *Bathſheba*'s application to him; and therefore begins and tells his ſtory, as if the king had never heard any thing relative to it: *haſt thou ſaid, Adonijah ſhall reign after me, and he ſhall ſit upon my throne?* ſurely it can never be, becauſe of the notice which he himſelf had given him from the Lord, that one to be born ſhould ſucceed him, plainly pointing to *Solomon*; and alſo becauſe of the oath which he had ſworn, to which *Nathan* was privy, that *Solomon* ſhould reign after him; and yet if he had not given ſuch orders, it was exceeding ſtrange, that *Adonijah* ſhould preſume to do what he had done.

℣. 25. *For he is gone down this day,* &c.] From *Jeruſalem*, which lay high, to the ſtone of *Zoheleth*, in *En-rogel*, which lay in the valley, ℣. 9. *and hath ſlain oxen, and fat cattle, and ſheep in abundance*; not by way of ſacrifice, but for a feaſt, on account of his coming to the kingdom: *and hath called all the king's ſons*; invited them to the entertainment: *and the captains of the hoſt*; or army; not only *Joab*, it ſeems, the general of it, but the captains of thouſands and hundreds under him, being deſirous of engaging the militia in his favour, and which was not an impolitic ſtep: *and Abiathar the prieſt*; to conſult with by *Urim* and *Thummim*, and to anoint him, and uſe his intereſt with the populace for him, who might be ſuppoſed a man of influence, being the high-prieſt of the nation: *and behold, they eat and drink before him*; they were now at it at this time; they were not only invited, but they accepted the invitation, and came; which is more than what was before related: *and ſay, God ſave king Adonijah*; they proclaimed and ſaluted him as king, and drank his health, and wiſhed him all proſperity; and ſo the *Targum*, "may king *Adonijah* proſper!"

℣. 26. *But me, even me thy ſervant,* &c.] Meaning himſelf, *Nathan* the prophet, who was *David*'s ſervant, his ſeer, and counſellor: *and Zadok the prieſt*; for whom *David* had a great reſpect: *and Benaiah the ſon of Jehoiada*; who was captain of his body-guards; here *Nathan* obſerves more than *Bathſheba* had, and ſupplies what ſhe had omitted, and ſo filled up her words, as in ℣. 14. *and thy ſervant Solomon hath he not called*; which ſhewed his ill intention.

℣. 27. *Is this thing done by my lord the king,* &c.] With his knowledge and conſent, and by his orders: *and thou haſt not ſhewed it unto thy ſervant*; meaning himſelf, who had brought him a meſſage from the Lord, ſignifying that *Solomon* ſhould ſucceed him; and therefore if that had been countermanded, it ſeemed ſtrange that he ſhould not have acquainted him with it: or *to thy ſervants*, as the *Arabic* verſion; for the word has a plural termination, though pointed as ſingular; and ſo it may mean not only himſelf, but the reſt of *David*'s faithful ſervants that were about him at court, as *Kimchi* obſerves: *who ſhould ſit on the throne of my lord the king after him?* if he had altered his mind, or had had any direction from the Lord to make any change, he wondered at it that he ſhould neither acquaint him, nor any of his truſty friends with it.

℣. 28. *Then king David anſwered and ſaid,* &c.] Obſerving that *Nathan* confirmed the account that *Bathſheba* had given, and that it muſt be a matter of fact that *Adonijah* had uſurped the throne, gave orders to thoſe about him, ſaying, *call me Bathſheba*; who either went out of the room when *Nathan* entered it, or however removed to ſome diſtant part of it, out of the ſight of *David*: *and ſhe came into the king's preſence, and ſtood before the king*; came to the ſide, or foot of his bed, hearkening to what he had to ſay to her.

℣. 29. *And the king ſwore,* &c.] To his former oath, he added another for greater confirmation: as *the Lord liveth*; which was the proper form of an oath, which ought to be taken by the living God; and as what would lay him under the greater obligation to obſerve it, he adds, *that hath redeemed my ſoul out of all diſtreſs*; ſaved his life when in the moſt imminent danger; delivered him out of the hand of *Goliath*, and from the *Philiſtines* and other enemies, in his wars with them; and from *Saul* and his perſecuting rage and fury, and from the rebellion of his ſon *Abſalom*, and the inſurrection of *Shimei*.

℣. 30. *Even as I ſware unto thee by the Lord God of Iſrael,* &c.] And ſo owns and confirms the truth of what *Nathan* had ſuggeſted to *Bathſheba*, and ſhe had aſſerted, ℣. 13, 17. *ſaying, aſſuredly Solomon thy ſon ſhall reign after me, and he ſhall ſit upon my throne in my ſtead*; this was the ſubſtance of the oath: *even ſo will I certainly do this day*; perform this oath, and ſet *Solomon* on the throne.

℣. 31. *Then Bathſheba bowed with her face to the earth, and did reverence to the king,* &c.] Thereby expreſſing her veneration of him, and thankfulneſs to him for his favour to her and her ſon, in fulfilling his promiſe and oath: *and ſaid, let my lord king David live for ever*; which though a common form of ſalutation of kings, not only in *Iſrael*, but in other nations, is not to be conſidered as a mere compliment, but as expreſſing the real deſires and affection of her heart to the king; ſignifying hereby that her ſolicitations on the behalf of her ſon did not ariſe from any deſire of the king's death; ſhe heartily wiſhed him health to live long and eaſy; and all her requeſt was, that *Solomon* her ſon might ſucceed him, whenever it pleaſed God to remove him; or ſeeing he was now a dying man as it were, her prayer was that his ſoul might live for ever in happineſs in the world to come; ſo *Kimchi* interprets it.

℣. 32. *And king David ſaid, call me Zadok the prieſt,* &c.] Not *Abiathar* the high-prieſt, for he had joined *Adonijah*; and beſides *Zadok* was *David*'s favourite-prieſt, and for him the high-prieſthood was deſigned, as it was in a little time tranſlated to him: and *Nathan* the prophet; who very probably went out of the room when *Bathſheba* was called in: *and Benaiah the ſon of Jehoiada*; the captain of his guards: *and they came before the king*; who it is very likely ſat up in his bed, and they ſtood around him.

℣. 33. *And the king ſaid unto them, take ye the ſervants of your Lord*, &c.] Meaning his own ſervants, his life-guards, the *Cherethites* and *Pelethites*, as appears from ℣. 38. the *Jews*[a] from hence gather, that a king is ſuperior to an high-prieſt, ſince *David* calls himſelf the lord of *Zadok* the prieſt, and *Nathan* the prophet: *and cauſe Solomon to ride upon mine own mule*; for it ſeems on ſuch a creature *David* uſed to ride, as did his ſons; horſes not being ſo common in *Judea* as they were afterwards. Some of the *Jews*[b] ſay it was not lawful to ride upon a mule, and that this caſe of *David* is to be excepted; for they pretend that this was a peculiar mule; and if the inſtance of his ſon is urged, they reply, an argument from what kings and their ſons uſed to do is of no force. Now this was one way of teſtifying that it was his will that *Solomon* ſhould reign in his ſtead; for no private perſon might ride upon the beaſt the king was wont to ride on; this is now one of the *Jewiſh* canons[c], "no one may ride on the king's horſe, nor ſit on his throne, nor uſe his ſcepter:" *and bring him down to Gihon*; a fountain near *Jeruſalem*, on the weſt-ſide of it, which flowed from mount *Gihon*, 2 *Chron.* xxxii. 30. and xxxiii. 14. the ſame with *Siloah* according to the *Targum*, of which mention is made, *John* ix. 7. The reaſon for this order is not eaſily given; whether it was to denote the peaceableneſs and gentleneſs of *Solomon*'s government, the waters of *Shiloah* moving ſoftly, *Iſa.* viii. 6. or the ſpread, conſtancy, firmneſs, and perpetuity of it, as the *Jews* ſay[d], ſince the water of a fountain is ever running; or becauſe there might be a concourſe of people there, and ſo he would be anointed and proclaimed king in a public manner, and be attended to the city with great pomp and ſolemnity.

℣. 34. *And let Zadok the prieſt, and Nathan the prophet, anoint him there king over Iſrael*, &c.] For it might be done by either of them, as the unctions of *Saul* and *David* ſhew: *and blow ye the trumpet, and ſay, God ſave king Solomon*; the blowing of the trumpet was to make it public; the proclamation of him as king was to be made by the ſound of it, and the acclamation of the people was to expreſs their concurrence with it, their loyal affection to the new king, and their hearty wiſhes for his health, proſperity, and long life.

℣. 35. *Then ye ſhall come up after him*, &c.] When anointed, proclaimed, and huzza'd, then he was to mount the mule, and ride before them as their king, at the head of them; they following after, in token of their ſubjection to him: *that he may come and ſit upon my throne*; at *Jeruſalem*, in the king's palace, and there exerciſe his kingly power he would now be inveſted with: *for he ſhall be king in my ſtead*; even during *David*'s life, as well as after his deceaſe: *and I have appointed him to be ruler over Iſrael, and over Judah*; that is, over all the twelve tribes of *Iſrael*; *Judah* may be particularly mentioned, though included in *Iſrael*, becauſe *Adonijah* had invited the men of *Judah* to his feaſt and party ℣. 9. and therefore had they not been named, might think he had no power over them.

℣. 36. *And Benaiah the ſon of Jehoiada anſwered the king*, &c.] In the name of the reſt: *and ſaid, Amen*; they all aſſented to it, and expreſſed their ſatisfaction in it: *the Lord God of my lord the king ſay ſo too*; let it appear by the proſperity and ſucceſs that ſhall by divine providence attend the new king, that this is according to the will of God.

℣. 37. *As the Lord hath been with the lord my king, even ſo be he with Solomon*;] To guide and direct him, protect and defend him, ſucceed and proſper him; the *Targum* is, "as the Word of the Lord has been for the help of my lord the king, ſo let him be for the help of *Solomon*:" *and make his throne greater than the throne of my lord king David*; which he knew would not diſpleaſe *David*, who not only had an affectionate regard for *Solomon* his ſon, but wiſhed heartily the proſperity of the kingdom of *Iſrael*; and the wiſh on all accounts was grateful to him, though to an envious and ambitious prince it might have been diſagreeable.

℣. 38. *So Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada*, &c.] The three men that *David* ſent for on this occaſion: *and the Cherethites and the Pelethites*; not the *ſanhedrim*, as *Ben Gerſom*, but *David*'s guards, over whom *Benaiah* was: theſe *went down* from *Jeruſalem, and cauſed Solomon to ride upon king David's mule*; as he had ordered: *and brought him to Gihon*; or *Siloah*, as the *Targum*; hence the *Jews* ſay[e], they don't anoint a king, but at a fountain; but this is the only inſtance of it.

℣. 39. *And Zadok the prieſt took an horn of oil out of the tabernacle*, &c.] Not out of the tabernacle of *Moſes*, for that was at *Gibeon*; ſee 1 *Chron.* xxi. 28. and if the oil had been there, it would have been too far to have fetched it, ſince haſte was now required; but this was taken out of the tabernacle *David* had built for the ark, 2 *Sam.* vi. 17. where the ark was, and before which the pot of oil was; ſo *Jarchi*; but *Kimchi* indeed ſays, that though it was at this time at *Gibeon*, *Zadok* went thither, or ſent thither to fetch it; and tho' it is ſaid, the pot of oil was ſet before the ark, this was when the ark was in the tabernacle; but when they took it out from thence at the war with the *Philiſtines*, that and the pot of manna were left in the tabernacle, and they took nothing but the ark; but if they brought the pot afterwards, and put it before the ark in *Jeruſalem*, then it may be underſtood of the tabernacle *David* pitched for it; but that he diſapproves of. Here *Zadok* is only ſaid to take the oil, and anoint with it; which he did either as the deputy of the high-prieſt, or he was made uſe of becauſe the high-prieſt was on the ſide of *Adonijah*: *and anointed Solomon*; whether it was by pouring it on his head, as *Saul* was anointed, 1 *Sam.* x. 1. or, as the *Jews* ſay[f], by putting it round about his head in the form of a crown, and then between his eye-brows, is not very material; and they alſo ſay[g], that it is not uſual to anoint the ſon of a king that has been anointed; and that the reaſon of the anointing of *Solomon* was, becauſe of the ſedition of his brother *Adonijah*, and to confirm the kingdom to him; this anointing was an emblem of the gifts, graces, and virtues, neceſſary to qualify a king for the diſcharge of his office: *and they blew the trumpet*; and proclaimed him king: *and all the people ſaid, God ſave king Solomon*; wiſhed him long life and happineſs, and gave him a general huzza.

℣. 40. *And all the people came up after him*, &c. Following him from the fountain to the city, with their loud acclamations: *and the people piped with pipes*; which were hollow inſtruments, and full of holes, which they blew with their mouths, and played upon with their fingers; *Jarchi* ſays they were flutes, and very probably: *and rejoiced with great joy*; which they expreſſed by ſuch loud ſhouts: *ſo that the earth rent with the ſound thereof*; an hyperbolical expreſſion, ſhewing the great numbers gathered together on this occaſion, and the ſonorous acclamations they made.

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[a] Bemidbar Rabba, §. 6. fol. 186. 3.

[b] Vid. Bartenoram in Miſn. Celaim, c. 8. §. 1.

[c] Miſn. Sanhedrin, c. 2. §. 5.

[d] T. Bab. Horayot, fol. 12. 1.

[e] T. Bab. Ceritot, fol. 5. 2.

[f] Ibid.

[g] Ibid.

℣. 41. *And Adonijah and all the gueſts that* were *with him*, &c.] Or that were *called*[h]; that is, invited to the entertainment he had made: *heard* it, *as they had made an end of eating*; the ſhouting of the people, which reached their ears juſt as they had finiſhed their meal, and before they had riſen from the table, where they had been a long while; for when *Nathan* went in to *David*, they were then eating and drinking, ℣. 25. and when he had finiſhed his ſpeech to *David*, *Bathſheba* was called in, and the kingdom promiſed to her ſon with an oath, three perſons of the firſt rank were ſent for, and had their orders and inſtructions, for the immediate execution, of which they made preparation, and had *Solomon* down to *Gihon*, and there anointed him king, and brought him up to *Jeruſalem* again; all which were done before *Adonijah* and his gueſts roſe from table: *and when Joab heard the ſound of the trumpet, he ſaid, wherefore is this noiſe of the city, being in an uproar?* the city is in a tumult by the noiſe that is made, what ſhould be the meaning of it? he ſpeaks as one ſurprized, and in great concern, being general of the army, whoſe care ſhould be to preſerve the peace of the city, and prevent mutiny and diſorder.

℣. 42. *And while he yet ſpake, behold Jonathan the ſon of Abiathar the prieſt came*, &c.] Whom his father had left in the city, to obſerve what paſſed there, and give him notice of it: *and Adonijah ſaid unto him, come in, for thou art a valiant man, and bringeſt good tidings*; which ſeems to be not a very wiſe ſpeech, as if there was a connexion between being valiant, and bringing good news, or that the one had any influence upon the other; though perhaps it means no more than a good man, *a man of virtue*[i], as it may be rendered; one that fears ſin, as the *Targum*, and ſo would report nothing but what was true, and therefore might be depended on; ſee 2 *Sam.* xviii. 27. the ſame phraſe is rendered a worthy man, ℣. 52.

℣. 43. *And Jonathan anſwered and ſaid to Adonijah, verily*, &c.] Or, *nay, but*[k] it is not ſo as thou imagineſt; it is not good tidings, but bad tidings to thee I bring: *our lord king David hath made Solomon king*; of which he gives the following account in proof of it.

℣. 44. *And the king hath ſent with him*, &c.] To the fountain of *Gihon*: *Zadok the prieſt, and Nathan the prophet, and Benaiah the ſon of Jehoiada, and the Cherethites, and the Pelethites*; over whom the latter was captain: *and they have cauſed him to ride upon the king's mule*; by his order and direction.

℣. 45. *And Zadok the prieſt, and Nathan the prophet, have anointed him king in Gihon*, &c.] Or at *Gihon*; that is, *Siloah*, according to the *Targum*; here the act of anointing is aſcribed to them both, as in ℣. 34. *Zadok* very probably applied the oil to him, and *Nathan* might be ſome way or other aſſiſting in it; however he was here preſent, not only as approving of it, but declaring it as a prophet, that it was according to the will of God, as well as of the king: *and they are come up from thence rejoicing*; with a multitude of people along with them: *ſo that the city rang again*; with the blowing of trumpets, the ſound of pipings, and the ſhouts of the people: *this is the noiſe which ye have heard*; which had ſo alarmed them.

℣. 46. *And alſo Solomon ſitteth on the throne of the kingdom*;] Where he was placed to exerciſe his regal power when returned to *Jeruſalem*, as a farther token and confirmation of his being really and actually king.

℣. 47. *And moreover the king's ſervants came to bleſs our lord the king*, &c.] To give him thanks for the wiſe and good proviſion he had made before his death for the welfare of the kingdom, by making *Solomon* his ſon king in his ſtead, and to congratulate him upon it; which ſhewed that they highly approved of it, and were ready to ſwear allegiance to *Solomon*, and therefore *Adonijah* had nothing to hope for from them: *ſaying, God make the name of Solomon better than thy name*; that is, may he be more famous, and his name be more celebrated in the world than his was, or be more reſpectable and valued among his people *Iſrael*: *and make his throne greater than thy throne*; ſee ℣. 37. *and the king bowed himſelf upon the bed*; ſignifying not only his approbation of what was done, but alſo of their prayers and wiſhes; as well as he bowed himſelf to give thanks to God that he had lived to ſee this work done, as follows.

℣. 48. *And alſo thus ſaid the king*, &c.] Being in a proper poſture for an addreſs to God: *bleſſed be the Lord God of Iſrael, which hath given* one *to ſit on my throne this day, mine eyes ſeeing it*; he aſcribes this whole affair to God, and his kind providence, though all things were done according to his own orders; and gives thanks to him, who had directed him to take ſuch ſteps as theſe were, and that the buſineſs was finiſhed without any obſtruction, and to the great joy and ſatisfaction of the people; and that there was ſuch a proſpect of *Solomon*'s having a happy and peaceable reign.

℣. 49. *And all the gueſts that were with Adonijah were afraid*, &c.] Though many of them were military men, the general of the army, and the captains thereof, ℣. 19, 25. yet they were ſtruck with a panic, their courage failed them, they had no ſpirit left in them, their hearts became as weak as water; had they exerted themſelves according to their character, betaken themſelves to arms, and put themſelves at the head of their troops in favour of *Adonijah*, it would have given *Solomon* and his friends a great deal of trouble; no doubt this panic was of God: *and roſe up, and went every man his way*; or to his houſe, as the *Arabic* verſion; on hearing what *Jonathan* reported, they immediately roſe up from table in great haſte, and made the beſt of their way to their houſes, that it might not be known that they had been with *Adonijah*.

℣. 50. *And Adonijah feared becauſe of Solomon*, &c.] Leſt he ſhould ſeize him as an uſurper and traitor, and put him to death: *and aroſe, and went, and caught hold on the horns of the altar*; either that which was at *Gibeon*, where the tabernacle now was; ſee ch. iii. 4. ſo *Jarchi*; or rather that which was neareſt, the altar that *David* had built in the threſhing floor of *Araunah*, 2 *Sam.* xxiv. 25. the altar was a ſort of *Aſylum*, or refuge, for ſuch who had committed any crime worthy of death; not by divine

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[h] קראים invitati, V. L. Pagninus, Montanus, &c.

[k] אבל nequaquam, V. L. at, Junius & Tremellius, Piſcator.

[i] איש חיל vir virtutis, Montanus, Vatablus.

vine appointment, but by cuſtom, it being ſuppoſed that none would preſume to defile with blood that which was ſacred to the Lord; or ſhed the blood of men where the blood of beaſts was poured; or uſe ſeverity and ſtrict juſtice, but mercy, where ſacrifices were offered to atone for ſin, and mercy was ſhewn on account of them; theſe were notions, and this a cuſtom, which obtained very early, and even among the *Jews*; ſee *Exod.* xxi. 14. as well as among *Gentiles*; with whom it was uſual, as to flee to the ſtatues of their emperors, and to the temples of their deities, ſo likewiſe to their altars; this was cuſtomary among the *Moloſſians*, *Samothracians*, *Crotoniatæ*, and *Meſſenians*; and particularly the altar of *Jupiter Servator* was an aſylum, or place of refuge, to the *Ithacians*[l]. *Cornelius Nepos*[m] has given us an inſtance of one that fled to a temple of *Neptune*, and ſat upon the altar for his ſecurity, as here *Adonijah* laid hold on the horns of this, that none might force him from it.

℣. 51. *And it was told Solomon*, &c.] By ſome of his courtiers: *ſaying, behold Adonijah feareth king Solomon*; leſt he ſhould take away his life: *for lo he hath caught hold on the horns of the altar*; which was the dernier reſort of the guilty when they deſpaired of mercy otherwiſe: *ſaying, let king Solomon ſwear unto me this day, that he will not ſlay his ſervant with the ſword*; he owns *Solomon* to be king, and himſelf his ſubject and ſervant; this no doubt he did to conciliate his favour, nor did he think his life ſafe, unleſs *Solomon* promiſed with an oath that he would not take it away.

℣. 52. *And Solomon ſaid, if he will ſhew himſelf a worthy man*, &c.] Will behave himſelf well as a good ſubject, and be careful not to offend for the future, or appear to be one that fears ſin, as the *Targum*; particularly the crimes of ſedition, rebellion, and treaſon: *there ſhall not an hair of him fall to the earth*; not the leaſt hurt ſhould be done him: *but if wickedneſs ſhall be found in him, he ſhall die*; that is, if any crime worthy of death be committed by him, or any overt act of treaſon, and the like, he ſhould ſurely be put to death, and find no mercy, notwithſtanding the preſent general pardon. This was very wiſely done by *Solomon*, to begin his reign without ſhedding blood even of delinquents; and eſpecially of his brother, and his elder brother too; and by granting his life for the future on his good behaviour.

℣. 53. *So king Solomon ſent, and they brought down Adonijah from the altar*, &c.] It being built upon an hill, as both that at *Gibeon*, and in *Araunah*'s threſhing floor were: *and he came and bowed himſelf to king Solomon*; in a way of reverence and ſubjection, acknowledging him to be king, and himſelf his ſubject: *and Solomon ſaid to him, go to thine houſe*; in peace; ſignifying that he pardoned him, and he might go home, and enjoy his family and ſubſtance; and withal intimating that he ſhould only regard the affairs of his family, and not trouble himſelf with thoſe of the kingdom and ſtate. *Abarbinel* fancies, that becauſe *Solomon* ſaid that if he ſhewed himſelf to be a worthy man, or a man of fortitude and valour, that *Adonijah* thought that his meaning was, that he ſhould go before him as a man of war, and miniſter to him; which made him ſo ready to come and ſtand before him; in which he was miſtaken, *Solomon* meant no ſuch thing; nor would he take him into his court and ſervice, but ſent him home to his own houſe.

CHAP. II.

THIS chapter gives an account of the charge *David* gave to his ſon *Solomon*, a little before his death, to walk in the ways of the Lord, ℣. 1—4. and of ſome inſtructions delivered to him concerning ſome particular perſons he ſhould either ſhew favour to, or execute juſtice on, ℣. 5—9. and the next account in it is concerning his death and burial, and the years of his reign, ℣. 10, 11. after which it relates an addreſs of *Bathſheba* to *Solomon* in favour of *Adonijah*, which was refuſed, and the iſſue of it was his death, ℣. 12—25. and the depoſition of *Abiathar* from the prieſthood, ℣. 26, 27. and the putting of *Joab* to death for his treaſon and murders, ℣. 28—34. in whoſe poſt *Benaiah* was put, as *Zadok* was in the place of *Abiathar*, ℣. 35. and laſtly the confinement of *Shimei* in *Jeruſalem*, who had curſed *David*, ℣. 36—38. who upon tranſgreſſing the orders given him was put to death, ℣. 39—46.

℣. 1. *Now the days of David drew nigh that he ſhould die*, &c.] The number of his days fixed and determined by the Lord, *Job* xiv. 5. and which might be perceived as drawing nigh, both by himſelf and others, through the growing infirmities of old age, decays of nature, and various ſymptoms of an approaching diſſolution which were upon him; ſee *Gen.* xlvii. 29. *Abarbinel* obſerves, that he is called only *David*, not king *David*; becauſe *Solomon* his ſon was now anointed king, and reigned in his ſtead; ſo in ℣. 10, 11. but there is another reaſon given by ſome *Jews*[n], that no man, even a king, has power in the day of death; he is no king then, he has no rule over that, but that rules over him: *and he charged Solomon his ſon*; gave him his laſt and dying charge: *ſaying*; as follows.

℣. 2. *I go the way of all the earth*, &c.] A path which is the path of death[o], which all paſs in, kings and peaſants, high and low, rich and poor, great and ſmall, good and bad; none are exempted, all muſt die, and do; it is the appointment of God, a decree which can never be reverſed; all experience confirms it: this ſame phraſe is uſed by *Joſhua*, from whom *David* ſeems to have borrowed it, and ſhews that that book was written in his days, *Joſh.* xxiii. 14. *be thou ſtrong therefore*; not diſcouraged at my death, being a common thing, and to be expected; nor at being left alone, the Lord can give thee wiſdom and counſel, aſſiſtance and ſtrength, protection, and defence; take heart therefore, and be of good courage: *and ſhew thyſelf a man*; in wiſdom and underſtanding, and in fortitude of mind, though ſo young a man; which were neceſſary for the government of ſo great a people, and to guard him againſt the ſecret intrigues of ſome, and the open flatteries of others, and the fear of attempts againſt his perſon and government, and the temptations he might be liable to, to do wrong things; and eſpecially they were neceſſary to enable him to keep the commands of God, as follows; which required great ſtrength of mind and of grace, conſidering the corruptions of nature, the temptations of *Satan*, and the ſnares of men; ſee *Joſh*. i. 7.

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[l] Alexander ab Alex. Genial. Dier. l. 3. c. 20.

[m] Vit. Pauſan. l. 4. c. 4.

[n] Bereſhit Rabba, §. 96. fol. 83. 3.

[o] —— Omnes una manet nox,
Et calcanda ſemel via lethi. Horat. Carmin. l. 1. ode 28. v. 15, 16.

℣. 3. *And keep the charge of the Lord thy God*, &c.] Which may in general reſpect his whole walk and converſation, and his obedience to the law and will of God; and in particular his juſt government of *Iſrael* committed to his charge: *to walk in his ways*; directed to in his word: *to keep his ſtatutes and his judgments*; his laws, ceremonial, moral, and judicial: *and his teſtimonies*; as the above laws, which teſtify of his mind, and declare what he would have done and obſerved: *as it is written in the law of Moſes*; which a king of *Iſrael* was obliged to write a copy of, keep by him, and read it, and rule according to it: *that thou mayeſt proſper in all that thou doeſt, and whitherſoever thou turneſt thyſelf*; to reign in righteouſneſs, and according to the law of God, is the only way to have a proſperous and happy reign: or *that thou mayeſt act wiſely* [p]; the law of God furniſhing out the beſt rules of government and maxims of policy; ſee *Deut*. iv. 6, 7.

℣. 4. *That the Lord may continue his word which he ſpake concerning me*, &c.] His word of promiſe concerning the kingdom of *David*, and the ſucceſſion of it, and confirm and eſtabliſh it: *ſaying, if thy children take heed to their way*; they are directed to walk in, even the way of the Lord, and not turn to the right hand or the left: *to walk before me in truth*; in the ſincerity and integrity of their hearts, according to the word of truth; and under the influence of the ſpirit of truth: *with all their heart, and with all their ſoul*; in the moſt cordial manner, with the ſtrongeſt affection and zeal; with all eagerneſs and earneſtneſs; with their whole hearts engaged in every duty performed by them: *there ſhall not fail thee* (ſaid he) *a man on the throne of Iſrael*; one to ſucceed him in the throne; this with reſpect to his throne, literally conſidered, was conditional; but, ſpiritually conſidered, was abſolute, and had its fulfilment in the *Meſſiah*, whoſe throne is for ever; ſee *Luke* i. 32, 33.

℣. 5. *Moreover thou knoweſt alſo what Joab the ſon of Zeruiah did unto me*, &c.] In ſlaying *Abſalom*, contrary to his orders, and in behaving inſolently towards him on account of his mourning for him, and at other times; but as theſe things might not be perſonally known to *Solomon*, only by hearſay; this may reſpect his diſloyalty towards him, in joining with *Adonijah*, who ſet himſelf up for king in his life-time, and without his knowledge and conſent; or it may reſpect the inſtances next mentioned, in which he did injury to the intereſt, honour, and character of *David*: *and* (or *even*) *what he did to the two captains of the hoſt of Iſrael, unto Abner the ſon of Ner, and unto Amaſa the ſon of Jether*; to *Abner* who was under *Iſhboſheth*, and *Amaſa* under *David*, who had not only the promiſe of the poſt, but was actually in it when *Joab* ſlew him; and indeed out of envy to him for it: *and ſhed the blood of war in peace*; when they were at peace with him, as if they had been in open war; and even under a pretence of friendſhip to them, aſking of their peace and welfare, as if he meant nothing leſs than to behave peaceably towards them; hence the *Targum* is, "whom he ſlew in craftineſs:" *and put the blood of war upon the girdle that was about his loins, and in his ſhoes that were in his feet*; which particularly reſpects the affair of *Amaſa*, whoſe blood he ſhed with his ſword, that dropped out of its ſcabbard, girded upon his loins, and into which he put it again, all over bloody, and wore it girded upon his loins; and which he alſo ſtooped for when it fell, as if he was going to unlooſe or buckle his ſhoes, and into which the blood ran down when he ſtabbed him; and after this barbarous action marched on without any ſhame or remorſe, with his bloody ſword on his loins, and the blood of the murdered in his ſhoes.

℣. 6. *Do therefore according to thy wiſdom*, &c.] Which though young began to appear in him, even in the life of his father; he therefore exhorts him to uſe the wiſdom he had, and take the firſt and fitteſt opportunity to cut him off for his former murders and late treaſon, as a dangerous man to his government and the peace of it: *and let not his hoary head go down to the grave in peace*; that is, let him not die a natural, but a violent death; and let not his grey hairs be any argument for ſparing him, or any reaſon for delaying the taking of him off, becauſe he would in courſe die quickly; for he muſt be now an old man, as old as *David*, or perhaps older; ſince he had been his general 40 years, even all the time of his reign; ſee 2 *Sam*. ii. 13.

℣. 7. *But ſhew kindneſs to the ſons of Barzillai the Gileadite*, &c.] Who perhaps was now dead, and therefore he would have kindneſs ſhewn to his poſterity for his ſake: *and let them be of thoſe that eat of thy table*; as *Mephiboſheth* had at his, who alſo perhaps was dead, ſince no notice is taken of him; and as *David* would have had *Barzillai*, but he deſired to be excuſed on account of his age: *for ſo they came to me, when I fled becauſe of thy brother Abſalom*; that is, they came to him, not only *Barzillai*, but his ſons it ſeems; and fed him or furniſhed him with proviſions, when he was obliged to fly to the other ſide *Jordan*, becauſe of the rebellion of his ſon *Abſalom*.

℣. 8. *And behold* thou haſt *with thee Shimei the ſon of Gera, a Benjamite of Bahurim*, &c.] Of whom, and of his native place, ſee the note on 2 *Sam*. xvi. 5. he was now at *Jeruſalem*, and ſo with *Solomon*, or near at hand; and was on his ſide, and of his party; ſee ch. i. 8. but not to be truſted, or looked upon as a real friend: *which curſed me with a grievous curſe, when I went to Mahanaim*; a place on the other ſide *Jordan*, of which place, and the curſes this man curſed *David* with, ſee 2 *Sam*. xvi. 7, 8. and xvii. 24. *but he came down to me at Jordan*; after the defeat of *Abſalom*, and when *David* was returning, and humbled himſelf to him, and begged his pardon: *and I ſware unto him by the Lord, ſaying, I will not put thee to death with the ſword*; but this oath was not binding upon his ſucceſſor, and eſpecially ſhould he commit a new crime.

℣. 9. *Now therefore hold him not guiltleſs*, &c.] Don't look upon him as an innocent perſon; and if he commits an offence againſt thee, as he has againſt me, don't acquit him as I have done: *for thou* art *a wiſe man*; ſo it ſeems he was before the appearance of the Lord to him at *Gibeon*, even before his father's death, he had given ſome proofs of it to *David* himſelf: *and knoweſt what thou oughteſt to do unto him*; to watch and obſerve him, and if found offending, to puniſh him according to the rules of juſtice, and the laws of the land: *but his hoary head bring thou down to the grave with blood*; ſpare him not on account of his age, but put him to death whenſoever he ſhall be found guilty, let him not die a natural death.

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[p] למען תשכיל ut prudenter agas, Montanus, Tigurine verſion; ut intelligas univerſa, V. L.

℣. 10. *So David ſlept with his fathers*, &c.] Died as his anceſtors before him did; for, buried with them he was not; and therefore can't be underſtood of his lying with them in the grave, but in the ſtate of the dead; he died according as the *Jews* ſay [q] on the day of *Pentecoſt*, and according to biſhop *Uſher* [r] A. M. 2990, and before *Chriſt* 1014. *and was buried in the city of David*; not at *Bethlehem*, in the ſepulchre of *Jeſſe*, who was a private man; but being a king, in his own city, the hold of *Zion* he took from the *Jebuſite*, and which afterwards was called by his name, 2 *Sam.* v. 7. and his ſepulchre remained unto the times of the apoſtles, upwards of 1000 years, *Acts* ii. 29. ſee the note there.

℣. 11. *And the days that David reigned over Iſrael* were 40 *years*, &c.] So ſays *Eupolemus* [s], an heathen writer, which are thus reckoned: 7 *years reigned he in Hebron*; the 6 months over are omitted, 2 *Sam.* v. 5. this part of his reign was over *Judah* only: *and* 33 *years reigned he in Jeruſalem*; over the twelve tribes, in all 40, which round number is only given; though in fact he reigned 6 months more.

℣. 12. *Then ſat Solomon on the throne of David his father*, &c.] So he did in his life-time, with his conſent, and by his order, and now by the agreement of the whole people: *and his kingdom was eſtabliſhed greatly*; all ſubmitting to it, and none oppoſing it.

℣. 13. *And Adonijah the ſon of Haggith came to Bathſheba, the mother of Solomon*, &c.] Into her apartment; *Abarbinel* thinks it was a few days after the death of *David*: *and ſhe ſaid, comeſt thou peaceably*; in a friendly manner, with no ill deſign, only to pay a friendly viſit; for ſhe might fear he came to avenge himſelf on her, and deſtroy her, becauſe ſhe had been the inſtrument of diſappointing him of the kingdom, and of getting her ſon *Solomon* ſet upon the throne, and eſtabliſhed in it; and therefore could not tell what envy, rage, and diſappointment, might prompt him to: *and he ſaid, peaceably*; he meant no harm unto her.

℣. 14. *He ſaid, moreover, I have ſomething to ſay unto thee*, &c.] Signifying that he came upon buſineſs: *and ſhe ſaid, ſay on*; intimating her readineſs to hear what it was.

℣. 15. *And he ſaid, thou knoweſt that the kingdom was mine*, &c.] Belonged to him by virtue of his birth-right; he was heir to it, being the eldeſt ſon: *and all Iſrael ſet their faces on me, that I ſhould reign*; which was not true; for as *Bathſheba* ſays, the body of the people were in ſuſpence, their eyes being on *David*, waiting to hear whom he would declare his ſucceſſor; and when *Solomon* was declared and anointed, vaſt numbers attended him; unleſs *Adonijah* thought that the high-prieſt, and general of the army, with the captains, repreſented the whole people; however this he obſerves by way of preface, to ſhew how unhappy he was being diſappointed, and to move the compaſſion of *Bathſheba*, that ſhe might be the more eaſily prevailed upon to ſeek to obtain ſo ſmall a favour as he was about to aſk: *howbeit the kingdom is turned about, and is become my brother's*; things had taken another turn, and what was his, and he thought himſelf ſure of the other day, was now become his brother's; ſuch were the uncertainty and viciſſitude of human affairs: *for it was his from the Lord*; by the appointment of the Lord, by a promiſe of his, and a prophecy concerning it; which if he knew of, it was both vain and ſinful in him to act contrary thereunto; or it was brought about by the over-ruling providence of God, which he now plainly ſaw and ſubmitted to; this he ſaid to ſhew that he had laid aſide all hopes of the kingdom, and was fully ſatisfied of the diſpoſition of it in providence, and ſo to hide his real deſign in the petition he was about to make.

℣. 16. *And now I aſk one petition of thee*, &c.] And but one, and a ſmall one too, as *Bathſheba* herſelf after calls it: *deny me not*, or *turn not away my face* [t]; with ſhame and ſorrow, which would be the caſe ſhould he be denied: *and ſhe ſaid unto him, ſay on*; let me hear it.

℣. 17. *And he ſaid, ſpeak I pray thee unto Solomon the king*, &c.] He owns him to be king, and which he the rather did to engage her to take his ſuit in hand, and to cover his deſign: *for he will not ſay thee nay*; or turn away thy face, or deny thy requeſt; ſhe being his mother, for whom he had a great affection, and to whom he was under obligation on all accounts: *that he give me Abiſhag the Shunamite to wife*; which was contrary to the law of God, *Lev.* xviii. 8. which ſurely *Adonijah* muſt have been ignorant of, and *Bathſheba* likewiſe; or the one would never have made ſuch a requeſt, nor the other have undertaken to try to obtain it; but perhaps they did not take her to be *David*'s wife, or the marriage to be conſummated, becauſe he knew her not: but yet not being returned to her father's houſe, and being at the diſpoſe of *Solomon*, prove that ſhe muſt be a concubine-wife, and which became the property of the next heir and ſucceſſor; ſee 2 *Sam.* xii. 8. nor did *Adonijah* apply to her or her friends; which if he was really in love with her, he would have done, if at her own or their diſpoſal; but this he knew, that ſhe was ſolely at the diſpoſal of *Solomon*, to whom he did not care to apply himſelf, but makes uſe of his mother.

℣. 18. *And Bathſheba ſaid, well*, &c.] Very well ſpoken, the thing is good and right: *I will ſpeak for thee unto the king*; and uſe her intereſt with him, not ſeeing into his deſign, but pitying an unfortunate man.

℣. 19. *Bathſheba therefore went unto king Solomon, to ſpeak unto him for Adonijah*, &c.] She went from her own houſe to the palace; for ſhe might not live at court; or however had an apartment to herſelf, from whence ſhe went to the king with her ſuit in favour of *Adonijah*: *and the king roſe up to meet her, and bowed himſelf unto her*; upon her entrance into the preſence-chamber, in honour to her as a parent, he roſe up from his throne, and made his obeiſance to her, as a dutiful ſon: *and ſat down and cauſed a ſeat to be ſet for the king's mother*; a magnificent ſeat or throne, as the word is, was ordered to be ſet for her: *and ſhe ſat on his right hand*; where he placed her in honour to her as his mother.

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[q] T. Hieroſ. Chagigah, fol. 78. 1.

[r] Annals, &c. p. 56.

[s] Apud Euſeb. Præpar. Evangel. l. 9. c. 30.

[t] תשיבי את פני ne avertere facias faciem meam, Pagninus.

mother; ſo *Nero*[a] placed *Tiridates* king of *Armenia* at his right-hand, to do him honour.

℣. 20. *Then ſhe ſaid, I deſire one ſmall petition of thee*, &c.] It was but one, and a little one, and therefore ſhe hoped it would be granted: I pray thee, *ſay me not nay*; don't refuſe it, or deny it me, or turn away my face with ſhame and diſappointment: *and the king ſaid, aſk on, my mother, for I will not ſay thee nay*; ſince it is a ſmall one, as thou ſayeſt, and provided it is fit and lawful to be granted.

℣. 21. *And ſhe ſaid, let Abiſhag the Shunamite be given to Adonijah thy brother to wife.*] For ſo *Adonijah* was by his father's ſide; and *Bathſheba* makes uſe of the relation, the more to move upon him to grant the requeſt.

℣. 22. *And king Solomon anſwered and ſaid unto his mother*, &c.] With as much gentleneſs and mildneſs as he could, but inwardly fired at her requeſt, and amazed at it, and could not forbear uſing ſome degree of tartneſs and reſentment: *and why doſt thou aſk Abiſhag the Shunamite for Adonijah?* is this a ſmall petition? is this a fit and lawful one? *aſk for him the kingdom alſo*; for this is what he means by it, that by marrying the king's widow, he may ſtep into the throne whenever any opportunity offers, as any uneaſineſs, or inſurrection in the kingdom, or the death of *Solomon*; for none but a king, the *Jews* ſay[b], might marry a king's widow, not any private man; and therefore for *Adonijah* to aſk this, was interpreted affecting the kingdom, and aſpiring to it, and taking his meaſures to obtain it; yea, it is ſaid[c], that none but another king, the ſucceſſor, might make uſe of his ſervants, hand-maids and miniſters; and it is obſerved, that *Abiſhag* was free to *Solomon*, but not to *Adonijah*: *for he is mine elder brother*; and has that to plead in his favour, and if he could obtain this, it would ſtrengthen his title, or at leaſt be a plauſible pretence, which he might make uſe of when opportunity ſerved, to gain the people to his intereſt: *even for him, and for Abiathar the prieſt, and for Joab the ſon of Zeruiah*; ſhe might as well aſk for them as for him; whoſe intereſt it was, and therefore deſirous it might be that he ſhould be king, that ſo the one might be continued in the office of high-prieſt, and the other as general of the army; who, *Solomon* knew, bore him no good-will, but were ſecretly his enemies; and he ſuſpected that this was a ſcheme of theirs, and that it was by their advice *Adonijah* made this requeſt; ſo the *Targum*, "are not he, and *Abiathar* the prieſt, and *Joab* the ſon of *Zeruiah* in the counſel?" in this counſel; 'tis what they had conſulted among themſelves as a preparation to bring about a deſign they are contriving; probably *Solomon* had private notice that they were plotting againſt him, and this confirmed him in the truth of it; and therefore all of them were upon this puniſhed with deprivation of office, or loſs of life.

℣. 23. *Then king Solomon ſware by the Lord*, &c.] To prevent his mother preſſing him to have her petition granted: *ſaying, God do ſo to me and more alſo*; lay ſuch and ſuch evils upon me, and more than I care to expreſs: *if Adonijah have not ſpoken this word againſt his own life*; to his own prejudice, and even to the loſs of his life; in which *Solomon* ſuggeſts it would iſſue, being a freſh overt act of treaſon; he knew from what *Bathſheba* ſaid, that this was his petition, and that he had ſpoken of this to her, and put her upon making it for him; and who no doubt related to *Solomon* the whole of the converſation that paſſed between them, and to which he ſeems to have ſome reſpect in his anſwer.

℣. 24. *Now therefore, as the Lord liveth*, &c.] Which is another oath; and one may eaſily perceive hereby in what a temper and diſpoſition *Solomon* was, how warm, earneſt and vehement, how reſolute againſt the petition, and how determined he was to puniſh *Adonijah* and his confederates: *which hath eſtabliſhed me, and ſet me upon the throne of David my father, and who hath made me an houſe, as he promiſed*; who had placed him on his father's throne, and eſtabliſhed him there, in ſpite of all his enemies, and had given him a firm and ſtable kingdom, which was not to be ſhaken and ſubverted by the power and policy of conſpirators, according to the promiſe of God by *Nathan*, 2 *Sam.* vii. 11—13. *Adonijah ſhall be put to death this day*; both for his former conſpiracy, he only having had a reprieve, and which was to continue on his good behaviour, and for his freſh attempt in forming treaſonable ſchemes to aſcend the throne if poſſible; wherefore, being a dangerous man, and no longer to be truſted, *Solomon* was determined to diſpatch him at once, and being eſtabliſhed in his kingdom, he had nothing to fear from thoſe in the conſpiracy with him.

℣. 25. *And king Solomon ſent by the hand of Benaiah the ſon of Jehoiada*, &c.] Orders to execute him, and proper perſons to do it; perhaps ſome of the *Cherethites* and *Pelethites* under him, to aſſiſt at leaſt in it: *and he fell upon him, that he died*; *Benaiah* ruſhed in upon him with his men, and thruſt his ſword into him, and killed him; executions uſed to be done in thoſe times and countries by great perſonages, as the inſtances of *Gideon*, *Doeg*, and others, ſhew, and not by common executioners.

℣. 26. *And unto Abiathar the prieſt ſaid the king*, &c.] Who was either at court, or he ſent for him, and thus addreſſed him: *get thee to Anathoth*; a city of the tribe of *Benjamin*, given to the prieſts, *Joſh.* xxi. 18. of which place *Abiathar* might be originally, and whither he is bid to return: *unto thine own fields*; which belonged to him there, either by inheritance or purchaſe; and theſe he was to mind, and not perform the functions of his office, however as high-prieſt, and at *Jeruſalem*, and the tabernacle there, and ſtill leſs appear at court, or meddle with ſtate-affairs, only to attend to his private domeſtic concerns: *for thou* art *worthy of death*; in joining with *Adonijah* in the lifetime of *David*, and ſetting him up as king without his knowledge, and in oppoſition to *Solomon*, contrary to the will of God, and promiſe of *David*, of which he, being high-prieſt, can't be thought to be ignorant, and for his late confederacy with *Adonijah*, of which *Solomon* had knowledge: *but I will not at this time put thee to death*; he does not give him a full pardon, only a reſpite; ſuggeſting, that ſhould he be guilty of any overt act, he would be put to death another time, though not now: *becauſe thou bareſt the ark of the Lord God before David my father*; when he fled from *Abſalom*, 2 *Sam.* xv. 24. *and becauſe thou haſt been afflicted in all wherein my father was afflicted*; ſhared with him in all his afflictions under the perſecutions of *Saul*, from the time he ſlew the prieſts at *Nob*, and at the rebellion of *Abſalom*; in each of which he accompanied him, and ſuffered and ſympathized with him.

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[a] Suetonius in vit. Neron. c. 13.

[b] Miſn. Sanhedrin, c. 2. §. 2.

[c] Maimon. Hilcot Sanhedrin, c. 2. §. 1.

℣. 27. *So Solomon thruſt out Abiathar from being prieſt unto the Lord*, &c.] He depoſed him from his office of high-prieſt, otherwiſe I ſuppoſe he might officiate as a common prieſt, at leaſt in ſome of the branches of it; this was done by his own authority as a king, and not as a prophet, as *Bellarmine* vainly diſtinguiſhes; and not by the authority of the college of the prieſts, at the inſtance of *Solomon*, as *Fortunatus Schacchus* ſays[d], for which there is no foundation: *that he might fulfil the word of the Lord*; which he might do intentionally, having knowledge of it, or however eventually: *which he ſpake concerning the houſe of Eli in Shiloh*; of which houſe *Abiathar* was, and which, according to that prophecy, was to be demoliſhed, and the prieſthood tranſlated from it, which was in the line of *Ithamar*, to another houſe in the line of *Eleazar*; the word of the Lord, referred to, is in 1 *Sam.* ii. 31—36. and iii. 12—14.

℣. 28. *Then tidings came to Joab*, &c.] Of the death of *Adonijah*, and the depoſition of *Abiathar*: *for Joab had turned after Adonijah*; publickly appeared at his feaſt, when he was ſaluted king by him, and others, and privately gave him advice in the affair of *Abiſhag*: *though he turned not after Abſalom*; did not join with him in his rebellion, but faithfully adhered to *David*; and yet both in his life-time, and after his death, acted the traitorous part in favour of *Adonijah*: *Ben Gerſom* gives theſe words a different ſenſe, as if he was blameworthy in both caſes; that he turned after *Adonijah* to make him king, without conſulting *David*, and having his conſent; and he did not turn after *Abſalom*, to deliver him from death, as *David* commanded him; but the former ſenſe is beſt: *and Joab fled unto the tabernacle of the Lord*; which was at *Gibeon*, ſee 2 *Chron.* i. 3. it was four miles from *Jeruſalem* to the north, ſituated on an hill[e]; according to *Joſephus*[f], it was 40 furlongs, or five miles from it; though *Kimchi* thinks it was the altar in *Jeruſalem* he fled to, which was before the ark, in the tent *David* made for it; but that is never called the tabernacle of the Lord, only that of *Moſes*: *Joab*'s fleeing hither ſhowed guilt, and that he was in the conſpiracy of *Adonijah*, and was conſcious he deſerved to die, and now expected it, ſince *Adonijah* was put to death; whilſt he remained reprieved or pardoned, he thought himſelf ſafe, but now in danger, and therefore fled for it: *and caught hold of the horns of the altar*; ſee the note on ch. i. 50.

℣. 29. *And it was told king Solomon, that Joab was fled unto the tabernacle of the Lord*, &c.] This account was brought him very probably by ſome of his courtiers: *and behold*, he is *by the altar*; to which he betook himſelf for refuge, laying hold on the horns of it: *then Solomon ſent Benaiah the ſon of Jehoiada, ſaying, go fall upon him*; ſlay him; *Joſephus*[g] ſays, the orders were to cut off his head; but perhaps it might be only to lay hold on him, and take him thence, and bring him to *Solomon* to have judgment paſſed upon him; for the *Targum* is, "exerciſe your power over him," take him into cuſtody; and certain it is, that the firſt orders were not to ſlay him, at leaſt upon the ſpot where he was.

℣. 30. *And Benaiah came to the tabernacle of the Lord*, &c.] At *Gibeon*: *and ſaid unto him*; that is, to *Joab*: *thus ſaith the king, come forth*; meaning, out of the tabernacle; which plainly ſhows that his orders were not to ſlay him in it: *and he ſaid, nay, but I will die here*; ſince he muſt die, he choſe to die there; but what was his reaſon for it, is not ſo clear; the *Jews*, ſome of them, ſay, to ſave his goods, and that they might come to his heirs, which would have been forfeited to the crown, if he had been tried and condemned in a court of judicature; others, that he might be buried with his anceſtors, whereas, had he been ſentenced to death by the court, he would have been buried in the common place of malefactors; but rather he thought, or at leaſt hoped, he ſhould not die at all; either that by gaining time, *Solomon* might be prevailed upon to pardon him; or however that he would not defile that ſacred place with his blood; or if he ſhould die, he choſe to die there, as being a ſacred place, and ſo might hope to receive ſome benefit from it, as to his future ſtate, where ſacrifices were offered to atone for ſin: *and Benaiah brought the king word again, ſaying, thus ſaid Joab, and thus he anſwered me*; told me he would not come out, and if he muſt die, he would die there.

℣. 31. *And the king ſaid unto him, do as he hath ſaid, and fall upon him, and bury him*, &c.] Let him die where he is, ſlay him upon the ſpot, and then bury him; not by the altar, but in his own ſepulchre, as after related, that is, give orders to bury him there; for *Benaiah* being a prieſt, could not be concerned in the burial of him, and beſides it was below the dignity of his office: *that thou mayeſt take away the innocent blood which Joab ſhed, from me, and from the houſe of my father*; which had been too long connived at, and had called for vengeance; and now here was a proper opportunity upon freſh ſins committed to avenge it, and ſo remove the guilt, which lay upon him and his father's houſe, for not inflicting deſerved puniſhment on him for it.

℣. 32. *And the Lord ſhall return his blood upon his own head*, &c.) By way of retaliation, blood for blood: *who fell upon two men more righteous and better than he*; after named; for though they had been in open rebellion againſt *David*, yet had ſubmitted, and were reconciled and received into favour; and even their open crimes were not ſo bad, *Solomon* judged, as his ſecret treacherous murders of innocent perſons in cool blood; they were men of more honour and integrity than he was, not ſo cruel and barbarous, though guilty in other reſpects: *and ſlew them with the ſword, my father not knowing* thereof; this is obſerved to remove all ſuſpicion, and which doubtleſs had been entertained by ſome, that *David* had an hand in their death; and that *Joab* did what he did with his knowledge and conſent, and by his advice and order; they having been both concerned in rebellion againſt him, the one under *Iſhboſheth*, and the other under *Abſalom*: to wit, *Abner the ſon of Ner, captain of the hoſt of Iſrael, and Amaſa the ſon of Jether, captain of the hoſt of Judah*; the reaſon, the two hoſts, of which they were captains or generals, being thus diſtinguiſhed, is, becauſe the tribes of *Iſrael* were on the ſide of *Iſhboſheth*, whoſe general *Abner* was, in oppoſition to *Judah*, who made *David* their king; and, on the other hand, they were the men of *Judah* that were firſt and chiefly in the rebellion of *Abſalom*, whoſe general *Amaſa* was; of the murder of theſe two men by *Joab*, ſee 2 *Sam.* iii. 27. and xx. 10.

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[d] Elæochriſm. Myrothec. l. 3. c. 50. col. 1069.

[e] Bunting's Travels, &c. p. 98.

[f] Antiq. l. 7. c. 11. §. 7.

[g] Ibid. l. 8. c. 1. §. 4.

℣. 33. *Their blood ſhall therefore return upon the head of Joab, and upon the head of his ſeed for ever,* &c.] Not only upon *Joab*, but upon his poſterity as long as there would be any; ſignifying, that *Joab*'s death would not be a ſufficient ſatisfaction, but the puniſhment of his murders would be continued to his offspring; ſee 2 *Sam.* iii. 29. *but upon David, and upon his ſeed, and upon his houſe, and upon his throne, ſhall there be peace for ever from the Lord*; ſuch traitors and murderers being removed, peace and happineſs might be expected and believed would attend the family and kingdom of *David*; whether this be conſidered as a prayer, or a prophecy, it can and will have its full accompliſhment only in the kingdom of the Meſſiah the ſon of *David*, of the increaſe of whoſe government, and the peace thereof, there ſhall be no end, *Iſ.* ix. 7. *Pſ.* lxxii. 7.

℣. 34. *So Benaiah the ſon of Jehoiada went up,* &c.] To *Gibeon*, which was a great high place, ch. iii. 4. *and fell upon him, and ſlew him*; at the altar, or dragging him from it at ſome diſtance, drew his ſword and ſlew him: *and he was buried in his own houſe in the wilderneſs*; not in his dwelling-houſe ſtrictly taken, but in a garden or field adjoining to it, which houſe was in the wilderneſs; not a waſte place uninhabited; for, as *Kimchi* obſerves, this word ſometimes ſignifies a place inhabited, though not tilled, but left for paſture of cattle; and in ſuch a place might *Joab*'s houſe be, at leaſt his country-houſe, where he might have a farm, and fields, and cattle, as it is plain he had, 2 *Sam.* xiv. 30.

℣. 35. *And the king put Benaiah the ſon of Jehoiada in his room, over the hoſt,* &c.] Advanced him from being captain of his life-guards to be general of the army: *and Zadok the prieſt did he put in the room of Abiathar*; from a common prieſt he promoted him to the high-prieſthood; whereby that office was reſtored to its ancient line, the family of *Eleazar*, having been in the line of *Ithamar* for many years; and the prediction of the deſtruction of *Eli*'s houſe, made 80 years ago, began to be fulfilled, 1 *Sam.* ii. 31—36.

℣. 36. *And the king ſent and called for Shimei,* &c.] Who had curſed his father; he lived at *Bahurim*, in the tribe of *Benjamin*, and from thence he ſent for him to him, 2 *Sam.* xvi. 5. *and ſaid unto him, build thee an houſe in Jeruſalem and dwell there, and go not from thence any where*; the orders were to remove from *Bahurim* to *Jeruſalem*, where he was to provide himſelf a dwelling-houſe, and there continue, and never go out of the city, at leaſt not farther on any ſide of it than it was to the brook *Kidron*, which was not more than half a mile from the city. This *Solomon* ordered, to prevent this man going about in the country ſowing and ſtirring up ſedition; and that he might be under his eye and notice, that ſhould he commit any evil, and give him an opportunity of puniſhing him, he might do it as his father had directed him; and he might judge from the temper of the man, and indeed from the nature of men in general, that what they are forbidden, they are the moſt prone unto, that he would tranſgreſs in this caſe, and give him an occaſion againſt him.

℣. 37. *For it ſhall be on the day thou goeſt out,* &c.] Out of the city of *Jeruſalem*: *and paſſeſt over the brook Kidron*; which is particularly mentioned, becauſe this lay in his way to *Bahurim*, his native place; he muſt croſs that to go to it, ſee 2 *Sam.* xv. 23. and xvi. 5. and where it might reaſonably be ſuppoſed he would ſome time or another be inclined to go, either through buſineſs, or a deſire to ſee it again: *thou ſhalt know for certain that thou ſhalt ſurely die*; it may be depended on, as what will be moſt certainly the caſe; no reprieve nor pardon will be granted: *thy blood ſhall be on thine own head*; fair warning being given, he could blame none but himſelf, ſhould he be guilty and ſuffer.

℣. 38. *And Shimei ſaid unto the king, the ſaying is good,* &c.] It was an act of goodneſs in the king, and what was good, grateful and acceptable to him; for being ſent for by him, and knowing how he had uſed his father, and hearing of ſeveral traitors being put to death, he expected this would have been his caſe; and wherefore, inſtead of being put to death, was only obliged to quit his habitation in the country, and come and live at *Jeruſalem*, a pleaſant and delightful city, and the metropolis of the nation, it was very agreeable to him: *as my lord the king hath ſaid, ſo will thy ſervant do*; and he not only promiſed, but ſwore to it, which *Solomon* obliged him to, ℣. 42. *and Shimei dwelt in Jeruſalem many days*; he accordingly built or purchaſed a houſe in *Jeruſalem*, and removed from *Bahurim* to it, where he lived for the ſpace of three years, as follows.

℣. 39. *And it came to paſs at the end of three years,* &c.] He had dwelt at *Jeruſalem*: *that two of the ſervants of Shimei ran away to Achiſh the ſon of Maachah king of Gath*; he being a churliſh, ill-natured man, always curſing or beating them, or impoſing too hard ſervice upon them, or not allowing them the neceſſaries of life; wherefore they broke away from him, and fled to *Gath*, and put themſelves under the protection of the king of that place, who was now at peace with *Iſrael*, and a tributary to them: if this *Achiſh* was the ſame that was *David*'s friend, who ſheltered him when perſecuted by *Saul*, he muſt be an old man; for that was between 40 or 50 years ago; and as he ſeems to be, ſince he is called the ſon of *Maoch*, 1 *Sam.* xxvii. 2. which may be thought to be the ſame with *Maachah* here.

℣. 40. *And Shimei aroſe, and ſaddled his aſs, and went to Gath to Achiſh to ſeek his ſervants,* &c.] And demand them; through the paſſion he was in with his ſervants, and his hurry to get them home, and the covetous diſpoſition which prevailed on him, he might forget, or be tempted to neglect the prohibition he was under not to go out of *Jeruſalem*; or he might think *Solomon* had forgot it; or that he could come and go ſecretly without his knowledge; or if he ſhould know of it, he might hope he would never puniſh him with death for ſo ſmall a fault; however, ſo it was ordered by the providence of God leaving him to his own luſt, and the temptations of ſatan, that he might ſuffer juſt puniſhment for curſing *David*: *and Shimei went and brought his ſervants from Gath*; for the king being at peace with *Iſrael*, and a tributary to them alſo, did not chuſe to detain them, but delivered them up, leſt it ſhould be reſented, and bring him into trouble.

℣. 41. *And it was told Solomon,* &c] By the ſpies he ſet to watch and obſerve his motions, or by ſome others who had ſeen him go out and return, and knew that it was contrary to the king's orders: *that Shimei had gone from Jeruſalem to Gath,* *and was come again*; which was 34 miles from *Jeruſalem*[h]; whereas his utmoſt bounds, whither he might go, was the brook *Kidron*, about half a mile from it.

ỷ. 42. *And the king ſent and called for Shimei*, &c.] He ſent meſſengers to him, and by them ordered him to come to him, who accordingly came: *and he ſaid unto him, did not I make thee ſwear by the Lord*; which though not before mentioned, was no doubt done, nor did *Shimei* deny it: *and proteſted unto thee*; that is, declared before witneſſes: *ſaying, know for certain, that on the day thou goeſt out*; namely, out of the city of *Jeruſalem*: *and walkeſt abroad any whither*; further at moſt than the brook *Kidron*, or any other place equally diſtant from *Jeruſalem*, on any ſide of it; for when he went to *Gath*, he did not go over *Kidron*, but went the road the reverſe. *Kidron* lay to the eaſt, and *Gath* to the weſt of *Jeruſalem*: now the proteſtation made to him was, that if he went out of *Jeruſalem* any way, *that thou ſhalt ſurely die*; it would be ſure and certain death to him: *and thou ſaidſt unto me, the word that I have heard is good*; not only he promiſed to obey it, and that with an oath, but declared it was agreeable and acceptable to him, and therefore the offence was a very aggravated one.

ỷ. 43. *Why then haſt thou not kept the oath of the Lord*, &c.] Which was made by him, and in his preſence, and in which he was appealed to, and ſo by not keeping it was guilty of perjury: *and the commandment that I have charged thee with?* and ſo guilty of diſobedience to him as his ſovereign; for which two reaſons he ought to die.

ỷ. 44. *The king ſaid moreover to Shimei*, &c.] Not as another reaſon for his putting him to death, but to remind him of his former ſins, and to obſerve to him the providence of God in ſuffering him to fall into others, that juſtice might take place upon him for them alſo: *thou knoweſt all the wickedneſs which thine heart is privy to, that thou didſt to David my father*; which conſcience muſt bear witneſs to, and accuſe him of, not only of the words and actions themſelves uttered and done by him, but of the malice and wickedneſs from whence they ſprung: *therefore the Lord ſhall return thy wickedneſs upon thine own head*; the puniſhment of it; which though not directly inflicted for that, yet in providence was brought about as a juſt retaliation for it.

ỷ. 45. *And king Solomon* ſhall be *bleſſed*, &c.] With a long and peaceable reign, and large dominions, notwithſtanding all the attempts to make him unhappy: *and the throne of David ſhall be eſtabliſhed before the Lord for ever*; the kingdom of *David* over *Judah* for a long time, in his natural line; and the kingdom of *Iſrael*, ſpiritual *Iſrael*, for ever in his ſon the Meſſiah; and that in the preſence of the Lord, he obſerving, ordering and ſucceeding all things to that purpoſe.

ỷ. 46. *So the king commanded Benaiah the ſon of Jehoiada, which went out*, &c.] From the preſence of the king, and took *Shimei* with him to the proper place of execution, it not being fitting to execute him before the king: *and fell upon him that he died*; put him to death by the ſword: *and the kingdom was eſtabliſhed in the hand of Solomon*; *Adonijah* the uſurper, and *Joab* the general of the army, who took on his ſide, being both put to death; and *Abiathar* the high prieſt depoſed, who was in the ſame conſpiracy; and *Shimei*, a dangerous and troubleſome man diſpatched, there remained none to give any diſturbance; ſo that he now ſat eaſy and quiet on his throne, and things with reſpect to the civil government were on a firm and ſettled foundation.

CHAP. III.

THIS chapter relates the marriage of *Solomon* with *Pharaoh*'s daughter, ỷ. 1. his piety and devotion, ỷ. 2, 3, 4. his prayer for wiſdom and underſtanding, which was acceptable to God, who promiſed to grant his requeſt, with an addition to it, ỷ. 5—15. an inſtance and proof of the wiſdom given him in determining a caſe between two harlots brought before him, which greatly raiſed his reputation, and gave him reverence among his people, ỷ. 16—28.

ỷ. 1. *And Solomon made affinity with Pharaoh king of Egypt*, &c.] *Pharaoh* was a common name of the kings of *Egypt*, of whom no mention is made in ſcripture from the times of *Moſes* until this time; which may ſeem ſtrange, when it is conſidered that that kingdom was a potent one, and near the land of *Canaan*; but it was governed by a race of kings in this period of time, of whom, as *Diodorus Siculus*[i] ſays, there is nothing worthy of relation. The name of this *Pharaoh*, according to *Eupolemus*[k], an heathen writer, was *Vaphres*; for he ſays, that *David* contracted a friendſhip with this king, and he relates ſome letters which paſſed between him and *Solomon*, concerning ſending him workmen for the building of the temple, which are ſtill preſerved; but *Calviſius*[l] thinks it was *Seſoſtris*; what this affinity was, is next obſerved: *and took Pharaoh's daughter*; that is, married her; who, according to *Ben Gerſom*, was proſelyted firſt to the *Jewiſh* religion; which is very probable, or otherwiſe it can hardly be thought *Solomon* would marry her; and as the 45th *Pſalm*, and the book of *Canticles*, ſuppoſed to be written on that occaſion, ſeem to confirm; to which may be added, that it does not appear ſhe ever enticed or drew him into idolatry; for of all the idols his wives drew him into the worſhip of, no mention is made of any *Egyptian* deities. The *Jews* ſay[m], *Rome* was built the ſame day *Solomon* married *Pharaoh*'s daughter, but without foundation: this was not *Solomon*'s firſt wife; he was married to *Naamah* the *Ammoniteſs* before he was king, for he had *Rehoboam* by her a year before that; for *Solomon* reigned only 40 years, and *Rehoboam*, who ſucceeded him, was 41 years of age when he began to reign, ch. xi. 41. and xiv. 21. *and brought her into the city of David*; the fort of *Zion*: *until he had made an end of building his own houſe*; which was 13 years in building, and now ſeems to have been begun, ch. vii. 1. *and the houſe of the Lord*; the temple, which alſo, according to the *Jewiſh* chronology[n], was begun building before his marriage of *Pharaoh*'s daughter, and was ſeven years in building, and therefore this marriage muſt be in the 4th year of his reign; for then he began to build the temple, ch. vi. 37, 38. and ſo it muſt be, ſince *Shimei* lived three years in *Jeruſalem* before he was put to death, after which this marriage was, ch. ii. 37. *and the wall of Jeruſalem round about*; all which he built by raiſing a levy on the people, ch. ix. 15. and when theſe buildings were finiſhed, he built a houſe for his wife, but in the mean while ſhe dwelt in the city of *David*.

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[h] Bunting's Travels, &c. p. 124.

[i] Bibliothec. l. 1. p. 42.

[k] Apud Euſeb. Præparat. Evangel. l. 9. c. 30, 31, 32.

[l] Chronolog. p. 191, 192.

[m] T. Bab. Sabbat, fol. 56. 2. & Sanhedrin, fol. 21. 2.

[n] Seder Olam Rabba, c. 15. p. 41.

ỳ. 2. *Only the people ſacrificed in high places*, &c.] On the tops of their houſes, on hills and mountains, and particularly at the high place in *Gibeon*, where the tabernacle was: *becauſe there was no houſe built unto the name of the Lord until thoſe days*; to which they were obliged to repair as afterwards, and there offer their ſacrifices, as the Lord had commanded, *Deut.* xii. 5, 6.

ỳ. 3. *And Solomon loved the Lord*, &c.] The worſhip of the Lord, as the *Targum*: and which he ſhewed by *walking in the ſtatutes of David his father*; in which his father walked, which were the ſtatutes of the Lord, or which he exhorted him to walk in, and were the ſame, ch. ii. 3. *only he ſacrificed and burnt incenſe in high places*; beſides that at *Gibeon*, which it ſeems *David* did not.

ỳ. 4. *And the king went to Gibeon to ſacrifice there*, &c.] About 4 or 5 miles from *Jeruſalem*; ſee the note on ch. ii. 28. *for that* was *the great high place*; not that the place itſelf might be higher than others that were uſed; but here were the tabernacle of *Moſes*, and the altar; ſo that it was a more dignified place, and more ſacred becauſe of them: 1000 *burnt-offerings did Solomon offer upon that altar*; the brazen altar of burnt-offerings there; not at one time, but on ſeveral days ſucceſſively; though *Jarchi* ſays on one day; and which was a prodigious number, never was known the like, unleſs at the dedication of the temple, ch. viii. 63, 64.

ỳ. 5. *In Gibeon the Lord appeared to Solomon in a dream by night*, &c.] This was not a common natural dream, but an extraordinary, divine, and ſupernatural one, a prophetic dream, a night-viſion, ſuch as God uſed to ſpeak in to his prophets; in which he had the full uſe of his reaſoning powers, was under divine impreſſions, and in a ſpiritual frame of mind, and in the exerciſe of grace; it was not a mere dream that the Lord did appear to him, but he really did appear to him whilſt ſleeping and dreaming, by ſome diſplay of his glory in ſome way or another: *and God ſaid, Aſk what I ſhall give thee*; he did not hereby dream that God ſaid to him, but he really did ſay this; bid him aſk what he would and it ſhould be given him; he knew what he deſigned to give, but he would have it aſked of him, as he will be enquired of by all his people to do that for them which he has intended and provided for them; and it is encouragement enough for them to aſk, ſince he has promiſed to give.

ỳ. 6. *And Solomon ſaid*, &c.] In his dream; not that he dreamt he ſaid, when he did not; but he really ſaid, as follows: *Thou haſt ſhewed unto thy ſervant David my father great mercy*; beſtowed many favours and bleſſings upon him, both temporal and ſpiritual: *according as he walked before thee in truth and in righteouſneſs, and in uprightneſs of heart with thee*; in the truth of doctrine and worſhip, according to the revealed will and word of God, and which he obſerved with great ſtrictneſs, living ſoberly, righteouſly, and godly, tho' not without failings and imperfections, yet with great integrity and ſincerity; and this holy walk of his was not the cauſe of God's ſhewing mercy to him, nor was it in proportion to that, but what he was influenced to by the mercy that was ſhewn him: *and thou haſt kept for him this great kindneſs, that thou haſt given him a ſon to ſit on his throne, as* it is *this day*; a ſon to be his ſucceſſor, meaning himſelf; which was an additional favour to all the reſt, and was in reſerve, and now beſtowed, as time had made to appear.

ỳ. 7. *And now, O Lord my God, thou haſt made thy ſervant king inſtead of David my father*, &c.] Removed by death, in whoſe ſtead he reigned by the appointment of God, and through his overruling providence, notwithſtanding the attempts made to prevent it, and therefore to God he aſcribes it: *and I* am but *a little child*; not in age and ſtature, but in knowledge and underſtanding; for though his father called him a wiſe man, and he was judged ſo by others, and really was one, yet in his own opinion and thoughts of himſelf, ſuch was his modeſty and humility, that he was but a child as to his intellectual powers and capacity for government: ſome underſtand this of age; and the *Jews* commonly ſay he was but twelve years of age when he was anointed king, which they reckon thus; that he was born at the time that *Amnon* raviſhed *Tamar*, two years after which was *Abſalom*'s ſheep-ſhearing, when he ſlew *Amnon*, on which he fled to *Geſhur*, and was there three years; here are five years; he returned thence and was at *Jeruſalem* two years; lo, ſeven years; he rebelled and was ſlain, and after that there was a famine of three years, which make ten; and in the year following *David* numbered the people, which was nine or ten months in doing; the next year he died, which was the fortieth of his reign, in all twelve years; ſo reckon *Jarchi* and *Kimchi*; and *Eupolemus*, an heathen writer [n], is expreſs for it, who ſays, that *David*, when he had reigned forty years, delivered up the kingdom to *Solomon* his ſon, being then twelve years of age, which he muſt receive from the tradition of the *Jews*; the ſame is ſaid by ſeveral of the antient fathers, as *Ignatius* [o] and *Jerom* [p]; but this cannot be fact; for if ſo, his ſon *Rehoboam* muſt be born to him when he was but eleven years of age; ſee the note on ỳ. 5. it is beſt therefore to interpret this of the ſenſe he had of the weakneſs of his underſtanding, and of his incapacity for government, as the next clauſe explains it: *I know not* how *to go out, or come in*; in the adminiſtration of government, to execute his office as a king, in alluſion to ſhepherds, as kings are ſometimes called, going in and out before their ſheep.

ỳ. 8. *And thy ſervant* is *in the midſt of thy people which thou haſt choſen*, &e.] To be his ſpecial and peculiar people above all people on the earth; this is not be underſtood locally, though *Jeruſalem*, where his palace was, was in the middle of the land; but of the exerciſe of his office, he being placed over the people, and among them, and having the care and inſpection of them: *a great people, that cannot be numbered and counted for multitude*; being for number as the ſtars in the ſky, and as the ſand upon the ſea-ſhore, as had been promiſed.

ỳ. 9.

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[n] Apud Euſeb. ut ſupra.

[o] Epiſt. ad Magneſios, p. 141. ed. Voſſ.

[p] Epiſt. Rufino & Vitali, fol. 24, 25. tom. 3.

℣. 9. *Give therefore thy ſervant an underſtanding heart, to judge thy people,* &c.] Not an underſtanding of things ſpiritual, nor of things natural, though both were given him, but of things political, what related to the civil government, that he might be able to judge or rule the people of *Iſrael* in the beſt manner: *that I may diſcern between good and bad*; not merely between moral good and evil, of which he had a diſcernment; but between right and wrong in any caſe or controverſy that came before him between man and man, that ſo he might be able to paſs a right ſentence, and do juſtice to every one: *for who is able to judge this thy ſo great a people*; who are ſo very numerous, and have ſo many cauſes to be heard and tried, and thoſe many of them very intricate and difficult; ſo that no man is equal to ſuch arduous work, unleſs he has more than an ordinary capacity given him by the Lord.

℣. 10. *And the ſpeech pleaſed the Lord, that Solomon had aſked this thing.*] Underſtanding in the affairs of civil government; ſince he had reſpect not to his own private benefit and advantage, but the good of the people he governed, and the honour and glory of God, who had ſet him over them, they being his choſen people, and whoſe vicegerent he was.

℣. 11. *And God ſaid unto him,* &c.] Being yet in a dream: *becauſe thou haſt aſked this thing*; wiſdom for government: *and haſt not aſked for thyſelf long life*; which is naturally deſired by men, and always reckoned a great temporal bleſſing, and eſpecially to be wiſhed for by a king living in great pomp and ſplendour: *neither haſt aſked riches for thyſelf*; to ſupport his grandeur; for though *David* his father had left him much, yet not for himſelf, but for the building of the temple: *nor haſt aſked the life of thine enemies*; victory over them, and to have it in his power to take away their lives when he pleaſed; which kings, and eſpecially tyrants, are deſirous of, ſuch as are ambitious, haughty, and revengeful: *but haſt aſked for thyſelf underſtanding to diſcern judgment*; where the right of a cauſe lay, that ſo he might make a right judgment of it, and paſs a righteous ſentence, a ſentence not to the injury of any.

℣. 12. *Behold, I have done according to thy words,* &c.] Expreſſed in his requeſt; he not only promiſed he would grant him it, but he had already done it, or at leaſt had begun to do it: *lo, I have given thee a wiſe and an underſtanding heart*; had greatly increaſed his wiſdom and underſtanding in things political, things reſpecting civil government, and alſo in things natural, in the knowledge of the things of nature, as appears from ch. iv. 33. and of all arts and ſciences: *ſo that there was none like thee before thee, neither after thee ſhall any ariſe like unto thee*; which ſome reſtrain to kings, and to the kings of *Iſrael*; that there were none of the kings before him, as *Saul* and *David*, like him for wiſdom, nor any of the kings of *Judah* and *Iſrael* after him; but it may include all men of all nations in the world, ſince he is ſaid to be wiſer than all men; and ſome other nations, and particular men of other nations, famous for wiſdom, are expreſly mentioned as inferior to him, ch. iv. 30, 31. but then this muſt be underſtood of men ſince the fall; for *Adam*, doubtleſs, had a larger ſtock of knowledge and underſtanding in his ſtate of innocence than ever *Solomon* had; and it muſt be reſtrained to political and natural knowledge; for as for divine knowledge, *Kimchi* excepts *Moſes*; and we may well except the apoſtles of *Chriſt* for ſpiritual and evangelical knowledge; and as for our Lord, the antitype of *Solomon*, he is greater than him in all kind of knowledge, all the treaſures of wiſdom and knowledge being hid in him, ſee *Matt.* xii. 42. *Col.* ii. 3.

℣. 13. *And I have alſo given thee that which thou haſt not aſked,* &c.] That is, intended to give him, and now promiſed it, and was about to beſtow it on him: *both riches and honour*; the former through the preſents and tribute of the nations about him, and his trading to foreign parts; and the latter chiefly through his wiſdom, the fame of which was ſpread every where: *ſo that there ſhall not be any among the kings like unto thee all thy days*; that is, none like him for riches and honour among all the kings of the neighbouring nations ſo long as he lived; though there might be kings in aftertimes as rich, or richer than he, as *Crœſus*, *Alexander*, &c but then not ſo honourable as he; ſo, putting both together, there were no kings like him before or after, and eſpecially if wiſdom be added to them, as in 2 *Chron.* i. 12.

℣. 14. *And if thou wilt walk in my ways,* &c.] Preſcribed and directed to in his word: *to keep my ſtatutes and my commandments*; ceremonial, moral, and judicial: *as thy father David did walk*; which *Solomon* himſelf had obſerved, ℣. 6. and whoſe walk was worthy of his imitation: *then I will lengthen thy days*; the other promiſes of riches and honour are abſolute, but this of long life conditional, depending upon his holy walk and converſation; and hence, becauſe he failed in this, the *Jews* obſerve he did not attain to long life, dying, as they ſuppoſe, at 52 years of age; which is grounded on a wrong hypotheſis, that he was but 12 years of age when he began to reign, and he reigned 40 years, as before obſerved.

℣. 15. *And Solomon awoke, and behold,* it was *a dream,* &c.] Not that it was nothing but a dream, a natural one, a vain and empty one, but a divine and ſupernatural one, a dream of prophecy, as the *Jews* call it, or a prophetic dream; a true one, which had its full accompliſhment in him, the truth of which he perceived as ſoon as he awoke; for he found himſelf poſſeſſed of ſuch a meaſure of wiſdom and knowledge he never had before, which occaſioned the thankſgiving and joy next expreſſed: *and he came to Jeruſalem*; from *Gibeon*, accompanied by his nobles and ſervants: *and ſtood before the ark of the covenant of the Lord*; which was in a tent *David* had pitched for it there, 2 *Sam.* vi. 17. here he ſtood with holy reverence, as in the preſence of the Lord, and as a ſervant of his, to miniſter to him, and as a worſhipper of him, with a heart full of gratitude for the great things he had done for him, and promiſed to him: *and offered up burnt-offerings, and offered peace-offerings*; by way of thankfulneſs for his quiet ſettlement in the kingdom, for the Lord's appearance to him at *Gibeon*, and for what he had already given, and promiſed to give: *and made a feaſt to all his ſervants*; in a way of joy and gladneſs for the above favours; this feaſt was either the part of the peace-offerings he offered, which belonged to the offerer to eat of with his friends, or this was a ſpecial feaſt made at his own palace for his courtiers.

℣. 16. *Then came there two women that were harlots, unto the king,* &c.] The ſame day, as *Abarbinel* thinks, the night before which the Lord had appeared to *Solomon*; this came to paſs thro' the providence of God, that there ſhould be immediately an inſtance and proof of the wiſdom and underſtanding the Lord had given to *Solomon*;

theſe women, according to the *Targum*, were victuallers or inn-keepers; and ſo *Ben Gerſom* thinks, they were ſellers of food, as *Rahab*; though he obſerves it is poſſible they might proſtitute themſelves: this may be ſaid in their favour, that common proſtitutes do not uſually bear children, or when they do, take no care of them, have no affection for them, and much leſs are fond of them, as theſe ſeem to be; but on the other hand, no mention being made of their huſbands, and living together in one houſe, and alone, and being impudent, brawling, and litigious, give great ſuſpicion of the truth of the character they bear in our verſion and others: *and ſtood before him*; to lay their caſe before him, and each plead their own cauſe; it may be, it had been tried in another court before, and could not be determined, and ſo was brought to the king; and if ſo, the wiſdom of *Solomon* was the more conſpicuous, in deciding it in the manner he did.

℣. 17. *And the one woman ſaid*, &c.] Who was the plaintiff: *O my lord, I and this woman dwell in one houſe*; pointing to the defendant, who ſtood by her: *and I was delivered of a child, with her in the houſe*; ſhe being preſent at the delivery, and ſhe only as it ſhould ſeem.

℣. 18. *And it came to paſs the third day after I was delivered*, &c.] Of a child, as before expreſſed: *that this woman was delivered alſo*; of another child; and being both of the ſame ſex, both ſons, as afterwards appears; and being ſo nearly of an age, it was difficult to diſtinguiſh them: *and we were together*; there was *no ſtranger with us in the houſe, ſave we two in the houſe*; ſo that in this trial no evidences could be produced on either ſide.

℣. 19. *And this woman's child died in the night*, &c.] Whether the ſame night following the day it was born is not certain: *becauſe ſhe overlaid it*; or laid upon it, being heavy through ſleep, and not knowing what ſhe did, turned herſelf upon it, and ſmothered it; becauſe it had no previous illneſs, or any marks of any diſeaſe it could be thought to die of, and perhaps there might be ſome of its being overlaid.

℣. 20. *And ſhe aroſe at midnight*, &c.] Perceiving what ſhe had done, that ſhe had overlaid her child, and it was dead; either thro' fear of puniſhment inflicted on perſons thus negligent, or becauſe of the diſgrace of it, taking no more care of her child, ſhe made uſe of the following ſtratagem: *and took my ſon from beſide me, while thine handmaid ſlept*; this ſerved to puzzle the cauſe, for how could ſhe know what ſhe did when ſhe was aſleep? this ſhe could not prove, it was only conjecture: *and laid it in her boſom, and laid her dead child in my boſom*; where ſhe found it in the morning; but ſtill what proof was there that it was the other woman's, and not her own, that lay dead in her boſom?

℣. 21. *And when I roſe in the morning to give my child ſuck*, &c.] As ſhe uſed to do: *behold, it was dead*; her own child as ſhe thought at firſt: *but when I had conſidered it in the morning*; it was towards morning, or juſt at break of day, when ſhe aroſe to ſuckle it, and found it dead: but when it was broad day, and the light of the morning was increaſed, ſhe more narrowly viewed it, and by its features, or ſome marks ſhe had obſerved; *behold, it was not my ſon which I did bear*: ſhe was fully ſatisfied it was not her own child, but another.

℣. 22. *And the other woman ſaid*, &c.] The defendant: *Nay; but the living* is *my ſon, and the dead* is *thy ſon*; ſhe denied what the other ſaid, but offered nothing in proof of it: *and this ſaid*; ſhe who was the plaintiff replied in the ſame language: *No; but the dead* is *thy ſon, and the living* is *my ſon*; without being able to add any thing in confirmation of what ſhe had depoſed: *thus they ſpake before the king*; ſeveral times, over and over again, what is before expreſſed, having nothing to produce on either ſide in proof of their aſſertions; ſo that it was very difficult to determine to whom the living child belonged.

℣. 23. *Then ſaid the king*, &c.] As judge, ſumming up what had been ſaid on both ſides, which were only bare aſſertions without proof; the one affirming what the other denied, and the other denying what the other affirmed: *The one ſaith, This* is *my ſon that liveth, and thy ſon* is *the dead: and the other ſaith, Nay; but thy ſon* is *the dead, and my ſon* is *the living*; this he repeated to ſhew to all preſent, that no determination could be made by what had been ſaid on each ſide, and that ſome other method muſt be taken.

℣. 24. *And the king ſaid, Bring me a ſword*, &c.] The deſign of which might not at firſt appear to the court, and it might be thought ſtrange, and greatly wondered at, what ſhould be the meaning of it: *and they brought a ſword before the king*; his commands were obeyed.

℣. 25. *And the king ſaid*, &c.] To one of his officers: *Divide the living child in two*; not that he meant it ſhould be actually done, though it might at firſt be thought he really intended it, and ſo ſtrike the minds of ſome with horror, as it did, however, the mother; but he ordered this, to try the affections of the women, and thereby come to the true knowledge of the affair; though ſome think he knew it before by their countenances and manner of ſpeech, but that he was deſirous all preſent might ſee it, and be ſatisfied of it: *and give half to the one, and half to the other*; ſince both claimed it.

℣. 26. *Then ſpake the woman, whoſe the living child* was, *unto the king*, &c.] In haſte, and with great vehemency, leſt the executioner ſhould at once diſpatch it: *(for her bowels yerned upon her ſon;)* not being able to bear to ſee his life taken away: *and ſhe ſaid, O my lord*; or, *on me*[q], *my lord*; let the ſin, the lie that I have told, be on me, and the puniſhment of it; ſhe rather choſe to be reckoned a liar, and to endure any puniſhment ſuch an offence deſerved, rather than her child ſhould be cut aſunder: *give her the living child, and in no wiſe ſlay it*; being willing to part with her intereſt in it, rather than it ſhould be put to death: *but the other ſaid, Let it be neither mine nor thine*, but *divide it*; for as ſhe knew it was not her own, ſhe had no affection for it, nor deſire to have it; choſe rather to be clear of the expence of keeping and nurſing it, and would by its being put to death, be avenged of her adverſary, who had brought this cauſe before the king.

℣. 27. *Then the king anſwered and ſaid, Give her the living child, and in no wiſe ſlay it*, &c.] That is, to her who deſired it might not be ſlain, but rather be given to her who had no right to it: *ſhe* is *the mother thereof*; which might be ſtrongly concluded from her compaſſion for it, her eagerneſs and earneſtneſs to have its life ſpared, and from the indifference of the other, yea, from her cruelty and barbarity in moving to have it divided.

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[q] בי in me, Montanus; ſo Abarbinel.

℣. 28. *And all Iſrael heard of the judgment which the king had judged*, &c.] In the above caſe; the deciſion of it was divulged throughout the land, and the fame of it was ſpread every where: *and they feared the king*; reverenced him as a wiſe, judicious, and faithful king, and feared to do any thing of a criminal nature, as perceiving that he was ſo ſagacious and penetrating, that he would diſcover it quickly, and bring them to ſhame and puniſhment: *for they ſaw that the wiſdom of God* was *in him, to do judgment*; that God had put more than ordinary wiſdom into him, to make a right judgment in cauſes that came before him, and finiſh them in the moſt juſt and equitable manner.

CHAP. IV.

AS in the preceding chapter we have a proof of the wiſdom and underſtanding which the Lord gave to *Solomon*, as promiſed, ſo in this an account is given of the riches and honour he was poſſeſſed of, of him as king over all *Iſrael*, and of his princes, ℣. 1—6. of the providers of food for his houſhold in the ſeveral parts of the land, ℣. 7—19. of the largeneſs and extent of his dominions, and of the peace and proſperity thereof, ℣. 20, 21. 24, 25. of his daily proviſions for his houſhold, and for his cattle, ℣. 22, 23. 26, 27, 28. and of his ſuperior wiſdom and knowledge to all others in all nations, which brought ſome out of all to hear it, ℣. 29—34.

℣. 1. *So king Solomon was king over all Iſrael.*] As *David* his father was not at firſt, only over *Judah*, and as *Solomon*'s ſucceſſors were not, after the diviſion of the kingdom under his ſon *Rehoboam*; though this ſeems to have a particular reſpect to what is related in the preceding chapter concerning the wiſdom of *Solomon*, for which he was ſo famous, that he reigned by the conſent of all, and in the hearts of all the people of *Iſrael*.

℣. 2. *And theſe* were *the princes which he had*, &c.] That were in office about him, in the higheſt poſts of honour and truſt: *Azariah the ſon of Zadok, the prieſt*; or rather his grandſon, ſince *Ahimaaz* was the ſon of *Zadok*, and *Azariah* the ſon of *Ahimaaz*, 1 *Chron*, vi. 8, 9. though another *Zadok* may be meant, and his ſon not a prieſt but a prince, as the word may be rendered, and was *Solomon*'s prime-miniſter of ſtate, and the rather, ſince he is mentioned firſt.

℣. 3. *Elihoreph and Ahiah, the ſons of Shiſha, ſcribes*, &c.] Their father *Shiſha*, the ſame with *Sheva*, was ſcribe only in *David*'s time; and he being dead very probably, both his ſons were continued in the office as ſecretaries of ſtate, *Solomon* having more buſineſs for ſuch an office, ſee 2 *Sam.* xx. 25. *Jehoſhaphat the ſon of Ahilud, the recorder*; who was in the ſame office in the times of *David*, and now held it under *Solomon*, 2 *Sam.* viii. 16. and xx. 24.

℣. 4. *And Benaiah the ſon of Jehoiada* was *over the hoſt*, &c.] General of the army in the room of *Joab*, ch. ii. 35. *and Zadok and Abiathar* were *the prieſts*; ſo they were when *Solomon* came to the throne; but *Abiathar* was depoſed by him after ſome time, though he might retain the name afterwards, and be employed, as *Ben Gerſom* thinks, in caſe of neceſſity, in the room of *Zadok*, or however, be employed as a common prieſt at *Jeruſalem*, upon a reconciliation with *Solomon*; though *Kimchi* thinks another *Abiathar* is meant, which is not ſo likely.

℣. 5. *And Azariah the ſon of Nathan* was *over the officers*, &c.] The twelve officers who provided food for *Solomon*'s houſhold after-mentioned: *and Zabud the ſon of Nathan*; another of the ſons of *Nathan* the prophet; for he being a principal inſtrument of ſettling *Solomon* on the throne, had intereſt enough to promote his ſons to the chief places of honour and truſt: and this here was *principal officer*, and *the king's friend*; a chief miniſter about him, very intimate with him, that kept him company, privately converſed with him, was in his ſecrets, and admitted to great privacy and nearneſs to him.

℣. 6. *And Abiathar* was *over the houſhold*, &c.] Steward of the houſhold: *and Adoniram the ſon of Abda* was *over the tribute*; over thoſe that collected the tribute, as the *Targum*, whether from the people of *Iſrael* or other nations, or both; this man was in the ſame poſt in *David*'s time, 2 *Sam.* xx. 24.

℣. 7. *And Solomon had twelve officers over all Iſrael*, &c.] Not with reſpect to the twelve tribes of *Iſrael*, for it does not appear that they had each of them a tribe under them, but ſome particular places in a tribe; but with reſpect to the twelve months of the year, in which each took his turn: *which provided victuals for the king and his houſhold: each man his month in a year made proviſion*; furniſhed food of all ſorts out of the country in which they preſided for the ſpace of one month in a year; by which means there was always a plenty of proviſions at court for the king's family, and for all ſtrangers that came and went, and no one part of the land was burdened or drained, nor the price of proviſions raiſed; theſe ſeem to be the twelve *Phylarchi*, or governors of tribes, *Eupolemus*[r], an heathen writer, ſpeaks of, before whom, and the high-prieſt, *David* delivered the kingdom to *Solomon*; though in that he was miſtaken, that they were in being then, ſince theſe were officers of *Solomon*'s creating.

℣. 8. *And theſe* are *their names*, &c.] Or rather the names of their fathers; for of many of them not their own names but their fathers names are given, as being well known: *the ſon of Hur, in mount Ephraim*; a fruitful country in the tribe of *Ephraim*, from whence this officer was to furniſh the king with proviſions for one month in the year.

℣. 9. *The ſon of Deker, in Makaz*,&c.] A place in the tribe of *Dan*, on the borders of it: *and in Shaalbim, and Beth ſhemeſh, and Elon-beth-hanan*; all in the ſame tribe, ſee *Joſh.* xix. 41, 42, 43.

℣. 10. *The ſon of Heſed, in Aruboth*, &c.] Which ſeems to have been in the tribe of *Judah* by the places that follow: *to him* pertained *Sochoh*; there were two places of this name in that tribe, *Joſh.* xv. 35. 48. *and all the land of Hepher*; there was an *Hepher* in the land of *Canaan*, which was a royal city in the times of the *Canaanites*, *Joſh.* xii. 17. and there was an *Hepher*, the name of a man, a deſcendant of *Judah*, to whom, very probably, this land belonged, 1 *Chron.* iv. 5. unleſs it can be thought to be the portion of land given to the daughters of *Hepher*, *Joſh.* xvii. 3.

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[r] Apud Euſeb. præpar. Evangel. l 9. c. 30.

℣. 11. *The ſon of Abinadab, in all the region of Dor*, &c.] The ſame with *Dor* and her towns, which belonged to the half-tribe of *Manaſſeh*, on this ſide *Jordan*, *Joſh.* xvii. 11. *which had Taphath the daughter of Solomon to wife*; not when he was firſt put into this office, when, in all probability, *Solomon* had not a daughter marriageable; but behaving well in it, in proceſs of time he beſtowed a daughter of his on him.

℣. 12. *Baana the ſon of Ahilud*, to him pertained *Taanach and Megiddo, and all Bethſhean*, &c.] All which were places in the tribe of *Manaſſeh*, *Joſh.* xvii. 11. *which is by Zartanah beneath Jezreel*; ſo deſcribed, to diſtinguiſh it, as is thought, from *Zaretan* in *Joſh.* iii. 16. and the country this officer preſided over reached alſo from *Beth-ſhean to Abel-meholah*, even *unto* the place that is *beyond Jokneam*; the two firſt of theſe were in the tribe of *Manaſſeh*, and the laſt in the tribe of *Zebulun*, *Joſh.* xix. 11.

℣. 13. *The ſon of Geber, in Ramoth-gilead*, &c.] A city in the tribe of *Gad*, and was a city of refuge, *Joſh.* xx. 8. *to him* pertained *the towns of Jair the ſon of Manaſſeh, which* are *in Gilead*, of which ſee *Numb.* xxxii. 41. *to him* alſo pertained *the region of Argob, which* is *in Baſhan, threeſcore great cities with walls, and brazen bars*; called by *Joſephus*[s] *Ragaba*, beyond *Jordan*; ſee the note on *Deut.* iii. 4.

℣. 14. *Abinadab the ſon of Iddo* had *Mahanaim*. Another city on the other ſide *Jordan*, where both *Iſhboſheth* and *David* ſometimes dwelt, 2 *Sam.* ii. 8. and xvii. 24. this and the places adjacent muſt be very fruitful, ſince this officer was to furniſh the king with proviſions for a month once a year from hence.

℣. 15. *Ahimaaz* was *in Naphtali*, &c.] Out of that tribe he made a monthly proviſion annually: *he alſo took Baſmath the daughter of Solomon to wife*; another daughter of *Solomon*'s, in courſe of time, ſee ℣. 11.

℣. 16. *Baanah the ſon of Huſhai* was *in Aſher*, &c.] In the tribe of *Aſher*; a very plentiful tribe, particularly for oil; this officer was perhaps the ſon of *Huſhai* the *Archite*, *David*'s friend, and, it may be, promoted for his ſake: *and in Aloth*; which ſignifies aſcenſions, mountains went upon by ſteps; near to this place was an high mountain, called the ladder of *Tyre*[t]; perhaps that and the parts adjacent may be meant here.

℣. 17. *Jehoſhaphat the ſon of Paruah in Iſſachar*.] In the tribe of *Iſſachar*; he had the whole tribe at his command to make a monthly proviſion out of for the king once a year, as had the preceding officer and the following one.

℣. 18. *Shimei the ſon of Elah in Benjamin*.] So deſcribed, to diſtinguiſh him from that *Shimei* that curſed *David*, who was of the ſame tribe.

℣. 19. *Geber the ſon of Uri* was *in the country of Gilead*, &c.] Which was beyond *Jordan*, and inhabited by the tribes of *Reuben* and *Gad* and the half-tribe of *Manaſſeh*; this muſt be underſtood of all the country, excepting what was under the juriſdiction of the ſon of *Geber*, ℣. 13. and which had been *the country of Sihon king of the Amorites, and of Og king of Baſhan*; until it was taken from them by *Moſes*; *and* he was *the only officer which* was *in the land*; which is not true of *Geber*; for there was another officer in the land of *Gilead* beſides him, the ſon of *Geber* before-obſerved, unleſs it ſhould be rendered *in that land*, in that part of the land he had; but then the ſame might have been obſerved of all the reſt of the officers: the words may be rendred beſt, *and there was one officer in the land*; which ſome underſtand of one officer over all the reſt, *Azariah* the ſon of *Nathan*, ℣. 5. but it ſeems beſt what other *Jewiſh* writers ſay[u], that this was another officer appointed for the intercalated month; when there were 13 months in the year, there was an officer in the land fixed for that month to make proviſion out of the land; perhaps any where, where he pleaſed, being not limited to any certain place. Theſe 12 providers for *Solomon*'s family were emblems of the 12 apoſtles of *Chriſt*, appointed to provide food for his family, the church; and if you add to them the apoſtle *Paul*, it will make 13, as this officer did.

℣. 20. *Judah and Iſrael* were *many, as the ſand which* is *by the ſea in multitude*, &c.] Being bleſſed with great fruitfulneſs in their families, and and having no peſtilential diſeaſe among them nor wars to leſſen their number, and ſo the promiſe to *Abraham* was fulfilled, *Gen.* xxii. 17 and which was an emblem of *Chriſt*'s ſpiritual ſubjects, eſpecially in the latter day, whom *Solomon* was a type of, ſee *Hoſ.* i. 10. *eating, and drinking, and making merry*; having a large increaſe of the fruits of the earth, and in no fear of any enemies; expreſſive of the ſpiritual joy of believers in the kingdom of *Chriſt*, and under the word and ordinances, *Cant.* ii. 3, 4, and v. 1. *Rom.* v. 2, 3. 11 and xiv 17.

℣. 21. *And Solomon reigned over all kingdoms*, &c.] Not only over *Judah* and *Iſrael*, but all people round about him, they ſtanding in fear of him; or who brought him preſents, or paid tribute to him, which was an acknowledgment of ſuperiority over them, and doing homage to him: *from the river unto the land of the Philiſtines, and unto the border of Egypt*; that is, from the river *Euphrates*, as the *Targum*, which was the border of his proper domains, to the eaſt, to *Paleſtine*, inhabited by the *Philiſtines*, which lay to the weſt, and as far as the border of *Egypt*, which was the ſouthern boundary; a like and larger extent of *Chriſt*'s kingdom is given, *Pſ* lxxii. 8. *Zach.* ix. 10. *and they brought preſents, and ſerved Solomon all the days of his life*; this explains in what ſenſe other kingdoms beſides were ruled by *Solomon*, and ſubject to him; of *Chriſt* his antitype, ſee *Pſ.* lxxii. 10, 11.

℣. 22. *And Solomon's proviſion for one day, was 30 meaſures of fine flour*, &c.] The meaſure here uſed was the *Corus*, or *Cor*, the ſame with the *Homer*, which was equal to ten *Ephahs*, and, according to Biſhop *Cumberland*[w], held 75 wine gallons and five pints, and ſomewhat more; by which may be known how many gallons of fine flour theſe 30 meaſures held, which were all conſumed in one day: *and 60 meaſures of meal*; of a coarſer ſort, for the ſervants, not ſo finely dreſſed; the ſame meaſure is here uſed as before; and it is obſerved by ſome, that one *Cor* is equivalent to 648 *Roman* pounds, and allowing to one man two pounds a day for his food, there would be food enough for 29,160 men out of 90 times 648, or 58,320 pounds[x]. Others exaggerate the account; *Vilalpandus* ſays it would have ſufficed 48,600 perſons; *Seth Calviſius* 54,000, and *Salianus* 70,000[y]; the *Jews*

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[s] Antiqu. l. 13. c. 15. §. 5.

[t] Vid. Joſeph. de bello Jud. l. 2. c. 10. §. 2.

[u] T. Bab. Sanhedrin. fol. 12. 1.

[w] Scripture-weights and meaſures, ch. 3. p. 86.

[x] Vid. Scheuchzer. Phyſic. Sacr. p. 516.

[y] Vid. Witſii Miſcellan. tom. 2. exercit. 10. §. 26.

Jews ſay [z] that he had 60,000 that eat at his table; that is, who were maintained at his court.

℣. 23. *Ten fat oxen*, &c.] Such as were kept up in the ſtall and fatted: *and* 20 *oxen out of the paſtures*; which were killed as they were taken from thence, and not put up to be fed: *and* 100 *ſheep*; out of the folds: *beſide harts, and roe-bucks, and fallow-deer*; which were clean creatures, according to the *Levitical* law, *Deut.* xiv. 5. theſe were hunted in fields, or taken out of the park, or were preſents from other countries; ſo that here was plenty of beef, mutton, and veniſon: for the ſpiritual application of this to the antitypical *Solomon*, and his proviſions, ſee *Matt.* xxii. 4. *and fatted fowl*; ſuch as we call capons [a]; ſome *Jewiſh* writers [b], becauſe of the likeneſs of ſound in the word here uſed, take them to be *Barbary* fowls, or ſuch as were brought from that country: there is a ſort of birds called βαρβαροι, which were without a voice, that neither heard men, nor knew their voice [c].

℣. 24. *For he had dominion over all* the region *on this ſide the river*, &c.] Or beyond the river *Euphrates*, in the ſenſe before given, ℣. 21. which accounts for the plenty of proviſions he had, and the revenue with which he ſupported ſuch a table he kept: *from Tiphſah even to Azzah*; or *Gaza*, one of the five principalities of the *Philiſtines*. *Tiphſah* is thought to be the *Thapſacus* of *Pliny* [d], which both he and *Ptolemy* [e] place near the river *Euphrates*, ſince called *Amphipolis*; the former places it in *Syria*, the latter in *Arabia Deſerta*; and which *Strabo* [f], from *Eratoſthenes*, deſcribes as 4800 furlongs from *Babylon*, and from the place where *Meſopotamia* begins not leſs than 2000 furlongs: *over all the kings on this ſide the river*; the river *Euphrates*, or beyond it, in the ſenſe before explained, as the kings of *Syria*, *Arabia*, &c. *and he had peace on all ſides round about him*; in which he was a type of *Chriſt*, the prince of peace.

℣. 25. *And Judah and Iſrael dwelt ſafely*, &c.] Without fear of any injury done to their perſons or properties by any enemy; which is, and will be, more abundantly fulfilled in *Chriſt*, the antitype of *Solomon*, *Jer.* xxiii. 5. *every man under his vine, and under his fig-tree*; which were principal trees in the land of *Judea*, put for all the reſt; and the phraſe denotes the happy, ſafe, quiet, full, and peaceable enjoyment of all outward bleſſings, and is uſed of the times of the *Meſſiah*, *Mic.* iv. 4. *from Dan even to Beerſheba*; which were the two extremities of the land of *Iſrael*, north and ſouth: *all the days of Solomon*; ſo long this peace and ſafety continued, there being no wars in his time.

℣. 26. *And Solomon had* 40,000 *ſtalls for horſes*, &c.] In 2 *Chron.* ix. 25. it is only 4000; and therefore ſome think that here is a miſtake of the copier, of *Arbaim* 40 for *Arbah* 4; which it is thought might be through divine permiſſion, in ſuch leſſer matters, without any prejudice to the authority of the ſcriptures in matters of faith and practice; but without ſuppoſing this, a reconciliation may be made, by obſerving, that here the writer, as *Ben Gerſom* notes, gives the number of the horſes that were in the ſtables, which were 40,000, there the ſtables themſelves, which were 4000, ten horſes in a ſtable; or here he numbers the ſtalls, which were 40,000, and there the ſtables, which were 4000, there being ten ſtalls in each; and the word there has the letter *Yod* in it more than here, which is the numerical letter for *ten*, and may point thereunto; or here the writer ſpeaks of all the ſtalls for horſes *Solomon* had throughout the kingdom, there of thoſe only he had in *Jeruſalem*. *Benjamin* of *Tudela* [g] affirms, that theſe ſtalls, or ſtables, which *Solomon* built very ſtrong of large ſtones, are ſtill in being in *Jeruſalem*, and that there is no building to be ſeen like it any where; but no other writer ſpeaks of them; nor is it at all probable that they ſhould remain: *for his chariots, and* 12,000 *horſemen*; ſome of the ſaid ſtalls of horſes were for his chariots, to draw in them for various uſes, of which he had 1400, ch. x. 26. and others to mount 12,000 horſemen, who were placed in divers parts, to defend the kingdom.

℣. 27. *And theſe officers provided victuals for king Solomon*, &c.] The 12 before mentioned; and this is repeated here, after the account of his horſes, to obſerve, that they provided for them alſo, as well as for the ſake of what follows; that the large proviſion made by them was not only for *Solomon*'s family and domeſtic ſervants, but for ſtrangers from different parts, who came upon meſſages to him, or to viſit him, and to behold the ſplendor of his court: *and for all that came to Solomon's table*; which was an open table for all comers, as there were ſome from all parts of the earth, ℣. 34. *every man in his month*; each of the 12 officers provided food in the month aſſigned to him: *they lacked nothing*; they always had enough to ſupply the king with, and they failed not in the performance of their duty, nor came ſhort of their ſalaries, being fully and punctually paid them.

℣. 28. *Barley alſo, and ſtraw for the horſes, and dromedaries*, &c.] Or rather mules, by comparing the paſſage with 2 *Chron.* ix. 24. the particular kind of creatures meant is not agreed on; though all take them to be a ſwifter ſort of creatures than horſes; or the ſwifter ſort of horſes, as race-horſes or poſt-horſes: barley was for their provender, that being the common food of horſes in thoſe times and countries, and in others, as *Bochart* [h] has ſhown from various writers; and in the *Miſnah* [i] it is called the food of beaſts; and *Solomon* is ſaid to have every day for his own horſes 200,000 *Neapolitan* meaſures of it, called *Tomboli* [k]; ſo the *Roman* ſoldiers, the horſe were allowed a certain quantity of barley for their horſes every morning, and ſometimes they had money inſtead of it, which they therefore called *Hordiarium* [l]; and the *ſtraw* was for the litter of them: theſe *brought they unto the place*; where the officers *were*; not where the king was, as the *Vulgate Latin* verſion; where *Solomon* was, as the *Arabic* verſion, that is, in *Jeruſalem*; nor where the officers were in their reſpective juriſdictions, as our verſion ſupplies it, which would be bringing them to themſelves; but to the place where the beaſts were, whether in *Jeruſalem*, or in any other parts of the kingdom: *every man according to his charge*; which he was monthly to perform.

℣. 29. *And God gave Solomon wiſdom and underſtanding*

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[z] Shalſhalet Hakabala, fol. 8. 2.

[a] So David de Pomis, Tzemach David, fol. 12. 3. and ſome in Kimchi in loc.

[b] Baal Aruch & R. Elias Levit. Tiſhbi, in voce, ברבר.

[c] Scholia in Ariſtoph. aves, p. 550.

[d] Nat. Hiſt. l. 5 c. 24.

[e] Geograph. l. 5. c. 19.

[f] Geograph. l. 16. p. 514.

[g] Itinerar. p. 43.

[h] Hierozoic. par. 1. l. 2. c. 9. col. 158, 159. Vid. Homer, Iliad. 4. ℣. 196. and Iliad. 8. ℣. 560.

[i] Sotah, c. 2. §. 1.

[k] Shalſhalet Hakabala, fol. 10. 2.

[l] Vid. Valtrinum de re militar. Roman. l. 3. c. 15. p. 236.

ſtanding exceeding much, &c.] In things natural, moral, divine and ſpiritual, and that not ſlight and ſuperficial, but exceeding deep, and large beyond expreſſion; and this he had not from the acuteneſs of his genius merely, nor from his induſtry and diligence; but by the gift of God, as whatſoever ſolid wiſdom and underſtanding is in any man, it is from the liberal hand of God, the fountain of wiſdom, *Jam.* i. 5. *and largeneſs of heart, even as ſand that is on the ſea-ſhore*; he had a genius and capacity to receive any thing; his knowledge was vaſt and comprehenſive; it reached to, and included things innumerable, as the ſand of the ſea; there was ſcarce any thing under the heavens, or on the earth, and in the ſea, but came within the compaſs of it, as what are after-mentioned ſhew.

℣. 30. *And Solomon's wiſdom excelled the wiſdom of all the children of the eaſt*, &c.] The *Arabians*, and *Perſians*, famous for wiſdom, and who lay to the eaſt of the land of *Judea*; whoſe wiſdom lay in the knowledge of the ſtars, in divination by birds, and ſoothſaying[m]: *and all the wiſdom of Egypt*; which it was eminent for in the times of *Moſes*, and in which he was learned and well-ſkilled, *Acts* vii. 22. and hence in later times the philoſophers of the *Gentiles* travelled to get knowledge, as *Pherecydes*, *Pythagoras*, *Anaxagoras*, *Plato*, and others to *Egypt*, ſaid to be the mother of arts and ſciences[n].

℣. 31. *For he was wiſer than all men*, &c.] Not only that lived in his time, but in ages paſt ſince the fall of *Adam*, and in times to come, eſpecially in natural wiſdom and knowledge, in all the branches of it; for though ſome men excel in ſome part of knowledge, yet not in all, as *Solomon* did: *than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the ſons of Mahol*; men of the ſame names are ſaid to be ſons of *Zerah*, grandſon of *Judah*, 1 *Chron.* ii. 6. wherefore theſe are either other men, or their father had two names; or *Mahol* here may be an appellative, and deſcribe the character of theſe men, and point at what they were famous for, as that they were ſons of muſic, piping and dancing, as *Mahol* may ſignify; the *Jews* have a tradition[o], that *Ethan* is *Abraham*, and *Heman*, *Moſes*, and *Chalcol*, *Joſeph*: *and his fame was in all nations round about*; not for his riches and grandeur only, but chiefly for his wiſdom.

℣. 32. *And he ſpake 3000 proverbs*, &c.] Wiſe ſayings, ſhort and pithy ſentences, inſtructive in morality and civil life; theſe were not written as the book of *Proverbs*, but ſpoken only, and were taken from his lips, and ſpread by thoſe that heard them for the uſe of others, but in proceſs of time were loſt; whereas the above book, being written under divine inſpiration, is preſerved: *and his ſongs were 1005*; ſome things that were uſeful to improve the minds and morals of men, he delivered in verſe, to make them more pleaſant and agreeable, that they might be the more eaſily received and retained in memory; but of all his ſongs, the moſt excellent is the book of *Canticles*, called *the Song of Songs*, being divine and ſpiritual, and dictated by the inſpiration of the Spirit of God: he was both a moral philoſopher and poet, as well as a botaniſt and naturaliſt, and well-ſkilled in medicine, as the following words ſuggeſt.

℣. 33. *And he ſpake of trees*, &c.] Of all trees, herbs and plants, of the nature, virtues and uſe of them: *from the cedar-tree that is in Lebanon*; a mountain on the northern border of *Judæa*, famous for cedars, the talleſt and largeſt of trees: *even unto the hyſſop that ſpringeth out of the wall*; which grew about *Jeruſalem*, and in the mountains of it, as an *Arabic* writer teſtifies[p], the loweſt and leaſt herb; ſo that what is between the cedar and hyſſop, include trees and plants of every kind and ſort: whether the ſame herb we call hyſſop is meant, is not certain; ſome take it to be mint; others marjoram; ſome houſeleek; others the wall-flower; *Levinus Lemnius*[q] ſuppoſes it to be *Adiantum*, or maiden hair: the *Targum* interprets it allegorically, that he prophecied of the kings of the houſe of *David* in this world, and in the world to come of the Meſſiah: *he ſpake alſo of beaſts, and of fowls, and of creeping things, and of fiſhes*; he underſtood the nature of all ſorts of animals in the earth, air, and ſea, and diſcourſed of their names, kinds, qualities and uſe, with the greateſt eaſe and perſpicuity; the *Jews* fancy, that *Ariſtotle*'s hiſtory of animals is his, which that philoſopher lighted on, and publiſhed it in his own name. *Suidas*[r] ſays, it was reported that *Solomon* wrote a book of medicines for all diſeaſes, which was fixed to the entrance of the temple, which *Hezekiah* took away, becauſe ſick people applied to that for cure of their diſorders, and neglected to pray to God.

℣. 34. *And there came of all people to hear the wiſdom of Solomon, from all kings of the earth*, &c.] Who ſent their ambaſſadors to his court to know the truth of what was reported, and bring them ſome proofs and ſpecimens, by which they might judge of the truth of the relations that had been told them; which perhaps might ſeem to them to be beyond all belief: *which had heard of his wiſdom*; for the fame of it was ſpread every where by merchants and travellers, and ſuch ſort of perſons, who had been at *Jeruſalem*, and were maſters of various anecdotes relating to *Solomon*; which they induſtriouſly ſpread in the ſeveral parts of the world they had dealings in.

CHAP. V.

THIS chapter relates *Solomon*'s preparation for building the temple: on *Hiram*, king of *Tyre*, ſending a congratulatory letter to him, he returned another to him, ſignifying his intention to build an houſe for God, and requeſting him to ſupply him with timber, and men to work it, ℣. 1—6. to which *Hiram* readily agreed, and ſent him cedar and fir, and *Solomon* in return ſent him food for his houſhold; and things went on very amicably between them, ℣. 7—12. the chapter concludes with an account of *Solomon*'s workmen, where, how, and in what they were employed, ℣. 13—18.

℣. 1. *And Hiram king of Tyre ſent ſervants unto Solomon*, &c.] His ambaſſadors, to condole him on

[m] Midraſh Kohelet, fol. 76. 3.

[n] Macrob. in Som. Scip. c. 19. 21. & Saturnal, l. 1. c. 15.

[o] Hieron. Trad. Heb. in 2 Reg. fol. 80. 1.

[p] Iſaac Ben Omram apud Bochart. Hierozoic. par. 1. l. 2. c. 50. col. 590.

[q] Herb. Bibl, Explicat. c. 26.

[r] In voce Εζεκιας.

on the death of his father, and congratulate him on his acceſſion to the throne; this king is called by the *Phœnician* hiſtorians [s], *Hirom*, and by *Eupolemus* [t], *Suron*, as he is *Huram* in 2 *Chron.* ii. 3. and by *Theophilus* of *Antioch* [u], *Hierom* the ſon of *Abeimalus*, in the 12th year of whoſe reign the temple was built: *for he had heard that they had anointed him king in the room of his father*; that the *Iſraelites* had anointed him king: *for Hiram was ever a lover of David*; a friend and ally of his; and we never read of the *Tyrians* being at war with him, or aſſiſting to any of his enemies.

ỽ. 2. *And Solomon ſent to Hiram*, &c.] A letter, either by the hand of his ambaſſadors when they returned, as *Kimchi* thinks, or by ambaſſadors *Solomon* ſent on purpoſe. *Joſephus* [w] appeals to the *Tyrian* archives for the genuineneſs of theſe letters, that paſſed between *Hiram* and *Solomon*; and *Eupolemus*, an heathen writer [x], has both this which *Solomon* ſent to *Hiram*, and that which *Hiram* ſent in anſwer to it, which agree with thoſe in the ſacred records: *ſaying*; as follows.

ỽ. 3. *Thou knoweſt how that David my father could not build an houſe unto the name of the Lord his God*, &c.] As he deſigned, and was deſirous of; and which *Hiram* might know not only by common fame, but from *David* himſelf, between whom there was an intercourſe, and that in relation to cedars for building, which *David* had of *Hiram*, 2 *Chron.* ii. 3. *for the wars which were about him on every ſide*; or warriors, as the *Targum*, the *Philiſtines*, *Moabites*, *Edomites*, and *Syrians*: *until the Lord put them under the ſoles of his feet*; made them ſubject and tributary to him, as he did at length, ſee 2 *Sam.* vii. 1. and viii. 1. *&c.* ſo the *Cetib*, or textual reading is, but the *Keri* or marginal reading is, *under the ſoles of my feet*; that is, *Solomon*'s, which agrees with what follows; it was true of both.

ỽ. 4. *But now the Lord my God hath given me reſt on every ſide*, &c.] From foreign enemies; for *Solomon* had no wars with any: ſo that there is *neither adverſary*; or *Satan*, no internal enemy in his kingdom, as well as no external ones, *Adonijah*, *Joab*, and other ill-deſigning perſons being cut off: *nor evil occurrent*; nothing that roſe up, and met him, to diſcourage or hinder the proſecution of the good work he had in view.

ỽ. 5. *And behold, I purpoſe to build an houſe unto the name of the Lord my God*, &c.] For his worſhip, and for his honour and glory: *as the Lord ſpake unto David my father*; by the prophet *Nathan*, 2 *Sam.* vii. 12, 13. *ſaying*, *Thy ſon whom I will ſet upon thy throne in thy room, he ſhall build an houſe unto my name*; which was no ſmall encouragement to *Solomon* to go about this work; in which he was a type of *Chriſt*, the builder of his temple, the church, ſee *Zech.* vi. 12, 13.

ỽ. 6. *Now therefore command thou, that they hew me cedars out of Lebanon*, &c.] That is, order his ſervants to cut them down there for him. Some think that *Lebanon* belonged to the land of *Iſrael*, and therefore *Solomon* did not aſk for the cedars upon it, but for his ſervants to hew them for him; but as it lay upon the borders of *Iſrael*, part of it might belong to them, and another part to *Hiram*, and on which the beſt cedars might grow, and ſo he furniſhed *Solomon* both with trees, and men to cut them, as it ſeems from ỽ. 10. ſee alſo 2 *Chron.* ii. 3. 8. *and my ſervants ſhall be with thy ſervants*: to aſſiſt them, and to carry the timber from place to place, and to learn how to hew timber: *and unto thee will I give hire for thy ſervants, according to all that thou ſhalt appoint*; pay them for their work and ſervice, as *Hiram* himſelf ſhould judge fit and reaſonable for them; no mention being made of paying for the timber, ſeems to countenance the notion that the trees were *Solomon*'s; but when the quantity of proviſions ſent yearly to *Hiram* for his houſhold, beſides what the ſervants had, is obſerved, it ſeems to have been ſent as an equivalent to the timber received by *Solomon*, ſee ỽ. 10, 11. *for thou knoweſt that* there is *not among us any that can ſkill to hew timber, like unto the Sidonians*; it is not ſaid *Tyrians*, the *Sidonians*, perhaps, being more ſkilful in this than they were; and the *Sidonians* are ſaid by *Homer* [y] to be πολυδαιδαλοι, very ingenious; and they were both under the juriſdiction and at the command of *Hiram*; ſo *Eupolemus* [z] makes the inſcription of *Solomon*'s letter to him to run thus, to *Suron* (i. e. *Hiram*) King of *Tyre*, *Sidon*, and *Phœnicia*. The *Jews* being chiefly employed in huſbandry, and in feeding cattle, were very unſkilful in mechanic arts, and in this of cutting down trees, and hewing timber; for there is ſkill to be exerciſed therein; the proper time of cutting down trees ſhould be obſerved, the part in which they are to be cut, and the poſition in which they are to be put when cut down, as *Vitruvius* [a] directs, with other things, and *Pliny* [b] obſerves the ſame.

ỽ. 7. *And it came to paſs, when Hiram heard the words of Solomon*, &c.] The letter read he ſent him: *that he rejoiced greatly*; that the friendſhip which had ſubſiſted between him and *David* was like to be continued between him and his ſucceſſor, but chiefly for what follows: *ſaying*, *Bleſſed be the Lord this day*; or *Jehovah*, by which he ſeems to have ſome knowledge of the true God, the God of *Iſrael*, and might worſhip him, though along with him other deities, as ſome heathen princes did: *which hath given unto David a wiſe ſon over this great people*; which he perceived by the letter he ſent him, and by his ſolicitous concern to build an houſe for the worſhip and honour of God, and by various other things which his ambaſſadors reported to him they had ſeen and heard in *Solomon*'s court.

ỽ. 8. *And Hiram ſent to Solomon*, &c.] A letter to him, to the following purpoſe: *ſaying*, *I have conſidered the things which thou ſenteſt to me for*; whether he could, and whether it was fitting he ſhould grant his requeſt; which was acting like a wiſe and prudent prince: and *I will do all thy deſire concerning timber of cedar, and concerning timber of fir*; or of cypreſs, as in *Joſephus*'s copy of this letter, and which grew on *Lebanon* [c]; theſe were odorous, ſound, and durable timber, eſpecially the cedar, and therefore choſen by *Solomon* for building.

ỽ. 9. *My ſervants ſhall bring* them *down from Lebanon unto the ſea*, &c.] The *Mediterranean* ſea, on which *Tyre* ſtood: *and I will convey them by ſea in flotes*; which were either a ſort of carriage for the timber the *Tyrians* and *Sidonians* had, being furniſhed with various navigable veſſels; or theſe were the timber itſelf, and the planks of it, which being faſtened together, were ſet afloat under the direction of ſome boats with oars, of which they had plenty: *unto the place that thou ſhalt appoint*

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[s] Apud Joſeph. contr. Apion. l. 1. c. 17, 18.

[t] Apud Euſeb. præpar. Evangel. l. 9 c 33, 34.

[u] Ad Autolyc. l. 3. p. 131, 132.

[w] Antiqu. l. 8. c. 2. §. 8.

[x] Ut ſupra.

[y] Iliad. 23. ỽ. 743.

[z] Ut ſupra.

[a] De architectura, l. 2. c. 9.

[b] Nat. Hiſt. l. 16. c. 39.

[c] Diodor. Sic. l. 19. p. 700.

point me; which was *Joppa*, as appears from 2 *Chron*. ii. 16. belonging to the land of *Iſrael*, in the ſame ſea: *and will cauſe them to be diſcharged there*; either to be unloaded from the veſſels, or to be unlooſed and taken up ſeparately: *and thou ſhalt receive* them; by his ſervants appointed there to bring them to *Jeruſalem*, which was 40 miles from *Joppa: and thou ſhalt accompliſh my deſire in giving food for my houſhold*; ſignifying, that all that he deſired in return was, that he would ſupply him with corn or wheat, which he ſtood in need of, and his letter in *Joſephus*[c] expreſſes; and we find in after-times, this place was ſupplied with bread-corn from *Judea*, ſee *Ezra* iii. 7. *Ezek*. xxvii. 17. *Acts* xii. 20.

℣. 10. *So Hiram gave Solomon cedar-trees, and fir-trees*, &c.] Ordered his ſervants to cut them down from *Lebanon*, and ſent them to him in flotes, which he received: according to *all his deſire*; he had as many as he requeſted, and what he wanted.

℣. 11. *And Solomon gave Hiram twenty thouſand meaſures of wheat* for *food to his houſhold*, &c.] This meaſure was the *Hebrew* meaſure, *Cor* or *Corus*, and, according to biſhop *Cumberland*[d], its contents were 17,477 ſolid inches; it was equal to ten *Ephahs*, each of which held two gallons and an half, and the *Cor* held 75 wine gallons five pints, and ſomewhat more; according to ſome[e], what it held was equal to 648 *Roman* pounds; ſo that 20,000 of them contained 12,960,000 pounds of wheat: *and 20 meaſures of pure oil*; ſqueezed out of the olives without breaking them; the ſame kind of meaſure is here expreſſed as before, and the quantity anſwered to 12960 *Roman* pounds; another writer[f] reckons a *Cor* to contain 1080 *Roman* pounds; ſo that *Hiram* had every year 21,600 pounds of oil. In 2 *Chron*. ii. 10. it is 20,000 baths of oil; now not to take notice that the meaſures are different, a bath was but the tenth part of a *Cor*, reference is had to different things; here the writer relates what was given to *Hiram* for his own family, there what was given to the workmen where ſeveral other things are mentioned beſides theſe: *thus gave Solomon to Hiram year by year*; ſo long as the building laſted, and the workmen were employed; but *Abarbinel* thinks that he gave it to him as long as he lived, out of his great munificence and liberality.

℣. 12. *And the Lord gave Solomon wiſdom, as he promiſed him*, &c.] Which, among other things, appeared in his preparations for building the temple, and in his agreements with *Hiram* for timber and workmen for that purpoſe, and by continuing and confirming friendſhip between himſelf and *Hiram*, who was ſo ſerviceable to him: *and there was peace between Hiram and Solomon, and they two made a league together*; in order to continue and eſtabliſh peace and friendſhip between them, which *Solomon* might lawfully do, the *Tyrians* being no part of the ſeven nations with whom alliances were forbidden.

℣. 13. *And king Solomon raiſed a levy out of all Iſrael*, &c.] Not of money, but of men, as follows: *and the levy was* 30,000 *men*; for what purpoſe, and how they were employed, the next verſe ſhews.

℣. 14. *And he ſent them to Lebanon*, 10,000 *a month by courſes*, &c.] In their turns; theſe are the ſervants of his he propoſed to be with *Hiram*'s ſervants, aſſiſting in cutting down the trees, and ſquaring the timber in *Lebanon*, ℣. 6. *a month they were in Lebanon*, and *two months at home*; that they might not be over-worked; for they wrought but four months in the year in the hard ſervice in *Lebanon*, the reſt of their time was ſpent in managing their domeſtic affairs; theſe were *Iſraelites*: *and Adoniram was over the levy*; the ſame that was over the tribute or the collectors of the tax, ch. iv. 6. and according to the *Targum*, theſe were ſuch perſons.

℣. 15. *And Solomon had* 70,000 *that bare burdens*, &c.] To carry the ſtones from the mountains out of which they were dug, and which were near *Jeruſalem*, to the city; theſe were ſtrangers in *Iſrael*, as were thoſe that follow: *and* 80,000 *hewers in the mountains*; that dug the ſtones out of the quarries, and ſquared them; theſe, with the others, made 150,000, ſee 2 *Chron*. ii. 17. according to *Jacob Leon*[g], the number of workmen at the temple for ſeven years was 163,600, and ſome make them more.

℣. 16. *Beſides the chief of Solomon's officers which* were *over the work*, &c.] Over the whole work, preparatory for the building of the temple; though it ſeems chiefly to have reſpect to that of hewing the ſtones, and bringing them to the city: 3300 *which ruled over the people that wrought in the work*; to keep them to their work, and to ſee that they performed it well: in 2 *Chron*. ii. 18. they are ſaid to be 3600, which is 300 more than here; thoſe 300 are the chief officers mentioned in the former part of this verſe, which were over the whole work, and even over the 3300 overſeers, and with them made up the ſum of 3600: ſo *Jacob Leon*[h] obſerves there were 3300 maſter workmen, and 300 commanders over them all.

℣. 17. *And the king commanded, and they brought great ſtones*, &c.] Not in quality, but in quantity, large ſtones, fit to lay in the foundation; ſtrong, and durable againſt all the injuries of time, as *Joſephus* ſays[i]: *coſtly ſtones*; not what are commonly called precious ſtones, as gems, pearls, *&c.* but ſtones of value, as marble, porphyry, *&c.* *and hewed ſtones*; not rough as they were taken out of the quarry, but hewed, and made ſmooth: *to lay the foundation of the houſe*; which, though out of ſight, was to be laid with goodly ſtones for the magnificence of the building; ſo the church of *Chriſt*, its foundation is ſaid to be laid even with ſapphires and other precious ſtones, ſee *Iſ*. liv. 11. *Rev*. xxi. 19.

℣. 18. *And Solomon's builders, and Hiram's builders did hew* them, *&c.*] The ſtones; for it ſeems *Solomon* had not only hewers of wood, but of ſtone, from *Hiram*: *and the ſtone-ſquarers*; or rather the *Giblites*, the men of *Gebal*, which were under the juriſdiction of *Tyre*, and were ſkilful in this ſort of work, as ſome of them were in others, ſee *Ezek*. xxvii. 9. *ſo they prepared timber and ſtones to build the houſe*; both *Solomon*'s and *Hiram*'s builders, and the large number of workmen, both *Iſraelites* and ſtrangers; which latter were an emblem of the *Gentiles* concerned in the building of the ſpiritual temple, the church of *Chriſt*, *Zech*. vi. 15. and whereas the number of ſtrangers that wrought for the building was far greater than that of the *Iſraelites*, it may denote the greater number of *Gentiles* in the Goſpel-church-ſtate.

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[c] Ut ſupra.
[d] Scripture-weights and meaſures, c. 3. p. 86.
[e] Vid. Scheuchzer. Phyſic. Sacr. p. 517.
[f] Van Till in Cantic. Moſis, p. 54.
[g] Relation of memorable things in the Temple, ch. 3. p. 14.
[h] Ibid.
[i] Antiqu. l. 8. c. 3. §. 2.

CHAP. VI.

THIS chapter gives an account of the building of the temple, for which preparations were before made, and begins with the time of its building, ℣. 1. gives the dimenſions of it and the porch before it, ℣. 2, 3. obſerves the windows in it and chambers about it, ℣. 4—10. and while it was building, *Solomon* had a word from the Lord relative to it, ℣. 11—14. and then the account goes on concerning the walls of the houſe, and the flooring of it, ℣. 15—18. and the oracle in it, and the cherubim in that, ℣. 19—30. and the doors into it, and the carved work of them, ℣. 31—36. and the chapter is concluded with obſerving the time when it was begun and finiſhed, ℣. 37, 38.

℣. 1. *And it came to paſs in the 480th year after the children of Iſrael were come out of the land of Egypt*, &c.] The *Tyrian* writers [k] make it 560 years from hence; but this no doubt is righteſt, which *Junius* reckons thus; 40 years *Iſrael* were in the wilderneſs, 17 under *Joſhua*, 299 under the judges, 80 under *Eli*, *Samuel*, and *Saul*, 40 under *David*, add to which the 4 years of *Solomon*, and they make 480 [l]; they are ſomewhat differently reckoned by others [m], from the coming out of *Egypt* to *Joſhua* 40 years, from thence to the firſt ſervitude under *Cuſhan* 25, from thence to the death of *Abimelech* 256, under *Thola* 23, from thence to the *Ammonitiſh* ſervitude 4, under that 18, under the judges, *Jephthah*, *Ibzan*, *Elon*, and *Abdon* 31, *Samuel* and *Saul* 40, *David* 40, and *Solomon* 3, in all 480; *in the fourth year of Solomon's reign over Iſrael*; when he was clear of all diſturbers of his government, and had got all things ready for the building of the temple, and had gathered together gold and ſilver enough of his own to defray the expences; for, as for what *David* gave him, he put that into the treaſury of the Lord's houſe, ſee ch. vii. 51. *in the month Zif, which* is *the ſecond month*; and ſo muſt be *Jiar*, for *Abib* or *Niſan* was the firſt, and *Jiar* was the ſecond, which anſwered to part of our *April* and part of *May*; called *Zif* either from the ſplendor of the ſun, being now higher, and ſo the greater; or from the trees and flowers of the field being in all their glory; and ſo the *Targum* here calls it, the month of ſplendor of flowers: and it was on the 2d day of it, *that he began to build the houſe of the Lord*; and a very fit and proper ſeaſon of the year it was to begin it in, ſee 2 *Chron.* iii. 2.

℣. 2. *And the houſe which king Solomon built for the Lord*, &c.] For his worſhip, honour, and glory: *the length thereof was 60 cubits*; from eaſt to weſt, including the holy place and the moſt holy place; the holy place was 40 cubits, and the moſt holy place 20; the ſame meaſure, as to length, *Eupolemus*, an heathen writer [n], gives of the temple, but is miſtaken in the other meaſures: *and the breadth thereof* 20 cubits; from north to ſouth: *and the height thereof* 30 *cubits*; this muſt be underſtood of the holy place, for the oracle or moſt holy place was but 20 cubits high, ℣. 20. though the holy place, with the chambers that were over it, which were 90 cubits, three ſtories high, was in all 120 cubits, 2 *Chron.* iii. 4. ſome reſtrain it to the porch only, which ſtood at the end, like one of our high ſteeples, as they think.

℣. 3. *And the porch before the temple of the houſe*, &c.] Which ſtood at the eaſt end of it: 20 *cubits* was *the length thereof, according to the breadth of the houſe*; which was from north to ſouth, and of the ſame dimenſion, ſo that they exactly anſwered each other: *and* 10 *cubits* was *the breadth thereof before the houſe*; which being added to it, make the whole of the building, moſt holy place, holy place and porch, 70 cubits; the height of the porch is not here given, but in 2 *Chron.* iii. 4. where it is ſaid to be 120 cubits high, equal to the heighth of the houſe, with the chambers over it; but there the breadth of the porch is not given, as it is here; by theſe dimenſions we may obſerve the difference between the tabernacle and the temple; the temple was twice as long, and as broad, and thrice as high as that, ſee *Exod.* xxvi. 8, 16. This fabrick was an emblem of the church of God, ſometimes called an holy temple, and the temple of the living God, 2 *Cor.* vi. 16. *Eph.* ii. 21.

℣. 4. *And for the houſe he made windows of narrow lights.*] Or *open*, *ſhut* [o], which could be both, having ſhutters to them, to open or ſhut at pleaſure; windows which they could open, and look through at them, or *ſhut* when they pleaſed; the *Targum* is, "open within, and ſhut without;" or, as others underſtand it, they were wide within, and narrow without; by being narrow without, the houſe was preſerved from bad weather, as well as could not ſo eaſily be looked into by thoſe without; and by being broader within, the light that was let in ſpread itſelf within the houſe; which ſome interpret only of the holy place, the moſt holy place having, as they ſuppoſe, no windows in it, which yet is not certain: now theſe windows may denote the word and ordinances of the church of God, whereby light is communicated to men; which in the preſent ſtate is but narrow or ſmall, in compariſon of the new *Jeruſalem*-church-ſtate, and the ultimate glory; and eſpecially ſo it was under the legal diſpenſation, which was very obſcure; ſee *Cant.* ii. 9. *Iſ.* lx. 8.

℣. 5. *And againſt the wall of the houſe he built chambers round about*, &c.] Or near it, as *Jarchi* interprets it, for the beams of them were not faſtened in it, ℣. 6. or rather *upon* it [p]; and when they are ſaid to be round about the houſe, it muſt be underſtood of the two ſides, north and ſouth, and of the weſt end only, for at the eaſt end, where the porch was, there were none: againſt *the walls of the houſe round about*, both *of the temple, and of the oracle*; that is, both of the holy, and the moſt holy place: *and he made chambers round about*; the ſaid buildings; which is repeated that it might be obſerved; how many chambers there were, is not ſaid; *Joſephus* ſays [q] there were 30 of them, and over them others of the ſame meaſure and number, and over them others alſo; ſo that there were three ſtories of them, and in all 90; and which is countenanced by what follows in the next verſe, and agrees with *Ezek.* xli. 6. the *Jewiſh* doctors ſay[r], there were 38 of them, 15 on the north, 15 on the ſouth, and eight on the weſt; they that were to the north and ſouth, were five upon five, and five over them; and they that were to the weſt were three upon three, and two over them; upper rooms or chambers were rare in heathen temples[s]: theſe chambers were for the prieſts, where they lodged, and laid up their garments, and eat their holy things; and were emblems of congregated churches, where the true members thereof, who are prieſts to God, have communion with him, and partake of divine things.

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[k] Apud Theophil. ad Autolyc. l. 3. p. 131.

[l] So Gerard. Voſſ. Chron. Sacr. Iſagoge, diſſert. 8. c. 7. p. 128.

[m] Vid. Vitring. Hypotypoſ. Hiſt. Sacr. p. 43.

[n] Apud Euſeb. præpar. Evangel. l. 9. c. 34.

[o] אטמים שקפים apertas clauſas, Vatablus; perſpectui accommodas, clauſas, Junius & Tremellius, Piſcator.

[p] על קיר ſuper parietem, V. L. Montanus.

[q] Antiqu. l. 8. c. 3. §. 2.

℣. 6. *And the nethermoſt chamber was five cubits broad,* &c.] The nethermoſt row of them, which were upon the firſt floor: *and the middle* was *ſix cubits broad, and the third* was *ſeven cubits broad*; ſo that the middlemoſt was a cubit larger than the loweſt, and the higheſt a cubit larger than that: the reaſon of which was, *for without* in the wall *of the houſe he made narrowed reſts round about*; or rebatements; the thickneſs of the wall, as it was raiſed, became narrower at the height of every five cubits; thus the wall being ſuppoſed to be ſix cubits broad, as in *Ezek.* xli. 5. when it came to be five cubits high, it was narrowed a cubit, which left a projection, rebatement or bench for the beams of the firſt chambers to be laid upon, which made the ſecond row of chambers broader by a cubit; and the ſame being obſerved in the next ſtory, made the higheſt a cubit broader than the middlemoſt: and this was done, *that* the beams *ſhould not be faſtened in the walls of the houſe*; or be inſerted into them, which could not be done without making holes in it; and theſe holes could not be made without an iron inſtrument, and which was not to be uſed, as the next words ſhew; whereas by the above method the beams of the chambers could be laid upon the buttreſſes, benches or rebatements left, without the uſe of any: the gradual enlargement of theſe chambers, as they roſe higher, may denote the enlargement of the church of God both as to numbers, gifts and grace, the nearer it comes to the heavenly ſtate, as in the ſpiritual and perſonal reign of Chriſt.

℣. 7. *And the houſe, when it was in building,* &c.] And all the while it was building: *was built of ſtone made ready, before it was brought thither*; being hewn or ſquared by the builders and ſtone-ſquarers of *Solomon* and *Hiram,* ch. v. 18. wherefore the builders had nothing more to do than to lay them in their proper places in the building; it was built with theſe ſtones quite up to the cieling, as *Joſephus* ſays[t]; and theſe ſo admirably poliſhed, and ſo artificially joined together, that not the leaſt ſign of an ax, or of any working-tool, could be diſcerned in them: *ſo that there was neither hammer,* nor *ax, nor any tool of iron heard in the houſe while it was in building*; the firſt of theſe obſervations ſhews, that none are to be laid in the ſpiritual building of the church, but ſuch as are firſt hewed and ſquared by the Spirit, grace and word of God; or who have an experience of the grace of God, are found in the faith, and of becoming lives and converſations; and the other denotes, that ſuch as are therein, whether miniſters or members, ſhould do all they do for the edification of the church, in a quiet and peaceable manner, without clamour, contention, jars and tumults.

℣. 8. *The door of the middle chamber* was *in the right ſide of the houſe,* &c.] The ſouth ſide of it: *and they went up with winding ſtairs into the middle* chamber; which were without ſide the chambers, and which winded about for the ſake of taking up leſs room, and which led up to the door of the middle chamber, on the ſouth of which they went into it; according to the *Vulgate Latin* and *Tigurine* verſions, they went up in the form of a cockle, or the ſhell of a ſnail; in like manner as was the aſcent of the temple, of *Pan* at *Alexandria,* as *Strabo*[u] relates: *and out of the middle into the third*; the third chamber, and by winding ſtairs up to that; and the like might be on the north ſide, though not expreſſed, and on the weſt: the *Jews* ſay[w], that in the ſecond temple, theſe winding-ſtairs went from the north-eaſt to the north-weſt, whereby they went up to the roof of the chambers, and ſo to the ſouth and weſt; with this compare *Ezek.* xli. 7. and which may repreſent the windings and turnings of God's people in this preſent ſtate, their many afflictions and tribulations, thro' which they paſs from one ſtate to another.

℣. 9. *So he built the houſe, and finiſhed it,* &c.] The body of it, the walls of the holy, and moſt holy place, with the chambers on the ſides of them, and the porch at the end that led into them: *and covered the houſe with beams and boards of cedar*; with hollow boards, as the *Targum,* which formed an arch cieling to it, and made it look very grand and beautiful; and then over them were laid beams and planks of cedar, not properly as a flat roof to it, but rather as a flooring for other buildings; for upon this, as in the next verſe, there were chambers built.

℣. 10. *And* then *he built chambers againſt all the houſe, five cubits high,* &c.] Which ſome underſtand of the ſame chambers in ℣. 5, 6. here made mention of again for the ſake of giving the height of them, not before given; but they were built againſt, or upon the wall of the houſe, theſe againſt, or rather upon the whole houſe itſelf; and are the chambers referred to in the notes on ℣. 2. which conſiſting of three ſtories of 90 cubits, raiſed the whole houſe to an equal height with the porch, 2 *Chron.* iii. 4. as is there intended[x]; theſe are the upper chambers in 2 *Chron.* iii. 9. *and they reſted on the houſe with timber of cedar*; or on the timber of cedar, the beams of cedar, with which the houſe was covered, as in the preceding verſes; on theſe the chambers reſted, being built upon them; and in one of theſe chambers the diſciples might be after Chriſt's aſcenſion, *Acts* i. 13.

℣. 11. *And the word of the Lord came to Solomon,* &c.] The word of prophecy, as the *Targum,* foretelling what would be the caſe of this building, according to the obedience or diſobedience of him, and the people of *Iſrael*; which was brought to him either by an impulſe of the Spirit of God upon him; or by the hand of a prophet, as *Kimchi* thinks; and ſome of the *Jewiſh* writers[y], as he particularly, name *Abijah* the *Shilonite,* as the prophet that was ſent with this meſſage to him: *ſaying*; as follows.

℣. 12. Concerning *this houſe which thou art in building,*

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[r] Miſn. Middot, c. 4. §. 3.

[s] Pauſan. Laconic. ſive. l. 3. p. 190.

[t] Antiqu. l. 8. c. 3. §. 2.

[u] Geograph. l. 17. p. 547.

[w] Miſn. Middot, c. 4. §. 5. See Lightfoot's Proſpect of the Temple, &c. c. 12. p. 1071.

[x] Vid. Joſeph. Antiqu. ut ſupra.

[y] Seder Olam Rabba, c. 20. p. 53.

building, &c.] Or with reſpect to that, theſe things are to be ſaid as from the Lord: *if thou wilt walk in my ſtatutes, and execute my judgments, and keep all my commandments to walk in them*; even all the laws of God, moral, ceremonial and judicial; and this reſpects not only *Solomon* perſonally, but his ſucceſſors, and even all the people of *Iſrael*: *then will I perform my covenant with thee, which I ſpake unto David thy father*; by *Nathan* the prophet; not only that he ſhould build an houſe for God, which ſhould be a ſettled dwelling-place, but that his own houſe and kingdom ſhould be eſtabliſhed for a long time to come, and his poſterity ſhould enjoy the preſence of God in this houſe, provided regard was had to the precepts and ordinances of the Lord.

℣. 13. *And I will dwell among the children of Iſrael*, &c.] In this houſe now building, and which was in the middle of the land, and where he would meet with them, and accept their ſacrifices, not only of ſlain beaſts, but of prayer and praiſe: and *will not forſake my people Iſrael*; and leave them to the mercy of their enemies, and to be carried captive by them, but protect and defend them.

℣. 14. *So Solomon built the houſe, and finiſhed it.*] He went on with it until he had compleated it, animated and encouraged by the promiſe of the divine preſence in it, provided a proper regard was had to the will and ways of God. *Abarbinel* thinks the above meſſage was ſent him in the midſt of his work, to ſtrengthen and caution him from a dependence on the continuance of the fabrick, becauſe of the ſtrength of it; ſince its perpetuity depended on his, his ſucceſſors, and the peoples conduct and behaviour; wherefore conſcious to himſelf of his own integrity, and hoping well of poſterity, he was not diſcouraged, but proceeded in his undertaking until he had brought it to perfection.

℣. 15. *And he built the walls of the houſe within with boards of cedar*, &c.] For as yet he had only built the ſtone walls of it without, but now he wainſcotted it with cedar boards: and not only them, but *both the floor of the houſe, and the walls of the cieling*; or from *the floor of the houſe, unto the walls of the cieling*; that is, from the floor including that, *to the walls* on each ſide, reaching up to *the cieling*, *he covered on the inſide with wood*; of one ſort or another, cedar or fir, or both: particularly he *covered the floor of the houſe with planks of fir*; which *Hiram* ſent him, ch. v. 8, 10. which is differently interpreted; by *Joſephus* cypreſs; by others, as the *Tigurine* verſion, pine-tree wood; it is very probable it was of the cedar kind, and not the floor only, but the cieling alſo, 2 *Chron.* iii. 5.

℣. 16. *And he built 20 cubits on the ſides of the houſe*, &c.] At the end or extremity of it, as the *Targum*; that is, he built the moſt holy place, which was 20 cubits long, at the end of the holy place, which he wainſcotted as the other: *both the floor and the walls with boards of cedar*; or from the floor including that, to the walls on each ſide from wall to wall, and taking in them, they were all lined with cedar wood: *he even built them for it within*, even *for the oracle*, even *for the moſt holy place*; which explains what building is ſpoken of, and that the inſide of that was covered with cedar from bottom to top.

℣. 17. *And the houſe, that is, the temple before it*, &c.] The holy place, which was before the holy of holies: *was 40 cubits long*; and which, with the moſt holy place, being 20 cubits, as in the preceding verſe, made the length of the whole houſe 60 cubits, as in ℣. 2.

℣. 18. *And the cedar of the houſe within*, &c.] With which the inſide of the place was lined: was *carved with knops*; of an oval form; ſo the *Targum* ſays, they had the appearance of eggs; and *Ben Gerſom* likewiſe, that they were in the form of eggs: *and open flowers*; not in the figure of buds, but flowers blown, and open, as lilies and others; ſo the the *Targum*: *all* was *cedar*; the wainſcotting of the houſe, the ſides of it at leaſt, if not the floor, and the carved work of it; and this was done, that the gold might be laid upon it, which could not be done on ſtone as on wood: and all was ſo covered, that *there was no ſtone ſeen*; of which the outward walls were built: all this denotes the inward beauty of the church, and the curious workmanſhip of the Spirit of God in the hearts of his people, whereby they become all glorious within, adorned with the graces of the bleſſed Spirit, their ſtony hearts being kept out of ſight, yea, taken away.

℣. 19. *And the oracle he prepared in the houſe within*, &c.] In the innermoſt part of the houſe, he fitted up the oracle, or ſpeaking place, from whence the Lord ſpake and gave anſwer, to receive what was to be put into it: particularly *to ſet there the ark of the covenant of the Lord*; even the very ſame that *Moſes* made, for which *David* had pitched a tent in *Zion*, and where it now was; for *Solomon* made no new ark.

℣. 20. *And the oracle in the fore-part*, &c.] Which ſtood in the fore-part of the temple, before a man's face as he entered into it, and went on; or the fore-part of the holy of holies, next to the holy place, was of the dimenſions as follows, when the back part of it might be higher at leaſt, and be equal to the holy place, even 30 feet; the fore-part being lower, and left open to let in the light of the candleſticks, and the ſmoke of the incenſe, out of the holy place: this was 20 *cubits in length, and* 20 *cubits in breadth, and* 20 *cubits in the height thereof*; and was a perfect ſquare; and as the moſt holy place may be an emblem of the church triumphant, it may denote the perfection of its heavenly ſtate; ſo the new *Jeruſalem* is a four-ſquare, *Rev.* xxi. 16. *and he over-laid it with pure gold*; to make it rich, glorious and magnificent, and may denote the glory of the heavenly ſtate, *Rev.* xxi. 21. and ſo *Florus*[z], the *Roman* hiſtorian, calls it the golden heaven, as it were, into which *Pompey* went, and ſaw the great ſecret of the *Jewiſh* nation, the ark: *and ſo covered the altar* which was *of cedar*; the altar of incenſe, which is here mentioned, becauſe it was near the moſt holy place, ℣. 22. this altar by *Moſes* was made of ſhittim-wood, but *Solomon*'s was of cedar it ſeems; unleſs as the words will bear to be rendered, *he covered the altar with cedar*[a]; though made of ſhittim-wood, it had a covering of cedar over it; or if of ſtone, ſuch a covering was on it, that it might better receive the gold which was afterwards put upon it.

℣. 21. *So Solomon overlaid the houſe within with pure gold*, &c.] The inſide of the holy of holies with fine gold, which gold amounted to 600 talents, 2 *Chron.* iii. 8. and theſe to 7,332,000 ducats of gold, or 3 millions and 45,000 pounds ſterling: *and he made a partition, by the chains of gold before the oracle*; between the holy, and the moſt holy, and were

[z] De Geſt. Roman, l. 3. c. 5.

[a] ויצף ארז operuit cedro, Montanus.

were inſtead of a vail in the tabernacle of *Moſes* between them; or here was alſo a vail beſide the partition made by chains of gold acroſs the oracle; for the partition was a wall of the thickneſs of a cubit, as *Maimonides*[b] ſays; and in 2 *Chron.* iii. 14. expreſs mention is made of a vail of blue, *&c.* and in imitation of this had the heathens their deities within vails[c]: *and he overlaid it with gold*; the partition-wall.

℣. 22. *And the whole houſe he overlaid with gold,* &c.] Both the holy place, and the moſt holy place: *until he had finiſhed all the houſe*; in this ſplendid and glorious manner: *alſo the whole altar that* was *by the oracle*; the altar of incenſe, which ſtood juſt before the entrance into the oracle, or moſt holy place: *he overlaid with gold*; he overlaid it all over with gold; hence it is called the golden altar, and was an emblem of the excellent and effectual mediation and interceſſion of Chriſt, *Rev.* viii. 3, 4. Agreeable to this account *Eupolemus*, an heathen writer[d], teſtifies, that the whole houſe, from the floor to the roof, was covered with gold, as well as with cedar and cypreſs wood, that the ſtone work might not appear; and ſo the capitol at *Rome*, perhaps in imitation of this temple, its roofs and tiles were gilded with gold[e]; a magnificent temple, like this, was at *Upſal* in *Switzerland*, as *Olaus Magnus* relates[f].

℣. 23. *And within the oracle he made two cherubim of olive-tree,* &c.] Or of the oil-tree, as in *Iſ.* xli. 19. ſee *Neh.* viii. 15. for there are other trees beſides olives, out of which oil is preſſed, as pine-trees, cypreſs-trees, *&c.* and which ſome think are here meant; though the *Targum* interprets it of the olive-tree: theſe cherubim are different from thoſe made by *Moſes*, and were beſides them; theſe were larger than they; theſe were made of olive-wood, they of gold; theſe ſtood on the floor of the houſe, they at the two ends of the mercy-ſeat, and were made out of it, and were with it in this holy place in *Solomon*'s temple: theſe two cherubim may be emblems of the angels in their greatneſs and glory, who are always in the preſence of God, behold his face, and wait to do his will; or it may be rather of the two witneſſes, ſaid to be the two olive-trees ſtanding before the God of the whole earth, *Rev.* xi. 3, 4. who have boldneſs to enter into the holieſt of all, and have ſight and knowledge of the myſteries of the ark and mercy-ſeat; have their commiſſion from heaven, and ſpeak according to the oracles of God; theſe are ſaid to be of image-work, 2 *Chron.* iii. 10. *i. e.* of various forms, as the face of a man, a lion, an ox, and eagle, *Ezek.* i. 10. Dr. *Lightfoot* thinks[g] they reſembled the two Teſtaments, which in their beginning and end reach the two ſides of the world, the creation and the laſt judgment, and in the middle do ſweetly join the one to the other: each *ten cubits high*; half as high as the moſt holy place; emblems either of the high angels, thoſe thrones, dominions, principalities and powers, or of men of uncommon ſize as to their gifts and grace.

℣. 24. *And five cubits* was *the one wing of the cherub,* &c.] When ſtretched out on one ſide: *and five cubits the other wing of the cherub*; on the other ſide him: *from the uttermoſt part of the one wing, to the uttermoſt part of the other wing,* were *ten cubits*; half the breadth of the houſe.

℣. 25. *And the other cherub* was *ten cubits,* &c.] That is, its wings ſtretched out meaſured ſo many cubits, as did thoſe of the other: *both the cherubim* were *of one meaſure, and of one ſize*; of the ſame height and ſtature, of the ſame breadth of their wings, and of the ſame bulk of their bodies; they were of *image-work*, 2 *Chron.* iii. 10. very probably in the form of men: and this uniformity may denote the perfect agreement of angels; or elſe the conſent of the true, faithful witneſſes of Chriſt in all ages, who have all agreed in the perſon, office and grace of Chriſt, as repreſented by the mercy-ſeat and ark, which theſe cherubim covered with their wings.

℣. 26. *The height of the one cherub* was *ten cubits, and ſo* was it *of the other cherub.*] Which is repeated from ℣. 23. that it might be obſerved, being of an extraordinary ſize.

℣. 27. *And he ſet the cherubim within the inner houſe,* &c.] The holy of holies: *and they ſtretched forth the wings of the cherubim*; the carvers that framed them, they wrought them in that form; or imperſonally, the wings of the cherubim were ſtretched out; this was the poſition of them, they overſhadowed and covered the mercy-ſeat and ark, and even the other two cherubim that were at the ends of the mercy-ſeat: *ſo that the wing of the one touched the* one *wall*; the ſouthern wall: *and the wing of the other cherub touched the other wall*; the northern wall; they reached from wall to wall, even the whole breadth of the houſe, which was 20 cubits, as their wings thus ſpread were, ℣. 24, 25. 2 *Chron.* iii. 11. *and their wings touched one another in the midſt of the houſe*; which was ten cubits, and that was the ſpread of the wings of each of them; ſo that the wing of the right-ſide of the one ſtretched out, touched the wing of the left-ſide of the other in the ſame poſition; in 2 *Chron.* iii. 13. their faces are ſaid to be *inward*, or *toward the houſe*; either toward the holy place, and ſo faced thoſe that came into that and ſaw them; or towards the inner part of the holy of holies, their backs being to the holy place, or their faces were inward, and looked obliquely to each other.

℣. 28. *And he overlaid the cherubim with gold.*] Which may denote the purity and excellency of angels; or the precious gifts and graces of the Spirit, with which the witneſſes of Chriſt are adorned.

℣. 29. *And he carved all the walls of the houſe about with carved figures of cherubim, and palm-trees, and open flowers,* &c.] That is, of palm-trees, thoſe in full blow: if the cherubim are an emblem of angels, the palm-trees fitly enough repreſent juſt and upright men, who both appear in the church of God below, and in heaven above; in both which are to be ſeen the open and full-blown flowers of divine grace, eſpecially in the latter ſtate: *within and without*; on the walls of the moſt holy place, both within and without; and ſo upon the walls of the holy place, in each of which were theſe ſculptures, which were very ornamental, and were emblematical; ſee *Ezek.* xli. 17, 18, 19, 20.

℣. 30. *And the floor of the houſe he overlaid with gold, within and without.*] Both the floor of the holy place, and of the holy of holies; ſo the ſtreet of the new *Jeruſalem* is ſaid to be pure gold, *Rev.* xxi. 21. this expreſſes the purity and magnificence of it, particularly the holy converſation of them that dwell in the church, in heaven, ſignified hereby.

℣. 31.

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[b] Hilchot Beth Habechirah. c. 4. §. 2.

[c] Apulei Metamorph. l. xi. p. 176.

[d] Apud Euſeb. præpar. Evangel. l. 9. c 34. p. 450.

[e] Plin. Nat. Hiſt. l. 33. c. 3. Vid. Rycquium de Capitol. Roman. c. 16.

[f] De Ritu Gent. Septent. l. 3. c. 5.

[g] Proſpect of the Temple, c 15. §. 4.

℣. 31. *And for the entring of the oracle he made doors of olive-tree*, &c.] The door of the holy of holies was a two-leaved or folding-door, made of olive-wood; typical of *Chriſt*, the door into the church above and below, the way to heaven and eternal life, the true olive-tree: *the lintel* and *ſide-poſts* were *a fifth part* of the wall; four cubits, 20 cubits being the breadth of the oracle; or the lintel was four cubits, 20 being the height of it alſo, ℣. 20.

℣. 32. *The two doors alſo* were of *olive-tree*, &c.] The two leaves of the door, as before obſerved, repeated, for the ſake of the ornament of them, as follows: *and he carved upon them carvings of cherubims, and palm-trees, and open flowers*; as upon the walls, ℣. 29. *and overlaid* them *with gold*; the two doors: *and ſpread gold upon the cherubims, and upon the palm-trees*; thin plates of gold.

℣. 33. *So alſo made he for the door of the temple*, &c.] The holy place: *poſts* of *olive-tree*, *a fourth part* of the wall; which was five cubits, its breadth being 20; this door was a cubit wider than that into the moſt holy place, more entring into the one than into the other; as more go into the church on earth than into the heavenly glory.

℣. 34. *And the two doors* were of *fir-tree*, &c.] The poſts were of olive, but the doors of fir, and they were both folding-doors, as appears by what follows: *the two leaves of the one door* were *folding, and the two leaves of the other door* were *folding*; which taking up leſs room, made the paſſage wider, ſee *Ezek.* xli. 24.

℣. 35. *And he carved* thereon *cherubims, and palm-trees, and open flowers*, &c.] As upon the doors of the moſt holy place, ℣. 32. ſee *Ezek.* xli. 25. *and covered* them *with gold, fitted upon the carved work*; plates of gold were fitted, as to the dimenſions of them, to the cherubim, palm-trees, and open flowers.

℣. 36. *And he built the inner court*, &c.] The court of the prieſts, 2 *Chron.* iv. 9. ſo called to diſtinguiſh it from the outer court, where the people aſſembled: this was built *with three rows of hewed ſtone, and a row of cedar-beams*; the rows of ſtones were one upon another, topped with a row of cedar-beams; or rather, the cedar was a lining to the ſtones; and the whole is ſuppoſed to be about three cubits high, and was ſo low, that the people in the outward court might ſee the prieſts miniſtring for them, and could converſe with them; under the ſecond temple, as *Maimonides* [h] ſays, the court of the prieſts was higher than that of the court of *Iſrael* two cubits and an half, called the great court, for which doors were made, and thoſe overlaid with braſs, 2 *Chron.* iv. 9.

℣. 37. *In the 4th year was the foundation of the houſe of the Lord laid*, &c.] The 4th year of *Solomon*'s reign: *in the month Zif*; ſee the note on ℣. 1.

℣. 38. *In the 11th year*, &c.] That is, of the reign of *Solomon*: *in the month Bul*, which is *the 8th month*; from the month *Abib* or *Niſan*; this month anſwers to part of our *October*, and part of *November*; it is the ſame month ſometimes called *Marcheſvan*; it had the name of *Bul*, becauſe of the rains which uſually fell in this month, as *Kimchi* thinks, like a flood; and *Noah*'s flood is called *Mabbul*, from the ſame root [i], and when all the fruits were withered, and the leaves were fallen from the trees; or, as *Jarchi* ſuppoſes, becauſe the graſs was conſumed in the field, and they were obliged to mix provender for cattle, deriving the word from another root [k]: in this month *was the houſe finiſhed throughout all the parts thereof*; the porch, the holy place, and holy of holies, with all the chambers and courts belonging to it: *and according to all the faſhion of it*; which *David* had given to *Solomon*, to frame it by: *ſo he was ſeven years in building it*; and ſix months, which are not mentioned, only the round number is given, as appears by comparing it with, ℣. 1.

CHAP. VII.

THIS chapter gives an account of ſome buildings of *Solomon* for himſelf, ℣. 1—12. and of other things for the uſe of the temple; of two pillars of braſs, ℣. 13—22. of the molten ſea, ℣. 23—26. and of 10 baſes, and 10 lavers on them, ℣. 27—39. with other utenſils and ornaments, 40—57.

℣. 1. *But Solomon was building his own houſe 13 years*, &c.] He made more haſte with the houſe of God than with his own, for that was but ſeven years in building; which ſhewed greater regard to the honour of God than to his own glory, or even convenience; nor was this built till after that: *and finiſhed all his houſe*; or houſes he undertook to build, the ſingular for the plural; even the houſe of God, his own palace, and that for the daughter of *Pharah*, and that which is next mentioned, which were in all 20 years a building, ch. ix. 10.

℣. 2. *He built alſo the houſe of the foreſt of Lebanon*, &c.] Beſides the temple, his own palace, and the queen's; ſo called, not becauſe it was built on mount *Lebanon*, which lay at the northern border of the land, at a great diſtance from *Jeruſalem*, whereas this was both a magazine of arms, and a court of judicature, ℣. 7. ſee ch. x. 17. *Iſ.* xxii. 8. neither of which can be ſuppoſed to be far from *Jeruſalem*; but becauſe not only it was built of the cedars of *Lebanon*, but in a ſituation, and among groves of trees which reſembled it; it ſeems to have been a ſummer-houſe; and ſo the *Targum* calls it, a royal houſe of refreſhment: the length was 100 *cubits, and the breadth thereof* 50 *cubits, and the height thereof* 30 *cubits*; ſo that it was in every meaſure larger than the temple; and there was good reaſon for it, ſince into that only the prieſts entered; whereas into this went not only *Solomon*'s family, but his courtiers and nobles, and all foreign ambaſſadors, and whoever had any buſineſs with him, which required various rooms to receive them in: *upon four rows of cedar-pillars*; or piazzas: *with cedar-beams upon the pillars*; which laid the floor for the ſecond ſtory.

℣. 3. *And it was covered with cedar above the beams, that lay on* 45 *pillars*, 15 *in a row*.] On the ſecond floor were three rows of pillars, 15 in a row, which made 45, that ſtood to eaſt, north and ſouth; and upon theſe pillars beams, which were the floor of the third ſtory, over which was a roof of cedar-wood.

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[h] Hilchot Bethhabechirah, c. 6. §. 3.

[i] נבל concidit, Buxtorf.

[k] בלה conſumpſit, vel בלל miſcuit, ib.

℣. 4. *And* there were *windows in three rows*, &c.] Both in the 2d and 3d ſtories, eaſt, north and ſouth, there being none in the weſt, where the porch ſtood: *and light* was *againſt light in three ranks*; or the windows, through which light was let, anſwered to each other.

℣. 5. *And all the doors and poſts* were *ſquare with the windows*, &c.] The doors into the ſeveral ſtories and apartments, and the poſts and lintel of them, and the windows over them, were all ſquare: *and light* was *againſt light in three ranks*; they anſwered one another as before.

℣. 6. *And he made a porch of pillars*, &c.] At the weſt end of the houſe: *and the length thereof was 50 cubits*; anſwerable to the breadth of the houſe: *and the breadth thereof 30 cubits*; which added to the length of the houſe, made it 130: *and the porch was before them*; the four rows of cedar-pillars of the houſe, ℣. 2. this porch was either for his guards to keep watch in; or for his courtiers to walk in, ſheltered from rain or the like; or perhaps only for grandeur and magnificence: *and the* other *pillars and the thick beam were before them*; the pillars of the porch, on which were laid beams of cedar for a ſtory over them, and ſo on; theſe were before and right againſt, and anſwered to the pillars of the houſe.

℣. 7. *Then he made a porch for the throne*, &c.] The ivory throne on which he ſat to hear and try cauſes, ch. x. 18. *where he might judge*, even *the porch of judgment*; which had its name from thence; this was either in his houſe in the foreſt of *Lebanon*, or in his palace at *Jeruſalem*; the former ſeems beſt: *and* it was *covered with cedar from one ſide of the floor unto the other*; that is, the whole floor.

℣. 8. *And his houſe where he dwelt*, &c.] Which was properly his dwelling-place, that part of the houſe where he uſually reſided: had *another court within the porch*, *which* was *of the like work*; a court between that and the porch, called the inner court, 2 Kings xx. 4. *Solomon made alſo a houſe for Pharaoh's daughter*, *whom he had taken* to wife; ſee ch. iii. 1. *like unto this porch*; being built of the ſame ſort of materials, though in a different form.

℣. 9. *All theſe* were *of coſtly ſtones*, &c.] Marble, porphyry, *&c.* *according to the meaſure of hewed ſtones*, *ſawed with ſaws*, *within and without*; they were all hewed, and ſquared, and poliſhed, and ſo they appeared both on the inſide of the building, and without: *even from the foundation unto the coping*; from the bottom to the top: *and ſo on the outſide toward the great court*; where the people uſed to aſſemble when they had cauſes to be tried, and was adjoining to the king's houſe.

℣. 10. *And the foundation* was *of coſtly ſtones*, even *great ſtones*, &c.] Of a great price, and very large: *ſtones of ten cubits*, *and ſtones of eight cubits*; ſome of one meaſure, and ſome of another; not ſo many cubits ſquare, but of ſolid meaſure; they were ſo many in length.

℣. 11. *And above* were *coſtly ſtones*, &c.] Above the foundation, from thence to the top of the buildings; the whole walls were made of ſuch quite up to the cieling: *after the meaſure of hewed ſtones*; which, according to the *Rabbins*, as *Kimchi* ſays, were five hands breadth: *and cedars*; beams of cedars over them, or theſe, both the foundation and the walls were lined with them.

℣. 12. *And the great court round about*, &c.] Which ſurrounded *Solomon*'s houſe: was *with three rows of hewed ſtones*, *and a row of cedar-beams*; theſe rows were one upon another, and were a wall to the court, which were either topped with a row of cedar-wood, or that was a lining to the ſtones: *for the inner court of the houſe of the Lord*; or rather as, or like to that, as appears from ch. vi. 36. *and for the porch of the houſe*; not the temple, but *Solomon*'s houſe.

℣. 13. *And king Solomon ſent and fetched Hiram out of Tyre.*] Not the king of *Tyre*, but an artificer in it, after deſcribed, whom *Solomon* had heard of, and upon his requeſt *Huram* ſent him to him, 2 *Chron.* ii. 13. his name is called *Hyperon* by *Clemens* of *Alexandria*[l].

℣. 14. *He* was *a widow's ſon of the tribe of Naphtali*, &c.] In 2 *Chron.* ii. 14. his mother is ſaid to be of the daughters of *Dan*, as ſhe might be, and yet her ſon of the tribe of *Naphtali*; for either ſhe was of the city of *Dan*, which is placed in the tribe of *Naphtali*[m], or her mother was of the tribe of *Dan*; and therefore ſhe is ſaid to be of the daughters of *Dan*, when her father was of the tribe of *Naphtali*, as it is expreſſed by the *Targum* on 2 *Chron.* ii. 14. and in which way moſt of the *Jewiſh* commentators reconcile this; or ſhe was of *Dan*, and her huſband of *Naphtali*; beſides, if there was any miſtake, it muſt be aſcribed, not to the ſacred hiſtorians, but to the king of *Tyre*, whoſe words they are in the above place, and who might not be ſo well acquainted with the tribe this man and his parents were of: *and his father* was *a man of Tyre*; not a *Tyrian* by birth, but one who had dwelt there a while, and therefore ſo called, as *Obed-edom*, for a like reaſon, is called the *Gittite*: *a worker in braſs*; *and he was filled with wiſdom, and underſtanding, and cunning to work all works in braſs*; which might be true both of the father and of the ſon, and eſpecially of the ſon, who had improved upon his father's knowledge and inſtructions; and who was ſkilful to work in other things beſides braſs, as gold, ſilver, iron, ſtone, timber, purple, blue and fine linen, crimſon, and all ſorts of engraving, and every device that could be put to him by the moſt ingenious workmen that either *David* or *Solomon* had, 2 *Chron.* ii. 14. but this is only mentioned, becauſe it was in ſuch work he was only employed by *Solomon*; and it ſeems by the mode of expreſſion, that beſides his natural genius, and his diligence and induſtry, he was filled with wiſdom from God more immediately for this ſervice, as *Bezaleel* and *Aholiab* was for the ſervice of the tabernacle: *and he came to king Solomon, and wrought all his work*; in braſs, as follows.

℣. 15. *For he caſt two pillars of braſs* 18 *cubits high a piece*, &c.] In 2 *Chron.* iii. 15. they are ſaid to be 35 cubits high, which muſt be underſtood of the length or heighth of them both; and whereas that would allow but 17 cubits and a half to a pillar, either the round number of 18 is uſed, or half a cubit in each may be allowed, either for the baſe or pedeſtal into which they were put; or the chapiter at the top of them, into which they might go ſuch a length, and ſo only what was ſeen is deſcribed: *and a line of* 12 *cubits did compaſs either of them about*; that was the circumference of them, and therefore their diameter muſt be four cubits. *Eupolemus*, an heathen writer [n], ſpeaks of theſe pillars, but he makes the circuit of them to be but 10 cubits; and ſays, they were equal in height with the temple, and ſtood on the right and left, and were made of braſs, and covered with gold, the thickneſs of a finger.

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[l] Stromat. l. 1. p. 332.

[m] Vid. Adrichom. Theatrum Terræ Sanct. p. 105. Fuller's Piſgah-ſight, 107.

℣. 16. *And he made two chapiters of molten braſs to ſet upon the tops of the pillars*, &c.] Theſe were large ovals in the form of a crown, as the word ſignifies; or like two crowns joined together, as *Ben Gerſom*; or bowls, as they are called, ℣. 41. *the height of the one chapiter* was *five cubits, and the height of the other chapiter* was *five cubits*; in 2 *Kings* xxv. 17. they are ſaid to be but three cubits high; but that is to be underſtood only of the ornamented part of them, the wreathen work and pomegranates on them, as there expreſſed; here it includes with that, the part below unornamented.

℣. 17. And *nets of chequer-work, and wreaths of chain-work, for the chapiters which* were *upon the top of the pillars*, &c.] Theſe were the ornaments of the chapiters; the former being like thick branches of trees, with their boughs and leaves curiouſly wrought, as the word ſignifies, and the latter like fringes, ſuch as the *Jews* wore at the ſkirt of their garments: *ſeven for the one chapiter, and ſeven for the other chapiter*; perhaps with four rows of chequer-work, and three of chain-work.

℣. 18. *And he made the pillars*, &c.] Or adorned them in this manner: *and two rows round about upon the one net-work, to cover the chapiters that* were *upon the top, with pomegranates*; that is, there were two rows of figures like pomegranates upon the net or branch-work that covered the chapiters that were on the top of the pillars; and *Kimchi* owns, that ſome copies ſo read, on the top of the pillars, inſtead of pomegranates, though he thinks it a miſtake: *and ſo did he for the other chapiter*; put two rows about that alſo.

℣. 19. *And the chapiters that* were *upon the top of the pillars*, were of *lily-work in the porch*, &c.] Or ſuch as was in the porch of the temple; the work was like that wrought in the form of the flower of lilies open: *four cubits*; of the five cubits of which the chapiters conſiſted, four of them were of lily-work, the two rows of pomegranates taking up the other; though Dr. *Lightfoot* [o] thinks, that at the head of the pillar was a border or circle of lily-work, that ſtood out four cubits under the chapiter, into and along the porch; a four cubit-circle, after the manner of a ſpread lily.

℣. 20. *And the chapiters upon the two pillars* had pomegranates *alſo above, over againſt the belly which* was *by the net-work*, &c.] The ſupplement is needleſs, according to the above writer; the ſenſe being only, that the chapiters were above the lily-work, which wrought out as far as the belly of the chapiters, or the middle cubit of them, which the pomegranates filled up: *and the pomegranates* were 200, *in rows round about upon the other chapiter*; there were ſo many in each, which in all made 400, as in ℣. 42. In *Jer.* lii. 23. it is ſaid, there were 96 on a ſide, and yet 100 round about; the meaning of which is, either that there were 24 to every wind, as the word there is, and four on the four angles, and ſo in all 100; or, as the above learned writer, when the pillars were ſet to the wall, only 96 appeared in ſight in a row, the other four being hid behind them.

℣. 21. *And he ſet up the pillars in the porch of the temple*, &c.] Not at the door or entrance into the temple, as *Jarchi*, but at the entrance into the porch: *and he ſet up the right pillar*; or the pillar on the right hand as you went in, which was on the north, the front being eaſt: *and called the name thereof Jachin*; which ſignifies *he will eſtabliſh*, *i. e.* the houſe to which here was an entrance, ſo long as the pure worſhip of God ſhould continue in it: *and he ſet up the left pillar*; or the pillar on the left hand, which was to the ſouth, unleſs the poſition of them was as you come out: *and called the name thereof Boaz*; which ſignifies *in him*, or *it, is ſtrength*, namely, in the Lord that dwelt there; for this has no reſpect to *Boaz*, a prince of the houſe of *Judah*, from whom all its kings ſprung, as the *Targum*, in 2 *Chron.* iii. 17. ſuggeſts. Theſe names were given them not by *Hiram* the artificer, but by *Solomon*, and which were very expreſſive; not ſo much of the nobility of the kingdom of the houſe of *David*, as the *Targum* intimates; or of the church of God, the pillar and ground of truth; as of *Chriſt* himſelf, and the two natures in him, and of his royal dignity, ſignified by the crowns or chapiters on them, decorated as they were, whoſe legs are as pillars of marble, and in whom are righteouſneſs and ſtrength; which is no ſmall encouragement to thoſe who are entring into the church of God the temple was a type of; who, ſhould they fear, being feeble and weak, that they ſhould totter and fall, here ſtands *Jachin*, to let them know the Lord will eſtabliſh and ſettle them; or that they ſhould never hold out to the end, here is *Boaz* to direct them to *Chriſt*, in whom their ſtrength lies, ſee *Cant.* iv. 15. *Iſ.* xlv. 24. Alluſion is had to theſe, *Rev.* iii. 12.

℣. 22. *And upon the top of the pillars* was *lily-work*, &c.] Which ſeems to be repeated from ℣. 19. and confirms that: *and ſo was the work of the pillars finiſhed*; in the manner deſcribed.

℣. 23. *And he made a molten ſea*, &c.] A large veſſel made of molten braſs, which, becauſe of the great quantity of water it held, is called a ſea; as it was uſual with the *Jews* to call a large collection of waters a ſea, as the ſea of *Tiberias* and *Galilee*. This was made by the man of *Tyre*, as the pillars, by the order of *Solomon*, and anſwered to the brazen laver in the tabernacle, only larger than that; and was not only for the prieſts to waſh their hands and feet in, but to dip upon occaſion, and by the *Jews* [p] is expreſly ſaid to be a dipping-place for the prieſts, ſee 2 *Chron.* iv. 6. *ten cubits from the one brim to the other*; which was the diameter of it: it was *round all about*; ſphærical or circular; not as an hemiſphere, as *Joſephus* [q], and *Procopius Gazæus*, but rather cylindrical: *and his height* was *five cubits*; from the bottom of it, not including the pedeſtal of oxen on which it ſtood: *and a line of* 30 *cubits did compaſs it round about*; this was the circumference of it; which anſwers to the diameter of 10 cubits, or near it, a round number being given not ſtrictly mathematical.

℣. 24. *And under the brim of it round about* there were *knops compaſſing it*, &c.] Of an oval form, and therefore the *Targum* calls them figures of eggs; in 2 *Chron.* iv. 3. they are ſaid to have the ſimilitude of oxen, being like the heads of oxen, and the other parts oval; or theſe were in the form of gourds, as ſometimes the word is rendered, 2 *Kings* iv. 39. which had on them the figures of the heads of oxen, and might ſerve as cocks to let out the water: *ten in a cubit, compaſſing the ſea round about it*; and as the circumference was 30 cubits, there muſt be 300 of theſe in the circuit: *the knops* were *caſt in two rows, when it was caſt*; for theſe were caſt together with the ſea, and being in two rows, there muſt be in all 600 of them.

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[n] Apud Euſeb. Præpar. Evangel. l. 9. c. 34. p. 450.

[o] Proſpect of the Temple, c. 13. §. 2. p. 1075.

[p] T. Hieroſ. Yoma, fol. 41. 1.

[q] Antiqu. l. 8. c. 3. §. 5.

℣. 25. *It ſtood upon twelve oxen*, &c.] Figures of them in braſs, of full proportion: *three looking towards the north, and three looking towards the weſt, and three looking toward the ſouth, and three looking toward the eaſt*; and ſo turned to the four quarters of the world: *and the ſea* was ſet *above upon them*; as it were on the backs of them, and their mouths ſerved as ſpouts or cocks, to let water out of it on all ſides: *and all their hinder parts* were *inward*; that they might not be ſeen, and which met in a center; they that were north came againſt thoſe that were ſouth, and they in the eaſt met with thoſe to the weſt. The braſs of the ſea, according to *Jacob Leon* [r], weighed 1800 *Arobas*, and, with 12 oxen under, 32,500; each *Aroba* being 25 pounds weight.

℣. 26. *And it* was *an hand-breadth thick*, &c.] Or four fingers, as in *Jer.* lii. 21. *and the brim thereof was wrought like the brim of a cup, with flowers of lilies*; embroidered and engraven on it for ornament-ſake: *it contained* 2000 *baths*; which is reckoned about 500 barrels of water; it was filled by the *Gibeonites*; in 2 *Chron.* iv. 5. it is ſaid to receive and hold 3000 baths, which the *Jewiſh* writers [s] thus reconcile; they ſuppoſe here it means ſo many baths of liquid, as the *Targum* expreſſes, there of dry meaſure, which might be heaped up, and ſo contain more; but as this was a veſſel for water, and this diſtinction ſeems to anſwer no purpoſe, it may be better to obſerve, that in common, for the uſe of the prieſts, whether for waſhing their hands and feet, or dipping their bodies, it had no more than 2000 baths in it, but if filled up to the brim, it would hold 3000. How a veſſel of ſuch dimenſions ſhould hold ſo much is difficult to account for; the *Rabbins* ſay [t], that in the two upper cubits of it it was circular, and in the three lower cubits ſquare, by which they imagine it would hold more, and the poſition of it on the oxen ſeems to countenance this; but very probable it was wider, and bellied out in the lower part of it, and ſo more capacious; but of the contents of this, according to mathematical rules, ſee a treatiſe of biſhop *Cumberland*'s [u]. It is ſaid [w] of a temple of *Neptune*'s, in the forepart of it were two ſigns of him, and another of *Amphytrite*, and that was a brazen ſea. This brazen ſea of *Solomon* was typical of *Chriſt*, the fountain opened to waſh in for uncleanneſs, by all that are made prieſts unto God; and this being larger than the laver in the tabernacle, may denote the greater efficacy of *Chriſt*'s blood than in any thing in the law of *Moſes*, to cleanſe from ſin; and the larger proviſion made for it, not only for *Iſrael*, but for all the people of God in the ſeveral nations of the world, in the four quarters of it; being publiſhed, and proclaimed, and directed to by the twelve apoſtles of *Chriſt*, and by all Goſpel-miniſters ſince, ſignified by oxen for their laboriouſneſs and ſtrength. In the ſecond temple there were no ſea, nor baſes after-mentioned, nor lavers, but one, which ſtood between the porch and the altar, which was for the prieſts to waſh their hands and feet at [x].

℣. 27. *And he made* 10 *baſes of braſs*, &c.] Seats, ſtands, or ſettles for the 10 lavers after-mentioned: *four cubits* was *the length of one baſe, and four cubits the breadth thereof*; as broad as it was long, and ſo a ſquare, that the laver might ſtand firm upon it: *and three cubits the height of it*; from the ground-plates to the ſurface, that the prieſts might be able to reach the lavers, and waſh their ſacrifices.

℣. 28. *And the work of the baſes* was *on this manner, &c.*] The following was the form in which they were made: *they had borders*; plates of braſs all around them, which incloſed them: *and the borders* were *between the ledges*; which were ſhort ſtaves or bars of braſs, that ſtood upright all around, like the ſtaves of a cart on each ſide, or the rails of a balcony, only in double rows; and between theſe were the borders or plates of braſs.

℣. 29. *And on the borders that* were *between the ledges*, were *lions, oxen, and cherubims*, &c.] The figures of them, for ornament-ſake; the cherubim, being diſtinguiſhed from lions and oxen, might be figures of men, or elſe of eagles, as *Joſephus* [y], ſee *Ezek.* i. 10. *and upon the ledges* there was *a baſe above*; a flat piece of braſs laid upon the top of the ſtaves or bars: *and beneath the lions and oxen* were *certain additions made of thin work*; theſe, according to Dr. *Lightfoot* [z], whom I chiefly follow in this account, were ſhelving plates of braſs at the bottom of the borders and bars, where the prieſts waſhed the ſacrifices; the filth of which ran off the eaſier, through the ſlopineſs of them.

℣. 30. *And every baſe had four brazen wheels, and plates of braſs*, &c.] Flat pieces or planks of braſs, on which the wheels ſtood, and not on the bare floor; ſo that theſe wheels ſeem only to ſerve as ſupporters, not to carry the laver from place to place, as is uſually ſaid; for they were not like chariot-wheels, on two ſides of the carriage, but ſet one at each ſquare; and beſides, when the lavers were placed upon them, they were fixed in a certain place, ℣. 39. *and the four corners thereof had underſetters*; or *ſhoulders* [a], or pillars, which were placed on the plates of braſs the wheels were; and ſerved with them to ſupport the lavers when laid upon the baſes, and ſo were of the ſame uſe as mens ſhoulders, to bear burdens on them: *under the laver* were *underſetters molten*; caſt as, and when and where, the baſes were, and the plates on which they ſtood; this explains the uſe they were of, being under the laver; theſe pillars ſtood at the four corners of the baſe: *at the ſide of every addition*; made of thin work, ℣. 29. they ſtood by the ſide of, or within-ſide the ſloping ſhelves.

℣. 31. *And the mouth of it within the chapiter, and above*, was *a cubit*, &c.] On the lid of the baſe roſe up a leſſer baſe, called the chapiter, which was circular, like a coronet, as the word ſignifies, the inſide of which was hollow, for the lower part of the laver to reſt in; this aſcended ſtreight up half a cubit, and then widening, went up half a cubit more, and ſo in its whole height, as here a cubit; the circuit or circumference of which is called the mouth of the baſe, into which the feet of the laver was ſet, the meaſure of which is next given: *but the mouth thereof* was *round*, after *the work of the baſe, a cubit and an half*; which was either the circumference or the diameter of it; one ſhould think the latter: *and alſo upon the mouth of it* were *gravings, with their borders, four-ſquare, not round*; though the mouth was round, the border of it was four-ſquare, which had figures engraved thereon, perhaps the ſame as on the other borders, lions, oxen, and cherubim.

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[r] Relation of memorable things in the Temple, ch. 4. p. 21.

[s] Shilte Hagibborim, c. 27. fol. 23. 4.

[t] T. Bab. Eruvin, fol. 14 2.

[u] Of Scripture-weights and meaſures, c 3. p, 93, &c.

[w] Pauſaniæ Corinthiaca, ſive, l. 2. p. 87.

[x] Shilte Hagibborim, c, 27. fol. 24. 2.

[y] Ut ſupra.

[z] Proſpect of the Temple, ch. 38. §. 2.

[a] כתפת humeri, Pagninus, Montanus, &c.

℣. 32. *And under the borders* were *four wheels*, &c.] Not under the borders laſt mentioned, but thoſe in ℣. 29. *and the axle-trees of the wheels* were *joined to the baſe*; to the four ſides of it: *and the height of a wheel* was *a cubit and half a cubit*; that is, from the plate of braſs on which it ſtood, to the axis or ſemicircle of it; ſo that the higheſt part of the ring being alſo a cubit and an half, reached to the top of the baſe, it being but three cubits high, ℣. 27.

℣. 33. *And the work of the wheels* was *like the work of a chariot-wheel*, &c.] In the ſame form and faſhion as one of them; the *Targum* is, "like a chariot of glory;" a ſplendid one, curiouſly wrought; unleſs reference is had in it to the chariot of *Ezekiel*'s viſion: *their axle-trees, and their naves, and their felloes, and their ſpokes* were *all molten*; caſt together when the baſe was.

℣. 34. *And* there were *four underſetters to the four corners of one baſe*, &c.] Or pillars, as in ℣. 30. *and the underſetters* were *of the baſe itſelf*; they were caſt together, and of the ſame piece of metal with it.

℣. 35. *And in the top of the baſe* was there *a round compaſs of half a cubit high*, &c.] The ſame with the chapiter, ℣. 31. which roſe up ſtrait half a cubit, and widening upwards half a cubit more, here called the round compaſs of it: *and on the top of the baſe, the ledges thereof, and the borders thereof,* were *of the ſame*; of the ſame piece of braſs with the baſe, all being caſt together.

℣. 36. *For on the plates of the ledges thereof, and on the borders thereof*, &c.] In this, and the preceding verſe, a different word is uſed, tranſlated *ledges*, from that in ℣. 28, 29. the *Targum* renders it axle-trees; as if the axle-trees of the wheels, and the borders, circumferences and rings of them were meant, in which were the followings engravings: it literally ſignifies hands or handles; and *Procopius Gazæus* ſays, that the baſes had, in the upper part of them, forms of hands holding a circle like a crown: *he graved cherubims, lions, and palm trees, according to the proportion of every one*; theſe figures were made as large as the plates of the ledges, and the borders would allow room for: *and the addition round about*; which were ſloping ſhelves of braſs around the baſe, ℣. 29. theſe were ornamented in like manner.

℣. 37. *After this manner he made the ten baſes*, &c.] This was the form and faſhion of them as above deſcribed: *all of them had one caſting, one meaſure*, and *one ſize*; they were all caſt into the ſame mould, and were exactly alike in their form, figures and bigneſs, and each weighed 2000 talents, and the weight of a talent was 93 pounds and upwards, according to *Jacob Leon*[b].

℣. 38. *Then made he ten lavers of braſs*, &c.] There was but one in the tabernacle of *Moſes*, and what became of that is not known: ſome *Jewiſh* writers[c] ſay, it was placed in *Solomon*'s temple, and theſe lavers, five on the right, and five on the left of it; however, here were enough provided for the purpoſe for the prieſts to waſh their burnt-offerings in, 2 *Chron.* iv. 6. and were typical of the large proviſion made in the blood of Chriſt for the cleanſing of his people; whoſe works, ſervices and ſacrifices, as well as perſons and garments, need continual waſhing in that blood; ſee *Rom.* xii. 1. *Rev.* vii. 13. *one laver contained* 40 *baths*; and a bath, according to biſhop *Cumberland*[d], held ſeven wine-gallons, and two quarts and half a pint: *and every laver was four cubits*; that is, ſquare; this was the diameter of it: and *upon every of the ten baſes, one laver*; for which they were made, even to ſet the lavers on, and were exactly of the ſame meaſure.

℣. 39. *And he put five baſes on the right ſide of the houſe*, &c.] On the ſouth ſide, which is commonly underſtood; that is, of the courts of the prieſts, where they were placed for their uſe: *and five on the left ſide of the houſe*; on the north, as it muſt be, if the ſouth is on the right; though, as the entrance into the temple was at the eaſt, when a man went in, the north muſt be on the right, and the ſouth on the left; and this ſeems to be the poſition, by what follows: *and he ſet the ſea on the right ſide of the houſe eaſtward over-againſt the ſouth*; and therefore the right ſide muſt be the north, which is oppoſite to the ſouth; the ſea ſeems to have ſtood north-eaſt, which was for the prieſts to waſh in before they entered on divine ſervice, ſee the note on *Exod.* xxx. 20. hence it became cuſtomary with the heathens, to waſh before they performed any religious worſhip[e], particularly the hands and feet[f].

℣. 40. *And Hiram made the lavers, and the ſhovels, and the baſons*, &c.] The lavers are not the 10 before mentioned, of the make of which an account is before given; but theſe, according to *Jarchi* and *Ben Gerſom*, are the ſame with the pots, ℣. 45. and ſo they are called in 2 *Chron.* iv. 11. the uſe of which, as they ſay, was to put the aſhes of the altar into; as the *ſhovels*, next mentioned, were a ſort of beeſoms to ſweep them off, and the *baſons* were to receive the blood of the ſacrifices, and ſprinkle it; no mention is here made of the altar of braſs he made, but is in 2 *Chron.* iv. 11. nor of the fleſh-hooks to take the fleſh out of the pots, as in 2 *Chron.* iv. 16. *ſo Hiram made an end of doing all the work that he made king Solomon for the houſe of the Lord*; what he undertook, and was employed in, he finiſhed, which were all works of braſs; of which a recapitulation is made in the following verſes to the end of the 45th, where they are ſaid to be made *of bright braſs*, free of all droſs and ruſt; *good*, as the *Targum*, even the beſt braſs they were made of; the braſs *David* took from *Hadarezer*, 1 *Chron.* xviii. 8. which *Joſephus*[g] too much magnifies, when he ſays it was better than gold.

℣. 46. *In the plain of Jericho did the king caſt them in the clay-ground*, &c.] Which being thick, as the word ſignifies, and ſtiff and cloſe, was fit for ſuch a purpoſe as caſting braſs; of ſuch clay, furnaces of earth uſed to be made to melt metals in; but here were large things to be caſt, as the two pillars, the ſea, the 10 lavers, *&c.* moulds were made in the ground, and ſo the melted braſs was poured into them, which gave it its different forms; this, no doubt, was done by *Hiram*, tho' ſaid to be done by the king, becauſe done by his orders: the place where it was done was a part of the plain of *Jericho*, which lay *between Succoth and Zarthan*; *Succoth* was in the tribe of *Gad*, on the other ſide *Jordan*; *Zarthan* was near it on this ſide, in the tribe of *Manaſſeh*, the ſame that is called *Zartanah*, ch. iv. 12. and *Zaretan*, *Joſh.* iii. 16. and *Zeredathah*, 2 *Chron.* iv. 17. The firſt caſters of braſs are ſaid[h] to be *Theodorus* and *Rhœcus*, both *Samians.*

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[b] Relation of memorable things in the Temple, c. 4. p. 21.

[c] Targum, Jarchi, and Kimchi in 2 Chron iv. 6.

[d] Scripture weights and meaſures, c. 3. p. 70, 71.

[e] Vid. Virgil. Bucolic. eclog. 8. affer aquam, &c. Æneid. 2. attrectare nefas, &c. Macrob. Saturnal. l. 3. c. 1.

[f] Vid Sperling de bapt. Ethnic. p. 88, 89, 101.

[g] Antiqu. l. 7. c. 5. §. 3.

℣. 47. *And Solomon left all the veſſels* unweighed, *becauſe they were exceeding many*, &c.] The veſſels of braſs before mentioned, being ſo large, at leaſt ſome of them, and ſo numerous; the *Targum* is, he laid them up, or placed them; he brought them from whence they were caſt, and put them in the ſanctuary without weighing them: neither *was the weight of the braſs found out*; or *ſearched*[i]; it never was enquired into; or, as the *Targum*, there was no end of it, it was ſo much.

℣. 48. *And Solomon made all the veſſels that* pertaineth *unto the houſe of the Lord*, &c.] That is, he ordered them to be made, even all that were in the tabernacle of *Moſes*; all were new made, excepting the ark, mercy-ſeat, and cherubim: *the altar of gold*; the altar of incenſe, which was made of cedar, covered with gold, ch. vi. 20. hence called the golden altar, *Rev.* viii. 3. *and the table of gold whereupon the ſhew bread* was; this includes all the tables, for there were ten of them, 2 *Chron.* iv. 8. where they are ſaid to be placed, five on the right-hand, and five on the left; which, according to the *Jews*[k], were not on the right and left of the temple, but on the right and left of the table of *Moſes*, and which being placed on the north ſide, theſe muſt be alſo, *Exod.* xl. 22. there being more tables in the temple than in the tabernacle, may denote the greater proviſion of ſpiritual food in the word and ordinances of the Goſpel-church, of which the temple was a figure, than under the legal diſpenſation.

℣. 49. *And the candleſticks of pure gold, five on the right* ſide, *and five on the left, before the oracle*, &c.] Theſe ſtood in the holy-place, where the ſhew-bread tables did, right before the holy of holies; there were ten of theſe as of them, which were placed, as the ſame *Jewiſh* writers ſay, not on the right and left of the temple, but on the right and left of *Moſes*'s candleſtick, which ſtood on the ſouth ſide, *Exod.* xl. 24. theſe may denote the greater degree of ſpiritual light in the church of *Chriſt*, under the Goſpel-diſpenſation than under the law: *with the flowers*; the figures of flowers, ſuch as were wrought on the candleſtick of *Moſes*: *and the lamps*; which were ſeven to each candleſtick, and ſo muſt be in all 70; which may put us in mind of the 70 diſciples of *Chriſt*, ſome of the firſt lights of the Goſpel-church: *and the tongs* of *gold*; which were uſed to take the wicks out of the oil, and put into the lamps.

℣. 50. *And the bowls*, &c.] To keep the oil in: *and the ſnuffers*; to trim the lamps with; tho' ſome interpret the word of muſical inſtruments, as the *Targum*, of pſalteries: *and the baſons*; which were to receive the blood of the ſacrifices; and *Ben Gerſom* thinks, particularly the blood of thoſe that were brought into the ſanctuary, ſee *Heb.* xiii. 11. there were an hundred of them, 2 *Chron.* iv. 8. *and the ſpoons*; which held the incenſe: *and the cenſers* of *pure gold*; with which the coals were carried from one altar to another, on which the incenſe was burnt; not only thoſe but all the other veſſels were of pure gold: *and the hinges* of *gold*, both *for the doors of the inner houſe*, *the moſt holy* place, and *for the doors of the houſe*, to wit, *of the temple*; the holy of holies and the holy place, the hinges of the doors of each, on which they were hung, and turned, were of gold; ſo grand and magnificent was this edifice, and ſo liberal *Solomon* in the building of it.

℣. 51. *So was ended all the work that king Solomon made for the houſe of the Lord*, &c.] Which he ordered to be made to be put into it, either for the ornament of it, or for the uſe and ſervice of it; all was compleatly finiſhed in the ſpace of ſeven years: *and Solomon had brought in the things which David his father had dedicated*; had laid up for, and devoted to the building of the temple, and for the ſervice of it; not all, but what was left; what was over and above there was a need of; though the *Jews* commonly ſay, that he made uſe of none of his father's, but built it and furniſhed it at his own expence; for which reaſon he did not begin to build as ſoon as he came to the throne, they ſuppoſe, but ſtayed four years, until he had laid up a ſufficiency of his own to defray the expence of it; but it is certain he made uſe of the braſs his father reſerved for this work, ſee 1 *Chron.* xviii. 8. and which, perhaps it may be ſaid, is the reaſon it is not mentioned here as laid up: even *the ſilver, and the gold, and the veſſels did he put among the treaſures of the houſe of the Lord*; he did not convert them to his own uſe, but laid them up in the treaſury of the ſanctuary, for the purchaſe of ſacrifices, the repair of the houſe in future time, *&c.*

CHAP. VIII.

THIS chapter gives an account of the introduction of the ark into the temple, ℣. 1—9. of the glory of the Lord filling it, ℣. 10, 11. of a ſpeech *Solomon* made to the people concerning the building of the temple, and how he came to be engaged in it, ℣. 12—21. of a prayer of his he put up on this occaſion, requeſting, that what ſupplications ſoever were made at any time, or on any account, by *Iſraelites* or ſtrangers, might be accepted by the Lord, ℣. 22—53. and of his bleſſing the people of *Iſrael* at the cloſe of it, with ſome uſeful exhortations, ℣. 54—61. and of the great number of ſacrifices offered up by him, and the feaſt he made for the people, upon which he diſmiſſed them, ℣. 62—66.

℣. 1.

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[h] Pauſan. Arcadica, ſive, l. 8. p. 479. & Bœotica, ſive, l. 9. p. 607.

[i] לא נחקר nec inveſtigari potuerit, Tigurine verſion; non perveſtigatum eſt, Junius, Tremellius, Piſcator.

[k] T. Bab. Menachot, fol 98. Kimchi in loc Targum in 2 Chron. iv. 8.

℣. 1. *Then Solomon aſſembled the elders of Iſrael,* &c.] The judges in the ſeveral cities, or ſenators of the great *Sanhedrim*, as others; though it is a queſtion whether as yet there was ſuch a court: *and all the heads of the tribes*; the princes of the 12 tribes: *the chief of the fathers of the children of Iſrael*; the principal men of the ancient families in every tribe: *unto king Solomon in Jeruſalem*; theſe he ſummoned together to himſelf there where the temple was built: *that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion*; whither *David* brought it, when he had taken that fort, ſo called, and dwelt in it; and from this mountain *Solomon* propoſed to bring it up to the temple on a higher mountain, *Moriah*, not far from one another.

℣. 2. *And all the men of Iſrael aſſembled themſelves unto king Solomon at the feaſt*, &c.] Not of tabernacles, as the *Targum* on 2 *Chron*. v. 3. and ſo *Jarchi*; though that was in the ſame month next mentioned, and began on the 15th of it, and held ſeven days; wherefore this muſt be the feaſt of the dedication of the temple, and which was kept before that; ſince both laſted 14 days, and the people were diſmiſſed on the 23d of the month; now not only the above principal perſons convened, but a vaſt number of the common people got together, to ſee the ſolemnity of removing the ark, and of dedicating the temple, and to attend the feaſt of it, and the more, ſince in a few days was the time for all the males in *Iſrael* to appear there: *in the month Ethanim, which is the 7th month*; it was, as the *Targum* ſays, originally the firſt month; but upon the children of *Iſrael* coming out of *Egypt* in *Ab* or *Niſan*, that became the firſt month, and this was the 7th from that; and is the ſame with *Tiſri*, which anſwers to part of *September*, and part of *October*, here called *Ethanim*; which ſome render the month of the ancients, others of ſtrong ones; either becauſe of the many feaſts that were in it, as ſome ſay; or becauſe it was the time of ingathering all the increaſe and fruits of the earth, which ſtrengthen and ſupport man's life; or rather of *never-failing*, *i. e.* waters, ſhowers falling in this month, and the rivers full of water[l]; ſo *September* is *ſeptimus imber*, according to *Iſidore*[m], and the three following months are alike derived; this, by the *Egyptians* was called *Theuth*, and was with them the firſt month in the year[n]; ſo *Porphyry* ſays[o], with the *Egyptians* the beginning of the year was not *Aquarius*, as with the *Romans*, but *Cancer*; and ſo the month of *September* was the firſt with the *Ethiopians*[p], and with moſt people[q]; though with the *Chineſe* about the middle of *Aquarius*[r]. Now, though the temple was finiſhed in the 8th month, ch. vi. 38. it was not dedicated until the 7th in the following year; it required time to finiſh the utenſils and veſſels, and put them in their proper place, and for the drying of the walls, *&c.*

℣. 3. *And all the elders of Iſrael came*, &c.] To *Zion*, the city of *David*: *and the prieſts took up the ark*; from thence; in 2 *Chron*. v. 4. it is ſaid the *Levites* did it, whoſe buſineſs it was, *Deut*. xxxi. 25. and ſo the prieſts might be called; for every prieſt was a *Levite*, though every *Levite* was not a prieſt. and the prieſts did at all times bear the ark; ſee *Joſh*. iii. 15. and vi. 4. 2 *Sam*. xv. 29.

℣. 4. *And they brought up the ark of the Lord*, &c.] From the city of *David* to the temple: *and the tabernacle of the congregation*; not the tent *David* made for the ark, though that might be brought alſo, but the *tabernacle* of *Moſes*, which had been many years at *Gibeon*; but now removed to *Zion*, and from thence to the temple, where it was laid up, as having been a ſacred thing; that it might not be put to common or ſuperſtitious uſes, and to prevent the being of more places than one for worſhip: *and all the holy veſſels that were in the tabernacle*; as the candleſtick, ſhew-bread-table, incenſe-altar, *&c. even thoſe did the prieſts and the Levites bring up*; ſome brought one, and ſome another; the prieſts brought the ark, and the *Levites* the veſſels.

℣. 5. *And king Solomon, and all the congregation of Iſrael, that were aſſembled together*, &c.] On this ſolemn occaſion: were *with him before the ark*; whilſt it was in the court of the prieſts, before it was carried into the moſt holy place: *ſacrificing ſheep and oxen, that could not be told nor numbred for multitude*; the phraſe ſeems to be hyperbolical, and deſigned to denote a great number.

℣. 6. *And the prieſts brought in the ark of the covenant of the Lord unto his place*, &c.] Deſtined for it, the like to which it had in the tabernacle: *into the oracle of the houſe, to the moſt holy place*; that part of the houſe where the divine oracle was, the holy of holies; for though into it none but the high-prieſt might enter, and he but once a year; yet in caſe of neceſſity, as for the repair of it, which the *Jews*[s] gather from hence, other prieſts might enter, as was the caſe now; an high-prieſt could not carry in the ark himſelf, and therefore it was neceſſary to employ others; and beſides, as yet the divine majeſty had not taken up his reſidence in it: even *under the wings of the cherubim*; the large ones which *Solomon* had made, ch. vi. 23. not thoſe of *Moſes*.

℣. 7. *For the cherubim ſpread forth* their *two wings over the place of the ark*, &c.] The moſt holy place where the ark ſtood, even from wall to wall: *and the cherubim covered the ark, and the ſtaves thereof above*; ſo that neither could be ſeen.

℣. 8. *And they drew out the ſtaves*, &c.] Not made them larger, as *Ben Gerſom*, than thoſe in the tabernacle of *Moſes*, this place being larger than that; nor did they draw them wholly out, and lay them up in the ſanctuary, there being no farther uſe for them, the ark having now a fixed place, and not to be removed; which would have been contrary to *Exod*. xxv. 15. but they drew them out ſome little way: *that the ends of the ſtaves were ſeen out in the holy place before the oracle*; not in that part of the temple commonly called the holy place, in diſtinction from the moſt holy, for that ſeems to be denied in the next clauſe; nor could they be ſeen there, ſince there was a wall and a vail between them; though ſome think they might be ſeen when the door was opened, and the veil turned aſide; and theſe alſo puſhing againſt the veil, might be ſeen prominent, like the breaſts of a woman under a covering, as the *Jews* expreſs it; but the ſenſe is, that the ends of theſe were ſeen out of the ark from under the wings of the cherubim, being a little drawn, in that part of the moſt holy place, which is before the oracle or mercy-ſeat: *and they were not ſeen without*; neither quite out of the ark, nor without the moſt holy place, nor in the holy place; but were only ſeen by the high-prieſt when he went in on the day of atonement, and ſerved as a direction to him to go between them before the ark, and there perform his work [t]; which, through the darkneſs of the place, and the ark being covered with the wings of the cherubim, he could not otherwiſe diſcern the exact place where it ſtood: *and there they are unto this day*; when the writer of this book lived, even in the ſame ſituation.

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[l] Vid. Hackman. præcidan. ſacr. p. 130, 131.

[m] Origin. l. 5. c. 33.

[n] Lactant. de falſ. relig. l. 1. c. 6.

[o] De antro nymph. prope finem.

[p] Ludolf. Lexic. Ethiopic. p. 65. & Hiſt. Ethiop. l. 3. c. 6.

[q] Julian. Opera, par. 1. orat. 4. p. 290, 291.

[r] Martin. Sinic. Hiſt. l. 1. p. 22.

[s] Vid. Maimon. Hilchot Beth habechirah, c. 7. §. 23.

℣. 9. There was *nothing in the ark, ſave the two tables of ſtone which Moſes put there at Horeb*, &c.] That is, there were no other writings; or, as *Ben Gerſom* ſays, no other part of the law, but the decalogue; otherwiſe he obſerves there were in it *Aaron*'s rod and the pot of manna, according to *Heb.* ix. 4. though the particle there may be rendered *at*, or *with*, or *by*, ſee the notes there; and ſo they might be not within it, but in ſome place on the ſides of it, ſee *Deut.* xxxi. 26. *when the Lord made* a covenant *with the children of Iſrael, when they came out of the land of Egypt*; about two months after.

℣. 10. *And it came to paſs when the prieſts were come out of the holy place*, &c.] The moſt holy place, having ſet up the ark of the Lord there, who were all ſanctified that were there, and did not wait by courſe as at other times, ſee 2 *Chron.* v. 11. where, in ℣. 12, 13. it is ſaid, that at this time, the *Levites*, who were ſingers of the families of *Aſaph*, *Heman*, and *Jeduthun*, arrayed in fine linen, with their muſical inſtruments in their hands, ſtood at the eaſt end of the altar of burnt-offering, and 120 prieſts blowing their trumpets, praiſed the Lord together with one ſound, declaring his goodneſs and his mercy, which endure for ever: and then it was *that the cloud filled the houſe of the Lord*; the whole temple, both the holy of holies and the holy place, and the court of the prieſts; ſo that it was viſible to all, and was a token of the divine preſence of God, of his taking poſſeſſion of his houſe, and of his taking up his reſidence in it.

℣. 11. *So that the prieſts could not ſtand to miniſter, becauſe of the cloud*, &c.] Either through the darkneſs it firſt cauſed, or through the light that broke out of it, which was dazzling to them, or through the terror it ſtruck their minds with; they could neither miniſter in the holy place, by offering incenſe there; and as for the moſt holy place, none but the high-prieſt could miniſter there, and that on one day only; nor in the court of the prieſts, at the altar of burnt-offerings: *for the glory of the Lord had filled the houſe of the Lord*; a bright and glorious ſtream came forth from the cloud, and ſpread itſelf all over the houſe, and then took up its abode in the moſt holy place as in the tabernacle, *Exod.* xl. 34. ſee *Ezek.* xliii. 2, 4, 5.

℣. 12. *And then ſpake Solomon*, &c.] Perceiving by this ſymbol that the Lord was come into his houſe, to take up his dwelling in it, and ſeeing the prieſts and people in conſternation at it, ſpake the following words to their comfort: *the Lord ſaid that he would dwell in the thick darkneſs*; and now was fulfilling his promiſe, and therefore to be conſidered not as a token of his diſpleaſure, but of his gracious preſence; this was done for the greater awe of the divine Majeſty, and to denote the darkneſs of the former diſpenſation; reference may be had to *Lev.* xvi. 2. or rather this was now ſaid by the Lord, that is, it appeared to be his reſolution and determination to dwell in this manner; the *Targum* is, "the Lord is pleaſed to cauſe his Shekinah or divine majeſty to dwell in *Jeruſalem*," in the temple there. This was imitated by the heathens; hence the *Lacedæmonians* had a temple dedicated to *Jupiter Scotitas*, or the dark, as *Pauſanias* [u] relates; and the *Indian Pagans* to this day affect darkneſs in their temples, and are very careful that no light enter into them but by the door, which is commonly ſtrait and low, and by little crevices in the windows [w].

℣. 13. *I have ſurely built thee an houſe to dwell in*, &c.] Turning himſelf from the prieſts and people, he quieted with a few words, he addreſſed the Lord; having built an houſe for him, for his worſhip and glory, with this view, that he might dwell in it, he was now, by the above token, fully aſſured it would be an habitation for him: *a ſettled place for thee to abide in for ever*; which is obſerved in diſtinction from the tabernacle of *Moſes*, which was often removed from place to place, otherwiſe this did not continue for ever; though *Solomon* might hope it would, at leaſt unto the times of the Meſſiah; and indeed ſuch a building on this ſpot, for ſuch uſe, did continue ſo long, excepting the interval of the 70 years captivity in *Babylon*.

℣. 14. *And the king turned his face about*, &c.] He was before the altar, ℣. 22. with his face to that firſt, and looking towards the holy, and the moſt holy place, filled with the cloud and glory; and now he turned himſelf and ſtood with the altar behind him, and looking to the court of the people: *and bleſſed all the congregation of Iſrael*; either bleſſed the Lord before them, or prayed for bleſſings for them, or congratulated them upon the Lord's taking up his reſidence in the temple, which was ſo great an honour and favour to them: *and all the congregation of Iſrael ſtood*; ready to receive the king's bleſſing, and in honour of him, and reverence to the divine Being. The *Jews* ſay, none might ſit in the court but the kings of the houſe of *David*.

℣. 15. *And he ſaid, bleſſed be the Lord God of Iſrael*, &c.] All praiſe and glory, honour and bleſſing be aſcribed to the Lord; who had afreſh ſhown himſelf to be *Iſrael*'s Covenant-God, by taking up his reſidence among them in the temple he had filled with his glory: *which ſpake with his mouth to David my father, and hath with his hand fulfilled it*; who graciouſly promiſed him he ſhould have a ſon that ſhould build an houſe for him, and which he had by his power and providence faithfully performed; or rather which ſpake concerning *David*, ſo *Noldius* [x]; for God did not ſpeak with his mouth to *David*, but to *Nathan*, of him: *ſaying*; as follows,

℣. 16. *Since the day that I brought forth my people Iſrael out of Egypt*, &c.] Which was now about 488 years ago; ſee ch. vi. 1, 38. and viii. 2. *I choſe no city out of all the tribes of Iſrael to build an houſe, that my name might be therein*; he had choſen one in his mind from all eternity; but he had not made known this choice, nor the place he had choſen; he gave hints by *Moſes*, that there was a place which he ſhould chuſe, or declare he had choſen to put his name in, but did not expreſs it,

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[t] Vid. Miſn. Yoma, c. 5. §. 1.

[u] Laconica, ſive, l. 3. p. 178.

[w] Agreement of cuſtoms between the Eaſt-Indians and Jews, art. 5. p. 35.

[x] Ebr. Concord. Part. p. 117. N°. 596. So Sept.

Deut. xii. 5, 11. but now it was a clear caſe, that he had choſen *Jeruſalem*, and that was the city he always had in view, ſee 2 *Chron.* vi. 6. *but I choſe David to be over my people Iſrael*; to be their king, and to him he gave the firſt hint of the place where the temple was to be built, 1 *Chron.* xxii. 1. and he choſe no man, and his family with him, before him, to rule over *Iſrael*, and be concerned in ſuch a work, ſee 2 *Chron.* vi. 5.

℣. 17. *And it was in the heart of David my father*, &c.] His mind was diſpoſed to it, his heart was ſet upon it, he had taken up a reſolution: *to build an houſe for the name of the Lord God of Iſrael*; for his worſhip and ſervice, for his honour and glory, 2 *Sam.* vii. 3.

℣. 18. *And the Lord ſaid unto David my father*, &c.] By *Nathan* the prophet: *Whereas it was in thine heart to build an houſe unto my name, thou didſt well that it was in thine heart*; his deſign was good, and ſo far it was acceptable to the Lord, that he thought of ſuch a thing, though it was not his pleaſure that he ſhould do it, as follows.

℣. 19. *Nevertheleſs, thou ſhalt not build the houſe*, &c.] Which is implied in the queſtion in 2 *Sam.* vii. 5. *but thy ſon that ſhall come forth out of thy loins, he ſhall build the houſe unto my name*; which is expreſſed in 2 *Sam.* vii. 12, 13.

℣. 20. *And the Lord hath performed his word that he ſpake*, &c.] To *David*, concerning his ſon's building the temple: *and I am riſen up in the room of David my father, and ſit on the throne of Iſrael, as the Lord promiſed*; ſucceeded him in the kingdom: *and have built an houſe for the name of the Lord God of Iſrael*; the temple he had now finiſhed; and thus the promiſe to *David* was punctually fulfilled, that he ſhould have a ſon that ſhould ſucceed him in the throne, and build the houſe of the Lord.

℣. 21. *And I have ſet there a place for the ark*, &c.] The moſt holy place: *wherein is the covenant of the Lord*; the two tables of ſtone, on which were the covenant of the Lord, as the *Targum*: *which he made with our fathers, when he brought them out of the land of Egypt*; as in ℣. 9.

℣. 22. *And Solomon ſtood before the altar of the Lord*, &c.] The altar of the burnt-offering in the court of the prieſts, where he prayed the following prayer; and which altar was typical of *Chriſt*, who is always to be in ſight in prayer, and through whom all ſacrifices of prayer and praiſe become acceptable to God. In 2 *Chron.* vi. 13. he is ſaid to ſtand upon a ſcaffold of braſs, five cubits long, five broad, and three high, which ſtood in the midſt of the court; it was a ſort of a pulpit, round, as a laver, for which the word is ſometimes uſed, and on which he kneeled: *in the preſence of all the congregation of Iſrael*; who ſtood in the great court before him, called the court of *Iſrael*: *and ſpread forth his hands toward heaven*; and hence it appears, that though *Solomon* ſtood before the altar, he did not lay hold on it with his hands, as the heathens did when they prayed; for they ſay [y], that prayer alone does not appeaſe the deity, unleſs he that prays alſo lays hold on the altar with his hands; hence altars at firſt, as we are told [z], were called *anſæ*; and lifting up or ſpreading the hands towards heaven was a proper geſture with the *Greeks* and *Romans* [a].

℣. 23. *And he ſaid, Lord God of Iſrael*, &c.] Their covenant-God and Father, whereby he was diſtinguiſhed from all the Gods of the *Gentiles*: there is *no God like thee, in heaven above, or on earth beneath*; none among the angels in heaven, nor among kings and civil magiſtrates on earth, who both are ſometimes called *Elohim*, gods; but only in a figurative ſenſe, and not to be compared with the one only true God, for the perfection of his nature, or the works of his hands: *who keepeſt covenant and mercy with thy ſervants that walk before thee with all their heart*; performs his promiſes, by which he both declares his mercy or goodneſs, and his faithfulneſs to ſuch who walk before him in his ways, and according to his word, in the ſincerity and uprightneſs of their hearts.

℣. 24. *Who haſt kept with thy ſervant David my father that thou promiſedſt him*, &c.] Concerning a ſon, his ſucceſſor, and the builder of the temple: *thou ſpakeſt alſo with thy mouth, and haſt fulfilled it with thine hand, as* it is *this day*; the temple being now finiſhed by him, ſee ℣. 15.

℣. 25. *Therefore now, Lord God of Iſrael, keep with thy ſervant David my father that thou promiſedſt him*, &c.] That as he had fulfilled one part of his promiſe reſpecting himſelf, his immediate ſucceſſor, ſo that he would fulfil the other reſpecting his more remote offſpring: *ſaying, There ſhall not fail thee a man in my ſight, to ſit on the throne of Iſrael*; one of *David*'s poſterity to inherit his throne and kingdom, but with this proviſo: *ſo that thy children take heed to their way*; in what way they walk, and how they walk in it: *that they walk before me as thou haſt walked before me*; meaning as *David* walked, ſee *Pſ.* cxxxii. 11, 12.

℣. 26. *And now, O God of Iſrael, let thy word, I pray thee, be verified*, &c.] Truly made good, and punctually performed: *which thou ſpakeſt unto thy ſervant David my father*; the ſame requeſt in other words, repeated to ſhew his ardent and vehement deſire to have it fulfilled.

℣. 27. *But will God indeed dwell on the earth?* &c.] Is it true? can any credit be given to it? who could ever have thought it, that ſo great and glorious a Being, who inhabits eternity, dwells in the higheſt heavens, ſhould ever condeſcend to dwell on earth? ſuch was the amazing condeſcenſion of Chriſt, the Son of God, to tabernacle in human nature with men on earth, to which *Solomon* perhaps might have reſpect; his temple being the figure of his body, in which the Godhead dwells, *John* ii. 19. *Col.* ii. 9. ſee *John* i. 14. *behold, the heaven, and the heaven of heavens cannot contain thee*; not only the viſible heavens, but the third heaven, where the throne of God is, and is the habitation of angels and ſaints; though there God makes the moſt glorious diſplays of himſelf, yet he is ſo immenſe and infinite, that he is not to be comprehended and circumſcribed in any place whatever: *how much leſs this houſe that I have builded?* though temples built for idols contain them, and are large enough, yet *Solomon* had no notion, when he built his temple, though it was for the name of God, that he was reſtrained to it, but dwelt every where, filling heaven and earth with his preſence.

℣. 28. *Yet have thou reſpect to the prayer of thy ſervant, and to his ſupplication, O Lord my God*, &c.]

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[y] Macrob. Saturnal. l. 3. c. 2. Vid. Sperling. de baptiſm. Ethnic. c. 6. p. 103.

[z] Varro rer. divin. l. 5. apud ib.

[a] Homer. Iliad. 3. ℣. 275. & 6. ℣. 301. Vid. Barth. Animadv. ad Claudian. in Rufin. l. 2. ℣. 205.

&c.] Meaning himſelf, who, though a king, acknowledged himſelf, and eſteemed it an honour to be the ſervant of the Lord, and who was alſo an humble ſuppliant of his, and deſired his prayers and ſupplications might be attended to: *to hearken unto the cry, and to the prayer which thy ſervant prayeth before thee this day*; the particulars of which follow.

ℽ. 29. *That thine eyes may be open towards this houſe night and day*, &c] That is, to the people that pray in it, as they are to his righteous ones, *Pſ.* xxxiii. 15. even *towards the place of which thou haſt ſaid, my name ſhall be there*; there ſhould be ſome diſplays of his preſence, power and providence, of his goodneſs, grace and mercy: *that thou mayeſt hearken unto the prayer which thy ſervant ſhall make towards this place*; not only to what he ſhould make in it, but to what he ſhould make in his own houſe, with his face directed towards this, as would be, and was the practice of good people in after-times, yea even when the temple lay in ruins; ſee *Dan.* vi. 10. figuring the reſpect gracious ſouls have to Chriſt by faith in their prayers, in whom the Godhead dwells bodily, ſee *Jer.* ii. 4. and it is obſervable, according to a *Jewiſh* canon [b], one at a diſtance, in another land, was not only to turn his face to the land of *Iſrael*, but direct his heart to *Jeruſalem*, and the temple, and the holy of holies; and if in the land, to *Jeruſalem*, *&c.* and if in *Jeruſalem*, not only to the temple, and holy of holies, but if behind the mercy-ſeat, he was to turn his face to it; which was a ſymbol of Chriſt, the propitiatory and throne of grace, to be looked unto by faith, *Rom.* iii. 25. 1 *John* ii. 2. *Heb.* iv. 16.

ℽ. 30. *And hearken thou to the ſupplication of thy ſervant, and of thy people Iſrael, when they ſhall pray towards this place*, &c.] Not only he deſires his prayers might be heard, but thoſe of the people of *Iſrael*, then, and at all times in ſucceeding ages, whenever they ſhould look towards the temple, and to him that was typified by it; to whoſe blood, righteouſneſs, ſacrifice and mediation, the acceptance of prayers with God is to be aſcribed: *and hear thou in heaven thy dwelling-place*; for though he condeſcended to take up his reſidence in the temple, yet his more proper and more glorious dwelling was in heaven, and from whence notwithſtanding the diſtance of it, he could hear the prayers of his people, and does: *and when thou heareſt, forgive*; manifeſt and apply pardoning grace and mercy on account of ſins confeſſed, and repented of; or remove calamities and diſtreſſes on account of ſin, which ſometimes is meant, and frequently in this prayer, by the forgiveneſs of ſin.

ℽ. 31. *If any man treſpaſs againſt his neighbour*, &c.] By being unfaithful in a truſt committed to him, or the like: *and an oath be laid upon him to cauſe him to ſwear*; he denying that ever any thing was committed to his truſt, and there being no witneſſes of it, the judge obliges him to take an oath he never had any: *and the oath come before thine altar in this houſe*; where it was taken, as in the preſence of God, and as appealing to him; hence in corrupt times they came to ſwear by the altar, *Matt.* xxiii. 20. and ſo the heathens uſed to take their oaths in the temples of their gods, and at their altars, as the inſtances of *Callicrates* [c] and *Hannibal* [d] ſhew, and others *Grotius* refers to; yea, they alſo laid hold on the altar, at leaſt touched it when they ſwore [e], to give the greater ſanction to the oath.

ℽ. 32. *Then hear thou in heaven*, &c.] When the injured perſon makes ſupplication to have juſtice done him: *and do, and judge thy ſervants*; contending with one another, the one affirming, the other denying: *condemning the wicked, by bringing his way upon his head*; inflicting upon him the puniſhment imprecated by him in his oath: *and juſtifying the righteous, to give him according to his righteouſneſs*; by making it appear that his cauſe is juſt.

ℽ. 33. *When thy people Iſrael ſhall be ſmitten down before the enemy*, &c.] Beaten and routed, many ſlain, and others carried captive; which had been their caſe, and might be again, and was, tho' now a time of peace: *becauſe they have ſinned againſt thee*; which always was the reaſon of their being given up into the hands of their enemies: *and ſhall turn again to thee*; to thy worſhip, as the *Targum*, having fallen into idolatry, which was generally the caſe when they fell before their enemies: *and confeſs thy name*; own him to be the true God, acknowledge his juſtice in their puniſhment, confeſs their ſin, repent of it, and give him glory: *and pray and make ſupplication unto thee in this houſe*; not the captives, unleſs it ſhould be rendered, as it may, *toward this houſe* [f]; but thoſe that eſcaped, or their brethren that went not out to battle, who ſhould pray for them here.

ℽ. 34. *Then hear thou in heaven, and forgive the ſin of thy people Iſrael*, &c.] It being not perſonal but public ſins, which would be the cauſe of ſuch a calamity: *and bring them again unto the land which thou gaveſt unto their fathers*; as had been often their caſe in the time of the judges.

ℽ. 35. *When heaven is ſhut up*, &c.] As it may be ſaid to be when the air is quite ſerene, and not a cloud in it: *and there is no rain*; in its ſeaſon, neither the former nor the latter, as it was in the times of *Elijah*: *becauſe they have ſinned againſt thee*; want of rain was threatened in caſe of ſin, and was always the effect of it, *Lev.* xxvi. 19, 20. *Deut.* xxviii. 23, 24. *if they pray towards this place*; in any part of the country where they were; for it ſometimes rained on one city, and not on another, *Amos* iv. 7. *and confeſs thy name*; own his power and his providence, and the juſtneſs of his dealings with them: *and turn from their ſin, when thou afflicteſt them*; their affliction being made uſeful, to bring them to a ſenſe of their ſin, and to repentance for it, and reformation from it; or, *when thou heareſt* or *anſwereſt them* [g]; ſo the *Targum*, receiveſt their prayer; thus the goodneſs of God leads to repentance.

ℽ. 36. *Then hear thou in heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael*, &c.] by removing the judgment of drought upon them: *that thou teach them the good way wherein they ſhould walk*; the way of worſhip and duty preſcribed by the Lord, which was good in itſelf, and good for them, good things being enjoyed by them that walk therein; and this the Lord ſometimes teaches by afflictions, as well as by his word; but whenever he does it, it is by his ſpirit, and then afflictions are bleſſings, *Pſ.* xciv. 12. ſee 2 *Chron.* vi. 27. where the ſame phraſe is differently rendered:

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[b] Schulchan Aruch, par. 1. c. 94. §. 1.

[c] Cornel. Nep. vit. Dion. l. 10. c. 8.

[d] Ib. Hannibal. l. 23. c. 2.

[e] Vid. Lydii Diſſert. de Jurament. c. 4. §. 7.

[f] So Pool and Patrick.

[g] כי תענם cum exaudieris eos, Vatablus.

and give rain upon thy land which thou haſt given to thy people for an inheritance; as he did at the prayer of *Elijah*, *James* v. 18.

ỿ. 37. *If there be in the land famine*, &c.] Through want of rain, or any other cauſe, as there had been a three years famine in the time of *David*, and it is ſuppoſed it might be again, though *Canaan* was a land flowing with milk and honey: *if there be peſtilence*; as there had been, for *David*'s numbering the people: *blaſting*; or blights, occaſioned by the eaſt-wind: *mildew*; a kind of clammy dew, which falling on plants, corn, *&c.* corrupts and deſtroys them, ſee *Amos* iv. 9. *locuſt*, *or if there be caterpillar*; creatures very pernicious to the fruits of the earth, and cauſe a ſcarcity of them, ſee *Joel* i. 4. *if their enemy beſiege them in the land of their cities*; ſo that they cannot go out to gather the increaſe of the earth, or till their land: *whatſoever plague*, *whatſoever ſickneſs* there be; whatever ſtroke from the hand of God, or what judgment or calamity ſoever befalls.

ỿ. 38. *What prayer and ſupplication ſoever*, &c.] On account of any of the above things, or any other: *be* made *by any man*, or *by all thy people Iſrael*; by a private man, for ſuch an one might go to the temple and pray by himſelf, ſee *Luke* xviii. 10, 11. or by the public congregation: *which ſhall know every man the plague of his own heart*; be ſenſible of his ſin as the cauſe of his diſtreſs, and own it, though ever ſo privately committed, which none knows but God and his own heart; and which may be only an heart-ſin, not actually committed; as all ſin is originally in the heart, and ſprings from it, that is the ſource of all wickedneſs; it may reſpect the corruption of nature, indwelling ſin, which truly deſerves this name, and which every good man is led to obſerve, confeſs, and bewail, *Pſ.* li. 4, 5. In 2 *Chron.* vi. 29. it is, *ſhall know his own ſore and his own grief*; what particularly affects him, and gives him pain and ſorrow, as every man beſt knows his own affliction and trouble, and ſo can beſt repreſent his own caſe to the Lord: *and ſpread forth his hands towards this houſe*; pray with his face towards it, and his hands ſpread out, a prayer-geſture, and what was now uſed by *Solomon*, ỿ. 22.

ỿ. 39. *Then hear thou in heaven thy dwelling-place*, &c.] Which was more properly ſo than this *Solomon* had built, and the Lord had taken poſſeſſion of: *and forgive*; remove the calamity and diſtreſs, be it what it may: *and do, and give to every man according to his ways, whoſe heart thou knoweſt*; that his prayer is cordial and ſincere, his confeſſion and repentance genuine, and that he is truly ſenſible of his ſin, and ſorry for it, and is pure in his intentions and reſolutions, through divine grace, to depart from it for the future: (*for thou*, *even thou only knoweſt the hearts of all the children of men*;) he knows all men, the hearts of them all, what is in them, what comes out of them, and is according to them; omniſcience belongs only to God; it is his prerogative to know the heart and ſearch the reins, ſee *Jer.* xvii. 9, 10.

ỿ. 40. *That they may fear thee*, &c.] For his goodneſs-ſake in hearing their prayer, removing their affliction, and beſtowing his bleſſings on them, particularly in forgiving their ſins, ſee *Pſ.* cxxx. 4. *Hoſ.* iii. 5. *all the days that they live in the land which thou gaveſt unto our fathers*; not only for the preſent, whilſt the mercy is freſh, but all the days of their lives; to which they were the more obliged by the good land they poſſeſſed as a divine gift, and which they held by the tenure of their obedience, *Iſ.* i. 19.

ỿ. 41. *Moreover, concerning a ſtranger that is not of thy people Iſrael*, &c.] One of another country, not belonging to any of the tribes of *Iſrael*, yet having ſome knowledge of, and diſpoſition to, the true worſhip of God: *but cometh out of a far country for thy names ſake*; as the *Ethiopian* eunuch did, to pray to him, worſhip him, and offer ſuch ſacrifices as were allowed a *Gentile* to do, *Lev.* xxii. 18. led thereunto by the fame of him, as follows.

ỿ. 42. (*For they ſhall hear of thy great name*, &c.] Of his great name, *Jehovah*; of him as the eternal, immutable, and ſelf-exiſtent being; of the perfections of his nature, as diſplayed in his mighty works: *and of thy ſtrong hand, and of thy ſtretched out arm*;) which had done formerly ſuch mighty works in *Egypt*, at the *Red Sea*, in the wilderneſs, in the land of *Canaan*, in the times of *David*, and ſtill under the reign of *Solomon*, and even in future ages, beſides the works of creation and providence in general: *when he ſhall come and pray towards this houſe*; not being admitted into it, only into a court, which in after-times was called the court of the *Gentiles*, ſee *Acts* xxi. 19.

ỿ. 43. *Hear thou in heaven thy dwelling-place*, &c.] The prayer of the ſtranger: *and do according to all that the ſtranger calleth to thee for*; which were conſiſtent with the will of God and his glory, and for the good of the ſtranger; this is more abſolutely and unconditionally expreſſed than the requeſts for the *Iſraelites*; it is not deſired that he would do by them according to their ways, and if they turned from their ſins, or knew the plague of their hearts; the reaſon of which is ſuppoſed to be, becauſe the *Iſraelites* knew the will of God, when the ſtrangers did not; and therefore it is deſired that, notwithſtanding their ignorance, and their non-compliance with the divine will, through that, they might be heard and anſwered: *that all people of the earth may know thy name, to fear thee, as do thy people Iſrael*; might know him to be a God, hearing and anſwering prayer, forgiving ſin, and beſtowing favours, which might lead them to fear him and his goodneſs, as *Iſrael* did: *and that they may know that this houſe which I have builded, is called by thy name*; that he dwelt in it, granted his preſence, heard and received the ſupplications of men, anſwered their requeſts, and accepted of their ſacrifices here. *Solomon* ſeems to have had knowledge of the calling of the *Gentiles*, and to deſire it.

ỿ. 44. *If thy people go out to battle againſt their enemy*, &c.] In a foreign country, threatening to invade them, or having treſpaſſed on their borders, or ſome way or other infringed on their liberties and privileges, and ſo given them juſt occaſion to go to war with them: *whitherſoever thou ſhalt ſend them*; this caſe ſuppoſes their aſking counſel of God, or having a direction and commiſſion from him by a prophet, or ſome other way, to engage in war with the enemy: *and ſhall pray unto the Lord toward the city which thou haſt choſen*, and toward *the houſe I have built for thy name*; for notwithſtanding the juſtneſs of their cauſe, and having a warrant from God to go to war, yet they were to pray to him for ſucceſs when at a diſtance, even in a foreign land, and about to engage the enemy; and this they were to do, turning their faces towards the city of *Jeruſalem*, and the temple there; declaring thereby that their dependence was upon the Lord that dwelt there, and their expectation of victory was only from him.

℣. 45. *Then hear thou in heaven their prayer and their ſupplication*, &c.] For ſucceſs: *and maintain their cauſe*; do them juſtice, and avenge their injuries, as the *Targum*; let it appear that their cauſe is right, by giving them victory.

℣. 46. *If they ſin againſt thee*, &c.] The ſame perſons when they were gone forth to battle, not obſerving the divine commands as they ſhould: *for* there is *no man that ſinneth not*; ſuch is the depravity of human nature, the treachery of the heart, and the temptations of *Satan*, of which *Solomon* had early notice, and was afterwards ſtill more confirmed in the truth of, *Eccl.* vii. 20. *and thou be angry with them*; for their ſins, and reſent their conduct: ſo as to *deliver them to the enemy, ſo that they carry them away captive unto the land of the enemy, far or near*; as into *Aſſyria* or *Babylon*, whither they were carried.

℣. 47. *Yet if they ſhall bethink themſelves in the land whither they were carried captives*, &c.] Or, *return to their heart* [a]; remember their ſins, the cauſe of their captivity, and reflect upon them: *and repent of them, and make ſupplication unto thee in the land of them that carried them captives*; though and while they are in ſuch a ſtate: *ſaying, we have ſinned, and have done perverſely, we have committed wickedneſs*; which phraſes include all their ſins, with all the aggravated circumſtances of them, and their ſenſe of them, and contrition for them.

℣. 48. *And ſo return unto thee, with all their heart, and with all their ſoul*, &c.] In the moſt ſincere and cordial manner, with great ingenuity and uprightneſs; the *Targum* is, "return unto thy worſhip;" relinquiſhing falſe worſhip they had given into, and ſerve the Lord in the beſt manner they could: *in the land of their enemies, which led them away captive*; and ſo at a diſtance from that temple and the ſervice of it, which they could not attend: *and pray unto thee toward their land, which thou gaveſt unto their fathers, the city which thou haſt choſen, and the houſe which I have built for thy name*; that is, turning their faces when they prayed towards the land of *Iſrael*, the city of *Jeruſalem*, and the temple in it; this they could do in a foreign land; ſee *Dan.* vi. 10.

℣. 49. *Then hear thou their prayers, and their ſupplication, in heaven thy dwelling place*, &c.] For their deliverance out of captivity: *and maintain their cauſe*; plead it, and do them juſtice, avenge their injuries, and deliver them.

℣. 50. *And forgive thy people that have ſinned againſt thee, and all their tranſgreſſions wherein they have tranſgreſſed againſt thee*, &c.] By returning them to their own land; by which it would appear that the Lord had forgiven their treſpaſſes, as well as by what follows: *and give them compaſſion before them who carried them captive, that they may have compaſſion on them*; for it is in the power of God to work upon the affections of men, and diſpoſe their minds to uſe his people well, and to pity them under their diſtreſſes, as the *Chaldæans* did the *Jews* in *Babylon*, *Pſ.* cvi. 46.

℣. 51. *For they be thy people and thine inheritance*, &c.] Whom the Lord had choſen above all people, to be a ſpecial people to him, and to be his portion and poſſeſſion; ſee *Deut.* vii. 6. and xxxii. 9. *which thou broughteſt forth out of Egypt from the midſt of the furnace of iron*; hard and cruel bondage in *Egypt*; ſee the note on *Deut.* iv. 20.

℣. 52. *That thine eyes may be open to the ſupplication of thy ſervant*, &c.] That is, attentive to it, meaning himſelf and his preſent ſupplication; or any other he ſhould hereafter put up in this place: *and unto the ſupplication of thy people Iſrael, to hearken unto them in all that they call unto thee*; at any time, and upon any account; ſo far as may be agreeable to his will, make for his glory, and their good; ſee *Deut.* iv. 7.

℣. 53. *For thou didſt ſeparate them from among all people of the earth* to be *thine inheritance*, &c.] By his choice of them in his own mind, by the redemption of them out of *Egypt*, by the peculiar laws he gave them, and by the ſpecial bleſſings he conferred upon them: *as thou ſpakeſt by the hand of Moſes thy ſervant, when thou broughteſt our fathers out of Egypt, O Lord our God*; it was he that ſpake this to *Moſes*, and by him to the people, *Exod.* xix 5, 6. and it was he that did it, namely, ſeparate them from all nations, to be his people and peculiar treaſure: in this and the two preceding verſes *Solomon* makes uſe of arguments taken from what the people of *Iſrael* were to the Lord, and he had done for them, to engage him to hearken to their ſupplications, and here ends his long prayer; in 2 *Chron.* vi. ſome things are added at the cloſe of it, and ſome omitted.

℣. 54. *And it was ſo when Solomon had made an end of praying all this prayer and ſupplication unto the Lord*, &c.] In which he was a type of *Chriſt*, praying and interceding for his people before the golden altar, *Rev.* viii. 3, 4. *he aroſe from before the altar of the Lord*; the altar of burnt offering, overagainſt which he was: *from kneeling on his knees*; upon the brazen ſcaffold; ſee 2 *Chron.* vi. 13. in which poſture he was during this long prayer: *with his hands ſpread up to heaven*; which geſture he had uſed in his prayer, and now continued in bleſſing the people.

℣. 55. *And he ſtood and bleſſed all the congregation of Iſrael with a loud voice*, &c.] Turning himſelf from the altar, and his face to the people, giving them his benediction, not only as the father of his people, but as preacher in *Jeruſalem*, cloſing it with a word of exhortation to them: *ſaying*; as follows.

℣. 56. *Bleſſed* be *the Lord that hath given reſt unto his people Iſrael, according to all that he promiſed*, &c.] A land of reſt, and reſt in the land from all enemies; ſee *Deut.* xii. 9, 10. *there hath not failed one word of all his good promiſes, which he promiſed by the hand of Moſes his ſervant*; ſo *Joſhua* obſerved a little before his death, ch. xxiii. 14. to which *Solomon* ſeems to have reſpect; and who lived to ſee a greater accompliſhment of the gracious promiſes of God, and his faithfulneſs therein, both in the times of his father *David*, and his own.

℣. 57. *The Lord our God be with us as he was with our fathers*, &c.] *Abraham*, *Iſaac*, and *Jacob*, and thoſe that came out of *Egypt*, and eſpecially that entered into the land of *Canaan* under *Joſhua*, and ſubdued it; as the Lord had been with them to guide and direct them, protect and defend them, ſucceed and proſper them, ſo *Solomon* deſires he might be with them: nothing is more deſireable than the preſence of God; *Solomon* could not have prayed for a greater bleſſing for himſelf and his people; the *Targum* is, "let the Word of the Lord our God be for our help, as he was for the help of our fathers:" *let him not leave us*

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[a] והשיבו אל לבם *& reverſi fuerint ad cor ſuum*, Pagninus, Montanus, Vatablus.

us, nor forſake us; this was no doubt a prayer of faith, founded upon a divine promiſe, *Joſh.* i. 5.

℣. 58. *That he may incline our hearts unto him*, &c.] By his ſpirit to love, fear, and ſerve him; to attend to his worſhip, word, and ordinances: *to walk in all his ways*; he has preſcribed and directed to: *and to keep his commandments, and his ſtatutes, and his judgments, which he commanded our fathers*; all his laws, moral, ceremonial, and judicial.

℣. 59. *And let theſe my words wherewith I have made ſupplication before the Lord*, &c.] At this time: *be nigh unto the Lord our God day and night*; be continually remembered and regarded by him, that ſo gracious anſwers might always be returned to thoſe who ſupplicated in this place: *that he maintain the cauſe of his ſervant*; of himſelf and his ſucceſſors in the throne, that they may continue to poſſeſs it in peace, to the glory of God, and the good of the people: *and the cauſe of his people Iſrael at all times*; that their rights and privileges might be continued, and they ſupported in them; and both his cauſe and theirs be regarded: *as the matter ſhall require*; as they ſhould ſtand in need of aſſiſtance, direction, and protection.

℣. 60. *That all the people of the earth may know that the Lord is God*, &c.] By chaſtiſing the people of *Iſrael* when they ſinned; by hearing and anſwering their prayers when they prayed unto him; by forgiving their ſins, and delivering them out of their troubles; by maintaining their cauſe, and protecting them in the enjoyment of their bleſſings: and that there is *none elſe*; no God beſides him; all being elſe fictitious deities, or nominal ones; he only is the one living and true God.

℣. 61. *Let your heart therefore be perfect with the Lord your God*, &c.] Sincere in their love to him, united in their worſhip of him, and conſtant in their obedience to him: *to walk in his ſtatutes, and to keep his commandments, as at this day*; as they did that day, neither king nor people having as yet fallen into idolatry, but ſhewing by their then preſent appearance a zeal for God, his houſe, and worſhip.

℣. 62. *And the king and all Iſrael with him offered ſacrifice before the Lord*;] For burnt-offerings, which having been laid upon the altar, as ſoon as the king had done praying to God, and bleſſing the people, and exhorting them, fire came down from heaven, and conſumed them; which ſhewed the Lord's acceptance of the ſacrifices, and was another confirmation beſides the cloud, of the Lord's well-pleaſedneſs with the temple, and of his taking poſſeſſion of it to reſide in it; upon which the people bowed and worſhipped, and praiſed the Lord for his goodneſs and mercy, 2 *Chron.* vii. 1, 2, 3.

℣. 63. *And Solomon offered a ſacrifice of peace-offerings, which he offered unto the Lord*, &c.] Part of which belonged to the offerer, and with thoſe *Solomon* feaſted the people all the days of the feaſt of the dedication, if not of tabernacles alſo; for the number was exceeding large, as follows: 22000 *oxen, and* 120,000 *ſheep*; which, as ſuggeſted, might be the number for all the 14 days; nor need it ſeem incredible, ſince as *Joſephus* [b] ſays, at a paſſover celebrated in the times of *Ceſtius* the *Roman* governor, at the evening of the paſſover, in 2 hours time 256,500 lambs were ſlain; however this was a very munificent ſacrifice of *Solomon*'s, in which he greatly exceeded the heathens, whoſe higheſt number of ſacrifices were *Hecatombs*, or by hundreds, but his by thouſands: *ſo the king and all the children of Iſrael dedicated the houſe of the Lord*; devoted it to divine and religious worſhip by theſe ſacrifices: hence in imitation of this ſprung the dedication of temples with the heathens; the firſt of which among the *Romans* was that in the capitol at *Rome* [c] by *Romulus*; the rites and ceremonies uſed therein by them may be read in *Cicero, Livy, Tacitus*, and others [d].

℣. 64. *The ſame day did the king hallow the middle of the court that* was *before the houſe of the Lord*, &c.] The court of the prieſts that was before the holy place, adjoining to it, in which was the altar of burnt-offering; this, or however the middle part of it, he ſanctified for preſent uſe, to offer ſacrifices on, for a reaſon hereafter given: *for there he offered burnt-offerings and meat-offerings, and the fat of the peace-offerings*; which was the reaſon why the middle of the great court was for this time ſet apart for this ſervice.

℣. 65. *And at that time Solomon held a feaſt and all Iſrael with him*, &c.] Partaking of the parts of the peace-offerings which belonged to him, and were offered by way of thankſgiving on the occaſion, together with whatſoever he might as a liberal prince provide for this entertainment: for it was for *a great congregation, from the entring in of Hamath unto the river of Egypt*; conſiſting of a number of people, gathered together from *Hamath*, which was on the northern border of the land of *Iſrael* to the river of *Egypt*; either the *Nile*, or *Rhinoculura*, a branch of it, which lay on the ſouthern border of the land: and this was kept *before the Lord*; as in his preſence, with thankfulneſs to him, and with a view to his glory: *ſeven days and ſeven days, even fourteen days*; ſeven days for the dedication of the houſe, and ſeven days for the feaſt of tabernacles, as the *Targum*; which agrees with 2 *Chron.* vii. 9. the feaſt of dedication was firſt, and began perhaps on the 7th day of the month, as the feaſt of tabernacles did on the 15th: within this time, namely on the 10th, was a faſt-day, the day of atonement; which was either obſerved between the two feaſts, or was omitted, which is not likely; or they did not eat and drink until the evening of that day. The *Septuagint* verſion, according to the *Vatican* copy, reads *ſeven days* only once; ſee 2 *Chron.* vii. 8.

℣. 66. *On the eighth day he ſent the people away*, &c.] That is, of the feaſt of tabernacles, the 8th from the 1ſt of that which was a ſolemn day, and fell on the 22d of the month; at the cloſe of which the diſmiſſion was made, or they had leave to go, but they did not until the 23d, according to 2 *Chron.* vii. 10. *and they bleſſed the king*; returned him thanks for his care, and charge, and pains, in building the temple; for his prayers for them, and the feaſt he had now made, and wiſhed all health and happineſs to him: *and went unto their tents joyful and glad of heart*; or to their cities, as the *Targum*, to their ſeveral habitations; being greatly delighted with what they had ſeen and heard, and partook of eſpecially: *for all the goodneſs the Lord had done for David his ſervant, and for*

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[b] De bello Jud. l. 6. c. 9. §. 3.

[c] Vid. Liv. Hiſt Decad. 1. l. 1. p. 8. & l. 2. p. 33.

[d] Vid. Hoſpinian. de Templis, l. 4. c. 2. p. 451. & Alex. ab Alex. Genial. Dier. l. 6. c. 14.

for *Iſrael his people*; in 2 *Chron*. vii. 10. it is added *unto Solomon*; for *David* in giving him ſuch a ſon and ſucceſſor, who according to promiſe had built the houſe of the Lord; and for *Solomon*, in raiſing him up to ſuch dignity, and enabling him to build ſuch a temple for the worſhip of God and his glory; and for the people of *Iſrael*, in giving them ſuch a king to rule over them, under whom they enjoyed ſo much peace and proſperity, and the full and free exerciſe of the true religion, with ſuch accommodations, and in ſuch a ſplendid manner as now.

CHAP. IX.

THIS chapter relates a ſecond viſion *Solomon* had at *Gibeon*, in which he received an anſwer to his prayer, in the preceding chapter, ℣. 1—9. the preſents that paſſed between him and *Hiram* king of *Tyre*, ℣. 10—14. the places that *Solomon* built or repaired, ℣. 15—19. the *Canaanitiſh* people that became bondmen to him, and the officers he had among the children of *Iſrael*, ℣. 20—23. the removal of *Pharaoh*'s daughter to the houſe built for her, ℣. 24. *Solomon*'s attention to religious ſervices, ℣. 25. and the navy of ſhips he employed, which brought him in great riches, ℣. 26, 27, 28.

℣. 1. *And it came to paſs when Solomon had finiſhed the building of the houſe of the Lord*, &c.] Which was done in 7 years, ch. vi. 38. *and the king's houſe*; his own palace, which was finiſhed in 13 years, ch. vii. 1. *and all Solomon's deſire which he was pleaſed to do*; all his other buildings, the houſe for *Pharaoh*'s daughter, the houſe of the foreſt of *Lebanon*, and may include his vineyards, gardens, orchards, and pools of water, made for his pleaſure, *Eccl*. ii. 4, 5, 6. in which he ſucceeded and proſpered, 2 *Chron*. vii. 11.

℣. 2. *That the Lord appeared to Solomon the ſecond time*, &c.] *Junius* and *Tremellius* read this verſe with the following, to the end of the 9th, in a parentheſis, and render this clauſe, *for the Lord had appeared*, &c. and *Piſcator* tranſlates it, *moreover the Lord appeared*, &c. as beginning a diſtinct narrative from the former; and indeed if the words are to be connected with the preceding, as in our verſion, this appearance muſt be 13 years after the building of the temple, which is not probable; but rather it was the night after the dedication of it, when an anſwer was returned to *Solomon*'s prayer in the preceding chapter; for that it ſhould be deferred 12 or 13 years is not reaſonable to ſuppoſe; and this appearance was the ſecond of the kind and manner: *as he had appeared unto him at Gibeon*; in a dream, and a viſion, and by night, ch. iii. 5. ſee 2 *Chron*. vii. 12.

℣. 3. *And the Lord ſaid unto him, I have heard thy prayer and thy ſupplication that thou haſt made before me*, &c.] With delight and pleaſure, and had accepted it; meaning the prayer recorded in the preceding chapter: *I have hallowed this houſe which thou haſt built*; by the cloud of glory filling it, and by fire deſcending from heaven, and conſuming the ſacrifices offered in it, 2 *Chron*. vii. 1. *to put my name there for ever*; there to grant his preſence, ſo long as his pure worſhip ſhould be continued in it; ſo the *Targum* adds, "and my *Shekinah* or divine majeſty ſhall abide in it, if my will is done there continually:" *and mine eyes and mine heart ſhall be there perpetually*; his eyes of providence ſhould be upon it, to watch over it, and protect it, and his worſhippers in it; and he ſhould have a cordial regard to the ſacrifices there offered, and to the perſons of the offerers, ſo long as they offered them in a right way, and to right ends and purpoſes.

℣. 4. *And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightneſs*, &c.] Who though guilty of many ſins and failings in life, yet was ſincere and upright in the worſhip of God, never apoſtatized from it, or fell into idolatry, which is what is chiefly reſpected: *to do according to all that I have commanded thee, and wilt keep my ſtatutes and my judgments*; obſerve all the laws of God, moral, ceremonial, and judicial.

℣. 5. *Then I will eſtabliſh the throne of thy kingdom upon Iſrael for ever*, &c.] In a ſucceſſion in his poſterity, until the coming of the *Meſſiah*: *as I promiſed unto David thy father, ſaying, there ſhall not fail thee a man upon the throne of Iſrael*; not fail one of his poſterity to ſit upon it; ſee 2 *Sam*. vii. 12, 13. *Pſ*. cxxxii. 11, 12.

℣. 6. *But if you ſhall at all turn from following me, you or your children*, &c.] From my worſhip, as the *Targum*; either *Solomon*, or his ſucceſſors, or the people of *Iſrael*, and their poſterity; ſhould they turn their backs on God and his worſhip, meaning not in a ſingle inſtance, or in ſome ſmall degree; but as in the original, *if in turning ye turn*[e], that is, utterly and entirely, or wholly turn from him and his worſhip to other gods, as follows: *and will not keep my commandments and my ſtatutes, which I have ſet before you, but go and ſerve other gods, and worſhip them*; neglecting the will and worſhip of God, go into idolatrous practices, as *Solomon* himſelf did.

℣. 7. *Then will I cut off Iſrael out of the land I have given them*, &c.] Suffer them to be carried captive into other lands, as the ten tribes were into *Aſſyria*, and the two tribes to *Babylon*; which is called a plucking them up by the roots in 2 *Chron*. vii. 20. *and this houſe which I have hallowed for my name will I caſt out of my ſight*; as it was when burnt by *Nebuchadnezzar*: *and Iſrael ſhall be a proverb and a bye-word among all people*; both for their ſins and for their miſeries; ſee *Deut*. xxviii. 37. *Jer*. xxiv. 9; in 2 *Chron*. vii. 20. the houſe or temple is ſaid to be made a proverb of.

℣. 8. *And at this houſe which is high*, &c.] The houſe of the moſt high, as ſome render it, and in high eſteem, fame, and glory, as well as it was built on an high hill, and was itſelf 120 cubits high, 2 *Chron*. iii. 4. the *Targum* is, "and this houſe which was high ſhall be deſtroyed:" *every one that paſſeth by it ſhall be aſtoniſhed*; at the ruins of the temple, and of the city of *Jeruſalem*, which had been ſo magnificent: *and ſhall hiſs*; in ſcorn and deriſion of the people of *Iſrael*, rejoicing in their ruin: *and they ſhall ſay, why hath the Lord done thus unto this land, and to this houſe?* or ſuffered it to be done, to lie thus in waſte and ruins; a land in which it had been ſaid he delighted, and looked unto from one end of the year to the other, and a houſe he had taken up his dwelling in; ſurely ſomething more than ordinary, they ſuggeſt, muſt be the cauſe of all this.

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[e] אם שוב תשבון ſi avertendo averſi fueritis, Pagninus, Montanus, &c.

ỷ. 9. *And they ſhall anſwer*, &c.] Who were left in the land when others were carried captive, as were ſome by *Nebuchadnezzar*, and who were capable of making the following anſwer: *becauſe they forſook the Lord*; the worſhip of the Lord their God, as the *Targum*: *who brought forth their fathers out of the land of Egypt*; which is obſerved as an aggravation of their ſin: *and have taken hold upon other gods*; the gods of the people, as the *Targum*; of the *Gentiles*, who knew not the true God: *and have worſhipped them, and ſerved them*; even idols of gold and ſilver, wood and ſtone; an inſtance of judicial blindneſs they were left unto, who had been favoured with a revelation from God: *therefore hath the Lord brought upon them all this evil*; their idolatry was the cauſe of it, than which nothing is more provoking to God.

ỷ. 10. *And it came to paſs at the end of twenty years*, &c.] From the time *Solomon* firſt began to build: *when Solomon had built the two houſes, the houſe of the Lord, and the king's houſe*; the firſt was ſeven years in building, and the other thirteen; in all twenty.

ỷ. 11. (Now *Hiram the king of Tyre had furniſhed Solomon with cedar-trees and fir-trees*, &c.] For the building of both his houſes; ſee ch. v. 8, 10. *and with gold according to all his deſire*); which is not before mentioned, and accounts for it from whence *Solomon* had his gold; if he made no uſe, as ſome think he did not, of what his father left him; ſee ch. vii. 51. with which he covered ſeveral parts of the temple, and made ſeveral veſſels in it. *Hiram* traded to *Ophir*, and had it from thence; and he could ſupply *Solomon* with it, and did, before he ſent a navy thither: *that then Solomon gave Hiram 20 cities in the land of Galilee*; that is, by or near it, for they were not in the land of *Canaan*; for then *Solomon* could not have diſpoſed of them, being allotted and belonging to one of the tribes of *Iſrael*, and part of the Lord's inheritance; but they were upon the borders, particularly on the borders of *Aſher*, if *Cabul* in *Joſh*. xix. 27. can be thought to be the ſame with theſe; though ſome think that *Solomon* did not give *Hiram* the poſſeſſion of theſe cities, but the royalties and revenues of them, their produce until the debt was paid: but they rather ſeem to be a gratuity, and a full grant of them, and might be cities which *David* had conquered, and taken out of the hands of the antient inhabitants of them; and ſo *Solomon* had a right to diſpoſe of them, being left him by his father; for it is plain as yet they were not inhabited by *Iſraelites*; ſee 2 *Chron*. viii. 2. They are by a *Jewiſh* writer [f] ſaid to be 22 very wrongly.

ỷ. 12. *And Hiram came out from Tyre to ſee the cities which Solomon had given him*, &c.] For theſe cities being in or near *Galilee*, were not far from *Tyre*: *and they pleaſed him not*; being either out of repair, as ſome think; ſee 2 *Chron*. viii. 2. or the ground barren, and unfruitful; which is not likely, being in a very fruitful country, as the tribes on which they bordered were: but they were not agreeable to him, they did not ſuit with the diſpoſition of him and his people, who were given not to huſbandry, but to merchandize; and the land about theſe would require a good deal of pains and labour to till, which they were not uſed to.

ỷ. 13. *And he ſaid*, &c.] By letter to him: *what cities are theſe which thou haſt given me, my brother?* ſo he called him, being not only his neighbour, but his ally, in friendſhip and covenant with him; and this he ſaid of them not by way of complaint, or contempt, as unworthy of his acceptance; for ſo munificent a prince as *Solomon*, would never offer to a king to whom he was ſo much obliged any thing mean and contemptible; but as being unſuitable to him, however valuable they might be in themſelves, or of advantage to others: *and he called them the land of Cabul unto this day*; or rather the words ſhould be rendered imperſonally, *they were called ſo*; for *Hiram* could not call them by this name to the times of the writer of this book; nor is there any reaſon to think he would give them any name at all, and much leſs a contemptible one, as this is thought to be, when he did not chuſe to accept of them. Some interpret [g] the word ſhut up, or unfruitful, ſandy, dirty, clayey; ſo in the *Talmud* [h] it is ſaid to be a ſandy land, and called *Cabul*, becauſe a man's foot was plunged in it up to his ancles, and is repreſented as unfruitful. *Joſephus* [i] ſays in the *Phœnician* tongue it ſignifies *not pleaſing*, which agrees with what *Hiram* ſays, ỷ. 12. *Hillerus* [k] interprets it *as nothing*, they being as nothing to *Hiram*, of no uſe to him, whatever they might be to others; and therefore he reſtored them to *Solomon*, 2 *Chron*. viii. 2. which ſeems to be the beſt ſenſe of the word. They are the ſame with *Decapolis*, *Matt*. iv. 25. ſo called from 10 cities therein [l].

ỷ. 14. *And Hiram ſent to the king 120 talents of gold*;] Not after the cities had been given him, but before; and it may be rendered *had ſent* [m], and is the ſum of the gold he furniſhed him with for the temple, ỷ. 11. which according to *Brerewood* [n] was 540,000 pounds of our money; and according to another [o] writer, it amounted to 1,466,400 ducats of gold, taking a talent at 12220 ducats.

ỷ. 15. *And this* is *the reaſon of the levy which king Solomon raiſed*, &c.] Both of men to work, ch. v. 13. and of money to defray the expence: it was *for to build the houſe of the Lord*; the temple: *and his own houſe*; or palace: *and Millo*; which he repaired; ſee the note on 1 *Sam*. v. 9 *and the wall of Jeruſalem*; which, as *Abarbinel* ſays, was a large building, there being three walls one within another: *and Hazor*; a city in the tribe of *Naphtali*, and which had been a royal city with the *Canaanites*; ſee *Joſh*. xi. 1. and xix. 36. *and Megiddo*; which was in the tribe of *Manaſſeh*, *Joſh*. xvii. 11. *and Gezer*; which was in the tribe of *Ephraim*, and formerly a royal city of the *Canaanites*, *Joſh*. x. 33. and xvi. 3.

ỷ. 16. *For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire*, &c.] *Egypt* lay lower than *Canaan*, and therefore *Pharaoh* is ſaid to go up to it; what moved him to it, is not certain; whether he went of himſelf provoked, or was moved to it by *Solomon*, who had married his daughter; however ſo he did, and took the place, and burnt it: *and ſlain the Canaanites that dwelt in the city*; for though it was given to the tribe of *Ephraim*, yet they could not drive the *Canaanites* out of it, who ſeem to have remained in it to this time; ſee *Joſh.* xvi. 10. and *Judg.* i. 29. *and given it for a preſent unto his daughter, Solomon's wife*; not as a dowry with her, but as a preſent to her; perhaps ſome time after marriage.

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[f] Gloſſ. in T. Bab. Sabbat, fol. 54. 1.

[g] David de Pomis, Lexic, fol. 58 2.

[h] T. Bab. Sabbat, fol. 54. 1.

[i] Antiqu. l. 8. c. 5. §. 3.

[k] Onomaſtic. Sacr. p. 435.

[l] Vid. Caſtel. Lex. Heptaglot. col. 1669. & Plin. Nat. Hiſt. l. 5. c. 18.

[m] ישלח miſerat, Junius & Tremellius, Piſcator.

[n] De Ponderibus & Pretiis, Vet. num, c, 5.

[o] Scheuchzer, Phyſic. Sacr. vol. III. p. 571.

℣. 17. *And Solomon built Gezer,* &c.] Rebuilt it, it having been burnt, at leaſt great part of it, by *Pharaoh* when he took it: *and Beth-horon the nether*; and the upper alſo, 2 *Chron.* viii. 5. which belonged to the tribe of *Ephraim*, and were on the borders of it, between that and *Benjamin*, *Joſh.* xvi. 3, 5. and xviii. 13, 14.

℣. 18. *And Baalath,* &c.] A city in the tribe of *Dan*, *Joſh.* xix. 44 *and Tadmor in the wilderneſs in the land*; or *Tamar*, as in the *Cetib*, or ſcriptural reading; for we go according to the marginal reading, and ſo *Thamaro* in *Ptolemy*[p]; and is thought by ſome to be the ſame with *Tamar* in *Ezek.* xlvii. 19. which *Jerom* there ſays is *Palmyra. Tamar* ſignifies a palm-tree, from whence this city had its name *Palmyra*, the ſituation of which place agrees with this; hence we read both in *Ptolemy*[q] and *Pliny*[r] of the *Palmyrene* deſerts: the ruins of it are to be ſeen to this day, and of it this account is given; that it is incloſed on three ſides with long ridges of mountains, which open towards the eaſt gradually, to the diſtance of about an hour's riding; but to the ſouth ſtretches a vaſt plain, beyond the reach of the eye;—the air is good, but the ſoil exceeding barren; nothing green to be ſeen therein, ſave ſome few palm-trees in the gardens, and here and there about the town; and from theſe trees, I conceive, ſays my author, it obtained its name both in *Hebrew* and in *Latin*:—it appears to have been of a large extent, by the ſpace now taken up by the ruins; but there are no footſteps of any wall remaining, nor is it poſſible to judge of the antient figure of the place. The preſent inhabitants, as they are poor, miſerable, dirty people, ſo they have ſhut themſelves up to the number of about 30 or 40 families, in little huts made of dirt, within the walls of a ſpacious court, which incloſed a moſt magnificent heathen temple[s]. *Benjamin* of *Tudela* ſays[t] it is ſituated in a wilderneſs, far from any habitable place, and is four days journey from *Baalath* before-mentioned; which place he takes to be the ſame with *Baalbek*, in the valley of *Lebanon*, built by *Solomon* for *Pharaoh*'s daughter; which, according to the *Arabic* geographer[u], was ſituated at the foot of mount *Lebanon*; and *Tadmor* ſeems to be in the land of *Hamath Zobah*, 2 *Chron.* viii. 3, 4.

℣. 19. *And all the cities of ſtore that Solomon had,* &c.] In which were his magazines of corn, arms, and ammunition; and theſe were built in *Hamath*, 2 *Chron.* viii. 4. *and cities for his chariots*; chariots of war, iron chariots, which were kept in times of peace, in caſe of neceſſity, of which *Solomon* had 1400, ch. x. 26. *and cities for his horſemen*; of which he had 12000, a ſtanding cavalry: *and that which Solomon deſired to build in Jeruſalem*; beſides the temple and his own palace before mentioned; ſee *Eccl.* ii. 4. *and in Lebanon*; the houſe of the foreſt of *Lebanon*, which *Junius* on 1 *Kings* vii. 2. thinks he built after he had taken *Hamath-zobah*, a royal city of *Lebanon*; ſee 2 *Chron.* viii. 3, 6. or fortreſſes on mount *Lebanon*, which was the northern border of his kingdom: *and in all the land of his dominions*; where he might repair, or fortify cities, or erect new forts for the ſafety of his kingdom; now for the doing of all this was the levy both of men and money raiſed, and of whom next follows.

℣. 20. *And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebuſites,* &c.] Who were not deſtroyed in the times of *Joſhua*, or ſince, but dwelt in ſeveral cities of the land of *Iſrael* from the above times; ſee *Judg.* i. *which were not of the children of Iſrael*; not natives of the land of *Iſrael*, though they might be proſelytes, at leaſt ſome of them.

℣. 21. *Their children that were left after them in the land,* &c.] The poſterity of thoſe left unſubdued in the times of *Joſhua*: *whom the children of Iſrael alſo were not able utterly to deſtroy*; in aftertimes, though now it is thought by ſome it was not for want of power, but becauſe they had made a covenant with them, as the *Gibeonites* did, and therefore they could not, becauſe it would have been a breach of covenant to have deſtroyed them; ſee 2 *Chron.* viii. 8. *upon theſe did Solomon levy a tribute of bond-ſervice unto this day*; not a tribute of money, which being poor they were not able to pay, but of ſervice, and which being once laid on was continued, and even to the time of the writing of this book.

℣. 22. *But of the children of Iſrael did Solomon make no bondmen,* &c.] For that was contrary to the law; they might be hired ſervants, but not bond-ſervants, *Lev.* xxv. 39, 40. *but they were men of war*; which he kept in pay, a ſtanding army, maintained even in time of peace, in caſe of neceſſity, ſhould an enemy attempt to invade, or ſurprize them: *and his ſervants*; in his family and court, who had offices and employments there: *and his princes*; miniſters of ſtate, counſellors, governors of cities, &c. *and his captains*; officers in his army: *and rulers of his chariots and his horſemen*; war-chariots and troopers; ſee ℣. 19.

℣. 23. *Theſe were the chief of the officers over Solomon's work,* &c.] In building the above houſes and cities: 550 *which bore rule over the people that wrought in the work*; in 2 *Chron.* viii. 10. they are ſaid to be but 250; now it may be obſerved, as is by the *Jewiſh* writers, that there were three ſorts of thoſe rulers; the loweſt rank and order of them conſiſted of 3300, the next of 300, which were over the 3300, and being numbered with them made 3600, 2 *Chron.* ii. 18. and the higheſt rank of them were 250, and the middlemoſt and higheſt being joined together, as they are here, made 550. *Abarbinel* reconciles the places thus, the 250 were only over thoſe that wrought in the temple; and the 550 here were thoſe that were over ſuch that were employed in the ſeveral parts of the kingdom.

℣. 24. *But Pharaoh's daughter came up out of the city of David,* &c.] Where he placed her when he firſt married her, until he had finiſhed his buildings, ch. iii. 10. which being done he brought her from thence unto her houſe, which *Solomon* had built for her; the reaſon of which is given, not only becauſe it was the houſe of *David*, but becauſe it was holy by the ark being there for ſome time; and therefore he did not judge it proper that his wife, an *Egyptian* woman, and ſometimes in her impurity, ſhould dwell there; ſee 2 *Chron.* viii. 11. *then did he build Millo*; this being particularly repeated from ℣. 15. and following upon what is ſaid of *Pharaoh*'s daughter, has led many

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[p] Geograph. l. 5. c. 16.

[q] Ib. c. 15.

[r] Nat. Hiſt. l. 5. c. 26. & 6. 28.

[s] Halifax apud Philoſophic. Tranſact. vol. III. p. 504.

[t] Itinerar. p. 57, 58.

[u] Geograph. Nub. par. 5. clim. 3. p. 117.

Jewiſh writers to conclude her houſe was built at *Millo*; and indeed without ſuppoſing this, it is hard to conceive why it ſhould be obſerved here; the *Targum* on 2 *Chron.* viii. 11. calls her name *Bithiah*.

℣. 25. *And three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the Lord*, &c.] The brazen altar, the altar of burnt-offering, which ſtood in the court of the prieſts, and by whom he offered. The three times were the feaſts of paſſover, pentecoſt, and tabernacles, as explained in 2 *Chron.* viii. 13. not that theſe were the only offerings, or theſe the only times he offered; for he offered all other ſacrifices, and at all other times commanded in the law of *Moſes*, as on ſabbaths and new moons, as expreſſed in the above place: *and he burnt incenſe upon the altar that* was *before the Lord*; the altar of incenſe, which ſtood in the holy place, right againſt the moſt holy, in which was the ark, the ſymbol of the divine preſence; not that *Solomon* burnt incenſe in perſon, but by the prieſts, whom he furniſhed with incenſe; for no king might offer incenſe, as the caſe of *Uzziah* ſhews: *ſo he finiſhed the houſe*; which reſpects not the building of it, that had been obſerved before, but the ſervice of it; as he had provided all veſſels and utenſils for the furniture of it, and all things to be uſed in them; as ſacrifices for the altar of burnt-offering, incenſe for the altar of incenſe, bread for the ſhew-bread table, and oil for the lamps; ſo he appointed the courſes of the prieſts, *Levites*, and porters, to do their duty, who went through every part of ſervice aſſigned them, and compleated the whole; ſee 2 *Chron.* viii. 14.

℣. 26. *And king Solomon made a navy of ſhips in Ezion-geber*, &c.] Which was one of the ſtations of the *Iſraelites*, near the wilderneſs of *Sin*, or *Paran*, *Numb.* xxxiii. 35. it ſignifies the backbone of a man; and it is ſaid[w] the ridge of rocks before this port were in that form, covered by the ſea at high water, and ſticking up with various points in a line when it was low. *Joſephus* ſays[x] in his time it was called *Berenice*, which is placed by *Mela*[y] between the *Heroopolitic* bay, and the promontory *Strobilus*, or *Pharan*. It is thought probable[z] to be the ſame with that which is called by the *Arabs* *Meenah-el-Dſahab*, the port of gold, called *Dizahab*, *Deut.* i. 1. which ſtands upon the ſhore of the *Arabic* gulph, about two or three day's diſtance from mount *Sinai*; though by others[a] thought to be the ſame the *Arabs* call *Calzem*, where was a great quantity of wood fit for building ſhips. It is farther deſcribed, *which is beſide Elath, on the ſhore of the Red-ſea, in the land of Edom*; and when *Edom* was ſubdued by *David*, this port fell into his hands, and ſo was in the poſſeſſion of *Solomon*; and there being plenty of timber in the parts adjacent, and this being a port in the *Red-ſea*, *Solomon* pitched upon it as a proper place to build ſhips in. *Elath* near to which it was, is the ſame the *Elanitic* bay had its name from; of which ſee the note on *Deut.* ii. 8. *Trajan*, the *Roman* emperor, formed a navy in the *Red-ſea*[b], that by it he might ravage and waſte the borders of *India*; and here it ſeems *Solomon*'s navy went; ſee ℣. 28.

℣. 27. *And Hiram ſent in his navy his ſervant*, &c.] And according to 2 *Chron.* viii. 18. ſhips alſo; but how he could ſend them from *Tyre*, which lay in the *Mediterranean* ſea, to the above ports in the *Red-ſea*, without going a great way round, is not eaſy to conceive. Perhaps, as *Guſſetius* conjectures[c], *Hiram* had a port in the *Red ſea* for building and ſending out ſhips, for the ſake of his eaſtern navigation, and from thence he ſent them to *Solomon*'s ports in the ſame ſea; but if what *R. Japhet*[d] obſerves is true, that the *Red-ſea* is mixed with the ſea of *Joppa* by means of the river *Rhinocurura*, as is remarked by a learned man[e], and who approves of the obſervation, and thinks it does not deſerve the cenſure Dr. *Lightfoot*[f] paſſes on it. If this, I ſay, can be ſupported, the difficulty is removed: ſo *Abarbinel* aſſerts[g], that a branch of the *Nile* flows into the *Red-ſea*; and another, paſſing through *Alexandria*, runs into the *Mediterranean* ſea. This is the firſt navy of ſhips we read of; in the conſtruction of which, as well as in the art of navigation, the *Tyrians* no doubt were greatly aſſiſting to *Solomon*'s ſervants, and which appears by what follows; and they are ſaid[h] to be the firſt that made uſe of ſhips; and the invention of ſhips of burden, or merchant ſhips, ſuch as theſe were, is by *Pliny*[i] aſcribed to *Hippus* the *Tyrian*; and the *Tyrians* were famous for merchandize, which they could not carry on with foreign nations without ſhipping; ſee *Iſ.* xxiii. 8. the ſervants *Hiram* ſent in *Solomon*'s navy were *ſhip-men that had knowledge of the ſea*; of ſea-coaſts and ports, of the manner of guiding and managing ſhips at ſea, and of the whole art of navigation, ſo far as then known, for which the *Tyrians* were famous; ſee *Ezek.* xxvii. 3—9. *with the ſervants of Solomon*; to inſtruct and aſſiſt them in naval affairs, they not having been uſed thereunto.

℣. 28. *And they came to Ophir*, &c.] About which place there are various opinions; ſome take it to be the little iſland of *Zocatora*, on the eaſtern coaſt of *Africa*, at a ſmall diſtance from the ſtraits of *Babel-mandel*; others the iſland of *Ceylon*; others *Sofala* in *Africa*; ſome[k] *Peru* in *America*; *Vatablus* the iſland of *Hiſpaniola* in the *Weſt Indies*, diſcovered by *Columbus*, and who thought[l] himſelf that he had found the land of *Ophir*, becauſe of the quantity of gold in it; others the ſouthern part of *Arabia*; but the moſt reaſonable opinion is, ſays my author[m], that it is a rich country in *Malacca*, which is a peninſula in the true *Red-ſea*, (that part of the ocean which divides *Aſia* from *Africa*) known by the name of the *golden Cherſoneſe*, and which agrees with *Joſephus*[n]; and at 12 leagues from *Malacca* there is a very high mountain, which by the natives is called *Ophir*, and is reported to be, or to have been very rich in gold, though at preſent only ſome tin-mines are worked there; and *Kircher*[o] ſays the word *Ophir* is a *Coptic* or *Egyptian* word, by which the antient *Egyptians* uſed to call that *India* which contains the kingdoms of *Malabar*, *Zeilan*, the golden *Cherſoneſe*, and the iſlands belonging to it, *Sumatra*, *Molucca*, *Java*, and other neighbouring golden iſlands. So *Varrerius* [p] thinks that all that coaſt in which are contained *Pegu*, *Malaca*, and *Somatra*, is *Ophir*; which places, beſides gold, abound with elephants, apes, and parrots. In the iſland of *Sumatra* gold is now found, eſpecially in *Achin*, in great plenty; in which is a mountain, called the *golden mountain*, near the mines [q]. *Reland* [r] takes *Ophir* to be the country round about a city called *Oupara* or *Suphara* in the *Eaſt-Indies*, where now ſtands *Goa*, the moſt famous mart in all *India* at this day for many of thoſe things *Solomon* traded thither for. Tho' after all perhaps there was no ſuch place originally as *Ophir* in *India*; only the gold brought from thence was like that of *Ophir* in *Arabia*, and therefore they called the place ſo from whence it was had; ſee *Job* xxii. 24. *and fet from thence gold* 420 *talents, and brought it to king Solomon*; which according to *Brerewood* [s] amounted to 1,890,000 pounds of our money; and according to another writer [t] 5,132,400 ducats of gold. *Abarbinel* ſays a talent of gold was equal to 12300 *Venetian* ducats; in 2 *Chron.* viii. 18. it is ſaid, that 450 talents of gold were brought to *Solomon*; perhaps thirty might be expended in the voyage, or paid to *Hiram*'s ſervants for their wages, as ſome *Jewiſh* writers obſerve; or in the bulk or ore it might be 450 talents, but when purified only 420, as *Grotius* remarks; either way removes the difficulty; though ſome think different voyages are reſpected here and there; of the gold of *Ophir* frequent mention is made in ſcripture.

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[w] Harris's Voyages, vol. I. B. 1. ch. 2. §. 3. p. 377.

[x] Antiqu. l. 8. c. 6. §. 4.

[y] De ſitu orbis, l. 3. c. 8.

[z] Clayton's Chronology, &c. p. 407.

[a] Voſſius in Melam ut ſupra, p. 386.

[b] Eutrop. Rom. Hiſt. l. 8. Rufi Feſt. Breviar.

[c] Ebr. Comment. p. 628.

[d] In Aben Ezra in Jon. ii. 5.

[e] Texelii Phœnix, l. 3. c. 6. p. 243, 244.

[f] Miſcellanies, c. 18. vol. I. p. 1002, 1003.

[g] Apud Manaſſeh, Spes Iſraelis, §. 2. p. 20.

[h] Prima ratem ventis credere docta Tyros, Catullus.

[i] Nat. Hiſt. l. 7. c. 56.

[k] Eraſm. Schmid. de America, orat. ad calc. Pindar. p. 261. So ſome Jewiſh Writers ſay it is the new World, Ganz. Tzemach David, par. 1. fol. 10. 1.

[l] P. Martyr. Decad. 1. l. 1.

[m] Harris's Voyages, ut ſupra.

[n] Ut ſupra.

[o] China Illuſtrat. cum monument. p. 58. & Prodrom. Copt. c. 4. p. 119.

CHAP. X.

THIS chapter contains an account of the queen of *Sheba*'s viſit to king *Solomon* to her great ſatisfaction, ℣. 1—13. of *Solomon*'s merchandize and riches, and the magnificence of his court, ℣. 14—23. of the rich preſents ſent to him, and of the purchaſe of chariots and horſes, and other things he made, ℣. 24—29.

℣. 1. *And when the queen of Sheba heard of the fame of Solomon*, &c.] *Joſephus* [u] calls her a queen of *Egypt* and *Ethiopia*; but *Sheba* was in the ſouthern part of *Arabia Felix*; her name with the *Ethiopians* is *Maqueda* [w], and with the *Arabic* geographer [x] *Belcquis*. Some [y] think that *Sheba*, or *Saba*, is not the name of a country, but of the queen herſelf; and that ſhe is the ſame with *Sabbe* the ſibyl mentioned by *Pauſanias* [z]; but no doubt *Sheba* or *Saba*, the metropolis of *Arabia Felix*, as *Philoſtorgius* [a] calls it, is here meant; which *Benjamin* of *Tudela* ſays [b] is called the country of *Al Yeman*, or the ſouth; and the name of queen *Teiman* given to this queen by an *Arabic* writer [c], ſeems to be the ſame as the queen of the ſouth, agreeable to *Matt.* xii. 42. ſee the note there. The fame of *Solomon*'s greatneſs and goodneſs, of his wealth and riches, and eſpecially of his wiſdom, had reached her ears; perhaps by means of the embaſſadors of princes that had been at *Solomon*'s court, and attended hers. According to an *Ethiopic* writer [d], it was by *Tamerinus*, a merchant of hers, ſhe came to hear of him: particularly ſhe heard of his fame *concerning the name of the Lord*; his knowledge of the true God, the favour he was in with him, the excellent wiſdom he had received from him, and what he had done for his honour and glory: *ſhe came to prove him with hard queſtions*; in things natural, civil, and divine; to try whether he had ſuch a ſhare of knowledge and wiſdom it was ſaid he had, ſhe poſed him with ænigma's, riddles, dark and intricate ſayings, to unravel and tell the meaning of. She might be an emblem of the *Gentiles*, ſeeking unto *Chriſt*, having heard of him, *Iſ.* xi. 10. *Joh.* xii. 20, 21. In *Matt.* xii. 42. ſhe is ſaid to come from the *uttermoſt parts of the earth*; wherefore ſome fetch her from *Sumatra* in the *Eaſt-Indies*, where in an old map no other name is put but *Sheba* [e].

℣. 2. *And ſhe came to Jeruſalem with a very great train*, &c.] With many of her courtiers and principal men, as well as with a large retinue of ſervants: *with camels that bare ſpices*; her country abounded both with camels and ſpices; ſee *Iſ.* lx. 6. *Jer.* vi. 20. and the notes there, and as *Pliny* [f] obſerves; who ſays their ſpices uſed to be carried on camels, particularly frankincenſe, for which *Sheba* was famous, and is therefore called by him *regio thurifera*, the frankincenſe-country [g], being to be had no where elſe; and *Strabo* [h] ſpeaks of *cinnamon*, *caſſia*, and other ſpices here in ſuch plenty, that the inhabitants burnt the wood of them for fuel; and *Diodorus Siculus* [i] repreſents this country as exceeding odoriferous, and as having beſides the above ſpices balſam, myrrh, calamus, coſtus, and others, in ſuch abundance that they heated their ovens with them: *and very much gold*; ſee ℣. 10. the gold of *Sheba* is ſpoken of in *Pſ.* lxxii. 15. and *Pliny* [k] obſerves, that the *Sabæans* are exceeding rich, as in other things, ſo in gold; and *Diodorus* [l] *Siculus* and *Strabo* [m] ſpeak of gold found here in large lumps, very pure, and of a fine colour: *and precious ſtones*; as chryſtals, emeralds, berylls, and chryſolites, mentioned by *Diodorus* [n] as in thoſe parts; and a late traveller ſays [o], that *Arabia Felix* abounds with balſam, myrrh, caſſia, manna, dates, gold, frankincenſe, and pearl: *and when ſhe was come to Solomon*; unto his palace, and admitted into his preſence: *ſhe communed with him of all that was in her heart*; which ſhe had in her mind to diſcourſe with him about, and which ſhe had laid up in her memory for that purpoſe; and ſome things which ſhe had kept to herſelf, and had never imparted to any before, as ſome think; all which ſhe had full liberty from *Solomon* to propound unto him.

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[p] Comment. de Ophyra.

[q] Dampier's Voyages, vol. II. ch. 7.

[r] Diſſert. de Ophir, §. 6, 7.

[s] De ponder. & pret. c. 5.

[t] Scheuchzer. Phyſic. Sacr. vol. III. p. 572.

[u] Antiqu. l. 8. c. 6. §. 2, 5.

[w] Ludolf. Ethiop. Hiſt. l. 2. c. 3.

[x] Clim. 1, par. 6.

[y] Vid. Coryli Diſſert. de Reg. Auſtral. c. 1. §. 1, 2.

[z] Phocica, ſive, l. 10. p. 631.

[a] Hiſt. Eccl. l. 3. c. 4.

[b] Itinerar. p. 82.

[c] Abulpharag. Hiſt. Dynaſt. Dyn. 3. p. 54.

[d] Tellezius apud Ludolf. Ethiop. Hiſt. l. 2. c. 3.

[e] Dampier's Voyages, vol. 2. p. 139.

[f] Nat. Hiſt. l. 12. c. 14.

[g] Ibid. ——Molles ſua thura Sabæi, Virg. Georg. l. 1. v. 57. & l. 2. v. 117. Thurilegos Arabes, Ovid. Faſt. l. 4. Vid. Plaut. Trinum. Act. 4. Sc. 2. v. 89.

[h] Geograph. l. 16. p. 535.

[i] Bibliothec. l. 2. p. 132.

[k] Nat. Hiſt. l. 6. c. 28.

[l] Ut ſupra, p. 133. l. 3. p. 181.

[m] Ut ſupra.

[n] Ut ſupra, p. 134. & l. 3. p. 181.

[o] Ovington's Voyage to Surat, p. 421.

℣. 3. *And Solomon told her all her queſtions*, &c.] Anſwered them, told her the meaning of every thing ſhe enquired about, expounded her riddles, ſolved her objections, and gave her ſatisfaction in all things ſhe propoſed unto him: *there was not any thing hid from the king which he told her not*; there was not any thing, though ever ſo abſtruſe and difficult, but what he underſtood, and gave her a clear and plain ſolution of.

℣. 4. *And when the queen of Sheba had ſeen all Solomon's wiſdom*, &c.] Which ſhe perceived by his anſwers to things relative to all ſorts of ſcience, natural, civil, and divine: *and the houſe that he had built*; the ſingular for the plural, *houſe* for *houſes*; the houſe of the Lord, his own houſe, that for *Pharaoh*'s daughter, and the houſe of the foreſt of *Lebanon*; in all which there appeared not only ſurprizing grandeur and magnificence, but exquiſite art and ſkill; there was a great diſplay of his wiſdom in the form and contrivance of them. *Joſephus*[p] ſays what exceedingly ſurprized her, and raiſed her admiration, was the houſe of the foreſt of *Lebanon*.

℣. 5. *And the meat of his table*, &c.] The various ſorts of it, the different diſhes, and the multitude of them; ſee ch. iv. 22, 23. *and the ſitting of his ſervants*; at table, either with him, or at tables by themſelves, yet in his preſence; for theſe were his nobles and courtiers, who were placed in order, according to their rank and degree, which ſhewed wiſdom: *and the attendance of his miniſters*; or the *ſtanding*[q] of thoſe that waited, both at the king's table, and the tables of the lords, who each had their proper place and buſineſs aſſigned; ſo that the utmoſt decorum was obſerved, and no confuſion or diſorder to be ſeen: *and their apparel*; their ſeveral liveries, which were diſtinct according to the poſts and offices in which they were, and which no doubt were rich and ſplendid, as well as various: *and his cup-bearers*; to ſerve him and his nobles with wine when called for; though the word ſignifies *liquors*[r], and may deſign the various ſorts of wines, and other drinkables uſed by him, of which there was great plenty: *and his aſcent by which he went up unto the houſe of the Lord*; the ſteps which he had made to go up from his palace to the temple; which were ſo curiouſly deviſed, and ſo artificially wrought, that it gave the queen among other things, a ſenſible proof of his great wiſdom, as well as of his religion and piety. The *Septuagint*, *Vulgate Latin*, *Syriac*, and *Arabic* verſions, and ſome others, render the words, *and the burnt-offerings which he offered in the houſe of the Lord*; and ſo *Joſephus*[s] underſtood them; ſhe was ſhewn the ſervice of the houſe of the Lord, as much as could be admitted, and perhaps was told the meaning of it; all which ſhe ſaw, both in his own houſe, and in the houſe of God, and greatly ſurprized her: ſo that *there was no more ſpirit in her*; ſhe was quite aſtoniſhed; like one in an exſtacy, ſhe had no power for a time to ſpeak, what ſhe ſaw and heard ſo affected her.

℣. 6. *And ſhe ſaid to the king*, &c.] When ſhe was a little come to herſelf: *it was a true report that I heard in mine own land, of thy acts, and of thy wiſdom*; which ſhe was ready to call in queſtion, when ſhe firſt heard it; at leaſt ſhe thought it was greatly exaggerated, but now ſhe found it was ſtrictly true.

℣. 7. *Howbeit I believed not the words, until I came, and mine eyes had ſeen it*, &c.] That is, ſhe did not believe the whole of what was related to her; ſomewhat of it ſhe credited, and ſuppoſed there was ſomething grand and extraordinary in it, or ſhe would never have taken ſuch a journey; but ſhe did not believe that all could be true; ſhe thought things were too much magnified: *and behold the half was not told me*; of what ſhe now ſaw and heard: *thy wiſdom and proſperity exceedeth the fame which I heard*; the inward endowments of his mind, and the outward magnificence of his court, exceeded the relation of them to her; they were beyond expreſſion, they were ſo great that reporters could not hyperbolize upon them, nor even come up to them in their account of them, and in which yet men are apt to exceed.

℣. 8. *Happy* are *thy men*, &c.] The men of *Iſrael* that had a king over them, ſo wiſe, ſo great, ſo good: *happy* are *theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom*; who were now preſent, and to whom ſhe pointed, and may reſpect not his nobles and courtiers only, but his menial ſervants, who had an opportunity of often hearing the wiſe ſayings which dropped from his lips; and which no doubt were means of greatly improving their knowledge and underſtanding in things natural and divine.

℣. 9. *Bleſſed be the Lord thy God*, &c.] Of whom ſhe might have better notions than when ſhe came out of her own country: *which delighted in thee, to ſet thee on the throne of Iſrael*; loved him with a love of complacency and delight, was *Jedidiah*, as he called him, beloved of the Lord, and therefore he choſe him and preferred him to be king before his elder brother: *becauſe the Lord loved Iſrael for ever*; to eſtabliſh them as a kingdom for ever as they were, ſo long as obedient to him; ſee 2 *Chron.* ix. 8. *therefore made he thee king, to do judgment and juſtice*; not merely for the ſake of honour and glory, much leſs to indulge to pleaſure and luxury, and ſtill leſs to oppreſſion and tyranny; but to adminiſter juſtice and judgment to the people, which is the principal end of government; ſee *Pſ.* lxxii. 1, 2.

℣. 10. *And ſhe gave the king* 120 *talents of gold*, &c.] The ſame ſum that *Hiram* ſent him, ch. ix. 14. ſee the note there; this fulfilled the prophecy, ſo far as it reſpected *Solomon*, *Pſ.* lxxii. 15. *and of ſpices very great ſtore, and precious ſtones*; ſee ℣. 2. *there came no more ſuch abundance of ſpices as theſe which the queen of Sheba gave to king Solomon*; that is, into *Judea*. *Joſephus* reports[t], that ſome ſay that the balſamic plant which *Judea* was afterwards ſo famous for, was brought by this queen, and a gift of hers to *Solomon*; and *Diodorus Siculus*[u] ſpeaks of it as in *Arabia*, and not to be found in any other part of the world.

℣. 11. *And the navy alſo of Hiram that brought gold from Ophir*, &c.] This perhaps was before *Solomon* was concerned with *Hiram* in navigation, and merchandize; though in 2 *Chron.* ix. 10. both their ſervants are ſaid to bring it; and it is here inſerted perhaps to ſhew that *Solomon* had not his gold, at leaſt all of it, from the queen of *Sheba*; but much from *Hiram*, who fetched it from *Ophir*; and as this was in *India*, as obſerved on ch. ix. 28.

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[p] Antiqu. l. 8. c. 6. §. 5.

[q] מעמד ſtatum, Tigurine verſion, Vatablus, Junius & Tremellius; ſtationem, Piſcator.

[r] משקיו & potum ejus, Tig. verſ. ſo Abarbinel.

[s] Ut ſupra.

[t] Ut ſupra, §. 6.

[u] Bibliothec. l. 2. p. 132.

many writers make mention of gold in that part of the world, as *Diodorus Siculus*[w], *Strabo*[x], *Dionyſius*[y], *Curtius*[z], *Pliny*[a], and others: and this navy alſo *brought in from Ophir great plenty of almug-trees*; or algum-trees, by tranſpoſition of letters, 2 *Chron.* ix. 10, 11. which ſome of the *Jewiſh* writers[b] take to be coral, which is not likely; others *Braſil*, rather ebony, which was peculiar to *India*, as both *Solinus*[c] and *Virgil* ſay[d]; *Strabo*[e] makes mention of ſtrange trees in *India*: *and precious ſtones*; of which there is great variety and plenty in that country, as related by *Dionyſius*[f], as diamonds, beryls, jaſpers, topazes, and amethyſts, and by *Curtius*[g], *Solinus*[h], and others.

℣. 12. *And the king made of the almug-trees, pillars for the houſe of the Lord, and for the king's houſe*, &c.] Or terraces, as in 2 *Chron.* ix. 11. cauſeways; and means the aſcent or cauſeway he made from his own houſe to the temple; the pavement of which, as *Jarchi* interprets the word here, was made of the wood of theſe trees; or the ſupports of it, or rather the rails on each ſide, on which men might ſtay themſelves as they paſſed along, as *Ben Gerſom*; and ſince this aſcent was admired by the queen of *Sheba*, it is particularly obſerved what wood it was made of, and from whence it came: *harps alſo, and pſalteries for ſingers*; theſe muſical inſtruments were made of the ſame wood; *Joſephus*[i] ſays, of amber, and that their number was 400,000: *there came no ſuch almug-trees, nor were ſeen unto this day*; not in the land of *Iſrael*, neither before nor ſince, ſee 2 *Chron.* ix. 11.

℣. 13. *And king Solomon gave unto the queen of Sheba all her deſire whatſoever ſhe aſked*, &c.] Some curious things ſhe ſaw, and was deſirous of, ſhe aſked for, and had them: *beſides that which Solomon gave her of his royal bounty*; of his own good will and pleaſure, without aſking: *ſo ſhe turned, and went to her own country*; the country of *Sheba* in *Arabia Felix*: *ſhe and her ſervants*; the train or retinue ſhe brought with her, which was large, ℣. 2.

℣. 14. *Now the weight of gold that came to Solomon in one year, was 666 talents of gold.*] From *Ophir* and *Tarſhiſh*, and wherever he traded; which was of our money, according to *Brerewood*[k], 2,997,000 pounds; or, as another learned man[l], who makes it equal to 5,138,520 ducats of gold.

℣. 15. *Beſides that he had of the merchantmen, and of the traffick of the ſpice-merchants*, &c.] What they paid him as a duty or cuſtom for the importation of their goods: *and of all the kings of Arabia*; who were ſubject to him, and paid him a yearly tribute, or at leaſt made preſents, ſee ch. iv. 21, 24. *and of the governors of the country*; who were viceroys or deputy-governors of countries conquered by his father, and who collected tribute from the people, and paid it to him.

℣. 16. *And king Solomon made 200 targets of beaten gold*, &c.] Which were a larger ſort of ſhields, which covered the whole body; and theſe were made of gold beaten with the hammer, or drawn into plates, being melted like wax; ſo the *Poeni* or *Carthaginians* made ſhields of gold[m]: 600 ſhekels *of gold went to one target*; which is to be underſtood not of the weight, but of the price or value of them, which amounted to 450 pounds of our money; ſo *Brerewood*[n].

℣. 17. *And* he made 300 *ſhields of beaten gold*, &c.] Which were a leſſer ſort: *three pounds of gold went to one ſhield*; or 300 ſhekels, as in 2 *Chron.* ix. 16. a hundred ſhekels made one pound; ſo that theſe were but half the value of the former, and one of them was worth but 225 pounds: *Eupolemus*[o], an heathen writer, makes mention of thoſe golden ſhields *Solomon* made, and which were made for ſhow, and not for war, as follows: *and the king put them in the houſe of the foreſt of Lebanon*; one part of which was made an armoury of, ſee *Cant.* iv. 4.

℣. 18. *Moreover, the king made a great throne of ivory*, &c.] To ſit on and judge his people; and ivory being white, may denote the purity, juſtice, and equity with which he judged; the white throne in *Rev.* xx. 11. may be an alluſion to this; the ivory he had from *Tarſhiſh*, ℣. 22. *and overlaid it with the beſt gold*; for the greater ſplendor and majeſty of it; not that he covered it all over, for then the ivory would not be ſeen, but interlined it, or ſtudded it with it, whereby it appeared the more beautiful and magnificent. Such a throne of gold and ivory was decreed to *Cæſar* by the *Romans*[p].

℣. 19. *The throne had ſix ſteps*, &c.] Up to the footſtool of the throne, which was of gold, 2 *Chron.* ix. 18. and was high, that every one in court might ſee him, and the better hear the ſentence he gave: *and the top of the throne* was *round behind*; had a ſemicircle at the top of it, like an alcove: *and* there were *ſtays on either ſide on the place of the ſeat*; or *hands*[q], ſuch as the arms of a chair, to lean and reſt upon: *and two lions ſtood beſide the ſtays*; which were not only ornamental, and for ſupport of the ſtays, but expreſſive of majeſty, and of undaunted courage and reſolution to do juſtice, and of the danger ſuch expoſe themſelves to, who oppoſe magiſtrates in the diſcharge of their office; and in which *Solomon* was a type of *Chriſt*, the lion of the tribe of *Judah*; and for the ſame reaſons were the like portraits on the ſteps, as follows.

℣. 20. *And twelve lions ſtood there on the one ſide, and on the other, upon the ſix ſteps*, &c.] There was a lion on each ſide of every ſtep, a ſymbol of royal power, as before obſerved; ſo the *Egyptians* placed lions under the throne of *Orus*[r]: *there was not the like made in any kingdom*; for the matter and form of it, for its grandeur and magnificence; there was none at leaſt at that time, whatever has been ſince; for this is the firſt throne we read of ivory.

℣. 21. *And all king Solomon's drinking-veſſels were of gold*, &c.] Such quantities of it were brought to him from *Ophir*, and paid to him in tribute, and given him as preſents: *and all the veſſels of the foreſt of Lebanon were of pure gold*; not only what were uſed in his palace at *Jeruſalem*, but in his country-houſe at ſome little diſtance: *none were of ſilver*; *it was nothing accounted of in the days of Solomon*; to make plate of; or ſilver-plate was but little eſteemed, and ſcarce any uſe of it made in *Solomon*'s palace, if at all; though doubtleſs it was elſewhere, and eſpecially ſilver as money.

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[w] Ibid. l. 1. p. 121.
[x] Geograph. l. 15. p. 481.
[y] Perieg. v. 1144.
[z] Hiſt. l. 8. §. 9.
[a] Nat. Hiſt. l. 6. c. 19, 20.
[b] David de Pomis, Lexic. fol. 70. 3.
[c] Polyhiſtor. c. 64.
[d] Sola India nigrum fert ebenum. *Georgic.* l. 2. ℣. 116, 117.
[e] Geograph. l. 15. p. 477.
[f] Perieget. ℣. 1119, &c.
[g] Hiſt. l. 8. c. 9.
[h] Polyhiſtor. c. 65.
[i] Antiqu. l. 8. c. 3. §. 8.
[k] De ponder. & pret. c. 5.
[l] Scheuchzer. Phyſic. Sacr. vol. 3. p. 580.
[m] Plin. Nat. Hiſt. l. 35. 3.
[n] Ut ſupra.
[o] Apud Euſeb. præpar. Evangel. l. 9. c. 34.
[p] Appian. Alex. l. 2.
[q] ידת manus, V. L. Montanus, &c. αγκωνες brachiola, Sept. in 2 Chron. ix. 18.
[r] Hori Apoll. Hieroglyph. l. 1. c. 17.

℣. 22. *For the king had at ſea a navy of Tharſhiſh, with the navy of Hiram,* &c.] *Tharſhiſh* was not the place the navy went from, but whither it went to, as appears from 2 *Chron.* ix. 21. and xx. 36. and deſigns not *Tarſus* in *Cilicia*; nor *Tarteſſus* in *Spain*, or *Gades*, or which was however near it; though it appears from *Strabo*[s] and *Mela*[t], that the *Phœnicians* were acquainted with thoſe parts, and were poſſeſſed of them; and particularly, according to *Velleius Paterculus*[u], the navy of *Tyre* traded thither before the days of *Solomon*; and *Vitringa*[w] is clear in it, that theſe were ſhips that traded to *Tarteſſus*, with the ſhips of *Tyre*; and it is more likely that that place is meant than *Carthage*, now called *Tunis*, in *Africa*; though the *Targum* here calls it the navy, the navy of *Africa*; but as *Tharſhiſh* is ſometimes uſed for the ſea in general, here it may ſignify a particular ſea, ſo called; and which *Joſephus*[x] names the *Tarſic* ſea, the ſame with the *Indian* ſea; and points to the ſame country where *Ophir* was, which was waſhed by it, and to which the two fleets joined were bound. This is obſerved, to account for it how *Solomon* came by ſo much gold: *once in three years came the navy of Tharſhiſh*; it returned in ſuch a ſpace of time; navigation not being improved as now, and ſailing by coaſts, and what with their ſtay abroad to vend and purchaſe goods, and to refit their ſhips, as well as ſometimes contrary winds, they were ſo long in performing this voyage, which is now done in a few months: *bringing gold and ſilver*; ſo that ſilver was accounted of, and uſed for ſome purpoſes, though not for the king's plate: *ivory, and apes, and peacocks*; ivory is the elephant's tooth, as the word ſignifies; ſome of thoſe are of an almoſt incredible bigneſs; ſome are ſaid to be of 90, others of 125 pound weight; *Vartomannus*[y] ſays, he ſaw in *Sumatra*, where ſome place *Ophir*, one that weighed 330 pounds; though, according to the *Ethiopians*[z], the ivory is from the horns; and ſo ſay[a] *Pauſanias* and others, ſee *Ezek.* xxvii. 15. but it is commonly ſuppoſed to be of the two teeth in the upper jaw that ſtands out; and whether they are called horns or teeth, they are the ſame of which ivory is: of elephants, there were large numbers in *India*, bigger and ſtronger than thoſe in *Africa*; which latter were afraid of the former, as *Diodorus Siculus*[b], *Curtius*[c], and *Pliny*[d] relate; ſo *Virgil*[e] ſpeaks of ivory as fetched from *India*; and *Horace*[f] alſo, which muſt be *Eaſt-India*, for there are no ivory nor apes in the *Weſt-Indies*[g]: *apes* or *monkeys* were then, as now, brought from thoſe parts. *Strabo*[h] reports, that when the *Macedonians* under *Alexander* were there, ſuch a vaſt number of them came out of the woods, and placed themſelves on the open hills, that they took them for an army of men ſet in battle-array to fight them. *Vartomannus*[i] ſpeaks of monkeys in the country of *Calecut*, of a very ſmall price: near *Surat* apes are in great eſteem, nor will they ſuffer them to be killed on any account[k]. There are various ſorts of apes, ſome more like to goats, others to dogs, others to lions, and ſome to other animals, as *Philoſtorgius*[l] relates; and who alſo ſays, the *ſphinx* is one ſort of them, and which he deſcribes on his own ſight of it as reſembling mankind in many things, and as a very ſubtle animal; and ſo *Solinus*[m] reckons ſuch among apes; but what come neareſt in name and ſound to the *kuphim* of *Solomon* here, are thoſe *Pliny*[n] calls *cephi*, whoſe forefeet he ſays are like the hands of men, and their hinder feet like the feet and thighs of men; and *Strabo*[o] deſcribes a creature found in *Ethiopia*, called by him *ceipus* or *cepus*, which has a face like a ſatyr, and the reſt of it is between a dog and a bear. There is a creature called *cebus* by *Ariſtotle*[p], and is deſcribed as having a tail, and all the reſt like a man; according to *Ludolf*[q], *cephus* is the *orang-outang* of the *Indians*. The word for *peacocks* ſhould rather be rendered *parrots*, ſo *Junius*; which are well known to come from *India*[r], and from thence only, according to *Pauſanias*[s]; *Vartomannus*[t] ſays, that at *Calecut* there are parrots of ſundry colours, as green and purple, and others of mixt colours, and ſuch a multitude of them, that men are appointed to keep them from the rice in the fields, as we keep crows from corn; and that they are of a ſmall price, one is ſold for two-pence, or half a ſouſe; and the number of them may be accounted for, becauſe the *Brachmans*, the prieſts, reckon them ſacred, and therefore the *Indians* eat them not[u]. *Curtius*[w] deſigns theſe, when he ſays in *India* are birds, which are taught to imitate man's voice; and *Solinus*[x] ſays, that *India* only produces the green parrot, that is, the *Eaſt-Indies*, the *Weſt-Indies* not being then diſcovered; tho' ſome[y] think they were, and that it was thither *Solomon*'s navy went: certain it is, there are parrots of various colours in the *Weſt-Indies*, which *P. Martyr* of *Angleria* frequently makes mention of in his *Decades*. *Huetius*[z] derives the *Hebrew* word here uſed from חכה, which he ſays ſignifies to *join* or *adhere* to any thing, as theſe birds will cling to, and hang by their bills and nails on a branch of a tree, &c. ſo that they are not eaſily ſeparated from it; the word is uſed in *Deut.* xxxiii. 3. and, according to ſome, in this ſenſe. But after all, if it ſhould be inſiſted on, as it is by many, that *peacocks* are meant, theſe alſo are found in *India*. *Alexander* the Great firſt ſaw them in this country, which ſo amazed him, that he threatened to puniſh thoſe ſeverely that ſhould kill any of them[a]. *Vartomannus*[b] makes mention of them as in great numbers in ſome parts of *India*; and they are catched and ſold at an eaſy rate at *Surat*[c], and make part both of their game, and of their grand entertainments[d]; *Ælianus*[e] often ſpeaks of them as in *India* in great numbers, and in great eſteem.

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[s] Geograph. l. 3. p. 104.

[t] De Situ Orbis, l. 2. c. 6.

[u] Hiſt. l. 1. in principio.

[w] Comment. in Jeſaiam, c. 23. 1.

[x] Antiqu. l. 8. c. 7. §. 2.

[y] Navigat. l. 6. c. 22.

[z] Ludolf. Ethiop. Hiſt. l. 1. c. 10

[a] Eliac. 1. p. 308, 309. Vid. Plin. l. 8. c. 3. Ælian. Hiſt. Animal. l. 4. c. 21. & 7. 2. & 11. 37. & 14. 5. Varro apud Schindler. Lexic. Pentaglott. col. 1905.

[b] Bibliothec. l. 2. p. 121. So Polybius, Hiſt. l. 5.

[c] Hiſt. l. 8 c. 9.

[d] Nat. Hiſt. l. 8. c. 9.

[e] India mittit ebur. Georgic. l. 1. ℣. 57.

[f] ——— Non aurum & ebur Indicum. Carmin. l. 1. Ode 31. Ινδογενης ελεφαντος, Manetho. Apoteleſm. ℣. 297. & l. 4. ℣. 149. Philo de præmiis, p. 924.

[g] Menaſſeh ſpes Iſraelis, §. 2. p. 21. Ortel. Theſaur. Geograph. Varrerius de Ophyra.

[h] Geograph. l. 15. p. 480.

[i] Navigat. l. 5. c. 20.

[k] Ovington's Voyage to Suratt, p. 360, 361, 596.

[l] Eccl. Hiſt. l. 3. c. 11.

[m] Polyhiſt. c. 40.

[n] Nat. Hiſt. l. 8. c. 19.

[o] Ut ſupra, l. 17. p. 559.

[p] Hiſt. Animal. l. 2. c. 8. 9.

[q] Ethiop. Hiſt. l. 1. c. 10.

[r] Ælian. de Animal. l. 16. c. 2. Pſittacus eois ales mihi miſſus ab Indis. Ovid. Amor. l. 2. Eleg. 6.

[s] Corinthiaça, ſive, l. 2. p. 136.

[t] Ut ſupra.

[u] Ælian. de Animal. l. 13. c. 18.

[w] Ut ſupra.

[x] Polyhiſtor. c. 65.

[y] Eraſm. Schmid. de America Orat. ad Calc. Pindari, p. 261. Vatablus in loc. & in c. 9. 28. Hornius de Gent. Americ. l. 2. c. 6, 7, 8.

[z] De Navigat. Solomon. c. 7. §. 6.

[a] Ælian. ut ſupra, & l. 5. c. 21. Curtii Hiſt. l. 9. c. 1.

[b] Navigat. l. 6. c. 7.

ỳ. 23. *So king Solomon exceeded all the kings of the earth, for riches and for wiſdom.*] In which he was an eminent type of Chriſt; ſee *Eph.* iii. 8. *Col.* ii. 3.

ỳ. 24. *And all the earth ſought to Solomon to hear his wiſdom, which God had put in his heart.*] For it was all of God, a peculiar gift of his; by *all the earth* is meant the inhabitants of it, and only them, and thoſe the more principal; who came from the ſeveral parts of it, hearing the fame of his wiſdom, to know the truth of it, and to improve themſelves by it.

ỳ. 25. *And they brought every man his preſent,* &c.] To recommend them, and introduce them into his preſence: *veſſels of ſilver, and veſſels of gold, and garments, and armour, and ſpices, and horſes, and mules, a rate year by year*; every one brought according to the commodities of his country; and this they did yearly, out of great reſpect to him, and in veneration of him for his wiſdom, and for the advantages they received by his wiſe counſels and inſtructions; beſides, it was the cuſtom of the eaſtern countries not to pay a viſit, eſpecially to great perſonages, without carrying a preſent.

ỳ. 26. *And Solomon gathered together chariots and horſemen,* &c.] Both for war; for though it was a time of peace, he provided againſt the worſt, leſt an enemy ſhould come upon him ſuddenly, and when unprepared: *and he had* 1400 *chariots, and* 12,000 *horſemen*; of the latter ſee ch. iv. 26. *whom he beſtowed in the cities for chariots, and with the king at Jeruſalem*; ſome of the horſemen were quartered in the cities where the chariots were placed, and ſome of them in *Jeruſalem*, to be near the king's perſon, and to be a guard to him on occaſion. *Joſephus*[f] ſays, half of them were in *Jeruſalem* about the king, and the reſt were diſperſed through the king's villages.

ỳ. 27. *And the king made ſilver* to be *in Jeruſalem as ſtones,* &c.] By the vaſt quantity he received from *Tarſhiſh*; this is an hyperbolical expreſſion: *and cedars made he* to be *as the ſycomore-trees that* are *in the vale, for abundance*; not by the growth of them, but by the importation of them from the dominion of *Hiram*; this is ſaid in the ſame figurative way; of the ſycomore-trees, *Rauwolff* ſays[g], they are what the *Moors* and *Arabians* calls *mumeitz*; which he deſcribes to be as large and as high as white mulberry-trees, and having almoſt the ſame leaves, but rounder, and their fruit not unlike our figs, only ſweeter, and no little ſeeds within, and not ſo good; and are therefore not eſteemed, and are commonly ſold to the poorer ſort, and that they grow in all fields and grounds; of which ſee more in the note on *Amos* vii. 14.

ỳ. 28. *And Solomon had horſes brought out of Egypt,* &c.] To mount his horſemen with, and draw his chariots; which ſeems contrary to the command in *Deut.* xvii. 16. *and linen yarn*; *the king's merchants received the linen yarn at a price*; or rather linen itſelf; or linen garments, as *Ben Gerſom*; linen being the ſtaple commodity of *Egypt*, ſee *Iſ.* xix. 9. but no mention is made of yarn in 2 *Chron.* ix. 28. and the word rendered *linen yarn* ſignifies a confluence or collection of waters and other things; and the words may be rendered, *as for the collection, the king's merchants received the collection at a price*; that is, the collection of horſes, a large number of them, got together for ſale; theſe they took at a price ſet upon them[h], which is as follows.

ỳ. 29. *And a chariot came up, and went out of Egypt for* 600 *ſhekels of ſilver,* &c.] Which reckoning at two ſhillings and ſix-pence a ſhekel, amounted to 75 pounds; but a ſhekel was not worth more than two ſhillings and four-pence farthing: *and an horſe for an* 150; and this being the 4th part of the above ſum, the *Jews* gather from hence that there were four horſes in a chariot; the horſes muſt be reckoned one with another, the whole collection of them, or otherwiſe no doubt but one horſe was better than another; and it was a pretty large price to give for a horſe in thoſe times; which taking a ſhekel at the loweſt rate, muſt be upwards of 10 pounds; and which is too great a ſum ſtill for a cuſtom or tribute to be paid for them, whether to *Pharoah* or *Solomon*, as ſome underſtand it: *and ſo for all the kings of the Hittites*; perhaps the ſame with the kings of *Arabia*, ỳ. 15. *and for the kings of Syria*; thoſe of *Damaſcus*, *Zobah*, &c. *did they bring them out by their means*; that is, by the means of *Solomon*'s merchants, who bought them out of *Egypt*, and ſold them to theſe kings.

CHAP. XI.

THIS chapter relates the falſe ſteps *Solomon* took, notwithſtanding all his wiſdom, in marrying ſtrange wives, and worſhipping other gods, ỳ. 1—8. upon which the Lord threatens him to rend the kingdom in his ſon's time, ỳ. 9—13. and he raiſed up adverſaries againſt him, *Hadad*, *Rezon*, and *Jeroboam*, ỳ. 14—26. of which laſt an account is given, and of his being aſſured by *Abijah* the prophet of his having 10 of the tribes of *Iſrael* given to him; which *Solomon* having notice of, ſought to ſlay him, ỳ. 27—40. and the chapter is concluded with an account of *Solomon*'s death and burial, ỳ. 41—43.

ỳ. 1. *But king Solomon loved many ſtrange women,* &c.] His love was a luſtful and not a lawful one, and of women who were not only of foreign countries, but not his lawful wives, and theſe many: *together with the daughter of Pharoah*; beſides her, or as he loved her, and perhaps more; his ſin was not that he loved her who was his lawful wife, but others with her; it is very probable ſhe was a proſelyteſs, and had no hand in turning him to idolatry, ſince we read not of any high place built for an *Egyptian* idol: *women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites*; all of the neighbouring nations. Some think he did this with political views, to get intelligence of the ſtate of thoſe countries, or to abate and extinguiſh their enmity; but it rather ſeems to be the fruit of luſt or pride.

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[c] Ovington's Voyage to Surat, p. 268, 269.

[d] Ib. p. 398.

[e] De Animal. l. 11. c. 33. & l. 13. 18. & l. 16. c. 2.

[f] Antiqu. l. 8. c. 2. §. 4.

[g] Travels, par. 1. c. 4. p. 37.

[h] Vid. Braunium de Veſt. Sacerdot. Heb. l. 1. c. 8. §. 9, 10, 11.

℣. 2. *Of the nations concerning which the Lord ſaid unto the children of Iſrael, ye ſhall not go in to them, neither ſhall they come in unto you*, &c.] That is, they ſhould not intermarry with one another; this is to be underſtood of the laſt mentioned, the *Hittites*, who were one of the ſeven nations this law reſpected, *Deut.* vii. 1, 3. *for ſurely they will turn away your heart after their gods*; which is the reaſon given for the making the above law, and was ſadly verified in *Solomon*: *Solomon clave unto theſe in love*; he not only took them, but kept them, and expreſſed a ſtrong affection for them.

℣. 3. *And he had 700 wives, princeſſes, aud 300 concubines*, &c.] In all 1000, a prodigious number; though theſe might not be all for uſe, but for ſtate, after the manner of the eaſtern monarchs; theſe were a far greater number than are alluded to in *Cant.* vi. 8. unleſs the virgins without number there, were ſuch of theſe as were not defiled by him; but the number here ſeems plainly referred to, in *Eccl.* vii. 28. *and his wives turned away his heart*; both from his duty to his God, and from attendance to his buſineſs as a king, eſpecially the former, as follows.

℣. 4. *And it came to paſs when Solomon was old*, &c.] Toward the latter end of his reign, when he might be near 60 years of age; for *Rehoboam* his ſon and ſucceſſor was 41 when he began to reign, ch. xiv. 21. which is obſerved either as an aggravation of the ſin of *Solomon*, that in his old age, when by long experience he might have been thought to be ſtill wiſer, and leſs luſtful: and yet *that his wives turned away his heart after other gods*; or as pointing at the advantage his wives took of his age: *and his heart was not perfect with the Lord his God, as* was *the heart of David his father*; who, though guilty of many ſins, never inclined to idolatry; his heart was always right in that point, and ſincere in his worſhip, ſee *Pſ.* xviii. 20—24.

℣. 5. *And Solomon went after Aſhtoreth the goddeſs of the Zidonians*, &c.] Enticed by the *Zidonian* women, or woman he had, ℣. 1. According to the *Phœnician* hiſtories[i], *Solomon* married a daughter of *Hiram*, king of *Tyre* and *Zidon*; ſo *Clemens* of *Alexandria* ſays[k], that *Hiram* gave his daughter to *Solomon*; *Aſhtoreth* is *Aſtarte*, the ſame with the *Venus* of the *Greeks*, ſo *Suidas*[l]; and *Lucian*[m] expreſly ſays, the *Sidonians* had a temple, ſaid by them to belong to *Aſtarte*, which he takes to be the moon; and both *Venus* and *Juno* ſignify the ſame planet; ſee the note on *Judg.* ii. 13. *and after Milcom the abomination of the Ammonites*; the ſame with *Molech*, ℣. 7. of which ſee the notes on *Lev.* xviii. 21. and on *Amos* i. 13. after this he was drawn by his *Ammonitiſh* wife, or wives, ℣. 1. though the *Jewiſh* writers think he did not worſhip theſe idols, but ſuffered his wives to do it, and connived at it, which was his ſin; ſo *Ben Gerſom* and *Abarbinel*.

℣. 6. *And Solomon did evil in the ſight of the Lord*, &c.] As idolatry is, nothing more provoking to him: *and went not fully after the Lord, as* did *David his father*; for though he did not relinquiſh the worſhip of the true God, and the ſervice of the temple, yet inaſmuch as he worſhipped other gods beſides, or connived at the worſhip of them, he did not wholly, and conſtantly, and ſolely ſerve the Lord, as his father did.

℣. 7. *Then did Solomon build an high place for Chemoſh, the abomination of Moab*, &c.] Of this idol, ſee the note on *Jer.* xlviii. 7. an high place for which he ordered to be built, or at leaſt ſuffered it to be built, at the inſtigation of his *Moabitiſh* woman or women, ℣. 1. this was built *in the hill that is before Jeruſalem*; on the mount of *Olives*, as *Jarchi*, called from hence afterwards the mount of corruption, 2 *Kings* xxiii. 13. *and for Molech, the abomination of the children of Ammon*, ſee ℣. 5.

℣. 8. *And likewiſe did he for all his ſtrange wives*, &c.] That is, built high places for their idols, or ſuffered them to be built; for when he had done it for one, he could not refuſe it to another, without greatly diſobliging them; even for as many of them, *which burnt incenſe, and ſacrificed unto their gods*; the gods of the countries from whence they came, and in the worſhip of which they had been brought up: this ſhows, that the beſt and wiſeſt of men, when left to themſelves, may do the worſt and moſt fooliſh of all things; as nothing can be more ſo than the worſhip of ſuch wretched deities.

℣. 9. *And the Lord was angry with Solomon, becauſe his heart was turned from the Lord God of Iſrael*, &c.] Or from the fear of him, as the *Targum*, which muſt in a great meaſure be caſt off, or he could not have given in to idolatry in any ſhape as he did; for it was for that the Lord was diſpleaſed, than which nothing is more provoking to him, as may be often obſerved: *which had appeared unto him twice*; once at *Gibeon*, and again after his prayer at the dedication of the temple, ch. iii. 5. and ix. 2. which is mentioned here as an aggravation of his ſin, that he ſhould fall into it, when the Lord had condeſcended to appear to him ſo graciouſly.

℣. 10. *And had commanded him concerning this thing, that he ſhould not go after other gods*, &c.] Which is another aggravation of his ſin, that it was againſt an expreſs command of God, and was particularly given him, and he was warned to obſerve it, and threatened with evil ſhould he break it: *but he kept not that which the Lord commanded*; ſee ch. ix. 5, 6, 7.

℣. 11. *Wherefore the Lord ſaid unto Solomon*, &c.] Not in a viſion, as before, but by a prophet; the *Jews* ſay[n], *Abijah* the *Shilonite*, which is probable, ſee ℣. 29. *foraſmuch as this is done of thee, that thou haſt not kept my covenant and my ſtatutes which I have commanded thee*; but broke them by his idolatry: *I will ſurely rend the kingdom from thee, and I will give it to thy ſervant*; meaning *Jeroboam*, who was not only a ſubject, but in office under him, ℣. 26, 28.

℣. 12. *Nothwithſtanding in thy days I will not do it for David thy father's ſake*, &c.] Not for the merits of *David*, but the promiſes made to him, 2 *Sam.* vii. 12, 13. but *I will rend it out of the hand of thy ſon*; and immediate ſucceſſor, *Rehoboam*.

℣. 13. *Howbeit, I will not rend away all the kingdom*, &c.] The whole kingdom of *Iſrael*: *but will give one tribe to thy ſon*; but it ſeems he had both *Benjamin* and *Judah*, and only 10 tribes were rent from him; the reaſon of this mode of expreſſion may be, either becauſe he gave him one of the tribes of *Iſrael*, beſides that of *Judah*, which was his own tribe; or only the tribe of *Judah* is meant, the whole tribe of *Benjamin* not being his, ſince *Bethel*, and ſome other places in that tribe were in the poſſeſſion of *Jeroboam*; or rather both theſe are called but one, becauſe their inheritances lay together, and were mixed with one another; and particularly both had a ſhare in the city of *Jeruſalem*, and the kingdom always after the diviſion went by the name of *Judah* only: and this tribe was given *for David my ſervant's ſake*; becauſe of the promiſe to him, that there ſhould not want one of his ſeed to ſit on his throne, ch. ix. 5. *and for Jeruſalem's ſake, whom I have choſen*; to have the houſe of his ſanctuary, and worſhip in, and therefore thought fit to have one rule there, that would have a regard to his ſervice in it.

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[i] Apud Tatian. contr. Græcos, p. 171.

[k] Stromat. l. 1. p. 325.

[l] In voce Αςαρτη.

[m] De Dea Syria.

[n] Seder Olam Rabba, c. 20. p. 53. Kimchi in loc.

℣. 14. *And the Lord ſtirred up an adverſary unto Solomon, Hadad the Edomite*, &c.] Though he did not take his kingdom from him for his ſin, he chaſtized him with the rod of men, as he ſaid he would; ſuffering one, and then another, to riſe up and diſturb his peace in his old age, ſee 2 *Sam.* vii. 14. *he* was *of the king's ſeed in Edom*; of the blood royal.

℣. 15. *For it came to paſs when David was in Edom*, &c.] Fighting with the *Edomites*, and ſubduing them, and putting garriſons in the land, 2 *Sam.* viii. 14. *and Joab the captain of the hoſt was gone up to bury the ſlain*; the *Iſraelites* that fell in battle, or whom the *Edomites* afterwards, thro' ſtratagem and ſurprize, fell upon in their garriſons and deſtroyed, and which cauſed *Joab* to go thither to bury them, and take vengeance on the *Edomites* for it; or theſe were the *Edomites* ſlain by *David* and *Joab*; and it has been always reckoned a piece of humanity to bury the dead of an enemy, and is to the honour of the conqueror, ſee *Ezek.* xxxix. 12, 13. or to ſuffer the enemy to bury them themſelves: it is ſaid [o], that *Hercules* was the firſt that brought up this practice, and that before they were left on the field, to be devoured by dogs; ſo they were in the times of the *Trojan* war, as appears by the writings of *Homer*; but burying them in after-times, was uſed by the *Romans* [p] and *Greeks*; and *Joſephus* [q] delivers it as a law of *Moſes* to bury enemies, and not ſuffer any dead to lie without partaking of the earth, nor to paſs by or overlook any unburied; but from whence he took it, or grounds it upon, is not very evident; this is the firſt mention of it; though the *Targum* is, "to ſtrip the ſlain:" *after he had ſmitten every male in Edom*; as he thought, intending to root out the name of them; being enraged at their falling upon the garriſons, if that was the caſe.

℣. 16. *For ſix months did Joab remain with all Iſrael*, &c.] With the whole army: *until he had cut off every male in Edom*; as he ſuppoſed; for it was not fact, ſince after this they increaſed again, and became a powerful people, and had a king over them, and revolted from *Judah*, 2 *Kings* viii. 20, 21, 22.

℣. 17. *That Hadad fled*, &c.] Whilſt *Joab* was burying the ſlain: *he, and certain Edomites of his father's ſervants with him*; who either was king, and theſe ſome of his officers and courtiers; or however was of the royal family, and had an equipage, and theſe ſome of them: *to go into Egypt*; that was their view at firſt ſetting out, where they might hope for help, at leaſt ſhelter: *Hadad being yet a little child*; whom his father's ſervants hid, whilſt *Joab* was making the ſlaughter he did, and took the opportunity of fleeing with him whilſt he was burying the dead.

℣. 18. *And they aroſe out of Midian*, &c.] A country which lay in their way to *Egypt*, and where it ſeems they made ſome ſtay, and then departed: *and came to Paran*; near to which was a wilderneſs of the ſame name, in which the *Iſraelites* wandered when they came out of *Egypt*, and which lay between *Edom* and *Egypt*: *and they took men with them out of Paran*; either as guides and guards through the wilderneſs, or to make the better appearance before *Pharaoh*, and that they might meet with the better reception: *and they came to Egypt, unto Pharaoh king of Egypt*; and told their caſe, and informed him who *Hadad* was: who pitying an unfortunate young prince, *gave him an houſe*; for him and his ſervants to dwell in: *and appointed him victuals*; a daily proviſion for him and his men: *and gave him land*; for his ſervants to cultivate, and from thence to raiſe a revenue for his ſupport; the *Jewiſh* writers ſay, he gave him cities to rule over; but as he was but a little child when he came, it can't be thought that was done, at leaſt directly.

℣. 19. *And Hadad found great favour in the ſight of Pharaoh*, &c.] Perhaps for his comely perſonage, princely qualities, and good behaviour, as he grew up: *ſo that he gave him to wiſe the ſiſter of his own wiſe, the ſiſter of Tahpenes the queen*; it ſeems the kings of *Egypt* uſed to marry their favourites to great perſonages; ſee *Gen.* xli. 45.

℣. 20. *And the ſiſter of Tahpenes bore him Genubath his ſon*, &c.] Which ſignifies *ſtealth*, and the name might be given in memory of himſelf being carried away by ſtealth from his own land: whom *Tahpenes weaned in Pharaoh's houſe*; who was ſo fond of the child, that ſhe took it, and weaned it for her in the king's palace: *and Genubath was in Pharaoh's houſhold among the ſons of Pharaoh*; brought up among them, as if he was one of them.

℣. 21. *And when Hadad heard in Egypt that David ſlept with his fathers*, &c.] Was dead and buried, as the death of princes is ſoon known in other countries, and eſpecially a king of ſuch fame as *David*: *and that Joab the captain of the hoſt was dead*; whoſe name might be terrible to *Hadad*, becauſe of the ſlaughter of men he had made in his country: *Hadad ſaid unto Pharaoh, let me depart, that I may go to mine own country*; with a view, and an hope to recover it, now *David* and *Joab* were dead.

℣. 22. *Then Pharaoh ſaid unto him, but what haſt thou lacked with me*, &c.] Either of an equipage ſuitable to his birth and marriage, or of proviſions for his houſhold, or of honour and reſpect, or of any favour from him: *that behold, thou ſeekeſt to go into thine own country?* as if not well uſed where he was, or would be better provided for there: *and he anſwered, nothing*; he wanted nothing at all, had all he could wiſh for: *howbeit, let me go in any wiſe*; he had ſuch an extreme deſire to go, that he begged it might not be denied him on any account; whether he acquainted *Pharaoh*

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[o] Ælian. Var. Hiſt. l. 12. c. 27.

[p] Liv. Hiſt. l. 39. c. 21. Vid. Kirchman. Append. ad lib. de funer. Roman. c. 3, 4, & 5.

[q] Antiqu. l. 4 c. 8. §. 24. contr. Apion. l. 2. c. 29.

raoh with his view in this requeſt, is not ſaid, but it is probable he did, and it is certain *Pharaoh* gave him leave to go, ſee ℣. 25.

℣. 23. *And God ſtirred him up* another *adverſary*, &c.] One from the north, as the other was from the ſouth: *Rezon, the ſon of Eliadah, which fled from his lord Hadadezer king of Zobah*; when *David* fought with him; and this man ſeeing the battle go againſt his maſter, and that he was like to be worſted, deſerted him and fled, ſee 2 *Sam.* viii. 3.

℣. 24. *And he gathered men unto him*, &c.] Perhaps ſome of the ſcattered forces of his maſter's: *and became captain over a band, when David ſlew them* of Zobah; ſome that eſcaped enliſted under this man, and lived by plunder the remainder of *David*'s reign, and ſo in the reign of *Solomon* unto his old age, when his heart was turned away from God to idols, by his wives: *and they went to Damaſcus, and dwelt therein, and reigned in Damaſcus*; *Rezon* and his men went thither, not in *David*'s time, for he put a garriſon there, 2 *Sam.* viii. 6. but towards the cloſe of *Solomon*'s days, and when *Hadad* ſet up in *Edom*, which gave him the hint to do the ſame at *Damaſcus*, of which he became king, and was the founder of that kingdom; after him there was a long race of kings there.

℣. 25. *And he was an adverſary to Iſrael all the days of Solomon*, &c.] Not all the days of his life, ſee ch. v. 4. but all his days from his firſt going into idolatry, to the end of his life: *beſide the miſchief that Hadad* did; and which, whatever it was, was not done till this time; for either when he got leave from *Pharaoh* to go into his country, he lay hid there, waiting an opportunity to ſeize upon it; or by means of *Pharaoh* he got himſelf to be king of it, through the permiſſion of *Solomon*, paying a tribute to him; but when *Solomon* was grown old, he revolted and refuſed to pay it, and rebelled againſt him, and gave him much trouble: *and he abhorred Iſrael, and reigned over Syria*; not *Hadad*, but *Rezon*; he had an averſion to them, was a thorn in their ſide, and gave them much trouble, as well as had them in contempt, and bid them defiance, having made himſelf not only maſter of *Damaſcus*, but of all *Syria*.

℣. 26. *And Jeroboam the ſon of Nebat*, &c.] According to ſome *Jewiſh* writers [r], this was *Sheba* the ſon of *Bichri*; but, as *Kimchi* obſerves, he was of the tribe of *Benjamin*, this of *Ephraim*; and beſides, his head was cut off, and thrown over the wall to *Joab*, 2 *Sam.* xx. 1, 22. *an Ephrathite of Zereda*; ſome where in the tribe of *Ephraim*, but no where elſe mentioned. There was a famous *Jewiſh* doctor, before the times of Chriſt, of this place, as it ſeems, who was called *Joſe ben Joezer*, a man of *Zereda* [s]: *Solomon's ſervant*; not only his ſubject, but one that had been advanced by him to an office, and ſerved under him, ℣. 28. *whoſe mother's name* was *Zeruah, a widow woman*; who very probably was ſupported by this her ſon, an induſtrious and ingenious man: *even he lifted up* his *hand againſt the king*; either againſt *Solomon*, by reproaching and reproving him for ſome things he did; or rather againſt *Rehoboam* his ſon, which was very ungrateful.

℣. 27. *And this was the cauſe he lift up* his *hand againſt the king*, &c.] The occaſion of it, his being advanced to ſome poſts under *Solomon*, which elated him, and what paſſed between him and the prophet *Abijah*, after related: *Solomon built Millo; and repaired the breaches of the city of David his father*; in the overſight of which, it is ſuppoſed by the *Jews*, he employed this man, who reproached him for doing theſe works; building an houſe in *Millo* for *Pharaoh*'s daughter, and ſtopping up the paſſage to the city of *David*, and the peoples acceſs thither upon occaſion.

℣. 28. *And the man Jeroboam* was *a mighty man of valour*, &c.] A man of great ſtrength of body, and fortitude of mind: *and Solomon ſeeing the young man that he was induſtrious*; in what he was ſet about in the above buildings and repairs: *he made him ruler over all the charge of the houſe of Joſeph*; the tribes of *Ephraim* and *Manaſſeh*; to be a prince or a deputy-governor of them; or rather to collect the king's tax from them, or the revenues of that part of the country, ſee *Prov.* xxii. 29.

℣. 29. *And it came to paſs at that time, when Jeroboam went out of Jeruſalem*, &c.] Either to enter upon his new office; or having been with *Solomon* to pay in the revenues, and to make up his accounts with him, was going back to the country to do the duty of his office: *that the prophet Abijah the Shilonite found him in the way*; not accidentally, but purpoſely was in the way to meet him, and converſe with him; this prophet was of the city of *Shiloh*, and where was now his abode, ſee ch. xiv. 2. *and he had clad himſelf with a new garment*; not *Jeroboam*, but the prophet, and that by the direction of the Lord, for the following purpoſe: *and they two* were *alone in the field*; it is poſſible *Jeroboam* might have ſome ſervants with him; but *Abijah* deſiring ſome private converſation with him, he ſent them onwards, or bid them ſtay at ſome diſtance; who yet might be capable of obſerving what was done, though not of hearing what was ſaid; or otherwiſe, how ſhould *Solomon* come to the knowledge of it, ℣. 40.

℣. 30. *And Abijah caught the new garment that was on him*, &c.] This looks as if it was *Jeroboam*'s garment, having got a new one to appear before the king in; though the ſenſe may be this, that the prophet took hold of his own garment that was upon himſelf: *and rent it in* 12 *pieces*; as ſymbolical of the 12 tribes of *Iſrael*.

℣. 31. *And he ſaid to Jeroboam, take thee ten pieces*, &c.] Of the twelve, an emblem of the ten tribes he was to have: *for thus ſaith the Lord God of Iſrael, behold, I will rend the kingdom out of the hand of Solomon*; that is, out of his family: *and will give ten tribes unto thee*; to rule over.

℣. 32. *But he ſhall have one tribe for my ſervant David's ſake*, &c.] See the note on ℣. 13.

℣. 33. *Becauſe that they have forſaken me*, &c.] My worſhip, as the *Targum*; both *Solomon* and the children of *Iſrael* following his example; which is not to be wondered at, conſidering how prone they always were to idolatry: *and have worſhipped Aſhtoreth the goddeſs of the Sidonians, Chemoſh the god of the Moabites, and Milcom the god of the children of Ammon*; of which deities ſee the references in the notes on ℣. 5, 7. *and have not walked in my ways, to do that which is right in mine eyes, and* to keep *my ſtatutes and my judgments*, as did *David his father*; the ſeveral laws of God relating to religious worſhip eſpecially, which *David* was a ſtrict obſerver of; and therefore *Solomon* having ſuch a pattern before him, was the more blame-worthy.

℣. 34.

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[r] Shalſhalet Hakabala, p. 11.

[s] Pirke Abot, c. 1. § 4.

℣. 34. *Howbeit, I will not take the kingdom out of his hand*, &c.] Not any part of it, ℣. 12. *but I will make him prince all the days of his life*; that is, he ſhall continue to hold the government of all the tribes ſo long as he lives: *for David my ſervant's ſake, whom I choſe, becauſe he kept my commandments and my ſtatutes*; ſee ℣. 12. or was *well pleaſed with*, as the *Targum*; for keeping the commands of God from right principles, and with right views, is well pleaſing to him.

℣. 35. *But I will take the kingdom out of his ſon's hand*, &c.] All but the tribes of *Judah* and *Benjamin*: *and will give it unto thee*, even *ten tribes*; ſignified by ten pieces of the rent garment he had given him, ℣. 31.

℣. 36. *And unto his ſon will I give one tribe*, &c.] *Judah* and *Benjamin* reckoned as one; ſee the explanation of this on ℣. 13. *that David my ſervant may have a light always before me in Jeruſalem, the city which I have choſen me to put my name there*; or a kingdom, as the *Targum*; or an illuſtrious prince, a ſucceſſor, ſhining in royal majeſty and glory, to guide and direct, chear and comfort the people of *Iſrael*; be an honour to *David*'s family, and a means of continuing the pure worſhip of God in the temple at *Jeruſalem*; ſee 2 *Sam.* xxi. 17. *Pſ.* cxxxii. 17.

℣. 37. *And I will take thee*, &c.] From the low eſtate in which he was, to be king: *and thou ſhalt reign according to all that thy ſoul deſireth*; he being ambitious of the kingdom, and having already formed in his mind ſome deſigns upon it: *and ſhall be king over Iſrael*; the ten tribes.

℣. 38. *And it ſhall be, if thou wilt hearken unto all that I command thee*, &c.] And be obedient thereunto: *and wilt walk in my ways*; directed to in the law of *Moſes*: *and do* that is *right in my ſight, to keep my ſtatutes, and my commandments*; thoſe particularly reſpecting divine worſhip: *as David my ſervant did*; who very diligently and conſtantly attended to the ordinances of religion: *that I will be with thee*; to guide and direct, protect and defend, proſper and ſucceed: *and build thee a ſure houſe, as I built for David*; continue the ſucceſſion of the kingdom in his poſterity: *and will give Iſrael unto thee*; to rule over them.

℣. 39. *And I will for this afflict the ſeed of David*, &c.] For the idolatry *Solomon* had been guilty of, and connived at: *but not for ever*; for when the ten tribes were carried captive, the kingdom of *Judah* flouriſhed under *Hezekiah*, *Joſiah*, *&c.* and though the tribe of *Judah* was carried captive, yet it returned after 70 years captivity, and had rulers over it of the ſeed of *David*; and eſpecially to the Meſſiah has God given the throne of his father *David*, of whoſe kingdom there will be no end, *Luke* i. 32, 33. and *Jarchi*'s note on the text is, "for in the days of the Meſſiah the kingdom ſhall return to it," the ſeed of *David*; and *Abarbinel* ſays, of a truth, at the coming of our Meſſiah, this prophecy will be fulfilled; but the true Meſſiah is come already, in whom it is fulfilled; ſee *Kimchi* and *Abendana*, who refer to *Ezek.* xxxvii. 19. 24.

℣. 40. *Solomon ſought therefore to kill Jeroboam*, &c.] Which is another inſtance of his folly, to ſeek to defeat the counſel of God, when he himſelf was aſſured by the Lord, the kingdom ſhould be rent, and given to his ſervant, ℣. 11. and eſpecially if he was informed of what paſſed between *Abijah* and *Jeroboam*, as it ſhould ſeem by this he was; either through *Abijah*'s making no ſecret of it, or through *Jeroboam* not being able to keep his own counſel, or through the report of the ſervants what they ſaw done, ℣. 29. which *Solomon* would eaſily underſtand: *and Jeroboam aroſe and fled into Egypt*; the common ſanctuary of perſons in diſtreſs in thoſe days: *unto Shiſhak king of Egypt*; either the father in-law or the brother-in law of *Solomon*, or one of another family, on whom the kingdom devolved; and who might not have any good reſpect for *Solomon*, and therefore *Jeroboam* thought himſelf ſafe with him: this is the only king of *Egypt* in ſcripture that is called by his own name, and not *Pharaoh*; he is generally ſuppoſed to be the ſame with the *Seſoſtris* of *Herodotus*[t], and the *Vexoris* or *Vexoſis* of *Juſtin*[u]; and the rather he may be meant, ſince, according to *Herodotus*[w], he was the only king of *Egypt* that ruled over the *Ethiopians*; and *Strabo* ſays[x], he was the firſt that ſubdued *Ethiopia* and the country of the *Troglodytes*; alſo *Diodorus Siculus* affirms[y], that he fought with the *Ethiopians* dwelling to the ſouth, and obliged them to pay tribute; out of which countries *Shiſhak* brought many with him in his expedition againſt *Jeruſalem*, 2 *Chron.* xii. 2, 3. *and was in Egypt until the death of Solomon*; not daring to return till that time, and then he did.

℣. 41. *And the reſt of the acts of Solomon, and all that he did, and his wiſdom*, are *they not written in the book of the acts of Solomon?*] Either written by himſelf, as *Kimchi* ſuggeſts, though not in being; or by ſome chronologer or hiſtoriographer employed by him in writing the moſt memorable things that happened in his reign; or by ſeveral prophets, as in 2 *Chron.* ix. 29. out of which the inſpired writer of this book took what he was directed to by the Lord to be tranſmitted to future ages.

℣. 42. *And the time that Solomon reigned in Jeruſalem, over all Iſrael*, was 40 *years*.] The ſame ſays *Eupolemus*[z], an heathen writer, who makes him to live but 52 years; which is the common tradition of the *Jews*, who ſuppoſe he was but 12 years of age when he began to reign; which is to be confuted from the age of his ſon *Rehoboam*, ſee ch. xiv. 21. *Joſephus*[a], on the other hand, makes him to live to too great an age, who ſays, that he reigned 80 years, and lived 94.

℣. 43. *And Solomon ſlept with his fathers*, &c.] Died as they did: *and was buried in the city of David his father*; not in *Bethlehem*, but *Zion*, ch. ii. 10. *and Rehoboam his ſon reigned in his ſtead*; of whom more in the following chapter. Though nothing is ſaid of *Solomon*'s repentance, there is no doubt but he was a good man, repented of his ſins, and was ſaved; as may be concluded, from the commendations of him after his death, 2 *Chron.* xi. 17. from the promiſe of God that he made that his mercy ſhould not depart from him, though he chaſtized him, 2 *Sam.* vii. 14, 15. from his being an inſpired writer, who were all holy men, 2 *Pet.* i. 20. and eſpecially from his writing the book of *Eccleſiaſtes* after his fall, which contains a full acknowledgment of all his evils, a recantation of them, and repentance for them. *Abulpharagius*[b], an *Arabic* writer, raſhly aſſerts, that he died without repentance.

CHAP.

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[t] Euterpe, ſive, l. 2. c. 102.

[u] E Trogo, l. 1. c. 1.

[w] Ut ſupra. c. 110.

[x] Geograph. l. 16. p. 529.

[y] Bibliothec. l. 1. p. 50.

[z] Apud Euſeb. præpar. Evangel. l. 9. c. 34.

[a] Antiqu. l. 8. c. 7. §. 8.

[b] Hiſt. Dynaſt. Dyn. 3. p. 55.

CHAP. XII.

THIS chapter relates *Rehoboam*'s going to *Shechem* to be made king, and *Jeroboam*'s return from *Egypt*, ℣. 1, 2. the people's requeſt to *Rehoboam* to be eaſed of their taxes, as the condition of making him king, ℣. 3, 4. his anſwer to them, after three days, having had the advice both of the old and young men, which latter he followed, and gave in a rough anſwer, ℣. 5—15. upon which ten tribes revolted from him, and two abode by him, ℣. 16—20. wherefore he meditated a war againſt the ten tribes, but was forbid by the Lord to engage in it, ℣. 21—24. and *Jeroboam*, in order to eſtabliſh his kingdom, and preſerve the people from a revolt to the houſe of *David*, becauſe of the temple-worſhip at *Jeruſalem*, deviſed a ſcheme of idolatrous worſhip in his own territories, ℣. 25—33.

℣. 1. *And Rehoboam went to Shechem*, &c.] After the death and interment of his father: *for all Iſrael were come to Shechem to make him king*; as was pretended, though in reality it was to ſeek occaſion againſt him, and make *Jeroboam* king; it is very probable they knew of the prophecy of *Abijah*, and therefore would not go to *Jeruſalem*, but to *Shechem*, a city in the tribe of *Ephraim*, of which *Jeroboam* was, and where he had ſowed the ſeeds of ſedition when ruler there; and this place they choſe, partly becauſe they could more freely ſpeak what they had in their minds, and partly for the ſafety of *Jeroboam* they had ſent for on this occaſion; ſo that *Rehoboam* went thither not of choice, but of neceſſity. The *Jews* [c] obſerve that this place was very ominous; here *Dinah* was raviſhed, *Joſeph* was ſold, *Abimelech* exerciſed tyranny, and here now the kingdom was divided.

℣. 2. *And it came to paſs when Jeroboam the ſon of Nebat, who was yet in Egypt, heard of it, &c.*] Of the death of *Solomon*, and of the meeting of the *Iſraelites* at *Shechem*: *(for he was fled from the preſence of king Solomon*; ſee ch. xi. 40. *and Jeroboam dwelt in Egypt*;) until the death of *Solomon*; ſome render the words, *Jeroboam returned out of Egypt* [d], which agrees with 2 *Chron.* x. 2. this he did on hearing the above news, and on being ſent for by ſome of his friends, as follows.

℣. 3. *That they ſent and called him*, &c.] That is, the people of *Iſrael*, ſome of the principal of them, eſpecially of the tribe of *Ephraim*, ſent meſſengers to him, and gave him an invitation to come to them at *Shechem*; or, *they had ſent* [e], as *Kimchi* interprets it, which was the reaſon of his returning from *Egypt*, at leaſt one of them: *and Jeroboam, and all the congregation of Iſrael came*; the chief men of them, the heads of the people; theſe, with *Jeroboam* at the head of them, who was come out of *Egypt*, came to *Shechem*, where *Rehoboam* was, and they had appointed to meet him: *and ſpake unto Rehoboam*; one in the name of them all, perhaps *Jeroboam*: *ſaying*; as follows.

℣. 4. *Thy father made our yoke grievous*, &c.] Laid heavy taxes upon them, for the finiſhing of his buildings, for the maintenance of his houſhold, for keeping ſuch a large number of horſes and chariots, and for the ſalaries of his officers, and for the ſupport of his magnificent court; though they had very little reaſon to complain, ſince this was for the honour and grandeur of their nation, and they enjoyed their liberty, and lived in peace, plenty, and ſafety all his days; and ſuch an abundance of riches was brought unto them by him, that ſilver was as the ſtones of the ſtreet; though perhaps the taxes might be increaſed in the latter part of his life, for the ſupport of his vaſt number of wives, and of their idolatrous worſhip, and for the defence of himſelf and kingdom againſt the attempts of *Hadad* and *Rezon*; but as moſt interpreters obſerve, what they had moſt reaſon to complain of, they take no notice of, even the idolatry he had ſet up among them: *now therefore make thou the grievous ſervice of thy father, and his heavy yoke which he put upon us, lighter*; that is, eaſe them of their taxes, or leſſen them: *and we will ſerve thee*; acknowledge him as their king, give him homage, and yield obedience to him.

℣. 5. *And he ſaid unto them, Depart yet for three days, then come again to me*, &c.] Suggeſting that he would conſider of their propoſal, and enquire into the merits of it, and as things ſhould appear to him he would give them an anſwer in three days time; which at firſt ſight may ſeem a point of prudence in him, to take time for deliberation and counſel in this affair, but in his caſe and circumſtance it was very imprudent; for he might eaſily ſee there was diſcontent among the people, and a faction forming againſt him, and by taking time to himſelf, he gave them time to take their meaſures, and haſten and ripen them for a revolt; for by giving them ſuch an anſwer, they might plainly perceive he was not inclined to give them ſatisfaction; it would have been the moſt adviſeable in him to have promiſed them at once that he would make them eaſy: *and the people departed*; to their quarters, and there remained to the third day.

℣. 6. *And king Rehoboam conſulted with the old men that ſtood before Solomon his father, while he yet lived*, &c.] Which was very prudently done; for as theſe were men in years, and had been his father's counſellors, from whom, no doubt, they had learnt much wiſdom, being often in cabinet-council with him, they were capable of giving him the beſt advice: *and ſaid, How do you adviſe, that I may anſwer this people?* what anſwer would you adviſe me to give to them, and in what manner?

℣. 7. *And they ſpake unto him, ſaying*, &c.] They gave their advice as follows: *If thou wilt be ſervant unto this people this day, and wilt ſerve them*; condeſcend to them, behave in an humble manner towards them, for this day however, and gratify and oblige them; though indeed a king is but a ſervant to his people, and his adminiſtration of government a doing ſervice to them; hence *Antigonus* [f], a king mild, humble, and gentle, perceiving his ſon to behave in a fierce and violent manner towards his ſubjects, ſaid to him, My ſon, doſt thou not know that our glorious kingdom is a ſervitude? *and anſwer them and ſpeak good words unto them*; give them a ſoft anſwer, and ſpeak kindly and gently to them, and make them fair promiſes, and give them reaſon to expect that their requeſts will be granted: *then they will be thy ſervants for ever*; ſuch conduct would ſo win upon them, and make ſuch an impreſſion upon them, that they would for ever after entertain an high opinion of him, and be ſtrongly affected and attached to him, and readily ſerve him.

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[c] T. Bab. Sanhedrin, fol 102. 1.

[d] וישב במצרים reverſus eſt de Ægypto, V. L. Ex Ægypto, ב pro מן Vatablus.

[e] So Pagninus, Montanus.

[f] Apud Ælian. Var. Hiſt. l. 2. c. 20.

℣. 8. *But he forſook the counſel of the old men which they had given him*, &c.] He did not rightly reliſh it, nor cordially receive it; it did not ſuit with his haughty temper, he could not brook it, to ſtoop to his people; he thought it a leſſening of his dignity to do any thing that looked like courting their favour; and therefore determined not to take the advice given him by the old men, but to ſeek for other: *and conſulted with the young men that were grown up with him*, and *which ſtood before him*; the ſons of nobles, with whom he had his education, and who were his companions from his youth upwards, and who were now officers in his court, and of his privy-council, being his favourites, and thoſe he conſulted on this occaſion; and though they are called young men, as they were in compariſon of the old men, yet ſince they were cotemporary with *Rehoboam*, who was now 41 years of age, they muſt be about 40, or not much under, and at an age to be wiſer than they appeared to be.

℣. 9. *And he ſaid unto them, What counſel give ye, that we may anſwer this people, ſaying*, &c.] ſee ℣. 4. and the note there.

℣. 10. *And the young men that were grown up with him, ſpake unto him, ſaying*, &c.] Gave him the following advice: *Thus ſhalt thou ſpeak unto this people that ſpake unto thee, ſaying*; as is ſaid, ℣. 4 *thus ſhalt thou ſay unto them, My little* finger *ſhall be thicker than my fathers loins*; or, *is thicker* [g]; ſignifying that he had more ſtrength and power than his father had, and that he would make them know it, and they ſhould feel the weight of it, and inſtead of leſſening he would increaſe their taxes; for alſo hereby was intimated, that his glory, grandeur, and magnificence was greater than his father's, eſpecially when he firſt came to the kingdom, and therefore required the ſame taxes, or greater, to ſupport it; and perhaps reference may be had to the difference of their age, *Solomon* being a child, or a very young man, when he came to the throne; whereas *Rehoboam* was upwards of 40 years of age, and capable of judging what was fit to be done, and not to be talked to and treated after this manner, nor to receive the kingdom upon a condition of the people's preſcribing.

℣. 11. *And now whereas my father did lade you with a heavy yoke*, &c.] Which was putting words into his mouth, owning the charge and accuſation brought againſt his father, as he did, ℣. 14. which was very unbecoming, if true; unleſs this is ſaid according to the ſenſe of the people: *I will add to your yoke*; make it heavier, lay more taxes on them: *my father hath chaſtiſed you with whips*; which was putting a lie into his mouth, and which he uttered, ℣. 14. for no inſtance of ſeverity exerciſed on the people in general can be given during the whole reign of *Solomon*: *but I will chaſtiſe you with ſcorpions*; treat them more roughly, and with greater rigour: whips may mean ſmaller ones, theſe horſe-whips, as in the *Targum*; which gave an acute pain, like the ſting of ſcorpions, or made a wound like one. *Ben Gerſom* ſays, theſe were rods with thorns on them, which pierced and gave much pain. *Weemſe* [h] thinks theſe are alluded to by thorns in the ſides, *Numb.* xxxiii. 55. *Judg.* ii. 3. for whipping with them was about the ſides, and not along the back. *Abarbinel* calls them iron thorns, rods that had iron prongs or rowels to them, which tore the fleſh extremely. *Iſidore* [i] ſays, a rod that is ſmooth is called a rod, but if knotty and prickled, it is rightly called a ſcorpion, becauſe it makes a wound in the body arched or crooked. *Pliny* [k] aſcribes the invention of this ſort of ſcorpions to the *Cretians*.

℣. 12. *So Jeroboam and all the people came to Rehoboam the third day*, &c.] *Jeroboam* came to him at the head of the people, being the head of the faction, and deſigned for their king: *as the king had appointed, ſaying, Come to me again the third day*; ſee ℣. 5.

℣. 13. *And the king anſwered the people roughly*, &c.] In a bluſtering manner, gave them hard words and ſevere menaces, being worked up to ſuch a ſpirit by his young counſellors: *and forſook the old mens counſel that they gave him*; to give them good words and kind promiſes.

℣. 14. *And ſpake to them after the counſel of the young men*, &c.] And in the very language in which they gave it: *ſaying, My father made your yoke heavy, and I will add to your yoke*; *my father* alſo *chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions*, ſee the note on ℣. 11.

℣. 15. *Wherefore the king hearkened not unto the people*, &c.] To leſſen their taxes, and eaſe them of their burdens, as they deſired: *for the cauſe was from the Lord*; it was according to his will and appointment; the defection of the people was willed by the Lord, and various things in providence turned up to alienate their minds from *Rehoboam*, and diſpoſe them to a revolt from him in favour of *Jeroboam*; and the Lord ſuffered the counſellors of *Rehoboam* to give him the advice they did, and gave him up to the folly of his own heart to take it: *that he might perform his ſaying, which the Lord ſpake by Abijah the Shilonite, unto Jeroboam the ſon of Nebat*; ſee ch. xi. 29—39.

℣. 16. *So when all Iſrael ſaw that the king hearkened not unto them*, &c.] To grant their requeſts: *the people anſwered the king, ſaying, What portion have we in David?* or in his poſterity, which are not of our tribes, nor are we obliged to have a king of that family; nor can we expect any benefit or advantage from thence, as may be eaſily concluded from the rough anſwer of *Rehoboam*: *neither* have we *inheritance in the ſon of Jeſſe*; ſo they called *David* by way of contempt; which was great ingratitude, when he had done ſuch great things for them, and he and his ſon *Solomon* had raiſed them to the pitch of wealth and glory they now enjoyed; theſe were ſeditious expreſſions, and ſeem to be borrowed from a ſeditious perſon in the times of *David*, 2 *Sam.* xx. 1. *to your tents, O Iſrael*; ſignifying it was high time to depart from *Rehoboam*, and to have nothing to ſay to him, or do with him, but retire to their habitations, to conſider whom to ſet as king over them: *now ſee to thine own houſe, David*; thou ſon or grandſon of *David*; not his own houſe and family, and mind his domeſtic affairs, nor the houſe of the ſanctuary in his tribe, as many of the *Jewiſh* writers interpret it; but rather the tribe of *Judah*, of which he was, and would have him conſider to what a narrow compaſs his kingdom would be brought, who was juſt now bluſtering and boaſting of his grandeur as a king: *ſo Iſrael departed unto their*

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[g] עבה groſſior eſt, V. L. Pagninus; denſior eſt, Junius & Tremellius, Piſcator.

[h] Chriſtian Synagogue, paragraph. 6, diatrib. 2. p. 190.

[i] Origin. l. 5. c. 27. p. 39.

[k] Nat. Hiſt. l. 7. c. 56.

their tents; to their cities, as the *Targum*, and their habitations there, without recognizing *Rehoboam* as their king, or ſwearing allegiance, or giving homage to him as ſuch.

℣. 17. *But as for the children of Iſrael which dwelt in the cities of Judah*, &c.] Either ſuch *Iſraelites* of the ten tribes that had before dwelt, or now upon this removed, for the ſake of worſhip, to dwell in the tribe of *Judah*; or elſe that part of *Iſrael*, the tribe of *Judah*, which dwelt in the cities belonging to it: *Rehoboam reigned over them*; they owned him to be their king, and ſubmitted to his government.

℣. 18. *Then king Rehoboam ſent Adoram, who was over the tribute*, &c.] There was one of this name in this office in the time of *David*, 2 *Sam.* xx. 24. this is the ſame with *Adoniram*, as *Jarchi* thinks, ſee ch. iv. 6. him he ſent either to collect the tribute of the *Ephraimites*, to ſhow his authority; or rather to call the people back to have ſome farther diſcourſe with them, and endeavour to ſoften things, and bring them to a compliance, ſo *Joſephus*[l]; but it was too late, and he employed a very improper perſon; the heavy taxes were their complaint, and a tax-gatherer, and eſpecially one that was at the head of the tribute, muſt be of all men the moſt diſagreeable to them; this is another inſtance of the folly and falſe ſteps of *Rehoboam*: *and all Iſrael ſtoned him with ſtones, that he died*; the populace fell upon him at once, and ſtoned him to death; and which, though contrary to law and juſtice, was approved of and applauded by their principal men and all the people; ſo irritated and provoked were they by *Rehoboam*'s anſwer to them. *Hottinger*[m] ſays, this man was buried in *Shechem*, which is very probable; but it is not expreſſed here, as he ſuggeſts it is; however, a grave-ſtone, found *A. D.* 1480, in *Spain*, with this inſcription, is not genuine, "this is the grave of *Adoniram*, a ſervant of king *Solomon*, who came to collect tribute, and died ſuch a day:" *therefore king Rehoboam made ſpeed to get him up to his chariot, to flee to Jeruſalem*; from *Shechem*, fearing they would treat him in the ſame manner in their rage and fury; his courage was now cooled, and his haughty and hectoring ſpirit was now brought down, and he was glad to make uſe of his chariot for flight; this is the firſt time we read of a king of *Iſrael* riding in a chariot; though before of *Siſera*, a *Canaanitiſh* captain, and that only in a chariot of war.

℣. 19. *So Iſrael rebelled againſt the houſe of David unto this day*.] In which the writer of this book lived, and ſo continued until their captivity by the king of *Aſſyria*. Their revolt is called a rebellion; for though it was according to the purpoſe and will of God, yet the people had no command or order from God for it, and was done without conſulting him, and was a rejection of their lawful prince.

℣. 20. *And it came to paſs when all Iſrael heard that Jeroboam was come again*, &c.] Out of *Egypt*; the chief men knew of it before, for he had headed them in their approach and addreſs to *Rehoboam*; but the people in common had not, and eſpecially thoſe of the ſeveral tribes beſides that of *Ephraim*: *that they ſent and called him unto the congregation, and made him king over all Iſrael*; they ſent for him from his tent or houſe, which probably was in *Shechem*, and gave him an invitation to come to their aſſembly, met together to deliberate about a king; when they unanimouſly choſe him to be king over *Iſrael*, that is, over the ten tribes, and inaugurated him into his office: *there was none that followed the houſe of David, but the tribe of Judah only*; in which *Benjamin* was included, as appears from the following verſe; that being joined to it, and mixed with it, and both having a part in *Jeruſalem*, and ſo ever after the kingdom was denominated the kingdom of *Judah*.

℣. 21. *And when Rehoboam was come to Jeruſalem*, &c.] From *Shechem*, which was 40 miles[n] from *Jeruſalem*: *he aſſembled all the houſe of Judah, with the tribe of Benjamin, an hundred and fourſcore thouſand choſen men, which were warriors, to fight againſt the houſe of Iſrael, to bring the kingdom again to Rehoboam the ſon of Solomon*; which not only ſhews courage reaſſumed by *Rehoboam*, now got ſafe home, but the hearty attachment of *Judah* and *Benjamin* to him, who raiſed preſently ſo numerous an army in his favour; and had it not been that the Lord was againſt their going to battle with *Iſrael*, in all probability they might have gained their point, *Jeroboam* being ſcarcely ſettled in his kingdom, and having no forces raiſed.

℣. 22. *But the word of God came unto Shemaiah the man of God*, &c.] A prophet in thoſe days, ſee 2 *Chron.* xii. 15. and the word that came to him, as in the *Targum*, is called the word of prophecy: *ſaying*; as follows.

℣. 23. *Speak unto Rehoboam the ſon of Solomon king of Judah*, &c.] He is called king before, but of what tribe or tribes is not expreſly ſaid, only it is implied in ℣. 17. and he is only acknowledged king of *Judah* by the Lord himſelf: *and unto all the houſe of Judah and Benjamin*; which made but one houſe, as before but one tribe, ch. xi. 36. *and to the remnant of the people*; of the other tribes that might dwell among them at *Jeruſalem*, and eſpecially *Simeon*, whoſe inheritance was within the tribe of *Judah*, *Joſh.* xix. 1. *ſaying*; as follows.

℣. 24. *Thus ſaith the Lord*, &c.] A common preface the prophets uſed when they ſpoke in the name of the Lord: *Ye ſhall not go up, nor fight againſt your brethren the children of Iſrael*; and that becauſe they were their brethren; though that is not the only reaſon, another follows: *return every man to his houſe, for this thing is from me*; it was according to the will of God, as *Joſephus* rightly ſays[o]; it was by his ordination and appointment, though *Jeroboam* and the people ſinned in the way and manner in which they brought it about; and therefore to fight againſt *Iſrael* in order to regain the kingdom, would be fighting againſt God, and ſo to no purpoſe: *they hearkened therefore to the word of the Lord, and returned to depart according to the word of the Lord*; they knew *Shemaiah* was a prophet of the Lord, and they believed the meſſage he brought came from him, and therefore hearkened and were obedient to it; and with the conſent of *Rehoboam* were diſbanded, and returned to their habitations, being ſatisfied with, and ſubmiſſive to the will of God, both king and people.

℣. 25. *Then Jeroboam built Shechem in mount Ephraim, and dwelt therein*, &c.] Not that this city had lain in ruins from the times of *Abimelech*, *Judg.*

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[l] Antiqu. l. 8. c. 8. §. 3. p. 22.

[m] Præfat. ad Cipp. Hebr. p. 4. Vid. Walton. in Bibl. Polyglott. Prolegom. 3. §. 35.

[n] Reland. Paleſtin. Illuſtrat. tom. 2. p. 1007.

[o] Ut ſupra.

Judg. ix. 45. for then it would not have been a proper place for the convention of the people, ℣. 1. but he repaired the walls of it, and fortified it, and built a palace in it for his reſidence: *and went out from thence, and built Penuel*; a place on the other ſide *Jordan*, the tower of which was beaten down by *Gideon*, *Judg.* viii. 17. and might be now rebuilt, or at leaſt the city was repaired by him, and anew fortified, perhaps for the better ſecurity of his dominions on that ſide *Jordan*; though *Fortunatus Scacchus*[p] is of opinion that this was an altar, the ſame as at *Carmel*, ch. xviii. 30. which *Jeroboam* built, and called by this name in teſtimony of the common religion of the *Iſraelites* and *Jews*.

℣. 26. *And Jeroboam ſaid in his heart*, &c.] As he was muſing about the ſtate of his kingdom and the affairs of it: *Now ſhall the kingdom return to the houſe of David*; ſuch were his fears, unleſs ſome method could be taken to prevent it, particularly with reſpect to religion, which was what his thoughts were employed about.

℣. 27. *If this people go up to do ſacrifice in the houſe of the Lord at Jeruſalem*, &c.] In the temple there, three times in the year, which all the males were obliged to, beſides other times, when they had occaſion to offer ſacrifice, which they might do no where elſe: *then ſhall the heart of this people turn again unto their lord*, even *unto Rehoboam king of Judah*; being drawn by the magnificence of the temple, the beauty and order of worſhip in it, the holineſs of the place, and the grandeur of the royal court, and the perſuaſions of the prieſts and prophets of the Lord, both to keep to the ſervice of the Lord, and to obey their lawful ſovereign; and beſides, they might be in fear they ſhould be taken up and puniſhed as traitors, and therefore would chuſe to ſubmit to *Rehoboam*, that they might have the liberty of ſacrificing without fear; *Jeroboam* ſeems conſcious himſelf that *Rehoboam* was their liege lord and lawful king: *and they ſhall kill me, and go again to Rehoboam king of Judah*; his fears ran ſo high, that he ſhould not only loſe his kingdom but his life, unleſs ſome ſtep was taken to make an alteration in religious worſhip.

℣. 28. *Whereupon the king took counſel*, &c.] Of ſome of his principal men, that had as little religion as himſelf, and were only concerned for the civil ſtate; and the reſult of their conſultation was as follows: *and made two calves of gold*; in imitation of that which was made by *Aaron*, and encouraged by his example and ſucceſs; and having been in *Egypt* ſome time, he might have learned the calf or ox-worſhip there, and might take his pattern from thence, and have two as they had; the one they called *Apis*, which was worſhipped at *Memphis*, and another called *Mnevis*, worſhipped at *Hierapolis*, as many learned men have obſerved; theſe were ſhe-calves, according to the *Septuagint* and *Joſephus*[q]: *and ſaid unto them*; not his counſellors, but the people of the land: *It is too much for you to go up to Jeruſalem*; pretending he ſought their eaſe, by contriving a method to prevent their long fatiguing journies, to go up with their ſacrifices, firſt-fruits, *&c.* and the *Jews*[r] ſay the firſt-fruits ceaſed from going up to *Jeruſalem* on the 23d of *Sivan*, which anſwers to part of *May* and part of *June*, on which day they kept a faſt on that account: *behold thy gods, O Iſrael, which brought thee up out of the land of Egypt*; uſing the ſame words *Aaron* did on a like occaſion; not that he thought theſe were really gods, and had divinity in them; nor could he hope or expect that the people would believe they had; but that theſe were repreſentations of the true God, who had brought them out of *Egypt*; and that it might as well be ſuppoſed that God would cauſe his *Shekinah* to dwell in them, as between the cherubim over the ark.

℣. 29. *And he ſet the one in Beth-el*, &c.] In the ſouthern part of the land, on the border of *Ephraim* and *Benjamin*; and the rather he choſe this place, becauſe its name ſignifies the houſe of God, and had been a ſacred place, where *Jacob* more than once enjoyed the divine preſence: *and the other put he in Dan*; in the northern part of the land, for the convenience of the inhabitants of thoſe parts; and the rather, ſince it had been a place reſorted to in former times, becauſe of the *Teraphim* of *Micah* there.

℣. 30. *And this thing became a ſin*, &c.] The cauſe and occaſion of the ſin of idolatry; it led them by degrees to leave off the worſhip of God, and to worſhip theſe calves as gods: *for the people went* to worſhip *before the one*, even *unto Dan*; which was the fartheſt off, ſuch was their great zeal for idolatrous worſhip; or they went thither before that at *Bethel* was ſet up; and even they at *Bethel* would go as far as *Dan* to worſhip, ſuch was their veneration for both the calves. *Abarbinel* is of opinion, that theſe calves were not made by *Jeroboam* for idolatrous uſes, only the altar after-mentioned; and that he never worſhipped before them, nor ſacrificed to them, nor even built the altar before them; but that theſe were ſet up as ſigns, and in memory of his kingdom, like the pillars in *Solomon*'s temple; that he choſe the calf or ox as emblems of his family, the family of *Joſeph*, *Deut.* xxxiii. 17. two to repreſent *Ephraim* and *Manaſſeh*; golden ones, to denote the majeſty and perpetuity of his kingdom; and he ſet theſe the one at *Bethel*, at the entrance of it, and the other at *Dan*, at the farther borders of it; and that he did not call thoſe gods, but the only true God, as he that brought *Iſrael* out of *Egypt*; only ſignified by that expreſſion, that he was every where, there as well as at *Jeruſalem*; but that the *Iſraelites*, who were taken with ſenſible objects, on viſiting theſe out of curioſity, it became a ſnare to them, and they fell into the worſhip of them; juſt as *Gideon*'s ephod, and *Moſes*'s brazen ſerpent, were unto them.

℣. 31. *And he made an houſe of high places*, &c.] Or *altars*[s], built a temple at *Dan*, and ſet up ſeveral altars in it for ſacrifice, both for burnt-offerings, and for incenſe, as at *Jeruſalem*: *and made prieſts of the loweſt of the people*; this clauſe ſeems not ſo well rendered; for this would have been very unpopular, and brought his new form of worſhip into contempt, to make the dregs of the people prieſts, which was not only a very ſacred office, but of great honour; it was uſual in ſome nations for kings to be prieſts alſo[t], and *Jeroboam* himſelf exerciſed this office, ℣. 33. and xiii. 1. and therefore would never put the meaneſt of the people into it, but rather thoſe of higher rank: the words may be literally rendered, *from the extremities or ends of the people*[u]; meaning not merely from the extremeſt parts of his country, but rather out of the whole of the people; out of all ſorts of them, out of any of them without any diſtinction of tribe: for ſo it follows, *which were not of the ſons of Levi*; and as by this means he enriched himſelf, by taking the cities that belonged to the prieſts and *Levites*, which they were obliged to leave, and from whence he drove them, 2 *Chron.* xi. 14. ſo he pleaſed the people by laying open the prieſthood common to them, and freeing them from the payment of tithes, and the like.

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[p] Elæochriſm. Myrothec. l. 2. c. 58. col. 593.
[q] Ut ſupra. §. 4.
[r] Schulchan Aruch, par. 1. c. 580. §. 2.
[s] בּמות altarium, Vatablus.
[t] Rex Anius, &c. Virgil. l. 3. Vid. Servium in ib.
[u] מקצות העם de extremitatibus populi, Vatablus, Piſcator.

℣. 32. *And Jeroboam ordained a feaſt in the 8th month, on the 15th day of the month, like unto the feaſt that is in Judah*, &c.] The feaſt of tabernacles, which was on the 15th day of the 7th month; this was done chiefly for the ſake of an alteration; though *Abarbinel* thinks, becauſe the fruits of the land were not ſo ſoon ripe, nor ſo ſoon gathered in the northern parts of the land, as nearer *Jeruſalem*, he judged this month the fitteſt for the feaſt of ingathering the fruits; and he might hope to get more people to come to his feaſt, when all were gathered in: *and he offered upon the altar (ſo he did in Bethel) ſacrificing unto the calves that he had made*; this he did by his prieſts, or rather he himſelf did it, ſee ch. xiii. 4. this ſhows that *Jeroboam* made theſe calves for worſhip, and did ſacrifice to them, at leaſt as repreſentations of God. *Abarbinel*, to make this agree with his hypotheſis, gives this ſenſe of the clauſe, that he did not ſacrifice to the calves, but to God, becauſe of them, that his kingdom, which they were a ſign of, might be continued; and there being but one calf in a place, he could not be ſaid to ſacrifice to them both, but to God, becauſe of both; or elſe he thinks this muſt be done after the people had turned aſide to them, and not when *Jeroboam* made them. The clauſe in the parentheſis, *ſo he did in Bethel*, intimates, that he did the ſame in *Bethel* as in *Dan*, of which, what is ſaid before, is ſpoken; that is, that he made an houſe of high places in *Bethel* alſo, made prieſts out of all the people, ſuch as were not of the tribe of *Levi*, appointed the feaſt of the 15th day of the 8th month to be obſerved there alſo, and he himſelf offered on the altar there: *and he placed in Bethel the prieſts of the high places which he had made*; to officiate there.

℣. 33. *So he offered upon the altar which he had made in Bethel, the 15th day of the 8th month*, &c.] As he had done in *Dan*: even *in the month which he had deviſed of his own heart*; the feaſt of tabernacles was of God's appointing, but the time of keeping he had deviſed himſelf, changing it from the 7th month, or *Tiſri*, which anſwers to our *September* and *October*, to the 8th month, or *Marcheſvan*, which anſwers to part of *October* and part of *November*: *and ordained a feaſt unto the children of Iſrael*; to be obſerved by them as the feaſt of tabernacles was by the prieſts of *Judah* and *Benjamin*: *and he offered upon the altar, and burnt incenſe*; which none but the prieſts ſhould do; perhaps the reaſon why the ſame reſentment was not ſhewn, as to *Uzziah*, was, becauſe this was not at the altar of the Lord: whether he burnt incenſe after the manner of the *Jewiſh* prieſts, or as the prieſts of *Egypt* did to the ſun, where he had been for ſome time, is not certain; the former burnt incenſe only twice a day, morning and evening, the latter three times; at ſun-riſing they burnt roſin, about noon myrrh, and about ſun-ſetting *kyphi*, which was a compound of 16 ſorts[w].

CHAP. XIII.

IN this chapter is an account of a man of God being ſent to exclaim againſt *Jeroboam*'s altar, and threaten its deſtruction, of which he gave a ſign, which was accompliſhed, and with it the withering of the king's hand, which was healed upon the prophet's prayer for him, ℣. 1—7. who would have entertained him at his houſe, but he refuſed the offer, and departed, ℣. 8—10. but an old prophet in *Bethel* hearing of him, rode after him, and fetched him back to eat bread with him, through a lie he told him, ℣. 11—19. upon which the word came to the old prophet, threatening the man of God with death for diſobeying his command, and which was accordingly executed by a lion that met him in the way, and ſlew him, ℣. 20—24. of which the old prophet being informed, went and took up his carcaſe, and buried it in his own ſepulchre, where he charged his ſons to bury him alſo when dead, believing that all the man of God had ſaid would be fulfilled, ℣. 25—32. and the chapter is cloſed with obſerving the continuance of *Jeroboam* in his idolatry, ℣. 33, 34.

℣. 1. *And behold, there came a man of God out of Judah*, &c.] Whom *Joſephus*[x] calls *Jadon*, perhaps the ſame with *Iddo*, who is by the *Jewiſh* writers[y] generally thought to be this man of God, and which may ſeem to be countenanced by 2 *Chron.* ix. 29. but cannot be, becauſe this man was quickly ſlain, whereas *Iddo* lived after *Rehoboam*, and wrote his acts, firſt and laſt, nay after *Abijah* his ſon, 2 *Chron.* xii. 15. and xiii. 22. and for the ſame reaſon *Shemaiah* can't be the man of God, ch. xii. 22. though *Tertullian*[z] calls him *Sameas*, and deſigns *Shemaiah*: but whoever he was, he came *by the word of the Lord to Bethel*; that is, by his command: *and Jeroboam ſtood by the altar to burn incenſe*; at the time he came, ſee ch. xii. 33.

℣. 2. *And he cried againſt the altar in the word of the Lord*, &c.] By his order and command: *and ſaid, O altar, altar*; addreſſing himſelf not to *Jeroboam*, but the altar, thereby reproving his ſtupidity, the altar being as ready to hear as he; and becauſe that was what moved the indignation of the Lord; and the word is repeated, to ſhew the vehemency of the prophet's ſpirit, and his zeal againſt it; though the *Jews* commonly ſay it reſpects both altars, that at *Dan*, as well as this at *Bethel*: *thus ſaith the Lord, a child ſhall be born unto the houſe of David, Joſiah by name*; who was not born until 300 years after this, according to the *Jewiſh* writers[a]; but it is generally reckoned to be more, even 350 or 360 years; this is a clear proof of the preſcience, pre-determination, and providence of God with reſpect to future events, contingent ones, ſuch as depend upon the will of men; for what more ſo, than giving a name to a child? *upon thee ſhall he offer the prieſts of the high places that burn incenſe upon thee, and mens bones ſhall be burnt upon thee*; all which was fulfilled by *Joſiah*,

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[w] Plutarch de Iſide & Oſiride.

Jarchi & Kimchi in loc.

[x] Ut ſupra.

[z] De Jejuniis, c. 16.

[y] Seder Olam Rabba, c. 20. Shalſhalet Hakabala, fol. 11. 1.

[a] Pirke Eliezer, c. 17.

Joſiah, 2 *Kings* xxiii. 15, 16, 20. it may be read, *the bones of a man*, which the *Jews* underſtand of *Jeroboam*; but may only ſignify that inſtead of the bones of beaſts, which were burnt on it, the bones of men ſhould be burnt, and even of the prieſts themſelves; a glaring proof this of the truth of prophecy, and of divine revelation.

ỷ. 3. *And he gave a ſign the ſame day, ſaying, this* is *the ſign which the Lord hath ſpoken*, &c.] As a confirmation of the truth of what the prophet had ſaid, and for the proof of his being a true prophet of the Lord: *behold, the altar ſhall be rent*; of itſelf, by an inviſible hand, by the power of God: *and the aſhes that are upon it ſhall be poured out*; ſignifying it ſhould be entirely demoliſhed, not only ſhaken but deſtroyed, ſo as not to be capable of retaining the aſhes on it; this was an emblem of the utter abolition of idolatry here in future times.

ỷ. 4. *And it came to paſs, when king Jeroboam heard the ſaying of the man of God, who had cried againſt the altar in Bethel*, &c.] He was highly provoked: *ſo that he put forth his hand from the altar*; on which he was burning incenſe: *ſaying, lay hold on him*; he put forth his hand, and either ſhook it at the prophet, threatening what he would do to him; or as beckoning to the people to ſeize him, and which he alſo expreſſed: *and his hand, which he put forth againſt him, dried up, ſo that he could not pull it in again to him*; he could not move it one way nor another, but it remained in the ſame poſition, the nerves and muſcles being ſhrunk; which was a farther confirmation of the prophet's miſſion from God, being one of thoſe concerning whom he ſays, *do my prophets no harm*, and a freſh token of the certain performance of what he had ſaid.

ỷ. 5. *The altar alſo was rent*, &c.] Split into two parts perhaps, and one fell one way, and the other another: *and the aſhes poured out from the altar*; the aſhes of the burnt-offering, theſe were ſpilled on the ground; all which was done without any outward force, or any viſible means thereof: *according to the ſign which the man of God had given by the word of the Lord*; by his direction and order.

ỷ. 6. *And the king anſwered and ſaid unto the man of God*, &c.] In another tone than when he bid the people lay hold on him; not in a haughty, but humble manner; not as threatening, but ſupplicating: *intreat now the face of the Lord thy God*; he does not ſay *my God*, for he had apoſtatized from him, and ſerved other gods, but *thy God*, whoſe prophet he was, and who had an intereſt in him, as clearly appeared by what he had ſaid and done by him: *and pray for me, that my hand may be reſtored me again*; not that the anger of God might be turned away from him, and he enjoy the divine favour, and have an application of pardoning grace made to him, only to have this outward mercy, this temporal favour reſtored to him, the uſe of his hand: *and the man of God beſought the Lord*; not rendering evil for evil; but being of a forgiving ſpirit, though the king had ſtretched out his hand againſt him, he lift up his hands to heaven for him: *and the king's hand was reſtored again, and became as* it was *before*; which was another inſtance of divine power, and a farther proof of the prophet's divine miſſion; from whence it might be concluded, that what he had propheſied of would be fulfilled, and was an inſtance alſo of divine goodneſs to the king, which ſhould have led him to repentance, but did not.

ỷ. 7. *And the king ſaid unto the man of God, come home with me, and refreſh thyſelf*, &c.] By eating a meal with him, after ſuch a journey he had taken, and delivered his prophecies, and put up his prayers for the king: *and I will give thee a reward*; for his prayers, by means of which his hand was reſtored to him; but takes no notice of the Lord, the author of this miraculous cure, nor expreſſes the leaſt degree of thankfulneſs and gratitude to him.

ỷ. 8. *And the man of God ſaid unto the king*, &c.] In anſwer to his civility to him, to aſſure him, it was not out of contempt to him, or ill will to him, or ſlight of his favour, but in obedience to the will of God: *if thou wilt give half of thine houſe*; of the riches in it, and even of his kingdom: *I will not go in with thee, neither will I eat bread nor drink water in this place*; this idolatrous place; the reaſon follows,

ỷ. 9. *For ſo it was charged me by word of the Lord*, &c.] The command of the Lord, by which he came to *Bethel*, and cried againſt the altar there, ỷ. 1, 2. *ſaying, eat no bread, nor drink water, nor turn again by the ſame way that thou cameſt*; ſignifying that no communion was to be had with idolaters, nor any example to be ſet and followed; but the way to them, and to their idolatry, was to be ſhunned and avoided.

ỷ. 10. *So he went another way, and returned not by the way that he came to Bethel.*] Neither ate nor drank with the king, though that is not expreſſed; nor did he go back the ſame way he came; but in each particular obſerved the divine command, and was obedient to it.

ỷ. 11. *Now there dwelt an old prophet in Bethel*, &c.] The *Targum* is, a falſe prophet, ſo *Joſephus*[b]; it is hard to ſay what he was, a good man or a bad man; if a good man, he was guilty of many things which are not in his favour, as dwelling in ſuch an idolatrous place, ſuffering his ſons to attend idolatrous worſhip, and telling the man of God a premeditated lie; and yet there are ſeveral things which ſeem contrary to his being a bad man, and of an ill character, ſince he is called an old prophet, did not attend idolatrous worſhip, ſhewed great reſpect to the man of God, had the word of God ſent unto him concerning him, believed that what he had propheſied ſhould come to paſs, buried the man of God in his own grave, and deſired his ſons to bury him with him. In ſome copies his name is ſaid to be *Micah*, as *Kimchi* obſerves, and other *Jewiſh* writers[c] ſay the ſame; though ſome take him to be *Amaziah* the prieſt of *Bethel*; and others, *Gerſom* the ſon of *Moſes*[d], but without any foundation; though he now dwelt at *Bethel*, he was originally of *Samaria*, 2 *Kings* xxiii. 18. *and his ſons came and told him all the works that the man of God had done that day in Bethel*; that the altar was rent, and the aſhes poured out, as he had ſaid, and that *Jeroboam*'s hand withered, and was reſtored upon his prayer to God: *the words which he had ſpoken unto the king*; that one ſhould be born of the family of *David*, *Joſiah* by name, that ſhould offer the idolatrous prieſts, and burn the bones of men upon that altar, and that that ſhould be rent, and its aſhes poured forth, which was done: *them they told alſo their father*; gave him a particular account of his actions and words.

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[b] Antiqu. l. 8. c. 9. §. 1.

[c] T. Bab. Sanhedrin, fol. 104. 1.

[d] Shalſhalet Hakabala, ut ſupra. Shirhal-birim Rabba, fol. 10. 2.

℣. 12. *And their father ſaid unto them, what way went he?* &c.] Having a ſtrong inclination to ſee him, and converſe with him: *for his ſons had ſeen what way the man of God went which came from Judah*; they took notice of it; and, as the *Targum*, they ſhewed it to their father.

℣. 13. *And he ſaid unto his ſons, ſaddle me the aſs,* &c.] Which he uſed to ride on; intimating he had a mind to ride after him, and overtake him, as he might reaſonably think he might, ſince the man of God was on foot: *ſo they ſaddled him the aſs, and he rode thereon*; after the man of God, taking the way his ſons directed.

℣. 14. *And went after the man of God, and found him ſitting under an oak,* &c.] To ſhelter him from the heat, and being faint, hungry and thirſty; ſo the ancients of old made uſe of oaks for a covering, before houſes were invented[e]; thus *Abraham* pitched his tent in the plain, or under the oak of *Mamre, Gen.* xiii. 18. *and he ſaid unto him,* art *thou the man of God that cameſt from Judah?* which he might gueſs at from his habit, and from the deſcription his ſons had given of him: *and he ſaid, I am*; owned himſelf to be the perſon he enquired after.

℣. 15. *Then ſaid he unto him, come home with me, and eat bread.*] In which invitation no doubt he was hearty, and might have no ill deſign in it, only to have ſome converſation with him, as being a good man, and a prophet of the Lord, eſpecially upon the ſubject of his prophecies at *Bethel*.

℣. 16. *And he ſaid, I may not return with thee, nor go in with thee,* &c.] Into the city, and into his houſe in it, being ſuch an idolatrous place, and eſpecially being forbidden of God: *neither will I eat bread, nor drink water with thee in this place*; he was reſolute and determined to abide by the commandment of the Lord, though there is reaſon to believe that he was now both hungry and thirſty.

℣. 17. *For it was ſaid to me by the word of the Lord,* &c.] By the angel that was ſent to him, who gave him his meſſage and inſtructions; which he was perſuaded came from the Lord himſelf, and therefore looked upon himſelf under obligation to regard them as ſuch: *thou ſhalt eat no bread,* &c. the ſame that he obſerved to the king, ℣. 9.

℣. 18. *And he ſaid unto him,* &c.] That is, the old prophet ſaid to the man of God: *I am a prophet alſo as thou* art; meaning, that he was a prophet of the true God, and not of any idol-deity; that he not only believed in him, and was a worſhipper of him, but had revelations from him, and of the ſame things this man of God had, and that he believed that what he had propheſied of would certainly come to paſs: *and an angel ſpoke unto me by the word of the Lord*; was ſent and diſpatched by the order of the Lord with the following meſſage: *ſaying, bring him back with thee into thine houſe, that he may eat bread and drink water*; and ſo be refreſhed, and be fit to proceed on in his journey: but *he lied unto him*; no meſſenger nor meſſage being ſent to him by the Lord, but was wholly a device and ſtratagem of his own to perſuade the man of God to return with him, that he might have his company and converſation.

℣. 19. *So he went back with him,* &c.] In which he ſinned; for as he had moſt certainly the command of God not to eat and drink in that place, he ought to have had the countermand from the Lord, and not truſted to another perſon. There are ſome things indeed which may be ſaid in his favour, and be an apology for him, as that this man was an ancient prophet of the Lord, as he appeared to him; and that though he was forbid to eat and drink with idolaters, yet he thought he might with a prophet of the Lord, and eſpecially as he affirmed he had the direction of an angel of the Lord for it; nor could he conceive that the prophet had any intereſt to ſerve by it, but rather it might be chargeable and burdenſome to him; and he might think the Lord out of compaſſion on him, had countermanded his former orders, and the circumſtances he was in might the more incline him to liſten to theſe plauſible pretences; but after all, he ought to have taken no directions but from the Lord himſelf, in this he failed: *and did eat bread in his houſe, and drink water*; contrary to the expreſs command of God.

℣. 20. *And it came to paſs, as they ſat at the table,* &c.] The old prophet, with his ſons, and the man of God; the *Arabic* verſion adds, *and did eat*, there being a pauſe in the *Hebrew* text, as if ſomething was wanting, and to be underſtood and ſupplied: *that the word of the Lord came unto the prophet that brought him back*; that is, to the old prophet, who was the means of bringing back the man of God; the word did not come to him who had tranſgreſſed the command of the Lord, but to him who was the occaſion of it; though *Abarbinel* is of opinion that the word came to the latter, and ſo ſome verſions, both antient and modern, render the clauſe, *to the prophet whom he had brought back*[f], and which is countenanced by what is ſaid, ℣. 26. *according to the word of the Lord which he ſpoke unto him*; but the former ſenſe beſt agrees with what follows.

℣. 21. *And he cried unto the man of God that came from Judah,* &c.] His mind being greatly affected with the word brought to him, partly on his own account, who by a lie his conſcience muſt accuſe him of, had been the means of ſeducing the man of God, and partly on his account, who was threatened with death for complying with him: *ſaying, Thus ſaith the Lord*; being obliged to deliver, in the name of the Lord, what was ſaid unto him: *Foraſmuch as thou haſt diſobeyed the mouth of the Lord*; the order that came out of his mouth, as follows: *and haſt not kept the commandment which the Lord thy God commanded thee*; not to eat nor drink in *Bethel*.

℣. 22. *But cameſt back, and haſt eaten bread, and drunk water in the place of the which* the Lord *did ſay to thee, Eat no bread, nor drink no water,* &c.] Which command he obſerved when firſt there, though invited by the king; and yet after he had got out of the place, was prevailed upon to return and tranſgreſs the command: *thy carcaſe ſhall not come unto the ſepulchre of thy fathers*; ſignifying that he ſhould die before he came to the land of *Judah*, and he ſhould be buried in another place, and which was verified.

℣. 23. *And it came to paſs, after he had eaten bread, and after he had drunk,* &c.] That is, had finiſhed the meal; for he had begun to eat and drink before the word came, which came while they were eating and drinking; and it ſeems this did not hinder their proceeding to make an end of their meal, which one would have thought would have ſpoiled their appetite: *that he ſaddled for him the aſs,* to wit, *for the prophet whom he had brought back*; he ordered his ſons to get it ready for him, that he might not walk on foot as he had; though it does not appear that either he, or any of his ſervants accompanied him, but the contrary.

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[e] Suidas in voce δενδρυάζειν.

[f] Syr. Ar. Junius & Tremellius.

℣. 24. *And when he was gone, a lion met him by the way, and ſlew him,* &c.] Perhaps not far from *Bethel*; and this lion might come out of the ſame wood the ſhe-bears did, that devoured the children that mocked the prophet, as biſhop *Patrick* conjectures, 2 *Kings* ii. 23, 24. *and his carcaſe was caſt in the way*; in the high-road, where it ſeems the lion ſeized him, and he fell: *and the aſs ſtood by it*; diſregarded and unhurt by the lion though the prophet was pulled off of the back of him: *the lion alſo ſtood by the carcaſe*; not offering to tear it in pieces and devour it, but rather as if he was the guard of it, to keep off all others from meddling with it; theſe circumſtances are very ſurpriſing, and ſhew the thing to be of God; for when the lion had done what he had a commiſſion to do, which was to kill the prophet, he was to do no more.

℣. 25. *And behold, men paſſed by,* &c.] Travellers on the road; nor did the lion offer to ſeize on them, nor deſert the carcaſe upon their approach: *and ſaw the carcaſe caſt in the way, and the lion ſtanding by the carcaſe*; as before deſcribed: *and they came and told it in the city where the old prophet dwelt*; which was *Bethel*, by which means he came to have knowledge of it.

℣. 26. *And when the prophet that brought him back from the way, heard* thereof, &c.] The old prophet, that had deceived him, by telling him a lie: *he ſaid, It is the man of God, who was diſobedient unto the word of the Lord*; but not a ſyllable does he ſay of his own ſin in deceiving him; though one would think his own conſcience muſt ſmite him for it: *therefore the Lord hath delivered him unto the lion, which hath torn him, and ſlain him according to the word of the Lord, which he ſpake unto him*; and that by himſelf, ℣. 21, 22.

℣. 27. *And he ſpake to his ſons, ſaying, Saddle me the aſs,* &c.] For it ſeems he had more than one, for he had ſent away the man of God with one before: *and they ſaddled* him; the aſs he commonly rode on.

℣. 28. *And he went and found his carcaſe caſt in the way, and the aſs and the lion ſtanding by the carcaſe,* &c.] As before deſcribed: *the lion had not eaten the carcaſe, nor torn the aſs*; both which were very marvellous; as alſo that the aſs ſhould ſtand ſo quietly, and without fear, by the carcaſe along with the lion, and not run away; but here both ſtayed till the prophet came to take care of the carcaſe, which ſhews the ſingular providence of God in this affair; and that though he chaſtiſed the man of God with a temporal judgment for his offence, yet he was dear to him, and even his carcaſe precious in his ſight.

℣. 29. *And the prophet took up the carcaſe of the man of God,* &c.] The lion perhaps made off as ſoon as he came, or if he ſtayed, the prophet was not afraid of him, ſeeing he did not attempt to devour the carcaſe, nor touch the aſs, nor do any hurt to thoſe that paſſed by: *and laid it upon the aſs, and brought it back*; to his own city: *and the old prophet came to the city, to mourn, and to bury him*; to perform the funeral rites, according to the cuſtom of the place.

℣. 30. *And he laid his carcaſe in his own grave,* &c.] Which he had prepared for himſelf; for as he came from *Samaria*, it could not be the ſepulchre of his fathers; and this was ſhewing all the reſpect, and doing all the honour to him he well could: *and they mourned over him*; the prophet and his ſons: ſaying, *Alas my brother*; which was an uſual form of lamentation at funerals in after-times, ſee *Jer.* xxii. 18.

℣. 31. *And it came to paſs after he had buried him, that he ſpake to his ſons, ſaying,* &c.] He gave them the following charge: *When I am dead, then bury me in the ſepulchre wherein the man of God is buried*; as it was his own, it might be reaſonably thought they would bury him in it without ſuch a charge; but leſt they ſhould not, he gives it: *lay my bones beſide his bones*; his view in this was, that when *Joſiah* came to burn the bones of the prieſts, he would ſpare the bones of this man of God, and ſo his lying by them, and mingled with them, would be ſpared alſo, and ſo it proved, 2 *Kings* xxiii. 18.

℣. 32. *For the ſaying which he cried by the word of the Lord againſt the altar in Bethel,* &c.] That the prieſts ſhould be offered on it, and mens bones be burnt upon it; for as for its being rent, and the aſhes of it poured out, that had been done already: *and againſt all the houſes of the high places which are in Samaria, ſhall ſurely come to paſs*; by which it appears that there were temples, and high places, and altars built in other parts of the kingdom beſides *Dan* and *Bethel*, of the deſtruction of which the man of God propheſied, though not before mentioned; all which the old prophet gave credit to, and firmly believed would be accompliſhed. The kingdom of *Iſrael*, in after-times, had the name of *Samaria*, from the chief city of it, *Iſ.* vii. 9. here ſpoken of by anticipation, for as yet it was not in being, ſee ch. xvi. 24. and either it has its name here by way of prophecy, or elſe given by the writer of this book, as what it went by in his time.

℣. 33. *After this thing Jeroboam returned not from his evil way,* &c.] From the idolatrous practices he had ſet on foot, and was eſtabliſhing; though he had ſeen his altar rent, and the aſhes poured out as the man of God predicted, his own hand withered, and that reſtored again upon the prayer of the prophet; and though he had heard of the death he died for his diſobedience to the command of God, and the ſeveral marvellous things that attended it; theſe were ſo far from reforming him, that he ſeemed to be the more hardened thereby: *but made again of the loweſt of the people prieſts of the high places*; and officiated there, and indeed thoſe of the tribe of *Levi* would not ſerve there, and therefore were expelled their cities; ſee 2 *Chron.* xi. 14.

℣. 34. *And this thing became ſin unto the houſe of Jeroboam,* &c.] All the above things were ſins in themſelves, as building high places, and putting prieſts in them whoever would; but the ſenſe is, that theſe were the cauſes of puniſhment, or of evil things being inflicted on *Jeroboam*'s family; ſin is put for the puniſhment of ſin, as it often is: *even to cut it off, and to deſtroy it from off the face of the earth*; ſo that it become utterly extinct; and the next thing we hear of, is the ſickneſs and death of his ſon.

CHAP. XIV.

THIS chapter relates the ſickneſs of *Jeroboam*'s ſon, the application of his wife at his inſtance to the prophet *Abijah*, in the child's favour, ℣. 1—6. the prophecy of the prophet concerning the ruin of *Jeroboam*'s houſe, and the death of the child, which came to paſs, ℣. 7—18. an account of the years of *Jeroboam*'s reign, and alſo of *Rehoboam*'s, ℣. 19—21. and of the evil things done and ſuffered by the latter in his kingdom, and the calamities that came upon him for it, ℣. 22—28. and the concluſion of his reign, ℣. 29, 30, 31.

℣. 1. *At that time Abijah the ſon of Jeroboam fell ſick.*] Being ſmitten of God with ſome diſeaſe, as a puniſhment of *Jeroboam*'s ſin; how long this was after the above things were done, cannot be ſaid.

℣. 2. *And Jeroboam ſaid to his wife*, &c.] Who ſhe was is not known: *ariſe, I pray thee, and diſguiſe thyſelf*; put off her royal apparel, and clothe herſelf like a common perſon, mimic the dreſs and language of a country woman: *that thou be not known to be the wife of Jeroboam*; by any that ſhould ſee her on the road, or at the city ſhe was to go to, or by the prophet to whom ſhe would be ſent: *and get thee to Shiloh*; which, according to *Bunting* [g], was 24 miles from *Tirzah*, where *Jeroboam* now lived, ſee ℣. 17. *behold, there is Abijah the prophet*; called from thence the *Shilonite*, ch. xi. 29. *which told me that I ſhould be king over this people*; and this coming to paſs, proved him to be a true prophet, and to be credited in what he ſhould ſay concerning their child. *Jeroboam* deſired his wife to go on this errand, becauſe he did not care it ſhould be known that he applied to any of the prophets of the Lord; nor did he chuſe it ſhould be known whoſe child was enquired about, which another muſt have told, whereas his wife could ſpeak of it as her own; and ſhe was the fitteſt perſon to give an account of the child's illneſs, and would aſk the moſt proper and pertinent queſtions, and bring him back a faithful report; and he would have her be diſguiſed, leſt the prophet, who bore no good will to him becauſe of his apoſtacy, ſhould refuſe to give any anſwer at all, or elſe give a very rough and diſagreeable one.

℣. 3. *And take with thee ten loaves, and cracknels, and a cruſe of honey, and go to him*, &c.] It being uſual to carry a preſent to a prophet when he was enquired of on any account, ſee 1 *Sam.* ix. 7. and this being a plain preſent, and of ſuch things as the country afforded, ſhe might be taken for a plain country woman, and not for ſuch a perſonage as ſhe was: the ten loaves could not be large for a woman to carry, moſt probably made of wheat; the cracknels, according to the *Greek* verſion in *Druſius*, were for the prophet's children; they very likely were ſpiced, or were ſweetened with honey, and might be ſomewhat like our ſimnels; they ſeem to have their name in *Hebrew* from having points and pricks in them for the ſake of ornament; ſuch as *Plautus* [h] calls *ſcribilitæ*, becauſe, as *Turnebus* [i] ſays, they were marked and pricked, and ſeemed as if they were written: *he ſhall tell thee what ſhall become of the child*; whether it ſhould live or die, for that was all he wanted to know; he did not deſire to know what ſhould be done to the child for its recovery, nor to requeſt the prophet's prayers for it.

℣. 4. *And Jeroboam's wife did ſo, and went to Shiloh, and came to the houſe of Abijah*, &c.] Diſguiſed herſelf, and took this long journey, and found the prophet's houſe; which ſhe did partly in obedience to her huſband, and partly from affection to her child: *but Abijah could not ſee*; her or any body elſe that came into the room to him: *for his eyes were ſet by reaſon of his age*; or *ſtood* fixed and immoveable, as the eyes of blind men are; or the nerves and muſcles of his eyes ſtood within the holes thereof, ſo that he could not ſee objects.

℣. 5. *And the Lord ſaid unto Abijah*, &c.] Either in a dream, or by an impulſe upon his mind, before *Jeroboam*'s wife came in: *behold, the wife of Jeroboam cometh to aſk a thing of thee for her ſon, for he is ſick*; to know whether he will recover or no: *thus and thus ſhalt thou ſay unto her*; as after expreſſed in ſome following verſes: *for it ſhall be when ſhe cometh in, that ſhe ſhall feign herſelf another woman*; to the people that let her in, and introduce her to the prophet, and to the prophet himſelf; pretend herſelf to be a country woman come to aſk a queſtion of the prophet concerning her ſon that was ill of a diſeaſe.

℣. 6. *And it was ſo, when Abijah heard the ſound of her feet, as ſhe came in at the door*, &c.] Of the room where the prophet was: *that he ſaid, come in, thou wife of Jeroboam, why feigneſt thou thyſelf to be another?* which muſt greatly ſurprize and confound her, as well as lay open to her the folly of her and her huſband to imagine, that ſhe could be ſecreted from God, and a prophet of his; or that a prophet could tell her what was future, and yet not know her that was preſent; and this might ſerve to aſſure her, and ſo her huſband, that what the prophet after delivered would certainly come to paſs: *for I am ſent to thee with heavy* tidings; or hard things, ſuch as would be very diſagreeable to her and her huſband.

℣. 7. *Go tell Jeroboam*, &c.] Thy huſband: *thus ſaith the Lord God of Iſrael*; ſo he continued to be, though they had revolted from him: *foraſmuch as I exalted thee from among the people*; the common people, from a low eſtate in which he was: *and made thee prince over my people Iſrael*; ſo they were when he made him king over them; and there were ſome among them ſtill that loved the Lord, ſerved and feared him, of which the prophet himſelf, now ſpeaking, was an inſtance.

℣. 8. *And rent the kingdom away from the houſe of David, and gave it thee*, &c.] Even 10 parts out of 12: *and yet thou haſt not been as my ſervant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes*; who never was guilty of idolatry, but always conſtantly and cordially attended the pure worſhip of God, and was careful to do every thing in that according to the will of God, whatever elſe he might be deficient in.

℣. 9. *But haſt done evil above all that were before thee*, &c.] Not only above *David*, but above *Saul*,

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[g] Travels, &c. p. 161.

[h] Prolog. Poenulo, ℣. 43.

[i] Adverſar. l. 23. c. 10.

Saul, who never gave into idolatry, yea even above *Solomon*, who though he connived at idolatry, and might be guilty of it in ſome inſtances, yet did not attempt to draw his people into it; and if this was the latter end of *Jeroboam*'s reign, which is probable, *Rehoboam* and *Abijam* might be both dead; and though they were blame-worthy in ſome things, yet not ſo bad as *Jeroboam*; though perhaps this may reſpect only ſuch who had been kings of *Iſrael* before him: *for thou haſt gone and made thee other gods, and molten images, to provoke me to anger*; the two calves of gold; for however he might colour things over, and pretend he did not look upon theſe as gods, but as repreſentations of God, and that he did not worſhip them, but God by them, yet the Lord conſidered it as idolatry, than which nothing is more provoking to him: *and haſt caſt me behind thy back*; as unworthy of his regard; or my worſhip, as the *Targum*, which he neglected, and ſhewed no concern for.

℣. 10. *Therefore behold, I will bring evil upon the houſe of Jeroboam*, &c.] Calamities, deſtruction and ruin: *and will cut off from Jeroboam him that piſſeth againſt the wall*; not leave a dog of his, or rather a male, ſee 1 *Sam.* xxv. 22. *and him that is ſhut up and left in Iſrael*; in garriſons or in priſons, in cities or in fields, or in whatſoever ſituation or circumſtances they may be. Some interpret it of wealth and ſubſtance; it ſignifies an entire deſtruction it may be of men and goods, ſee *Deut.* xxxii. 36. *and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung, till it be all gone*; ſignifying, that *Jeroboam*'s family was as loathſome and abominable to the Lord as dung is to men; and that he would make as clean a riddance of them, as men do of dung when they ſweep it out, and will not leave the leaſt ſcrap behind.

℣. 11. *Him that dieth of Jeroboam in the city ſhall the dogs eat, and him that dieth in the field ſhall the fowls of the air eat*, &c.] The meaning is, that they ſhould have no burial: *for the Lord hath ſpoken it*; and therefore ſhall be fulfilled, for what he hath ſaid he will do, *Numb.* xxiii. 19.

℣. 12. *Ariſe thou therefore, get thee to thine own houſe*, &c.] With all haſte, as ſoon as ſhe could: *and when thy feet enter the city*; the city of *Tirzah*, very probably the king's palace ſtood at the entry of it, ſee ℣. 17. *the child ſhall die*; this is an anſwer to the queſtion ſhe was to aſk, and at the ſame time a token of the ſure and certain fulfilment of all the prophet had ſpoken in the name of the Lord.

℣. 13. *And all Iſrael ſhall mourn for him, and bury him*, &c.] Give him an honourable interment, and follow him to the grave with lamentation, becauſe he was the heir apparent to the throne, and an hopeful prince, of whom they had raiſed expectations; that when he came to the throne things would take a different turn, eſpecially in matters of religion, and they might fear, he being removed, things would grow worſe inſtead of better: *for he only of Jeroboam ſhall come to the grave*; or be buried, the reſt ſhould be devoured by dogs or fowls: *becauſe in him there is found ſome good thing towards the Lord God of Iſrael in the houſe of Jeroboam*; the principles of grace were implanted, and the ſeeds of piety and religion ſown in his heart; and there appeared a diſpoſition of mind, and deſires in him to the name of God, and the remembrance of it; or to his pure worſhip and ſervice; it might be diſcerned, that he had a diſlike of idolatry, and a deſire to have true religion reſtored. The *Jews* ſay[k], that this good thing in him was, that he was the means of removing the watch or guards that were placed in the way to hinder the *Iſraelites* from going up to the feaſts of the Lord.

℣. 14. *Moreover, the Lord ſhall raiſe up a king over Iſrael*, &c.] *Baaſha* is meant, ch. xv. 29. *who ſhall cut off the houſe of Jeroboam that day*; immediately, as ſoon as on the throne, he ſhould deſtroy his whole family, as he did, ch. xv. 29. *but what? even now*; ſhall it be that day? yes; even at that very time, and which will be very quickly from this time; for as it may be ſuppoſed this was ſaid at the latter end of *Jeroboam*'s reign, and his ſon and ſucceſſor reigned but two years ere this prophecy was accompliſhed. The *Targum* is, "who ſhall cut off the houſe of *Jeroboam*, him that is living to-day, and ſhall be from henceforward."

℣. 15. *And the Lord ſhall ſmite Iſrael as a reed is ſhaken in the water*, &c.] Either by the wind or by the ſtream; and may ſignify the fluctuating and uncertain condition *Iſrael* ſhould be in in future reigns, through inteſtine wars, and the tranſlation of the kingdom into different families; ſo that there was continually diſquietude and uneaſineſs, and no ſettled peace and tranquility: *and he ſhall root up Iſrael out of this good land he gave to their fathers*; which was brought about, firſt by *Tiglath Pileſer*, and then by *Shalmaneſer*, kings of *Aſſyria*, that carried them captives from hence: *and ſhall ſcatter them beyond the river*; the river *Euphrates*, as the *Targum*; or, as others, the river *Gozan*, 2 *Kings* xvii. 6. *becauſe they have made their groves, provoking the Lord to anger*; in which groves they placed idols, and worſhipped them, which was highly provoking to the Lord, and the cauſe of their diſperſion.

℣. 16. *And he ſhall give Iſrael up*, &c.] Into the hands of their enemies: *becauſe of the ſins of Jeroboam who did ſin, and who made Iſrael to ſin*; by his devices and ſtratagems, by his example and edicts, and by the methods he took to prevent *Iſrael* from worſhipping in the manner and place he directed to.

℣. 17. *And Jeroboam's wife aroſe, and departed*, &c.] Upon this ſpeech of the prophet's to her: *and came to Tirzah*; where *Jeroboam* now had his court, and where their ſon now was; it was a royal city in the time of the *Canaanites*, and is commonly placed in the tribe of *Manaſſeh*, and was a very pleaſant one, as its name ſignifies, to which there is an alluſion, *Cant.* vi. 4. ſee the note on *Joſh.* xii. 24. *and when ſhe came to the threſhold of the door, the child died*; juſt as ſhe was about to ſtep over the threſhold of the royal palace, which ſeems to have been at the entering of the city of *Tirzah*, ℣. 12.

℣. 18. *And they buried him*, &c.] In an honourable manner, ſuitable to his rank and pedigree: *and all Iſrael mourned for him, according to word of the Lord, which he ſpake by the hand of his ſervant Abijah the prophet*, ℣. 13.

℣. 19. *And the reſt of the acts of Jeroboam, how he warred*, &c.] As he did with *Rehoboam*, ℣. 30. and with *Abijam* his ſon, who was an over-match for him, ſee 2 *Chron.* xiii. *and how he reigned*; over the people of *Iſrael*, whether wiſely, and juſtly, and in clemency, or not: *behold, they are written in the book of the chronicles of the kings of Iſrael*; not in that canonical book of ſcripture, ſo

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[k] T. Bab. Moed Katon, fol. 28. 2.

called, for in that there is very little account of the reign of *Jeroboam*; but in the annals and diaries of the kings of *Iſrael*, written by perſons appointed for that purpoſe, and out of which it is generally thought that inſpired writers, by divine direction, took what was thought proper to be tranſmitted to future times. So with the *Romans*, from their very beginning, to the times of *Mutius*, all the events of every year were committed to writing by the order of the *Pontifex Maximus*, and lay open to be read by the people in common; and theſe, as *Tully*[l] ſays, were what are called annals.

℣. 20. *And the days which Jeroboam reigned* were *22 years*, &c.] So that he out-lived *Rehoboam* five years, and lived to the ſecond year of the reign of his grandſon *Aſa: and he ſlept with his fathers*; or died as they did: *and Nadab his ſon reigned in his ſtead*; who perhaps was younger than *Abijah*, whoſe ſickneſs and death are before related.

℣. 21. *And Rehoboam the ſon of Solomon reigned in Judah*, &c.] Over the two tribes of *Judah* and *Benjamin*, when *Jeroboam* reigned over the other ten: *Rehoboam* was 41 *years old when he began to reign*; being born one year before his father *Solomon* began to reign, and ſo it might have been expected he would have begun his reign more wiſely than he did: *and he reigned* 17 *years in Jeruſalem*; not half ſo long as his father and grandfather, being neither ſo wiſe nor ſo good a prince as either of them: *the city which the Lord did chuſe out of all the tribes of Iſrael, to put his name there*; to have a temple built for him, and his worſhip carried on in it; which was an aggravation of the ſin of *Rehoboam*, that he ſhould reign in ſuch a place, and yet be guilty of the crimes he was; the three firſt years he reigned well, but afterwards forſook the law of the Lord, 2 *Chron.* xi. 17. and xii. 1. *and his mother's name* was *Naamah an Ammoniteſs*; and which is obſerved again, ℣. 31. ſhe being the inſtrument of drawing him into idolatry, which it is very probable ſhe practiſed in the days of *Solomon*, ch. xi. 5. 7.

℣. 22. *And Judah did evil in the ſight of the Lord*, &c.] At the end of three years, from the beginning of the reign of *Rehoboam: and they provoked him to jealouſy with their ſins which they had committed, above all that their fathers had done*; that is, with their idolatries; for they were the ſins which moved the Lord to jealouſy, and provoked the eyes of his glory; in which they had outdone not the ten tribes, but their fathers, in the times of *Moſes*, *Joſhua*, and the judges, and of their kings before their ſeparation, *Saul*, *David*, and *Solomon*.

℣. 23. *For they alſo built them high places*, &c.] Which, though allowed of, or at leaſt connived at, before the temple was built, and when the tabernacle was unfixed, yet afterwards unlawful; and the tribe of *Judah* could have no excuſe for them, who had the temple in their tribe: *and images*; contrary to the expreſs command of God, *Exod.* xx. 4. *and groves on every high hill, and under every green tree*; that is, ſet up idols, and temples for idols, amidſt groves of trees, and under all green trees; as was the cuſtom of the heathens, who ſacrificed on the heights of hills and tops of mountains, as was particularly the cuſtom of the *Perſians*, as both *Herodotus*[m] and *Xenophon*[n] relate; and with the *Getæ*, a people in *Thrace*, was a mountain they reckoned ſacred[o].

℣. 24. *And there were alſo ſodomites in the land*, &c.] Such as were addicted to unnatural luſts between men and men, which the men of *Sodom* were guilty of, from whence they had their name: *Jarchi* interprets the word adultery, and ſome verſions render it whore-mongers; and filthy actions of this nature, both by men and women, uſually attended idolatrous practices among the heathens; in their temples and groves ſuch wickedneſſes were privately perpetrated: *and they did according to all the abominations of the nations which the Lord caſt out before the children of Iſrael*; the *Canaanites*, of whoſe uncleanneſſes, inceſts, and beſtialities ſee *Lev.* xviii.

℣. 25. *And it came to paſs in the fifth year of king Rehoboam*, &c.] Two years after he and his people fell into the above wicked practices: that *Shiſhak king of Egypt came up againſt Jeruſalem*; of whom ſee xi. 40. this was ſuffered as a chaſtiſement from the Lord, for their abominations.

℣. 26. *And he took away the treaſures of the houſe of the Lord*, &c.] Which perhaps *Jeroboam* had informed him of, and for the ſake of which he came, as well as to make a diverſion in favour of *Jeroboam*, who had contracted an intimacy with him when in *Egypt*; and who might have no regard for *Rehoboam*, who was not a ſon of *Pharaoh*'s daughter, and ſo no relation to him: theſe were the treaſures which *David* had left to his ſon *Solomon*, and had dedicated for the temple, even gold, ſilver, and veſſels, which he put among the treaſures of the houſe of the Lord, and perhaps added to them, ch. vii. 51. *and the treaſures of the king's houſe*; the riches, gold, ſilver, and jewels, whatever of worth and value he had in his cheſts and cabinets: *he even took away all*; that he could find and come at; for that there were ſome left is plain from ch. xv. 18. *and he took away all the ſhields of gold which Solomon had made*; and which were put in the houſe of the foreſt of *Lebanon*, ch. x. 16, 17.

℣. 27. *And king Rehoboam made in their ſtead brazen ſhields*, &c.] For the king of *Egypt* had ſo ſtripped him of his gold, that he was not able to replace golden ones: *and committed them into the hands of the chief of the guard*; or *runners*[p], that went before the king, or attended him as his life-guard when he went abroad: *which kept the door of the king's houſe*; which kept guard night and day in their turns.

℣. 28. *And it was ſo, when the king went into the houſe of the Lord*, &c.] The temple; for though he had fallen into idolatry, he had not wholly forſaken the worſhip of God in the temple, and perhaps by the late humbling providence he might be ſtirred up to attend there more frequently: *that the guard bare them*; before him, partly for pomp and grandeur, and partly to keep in awe ſuch as were inclined to mutiny and ſedition: *and brought them back into the guard-chamber*; when the king returned, the place where the guard lodged and ſlept by turns.

℣. 29. *Now the reſt of the acts of Rehoboam, and all that he did*, &c.] In the courſe of his reign, that was memorable: are *they not written in the book of the chronicles of the kings of Judah?* who had annaliſts or hiſtoriographers to write for them, as the kings of *Iſrael* had, ℣. 19. in the writing of which, eſpecially with reſpect to genealogies, *Shemaiah* the prophet, and *Iddo* the ſeer were concerned, 2 *Chron.* xii. 15.

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[l] De oratore, l. 2. c. 34.

[m] Clio, ſive, l. 1. c. 131.

[n] Cyropœdia, l. 8. c. 45.

[o] Strabo. Geograph. l. 7. p. 206.

[p] הרצים curſorum, Pagninus, Montanus, &c.

℣. 30. *And there was war between Rehoboam and Jeroboam all* their *days.*] For though *Rehoboam* did not enter into an offenſive war, and attack the children of *Iſrael*, being diſſuaded from it by *Shemaiah* the prophet in the name of the Lord, yet he might maintain a defenſive war; and though there were no pitched battles between them as afterwards, in his ſon's time, yet there might be ſkirmiſhes and bickerings on the borders of their countries.

℣. 31. *And Rehoboam ſlept with his fathers, and was buried with his fathers in the city of David,* &c.] Where *David* and *Solomon* were buried, ch. ii. 10. and xi. 43. *and his mother's name* was *Naamah an Ammoniteſs*; which is repeated, that it might be obſerved as what was the leading ſtep to his idolatry, and the means of his continuing in it: *and Abijam his ſon reigned in his ſtead*; of whom there is a further account in the following chapter.

CHAP. XV.

IN this chapter we have a ſhort hiſtory of the reign of *Abijam*, ℣. 1—8. and of *Aſa*, ℣. 9—24. both kings of *Judah*; and of the reigns of *Nadab* the ſon of *Jeroboam*, and of *Baaſha*, who deſtroyed his family, both kings of *Iſrael*, ℣. 25—34.

℣. 1. *Now in the 18th year of king Jeroboam the ſon of Nebat, reigned Abijam over Judah.*] That is, began to reign; and by this it appears that *Rehoboam* was in the 18th year of his reign when he died, for he and *Jeroboam* began their reign at the ſame time.

℣. 2. *Three years reigned he in Jeruſalem,* &c.] And three only; his reign was ſhort, and indeed not three full years, only one whole year and part of two others; for *Aſa* his ſon began to reign in the 20th of *Jeroboam*, ℣. 9. ſo that he reigned part of his 18th, his whole 19th, and part of his 20th: *and his mother's name* was *Maachah, the daughter of Abiſhalom*; called *Abſalom*, 2 *Chron.* xi. 20, 21. generally ſuppoſed by the *Jews* to be *Abſalom* the ſon of *David*, and which may ſeem not improbable, ſince his other two wives were of his father's family, 2 *Chron.* xi. 18. *Joſephus* ſays [q] ſhe was the daughter of *Tamar* the daughter of *Abſalom*, and ſo his grandaughter; and which may account for her being called *Michaiah* the daughter of *Uriel* of *Gibeah*, 2 *Chron.* xiii. 2. ſince the difference between *Maachah* and *Michaiah* is not very great; and *Uriel* might be the name of *Tamar*'s huſband; though it is moſt likely that both father and daughter had two names; ſhe ſeems to be mentioned here, to obſerve that ſhe was the cauſe and means of her ſon's diſagreeable walk, as follows, ſee ℣. 13.

℣. 3. *And he walked in all the ſins of his father, which he had done before him,* &c.] Having ſuch bad examples as both parents to copy after; it chiefly reſpects idolatrous practices, ſee ch. xiv. 23. *and his heart was not perfect with the Lord his God*; he did profeſs the true God, and worſhipped him, but not wholly, and only, and ſincerely; he worſhipped other Gods beſides him: and ſo his heart was not *as the heart of David his father*; who was a ſole and ſincere worſhipper of God, never departed from him and his ſervice.

℣. 4. *Nevertheleſs, for David's ſake did the Lord his God give him a lamp in Jeruſalem,* &c.] A kingdom there, as the *Targum*, ſplendid and glorious, to be continued in his poſterity: *to ſet up his ſon after him*; in it: *and to eſtabliſh Jeruſalem*; to continue that in which the temple was, for the ſake of which, and the worſhip of God in it, there was a ſucceſſion of *David*'s poſterity on the throne of *Judah*.

℣. 5. *Becauſe David did* that which was *right in the eyes of the Lord,* &c.] With reſpect to worſhip: *and turned not aſide from any* thing *that he commanded him all the days of his life*; eſpecially in matters of religion, nor even in his moral walk, and converſation, deliberately, ſtudiouſly, and with deſign: *ſave only in the matter of Uriah the Hittite*; the killing of him, and other ſins which led on to it, and were in connection with it; *Abarbinel* thinks, becauſe the affair of *Bathſheba* is not mentioned, that was not reckoned to *David* as a ſin; but no doubt it was, and is included here.

℣. 6. *And there was war between Rehoboam and Jeroboam all the days of his life.*] Not the days of *Rehoboam*, though that was true, and is obſerved, ch. xiv. 30. but all the days of *Abijam*, before he came to the throne, and in which, when a young man, he was concerned, and which ſtill continued between him and *Jeroboam*; though ſome think he is called by his father's name, as *Rehoboam* is called *David*, ch. xii. 16.

℣. 7. *Now the reſt of the acts of Abijam, and all that he did,* are *they not written in the book of the chronicles of the kings of Judah?* &c.] Which ſeem to be written by *Iddo* the prophet, ſee 2 *Chron.* xiii. 22. *and there was war between Abijam and Jeroboam*; and a famous pitched battle between them we read of in 2 *Chron.* xiii. 3. 17.

℣. 8. *And Abijam ſlept with his fathers,* &c.] That is, died as they did: *and they buried him in the city of David*; in the ſepulchre of his royal anceſtors, *David*, *Solomon*, and *Rehoboam*; *and Aſa his ſon reigned in his ſtead*; who perhaps was the eldeſt of his 22 ſons, 2 *Chron.* xiii. 21.

℣. 9. *And in the 20th year of Jeroboam king of Iſrael, reigned Aſa over Judah.*] How this is to be accounted for ſee the note on ℣. 2.

℣. 10. *And 41 years reigned he in Jeruſalem,* &c.] Being a good king, had the bleſſing of a long reign, and reached, and even exceeded the years of the reigns of *David* and *Solomon*: *and his mother's name* was *Maachah, the daughter of Abiſhalom*; that is the name of his grandmother, ſee ℣. 2. ſhe is called his mother, not becauſe ſhe brought him forth, but becauſe ſhe brought him up; and this is obſerved to his commendation, that though he was educated by an idolatrous woman, yet was not corrupted by her as his father was.

℣. 11. *And Aſa did* that which was *right in the eyes of the Lord,* as did *David his father.*] In his perſonal walk and converſation, in his government of the nation, and eſpecially in the matters of his

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[q] Antiqu. l. 8. c. 10. §. 1.

God, and of religion, he made *David* his pattern and example to copy after.

℣. 12. *And he took away the ſodomites out of the land*, &c.] Which were in the times of *Rehoboam*, ch. xiv. 24. and continued in his father's reign; thoſe he took away, either by driving them out of the land, or by putting them to death according to the law of God, *Lev.* xx. 13. even as many of them as he had knowledge of, for ſome remained, ſee ch. xxii. 46. *and removed all the idols that his fathers had made*; or ſuffered to be made, as *Solomon*, *Rehoboam*, and *Abijam*, ſee ch. xi. 7. and xiv. 23. and xv. 3.

℣. 13. *And alſo Maachah his mother, even her he removed from* being *queen*, &c.] From the kingdom, as the *Targum*; from having any ſhare in the government, as ſhe might have had during his minority, his mother being dead, as ſome conjecture; and not only took away her power and authority, but all the enſigns of it, and perhaps forbid her the court: or he removed her from the queen, his own wife, that ſhe might not be corrupted by her; or rather, it was from preſiding over the rites of the idol next mentioned, and the worſhipping of it: *becauſe ſhe had made an idol in a grove*; which had its name from horror and trembling; either becauſe it was of a terrible aſpect, or injected horror into its worſhippers, or brought terrible calamities and judgments upon them: according to ſome *Jewiſh* writers [r], it was a *Priapus*, of an obſcene figure; and ſo others [s], who ſuppoſe ſhe preſided over the ſacred rites of this impure deity, the ſame with *Baal-peor*; and the heathens uſed to place *Priapus* in their gardens [t], to fright away birds, ſee the note on *Jer.* xlix. 16. others take it to be *Pan*, from whence the word *Panic*, uſed for any great fright: *and Aſa deſtroyed her idol, and burnt it by the brook Kidron*; and caſt the aſhes of it into it, that none might have any profit by it, the gold and ſilver on it, and in indignation to it, ſee *Exod.* xxxii. 20.

℣. 14. *But the high places were not removed*, &c.] That is, ſuch as had been uſed for the worſhip of God, before the temple was built, which yet now ſhould have been removed, ſince ſacrifice was now only to be offered there; but he might think they were ſtill lawful, or the people had ſuch an opinion of them, that it was difficult and dangerous to attempt to remove them; otherwiſe high places for idolatry were removed by him, 2 *Chron.* xiv. 3. 5. *nevertheleſs, Aſa his heart was perfect all his days*; he was ſincere in the worſhip of God, and did every thing to the beſt of his knowledge and capacity for reſtoring true religion, and deſtroying idolatry.

℣. 15. *And he brought in the things which his father had dedicated*, &c.] The ſpoils he had taken in war from *Jeroboam*, and which he had devoted to religious uſes, but lived not to perform his vows, which his ſon now did for him; ſo that it ſeems, notwithſtanding the ſins he fell into, he had ſome regard to God and his worſhip, ſee 2 *Chron.* xiii. 19. *and the things which himſelf had dedicated*; out of the ſpoils taken from the *Ethiopians*, 2 *Chron.* xiv. 13, 14. theſe he brought *into the houſe of the Lord, ſilver and gold, and veſſels*; of various ſorts.

℣. 16. *And there was war between Aſa and Baaſha king of Iſrael all their days.*] That is, as long as they lived together; for *Baaſha* died many years before *Aſa*, and this muſt be reckoned from the time the war began between them. *Baaſha* did not begin his reign until the third year of *Aſa*, ℣. 28. and in the firſt ten years of *Aſa*'s reign the land was quiet and free from war, 2 *Chron.* xiv. 1. of which there muſt be ſeven in the reign of *Baaſha*, who is here made mention of out of courſe, for *Nadab* reigned before him, ℣. 25, 26, 27. the reaſon of which *Abarbinel* thinks is, that the hiſtorian having given an account of the good deeds of *Aſa*, relates his failings before he proceeds to the other part of his hiſtory.

℣. 17. *And Baaſha king of Iſrael went up againſt Judah*, &c.] Which, in 2 *Chron.* xvi. 1. is ſaid to be in the 36th year of *Aſa*'s reign, or rather of his kingdom; for it can never mean the year of his reign, for *Baaſha* was dead many years before that, ſince his reign began in the third of *Aſa*, and he reigned but twenty-four years, and therefore muſt die in the 27th of *Aſa*; but it is to be underſtood of the kingdom of *Judah*, when it was divided from *Iſrael*, from that time to this were 36 years, 17 under *Rehoboam*, 3 under *Abijam*, ſo that this year muſt be the 16th of *Aſa*; thus it is calculated in the *Jewiſh* chronology [u], and which is followed by many of the beſt of our chronologers: *and built Ramah*; a city in the tribe of *Benjamin*, *Joſh* xviii. 25. but taken by the king of *Iſrael*, which he rebuilt or fortified: *that he might not ſuffer any to go out or come in to Aſa king of Judah*; that his people might not go to and from *Jeruſalem*, and worſhip at the temple there; this garriſon lying on the borders of both kingdoms, he thought hereby to cut off all communication between them.

℣. 18. *Then Aſa took all the ſilver and the gold* that were *left in the treaſures of the houſe of the Lord, and the treaſures of the king's houſe*, &c.] What was left untaken away by *Shiſhak* king of *Egypt*, ch. xiv. 26. or what he had put there dedicated by his father and himſelf, ℣. 15. and be they either, they were not to be taken, eſpecially the treaſures of the houſe of the Lord, and put to prophane uſe, and particularly to ſuch bad purpoſes as theſe were: *and delivered them into the hands of his ſervants*; to be diſpoſed of as next directed: *and king Aſa ſent them to Benhadad the ſon of Tabrimon, the ſon of Hezion king of Syria, that dwelt at Damaſcus*; according to ſome chronologers [w], *Hezion*, the grandfather of this *Benhadad*, is the ſame with *Rezon* the firſt king of *Damaſcus*, ch. xi. 23, 24. who was ſucceded by *Tabrimon*, and he by *Benhadad*: *ſaying*; as follows.

℣. 19. There is *a league between me and thee*, and *between my father and thy father*, &c.] For though *Hezion*, if he is the ſame with *Rezon*, was an adverſary to *Iſrael* in the days of *Solomon*, ch. xi. 25. yet it ſeems his ſon was not, but was a confederate with the kings of *Iſrael* and *Judah*: *behold, I have ſent unto thee a preſent of ſilver and gold*; taken out of the treaſury of the temple and his own treaſury: *come and break thy league with Baaſha king of Iſrael, that he may depart from me*; it was ſinful in him to take the money out of the temple, to which it was dedicated; it was more ſo to make uſe of it, to bribe an heathen to break his covenant and alliance with another, in order to ſerve him; in which he betrayed great diſtruſt of the Lord, and of his power to help him; which was the more aggravated, when he had had ſuch a wonderful appearance of God for him againſt the *Ethiopians*, ſee 2 *Chron.* xvi. 7, 8.

℣. 20.

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[r] T. Bab. Avodah Zarah, fol. 44. 1.

[s] Vid. D. Herbert de Cherbury de Relig. Gent. c. 4. p. 34. Lyram in loc.

[t] —— cuſtos es pauperis horti, Virgil. Bucol. Ecl. 7. ℣. 34. & Georgic. l. 4. ℣. 110. —furum aviumque maxima formido, Horat. Sermon. l. 1. ode 8.

[u] Seder Olam Rabba, c. 16.

[w] Uſſer. Annal. A. M. 3064. Marſham. Canon. Chron. Seculum 13. p. 346.

℣. 20. *So Benhadad hearkened unto king Aſa, and ſent the captains of the hoſts, which he had, againſt the cities of Iſrael,* &c.] He broke off his alliance with the king of *Iſrael*; and as he had a ſtanding army, with proper officers, he ſent them directly to take the cities of *Iſrael: and he ſmote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali*; places which lay on the northern part of *Iſrael*, the neareſt to *Syria*. *Ijon* ſome place in the tribe of *Naphtali*, others in *Aſher*; it ſeems to be on the extreme border of the land northward, as *Dan* alſo was; hence the phraſe from *Dan* to *Beerſheba*, *i. e.* from north to ſouth. *Abel-beth-maachah* is the ſame with *Abel-maim*, 2 *Chron.* xvi. 4. which perhaps is the ſame with that *Abela*, placed by *Jerom*[x] between *Damaſcus* and *Paneas*, ſuppoſed to be the *Enhydra* of *Pliny*[y]. *Cinneroth* is the ſame with *Geneſaret*, a fruitful country in *Galilee*, from which is a ſea or lake of that name, mentioned in the New Teſtament, and was in the tribe of *Naphtali*, the land of which was ſeized upon at this time.

℣. 21. *And it came to paſs, when Baaſha heard thereof,* &c.] What was doing in the northern part of his kingdom: *that he left off building of Ramah*; which was the thing deſigned to be anſwered by this diverſion: *and dwelt in Tirzah*; in the tribe of *Manaſſeh*, nearer at hand, to obſerve and ſtop the motions of the *Syrian* king.

℣. 22. *Then king Aſa made a proclamation throughout all Judah,* &c.] Summoned men of all ſorts, ranks, and degrees: (*none* was *exempted*;) the *Jews*[z] ſay, not ſo much as a new-married man, whom the law excuſed from war the firſt year, nor the diſciples of the wiſe men: *and they took away the ſtones of Ramah, and the timber thereof, wherewith Baaſha had builded*; or fortified the place; theſe the men of *Judah*, whom *Aſa* ſummoned, carried off: *and king Aſa built with them Geba of Benjamin, and Mizpah*; which were both in the tribe of *Benjamin*, and which he fortified, *Joſh.* xviii. 24. 26. See *Jer.* xli. 9.

℣. 23. *The reſt of all the acts of Aſa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah?* &c.] Some of which are to be met with in the canonical book of that name, 2 *Chron.* xiv. and xv. and xvi. and others in the annals of the kings, out of which the ſcripture-account was taken: *nevertheleſs, in the time of his old age he was diſeaſed in his feet*; ſeized with the gout, as the *Jews* ſay[a], and which was two years before his death, ſee 2 *Chron.* xvi. 12, 13.

℣. 24. *And Aſa ſlept with his fathers, and was buried with his fathers in the city of David his father,* &c.] In a ſepulchre there he himſelf had made, and in great pomp and ſolemnity, being laid on a bed filled with ſweet odours and ſpices, prepared according to art, and which were burned for him, 2 *Chron.* xvi. 14. *and Jehoſhaphat his ſon reigned in his ſtead*; a very pious and worthy prince.

℣. 25. *And Nadab the ſon of Jeroboam began to reign over Iſrael, in the ſecond year of Aſa king of Judah,* &c.] Before *Baaſha* did: *and reigned over Iſrael two years*; not two whole years; for he began in the ſecond of *Aſa*, and in the third of that king's reign; *Baaſha* ſlew him and reigned in his ſtead, ℣. 28.

℣. 26. *And he did evil in the ſight of the Lord,* &c.] Committed idolatry, than which nothing is a greater evil in his ſight: *and walked in the way of his father, and in his ſin wherewith he made Iſrael to ſin*; in making and worſhipping of golden calves.

℣. 27. *And Baaſha the ſon of Ahijah, of the houſe of Iſſachar,* &c.] A man of that tribe; but who he was, or his father, is no where elſe ſaid, very probably an officer in *Nadab*'s army: *conſpired againſt him*; laid a ſcheme to take away his life, and ſeize the kingdom: *and Baaſha ſmote him at Gibbethon*; a city in the tribe of *Dan*, *Joſh.* xix. 44. *which* belongeth *to the Philiſtines*; it was a city given to the *Levites*, *Joſh.* xxi. 23. and they being driven from it by *Jeroboam*, the *Philiſtines* ſeized on it, or had heretofore made a conqueſt of it; and *Nadab* was deſirous of getting it out of their hands, and therefore beſieged it, as follows: *for Nadab and all Iſrael laid ſiege to Gibbethon*; and whilſt he was beſieging it, *Baaſha* took the opportunity to ſlay him, where his carcaſe lay expoſed to dogs or fowls of the air, and had no burial, as *Abijah* predicted, ch. xiv. 11, 13.

℣. 28. *Even in the third year of Aſa king of Judah, did Baaſha ſlay him, and reigned in his ſtead.*] Which ſeems to be his only or chief view in ſlaying him, to get poſſeſſion of his kingdom.

℣. 29. *And it came to paſs when he reigned, that he ſmote all the houſe of Jeroboam,* &c.] That he might have no rival, or any that could pretend any title to the crown: *he left not Jeroboam any that breathed, until he had deſtroyed him, according to the ſaying of the Lord, which he ſpake by his ſervant Abijah the Shilonite*; not that his intention in deſtroying *Jeroboam*'s family was to fulfil that prophecy, but ſo it was eventually; ſee ch. xiv. 10, 14.

℣. 30. *Becauſe of the ſins of Jeroboam which he ſinned, and which he made Iſrael ſin, by his provocation wherewith he provoked the Lord God of Iſrael.*] Not that *Baaſha* deſtroyed the family of *Jeroboam*, becauſe of his ſins, which did ſo much miſchief to *Iſrael*, and were ſo provoking to the Lord, from any diſlike or hatred of them, for he walked in the ſame, ℣. 34. but the Lord threatened this by his prophet, and ſuffered it to be done becauſe of his abominations.

℣. 31. *Now the reſt of the acts of Nadab, and all that he did,* &c.] In his ſhort reign, which yet were more than here related: *are they not written in the book of the Chronicles of the kings of Iſrael?* in which thoſe of his father *Jeroboam* were written, ch. xiv. 19.

℣. 32. *And there was war between Aſa and Baaſha king of Iſrael all their days.*] For being a wicked man, and an idolater, *Aſa* had no reſpect for him, though he had ſlain the family of *Jeroboam*; nor had *Baaſha* any regard to *Judah*, nor to the worſhip of God at *Jeruſalem*, ſo that there was no good underſtanding between them, but frequent acts of hoſtility, ſee ℣. 16.

℣. 33. *In the third year of Aſa king of Judah began Baaſha the ſon of Ahijah to reign over all Iſrael in Tirzah,* &c.] Which is repeated, partly to obſerve that the whole kingdom ſubmitted to him, though an uſurper and murderer, and the place where he kept his court, as alſo the time of his reign, as follows: 24 *years*; which were as long as both *Jeroboam* and his ſon reigned.

℣. 34. *And he did evil in the ſight of the Lord,* &c.]

De loc. Heb. fol. 83. K.

[y] Nat. Hiſt. l. 5. c. 19.

[z] Jarchi & Kimchi in loc.

[a] T. Bab San[illegible], fol. 48. 2. So Clemens of Alexandria, Stromat. l. 1. p. 326.

&c.] As *Nadab* did, whom he ſlew: *and walked in the way of Jeroboam*; whoſe family he deſtroyed: *and in his ſin wherewith he made Iſrael to ſin*; in worſhipping the golden calves; ſo that it was not out of diſlike to idolatry, but out of malice and ambition, that he ſlew the family of *Jeroboam*.

CHAP. XVI.

THIS chapter contains a prophecy of the ruin of the family of *Baaſha*, and an account of his death, ℣. 1—7. and of his ſon's reigning in his ſtead two years, who was ſlain by *Zimri* one of his captains, ℣. 8—14. and who reigned but ſeven days, ℣. 15—20. and the people being divided between *Tibni* and *Omri*, the party for the latter prevailed, and he was made king, and reigned 12 years, ℣. 21—28. and was ſucceeded by his ſon *Ahab*, a very wicked prince, ℣. 29—33. and the chapter is concluded with the rebuilding of *Jericho*, ℣. 34.

℣. 1. *Then the word of the Lord came to Jehu the ſon of Hanani*, &c.] The ſeer that reproved *Aſa*, 2 *Chron.* xvi. 7. ſo that this man was the ſon of a prophet then living, and was a young man; for we hear of him ſeveral years after reproving *Jehoſhaphat*, 2 *Chron.* xix. 2. and as a writer of hiſtory, 2 *Chron.* xx. 34. the prophecy that came to him from the Lord was *againſt Baaſha*; king of *Iſrael*: *ſaying*; as follows.

℣. 2. *Foraſmuch as I exalted thee out of the duſt*, &c.] From a very low eſtate, and mean family: *and made thee prince over my people Iſrael*; as they were of right, and ought to have been; and tho' *Baaſha* got the kingdom by treachery and murder, yet the tranſlation of the kingdom to him was according to the appointment of God, and by his over-ruling providence; and even his act of killing *Nadab* was a fulfilment of a prophecy of his; and had he done it in obedience to the will of God, and in vengeance for his ſin, would not have been blame-worthy, ſince then he would have been an executioner of the juſtice of God: *and thou haſt walked in the way of Jeroboam, and haſt made my people Iſrael to ſin, to provoke me to anger with their ſins*; committing and encouraging the ſame idolatrous practices, ſo very provoking to God.

℣. 3. *Behold, I will take away the poſterity of Baaſha, and the poſterity of his houſe*, &c.] By death, there ſhall be none of his family remaining in any branch of it: *and I will make thy houſe like the houſe of Jeroboam the ſon of Nebat*; execute the ſame judgment on it, and in the ſame manner, their ſins being alike.

℣. 4. *Him that dieth of Baaſha in the city, ſhall the dogs eat, and him that dieth of his in the fields, ſhall the fowls of the air eat.*] They ſhould not have burial, which is juſt the ſame that was threatened to, and executed on *Jeroboam*'s family, ch. xiv. 11.

℣. 5. *Now the reſt of the acts of Baaſha, and what he did, and his might, are they not written in the book of the Chronicles of the kings of Iſrael?*] As thoſe of *Jeroboam* and *Nadab* were, ch. xiv. 19. and xv. 31.

℣. 6. *So Baaſha ſlept with his fathers*, &c.] Or died, not a violent, but natural death: *and was buried in Tirzah*; where was the royal palace of the kings of *Iſrael*: *and Elah his ſon reigned in his ſtead*; yet but a ſhort time.

℣. 7. *And alſo by the hand of the prophet Jehu the ſon of Hanani, came the word of the Lord againſt Baaſha, and againſt his houſe*, &c.] Which is here repeated, as *Abarbinel* thinks, becauſe in the former prophecy the threatening was on account not of his own ſin, but becauſe he made *Iſrael* to ſin; but here it is, becauſe of his own evil works, as it follows: *even for all the evil that he did in the ſight of the Lord, in provoking him to anger with the work of his hands, in being like the houſe of Jeroboam*; worſhipping the golden calves as they did: *and becauſe he killed him*; either *Jeroboam*; for, according to Dr. *Lightfoot*[b], he was alive this year; rather *Nadab* the ſon of *Jeroboam*, who it is certain was ſlain by *Baaſha*; though it may refer, as *Abarbinel* thinks, to the whole houſe of *Jeroboam*; though it was agreeable to the will of God, yet was not done by *Baaſha* with any regard to it, but to gratify his malice and ambition, and therefore puniſhable for it.

℣. 8. *In the 26th year of Aſa king of Judah began Elah the ſon of Baaſha to reign over Iſrael in Tirzah two years.*] Not complete, for he died in the 27th of *Aſa*, ℣. 10. he reigned juſt the time that *Nadab* the ſon of *Jeroboam* did, ch. xv. 25.

℣. 9. *And his ſervant Zimri, captain of half* his *chariots*, &c.] His military chariots; there were two captains of them, and this was one of them; ſo the *Targum*, "one of the two maſters or captains of the chariots:" *conſpired againſt him, as he was in Tirzah drinking himſelf drunk in the houſe of Arza, ſteward of his houſe in Tirzah*; who had the charge of his wine and other liquors, to which he was addicted beyond meaſure; and this was a a fit opportunity for *Zimri* to fall upon him, and ſlay him, when he was drunk, and off his guard, and his army at the ſame time was beſieging *Gibbethon*, ℣. 15. ſo that there was a very great likeneſs in what befel the family of *Baaſha*, to that of the family of *Jeroboam*; for as the ſon of the one, and of the other, reigned but two years, ſo they were both ſlain by their ſervants, and both at a time when *Gibbethon* was beſieged; the *Targum* takes this *Arza* to be the temple of an idol ſo called, near the royal palace.

℣. 10. *And Zimri ſent in and ſmote him, and killed him*, &c.] When in his drunken fit: and this was *in the 27th year of Aſa*; when *Elah* had not reigned two full years: *and reigned in his ſtead*; that is, *Zimri*; his reign was ſhort indeed, but ſeven days, ℣. 15.

℣. 11. *And it came to paſs when he began to reign, as ſoon as he ſat on his throne*, &c.] Perhaps the very firſt day: *that he ſlew all the houſe of Baaſha*; his whole family, all the children that he had, that there might be none to make pretenſions to the throne: *he left him not one that piſſeth againſt a wall, neither of his kinſfolks, nor of his friends*;

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[b] Works. vol. 1. p. 79.

not any that might avenge the blood of his family, that might have a right or inclination to do it.

℣. 12. *Thus did Zimri deſtroy all the houſe of Baaſha, according to the word of the Lord, which he ſpoke againſt Baaſha by Jehu the prophet.*] That not only his poſterity, but all any way related to him ſhould be cut off; yea, it ſeems to have been carried farther, even to all that were in any connection with him in point of friendſhip, ſee ℣. 3.

℣. 13. *For all the ſins of Baaſha, and the ſins of Elah his ſon,* &c.] By which it appears that the ſon trod in the ſteps of his father, and was therefore cut off: *by which they ſinned, and by which they made Iſrael to ſin, in provoking the Lord God of Iſrael to anger with their vanities*; their idols, which had nothing in them, and can't be of any ſervice to their votaries; and to ſerve ſuch, and neglect the worſhip of the true God, and draw others into the ſame iniquity, muſt be very provoking to the moſt high.

℣. 14. *Now the reſt of the acts of Elah, and all that he did, are they not written in the book of the Chronicles of the kings of Iſrael?*] See ℣. 5.

℣. 15. *In the 27th year of Aſa king of Judah, did Zimri reign ſeven days in Tirzah,* &c.] Until the army under *Omri* came and took the place, and deſtroyed him: *and the people were encamped againſt Gibbethon, which* belongeth *to the Philiſtines*; it was beſieged in *Nadab*'s time, but upon his death, by *Baaſha*, the ſiege was raiſed; or however if then taken, it was recovered by the *Philiſtines*, and now beſieged again by the *Iſraelites*, ſee ch. xv. 27.

℣. 16. *And the people that were encamped heard ſay, Zimri hath conſpired, and hath alſo ſlain the king,* &c.] Tidings came to the army of what he had done, which was diſpleaſing to them: *wherefore all Iſrael made Omri the captain of the hoſt, king over Iſrael that day in the camp*; that is, all *Iſrael* that were in the army proclaimed *Omri* their general, king; juſt as the *Roman* army declared *Veſpaſian* their general, emperor of *Rome*, and as ſeveral of the emperors were choſen.

℣. 17. *And Omri went up from Gibbethon, and all Iſrael with him,* &c.] He, and the army under him, broke up the ſiege of that place, and marched to *Tirzah*; which, according to *Bunting*[c], was 36 miles diſtant from each other: *and they beſieged Tirzah*; the royal city, in which *Zimri* was.

℣. 18. *And it came to paſs, that when Zimri ſaw that the city was taken,* &c.] That *Omri*, and the army with him, had got into it, being a place not much fortified, and *Zimri* not having force enough to defend it againſt ſuch an army: *that he went into the palace of the king's houſe*; into the innermoſt and moſt ſplendid, as well as the ſtrongeſt part of it: *and burnt the king's houſe over him with fire, and he died*; that he might not fall into the hands of his rival, who he might fear would uſe him ill, and that he might not enjoy the royal palace: though *Kimchi* thinks, that *Omri* ſet fire to the palace, and burnt it over the head of *Zimri*, in which he periſhed; and this ſenſe the text will bear.

℣. 19. *For his ſins which he ſinned in doing evil in the ſight of the Lord,* &c.] In the former part of his life, as well as now: *in walking in the way of Jeroboam, and in his ſin which he did to make Iſrael ſin*; worſhipping the golden calves, which he might do whilſt a captain of the chariots, and alſo ſince he uſurped the crown, ſacrificing to them by way of thankſgiving, for being in poſſeſſion of the kingdom; and though his reign was ſo ſhort, he might give plain and ſtrong intimations that he ſhould continue the worſhip of idols.

℣. 20. *Now the reſt of the acts of Zimri, and his treaſon that he wrought, are they not written in the book of the kings of Iſrael?*] What he did both before and after his uſurpation, during the ſeven days he was king, and the manner of his conſpiracy, and ſucceſs in it.

℣. 21. *Then were the people of Iſrael divided into two parts,* &c.] About the ſucceſſion in the kingdom: *half the people followed Tibni the ſon of Ginath, to make him king*; theſe were the friends of *Zimri*, or however ſuch who did not like that the army ſhould impoſe a king upon them; who this *Tibni* was, is not ſaid: *and half followed Omri*; the general of the army, perhaps the whole of that.

℣. 22. *But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath,* &c.] Very probably they had a battle, in which the latter were worſted: *ſo Tibni died*; in the battle: *and Omri reigned*; took poſſeſſion of the throne, his rival being ſlain.

℣. 23. *In the 31ſt year of Aſa king of Judah, began Omri to reign over Iſrael* 12 *years,* &c.] Which are to be reckoned not from the 31ſt of *Aſa*; for *Ahab* the ſon of *Omri* began to reign in his 38th year, and ſo his reign would be but ſeven or eight years; but they are reckoned from the 27th of *Aſa*, the beginning of it, when *Elah* was ſlain by *Zimri*, and he died, which to the end of the 38th of *Aſa*, make 12 years; for the diviſion, according to the *Jewiſh* chronology[d], laſted four years; *Jarchi* ſays five[e]; and from the beginning of that his reign is reckoned, though he did not reign over all *Iſrael*, or completely, until the 31ſt of *Aſa*, when *Tibni* died: *ſix years reigned he in Tirzah*; the royal city of the kings of *Iſrael*, from *Jeroboam* to this time, and the other ſix he reigned in *Samaria* built by him, as in the next verſe.

℣. 24. *And he bought the hill Samaria of Shemer, for two talents of ſilver,* &c.] A talent of ſilver, according to *Brerewood*[f], was of our money 375 pounds, ſo that this hill was purchaſed at 750 pounds: *and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria*; its name from him was *Shomeron*, which is the *Hebrew* name for *Samaria*; which, according to *Bunting*[g], was ſix miles from *Tirzah*, and ever after the royal ſeat of the kings of *Iſrael*.

℣. 25. *But Omri wrought evil in the eyes of the Lord,* &c.] Openly and publickly, as if it were in defiance of him: *and did worſe than all that were before him*; taking no warning by the judgments inflicted on them, which aggravated his ſins; and beſides, he not only worſhipped the calves, as the reſt, and drew *Iſrael* by his example into the ſame, as they did, but he publiſhed edicts and decrees, obliging them to worſhip them, and forbidding them to go to *Jeruſalem*, called *the ſtatutes of Omri*, *Mic.* vi. 16.

℣. 26. *For he walked in the way of Jeroboam the ſon of Nebat, in his ſin wherewith he made Iſrael to ſin,* &c.] Worſhipping the calves: *to provoke the*

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[c] Travels, &c. p. 162.
[d] Seder Olam Rabba, c. 17. p. 45.
[e] So Tzemach David, par. 1. fol. 11. 2.
[f] De ponder. & pret. c. 4.
[g] Ut ſupra, p. 163.

Lord God of Iſrael to anger, with their vanities; theſe, and whatſoever idols elſe were worſhipped by him, ſee ℣. 13.

℣. 27. *Now the reſt of the acts of Omri, which he did, and his might which he ſhewed, are they not written in the book of the Chronicles of the kings of Iſrael?*] Where thoſe of the preceding kings were written, ſee ch. xiv. 19. and xv. 31. and xvi. 5, 14, 20.

℣. 28. *So Omri ſlept with his fathers*, &c.] Died a natural death: *and was buried in Samaria*; the city he had built, and now the royal ſeat and metropolis of the kingdom: *and Ahab his ſon reigned in his ſtead*; of whom much is ſaid in the following hiſtory.

℣. 29. *And in the 35th year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael*, &c.] At the latter end of it, the ſame year his father died, ſee ℣. 23. *and Ahab the ſon of Omri reigned over Iſrael in Samaria 22 years*; the ſame number of years *Jeroboam* did, ch. xiv. 20.

℣. 30. *And Ahab the ſon of Omri did evil in the ſight of the Lord, above all that were before him.*] Adding other idols to the calves, and thoſe more abominable than they; ſince the other kings pretended to worſhip God in them, but he worſhipped other gods beſides him, as the following verſes ſhew.

℣. 31. *And it came to paſs, as if it had been a light thing for him to walk in the ſin of Jeroboam the ſon of Nebat*, &c.] To worſhip the golden calves he ſet up: *that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians*; who is called *Ithobalus* and *Itobalus* king of the *Tyrians*, by heathen hiſtorians[h]; and by *Theophilus* of *Antioch*[i], *Juthobalus*, prieſt of *Aſtarte*; for *Tyre* and *Zidon* were under one king. This woman was not only of another nation, and an idolater, but a very filthy woman, and is made the emblem of the whore of *Rome*, *Rev.* ii. 20. *and went and ſerved Baal, and worſhipped him*; that is, went to *Zidon* and *Tyre*, and worſhipped his wife's gods, which were either *Jupiter Thalaſſius*, the god of the *Zidonians*, or *Hercules*, whom the *Tyrians* worſhipped.

℣. 32. *And he reared up an altar for Baal in the houſe of Baal, which he had built in Samaria.*] That he might not go ſo far as *Tyre* or *Zidon*; and for his wife's convenience alſo, he built a temple in *Samaria* for *Baal*, and erected an altar there to offer ſacrifices upon it unto him; ſo open and daring was he in his idolatrous practices.

℣. 33. *And Ahab made a grove*, &c.] About the temple of *Baal*, or elſewhere, in which he placed an idol, and where all manner of filthineſs was ſecretly committed; or rather *Aſherah*, rendered grove, is *Aſtarte*, the goddeſs of the *Zidonians*, an image of which *Ahab* made: *and Ahab did more to provoke the Lord God of Iſrael to anger, than all the kings of Iſrael that were before him*; his idolatries being more open and bare-faced, and without any excuſe, pretence, or colour, as well as more numerous.

℣. 34. *And in his days did Hiel the Bethelite build Jericho*, &c.] Which was forbidden by *Joſhua* under an *anathema*; but this man either ignorant of that adjuration of *Joſhua*, or in contempt and defiance of it, and knowing it might pleaſe the king and queen, ſet about the rebuilding of it; and it being done by the leave, and under the authority of *Ahab*, is mentioned together with his wicked actions: *he laid the foundation thereof in Abiram his firſt-born*; that is, his firſt-born died as ſoon as he laid the foundation of the city, but this did not deter him from going on with it: *and ſet up the gates thereof in his youngeſt ſon Segub*; all the reſt of his children died as he was rebuilding the city, until only his youngeſt ſon was left, and he was taken off by death juſt as he had finiſhed it, ſignified by ſetting up the gates of it: all which was *according to the word of the Lord, which he ſpake by Joſhua the ſon of Nun*; between 4 and 500 years ago. It was after this a place of great note, and ſo continued many hundreds of years; ſee the note on *Joſh.* vi. 26. but is now, as Mr. *Maundrel* ſays[k], a poor naſty village of the *Arabs*.

CHAP. XVII.

THIS chapter begins with a prophecy of *Elijah*, that there ſhould be want of rain for ſome years to come, and he is directed to go firſt to the brook *Cherith*, where he ſhould be fed by ravens, ℣. 1—7. and afterwards he is ſent to a widow at *Zarephath*, where he, ſhe and her ſon were ſupported for a conſiderable time with a handful of meal, and a little oil in a cruſe miraculouſly increaſed, ℣. 8—16. whoſe ſon falling ſick and dying, he reſtored to life, ℣. 17—24.

℣. 1. *And Elijah the Tiſhbite*, who was *of the inhabitants of Gilead*, &c.] Which belonged partly to the *Reubenites* and *Gadites*, and partly to the half-tribe of *Manaſſeh* on the other ſide *Jordan*, where this prophet dwelt; but why he is called the *Tiſhbite*, is not eaſy to ſay; what *Kimchi* obſerves ſeems right, that he was at firſt of a city called *Toſhab*, and afterwards dwelt at *Gilead*; which city perhaps is the ſame with *Thiſbe*, in the tribe of *Napthali*, the native place of *Tobit*, ch. i. 2. and if ſo, is an inſtance of a prophet, even the prince of prophets, as *Abarbinel* calls him, coming out of *Galilee*, contrary to the ſuggeſtions of the *Jews*, *John* vii. 52. R. *Elias Levita*[l] obſerves, that after the affair of *Gibeah*, an order was given to ſmite the inhabitants of *Jabeſh-gilead*, *Judg.* xxi. and that as it is reaſonable to ſuppoſe, ſome might eſcape, he thinks *Elijah* was one of them; and that when this began to be inhabited again, they that returned, were called the inhabitants of *Gilead*, of whom *Elijah* was, who lived in thoſe times, being, as the *Jews* ſuppoſe, *Phinehas*, the ſon of *Eleazar* the ſon of *Aaron*, ſee *Judg.* xx. 28. but that he ſhould be *Elijah*, and live to the times of *Ahab*, is beyond belief. By *Origen*[m] he is ſaid to be in *Theſbon* of *Gilead*; and by *Epiphanius*[n] to be of *Theſbis*, of the land of the *Arabians*, *Gilead* bordering upon it: the ſame *ſaid unto Ahab*; who perhaps had been with him before, and reproved him for idolatry, warned him of the evil conſequences of it, but to no purpoſe, and therefore now threatened in a very ſolemn manner: as *the Lord God of Iſrael liveth, before whom I ſtand*; he ſwears by the living God, in whoſe preſence he was, and to whom he appeals as the omniſcient God, whoſe miniſter and prophet he was, and in whoſe name he came and ſpoke, and to whom he prayed; for ſtanding was a prayer-geſture, and ſometimes put for it, ſee the note on *Matt.* vi. 5. and it was at the prayer of *Elijah* that rain was with-held, as follows, ſee *Jam.* v. 17. *there ſhall not be dew nor rain theſe years*; for ſome years to come, even three years and a half: *but according to my word*; in prayer, or as he ſhould predict, in the name of the Lord.

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[h] Menander apud Joſeph. Antiqu. l. 8. c. 13. §. 1, 2. & Contr. Apion. l. 1. c. 21. Diodor. Sicul. apud Junium in loc.

[i] Ad Autolyc. l. 3. p. 132.

[k] Journey from Aleppo, &c. p. 81.

[l] In Tiſhbi, p. 275. Vid. Shalſhalet Hakabala, fol. 11. 1. & David de Pomis Lexic. fol. 235. 4.

[m] Comment. in Matth. p. 224. Ed. Huet.

[n] De Prophet. Vit. c. 5.

℣. 2. *And the word of the Lord came to him,* &c.] The word of prophecy, as the *Targum*; this ſhows that by word, in the former verſe, he means the word of the Lord by him: *ſaying*; as follows.

℣. 3. *Get thee hence, and turn thee eaſtward,* &c.] From the place where he was, being in danger from *Ahab* and *Jezebel*, provoked by his reproofs, threatenings and prophecies: *and hide thyſelf by the brook Cherith, that is before Jordan*; in ſome wood or cave near it, or among the reeds and ruſhes that grew on the banks of it; and *Bochart* [o] takes it to be the ſame with the river *Kanah*, on the borders of *Ephraim*, which has its name from reeds, *Joſh.* xvi. 8. and xvii. 9. and *Cherith* by anticipation, from the prophet's being fed there; and *Adrichomius* [p] places this brook in the tribe of *Ephraim*; though *Fuller* [q] in the half-tribe of *Manaſſeh*, beyond *Jordan*; but *Bunting* ſays [r], it runs from mount *Ephraim* between *Bethel* and *Jericho*, eight miles from *Jeruſalem* towards the north, and ſo paſſing along towards the eaſt, falls into *Jordan*.

℣. 4. *And it ſhall be,* that *thou ſhalt drink of the brook,* &c.] The water of that was to be his drink: *and I have commanded the ravens to feed thee there*; whereby he ſhould be provided with food to eat; by whom are meant not angels in the form of ravens, as ſome; nor, as others, *Arabians*, for there were none of that people near him; nor, as others, *merchants*, the word being ſometimes uſed of them, for this was not a likely method for privacy; nor, as others, the inhabitants of a place called *Oreb* or *Orbo*; ſo the *Arabic* verſion calls them *Orabimi*; but we read of no ſuch place near *Jordan*; the *Jews* [s] ſpeak of a city of this name near *Bethſhean*, from whence theſe *Orebim* came; and ſome of them [t] think, they had their name from *Oreb*, in *Judg.* vii. 25. it ſeems better to interpret them of ravens, as we do, theſe creatures delighting to be in ſolitary places, in valleys, and by brooks; nor need it be any objection, that they were unclean creatures by the law, ſince *Elijah* did not feed upon them, but was fed by them; and ſuppoſing any uncleanneſs by touch, the ceremonial law might be diſpenſed with in an extraordinary caſe, as it ſometimes was; though it is very remarkable, that ſuch creatures ſhould be employed in this way, which are birds of prey, ſeize on any thing they can, live on carrion, and neglect their own young, and yet feed a prophet of the Lord; which ſhows the power and providence of God in it. Something like this *Jerom* [u] relates, of a raven bringing a whole loaf of bread, and laying it before the ſaints, *Paulus* and *Antonius*.

℣. 5. *So he went, and did according to the word of the Lord,* &c.] Took his journey eaſtward, and hid himſelf in the place directed to: *for he went and dwelt by the brook Cherith, that is before Jordan*, ſee the note ℣. 3.

℣. 6. *And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening,* &c.] For his breakfaſt and ſupper, the two principal meals then in uſe; and as there were ſeveral employed, they could bring a ſufficiency in a ſhort time for each meal; and theſe proviſions were ready prepared, the bread made and baked, and the fleſh boiled, broiled or roaſted; from whence they had it, need not be enquired after; the *Jews* ſay [w], they were fetched from *Ahab*'s table, and others from *Jehoſhaphat*'s, and others, as probable as any, from the tables of the 7000 who had not bowed the knee to *Baal*: *and he drank of the brook*; at his meals.

℣. 7. *And it came to paſs after a while,* &c.] Or *at the end of days* [x], perhaps a year, which ſometimes is the ſenſe of this phraſe, ſee *Exod.* xiii. 10. *Judg.* xvii. 10. *that the brook dried up*; thro' the exceſſive heat, and for want of ſupplies from the ſprings and fountains, with which it was fed, and for the following reaſon: *becauſe there had been no rain in the land*; from the time *Elijah* prayed and propheſied; of this drought mention is made in profane hiſtory; *Menander*, a *Phœnician* writer, ſpeaks [y] of a drought in the times of *Ithobalus* (the ſame with *Ethbaal* the father of *Jezebel*) which laſted a whole year, and upon prayer being made there were thunder, *&c.*

℣. 8. *And the word of the Lord came unto him,* &c.] As before, after he had been a year at the brook, and that was dried up: *ſaying*; as follows.

℣. 9. *Ariſe, get thee to Zarephath, which* belongeth *to Zidon, and dwell there,* &c.] This might be a trial of the prophet's faith, to be ſent to dwell in a place belonging to the *Zidonians*, among whom *Jezebel* had an intereſt, being the daughter of their king, ch. xvi. 31. the place is ſo called, to diſtinguiſh it from another *Zarephath*, *Obad.* ℣. 20. *Kimchi* interprets it, near to *Zidon*, yet not as belonging to it, but of the land of *Iſrael*; though it rather ſeems to be a *Gentile* city; it is called in *Luke* iv. 26. *Sarepta* of *Sidon*; and alſo by *Pliny* [z]; according to *Joſephus* [a], it was not far either from *Sidon* or *Tyre*, and lay between them; it was three quarters of a mile from *Sidon*; and ſo Mr. *Maundrel* [b] ſpeaks of it, as in the way from *Sidon* to *Tyre*, and which is now called *Sarphan*; of which he ſays, the place ſhewn us for this city conſiſted only of a few houſes, on the tops of the mountains, within about half a mile of the ſea; but it is more probable, the principal part of the city ſtood below, in the ſpace between the hills and the ſea, there being ruins ſtill to be ſeen in that place of a conſiderable extent; and a traveller into thoſe parts many years before him, ſays [c], that he ſaw nothing of any building on the ſhore, but ſome ſmall houſes in the place where formerly the town of *Sarepta* did ſtand; and *Bunting* ſays [d], there is at this time but eight houſes in all the town, though by the ruins it ſeems to have been in times paſt a very fair city; and another [e] obſerves, that it is about three miles from *Berytus*: *behold, I have commanded a widow woman there to ſuſtain thee*; not that this was declared to the woman, or that ſhe had any orders from the Lord to ſupport him; but that he had determined it in his mind, and would take care in his providence, that he ſhould be ſupplied by her: this was another trial of the prophet's faith, that he ſhould be ſent to a poor widow woman for his ſupport, and ſhe a *Gentile*; but he that had been ſo long fed by ravens, could have no reaſon to doubt of his being provided for in this way.

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[o] Hierozoic. par. 2. l. 2. c. 13. col. 216.

[p] Theatrum Terræ Sanct. p. 26.

[q] Piſgah-ſight, &c. B. 2. c. 3. p. 97.

[r] Travels, &c. p. 205.

[s] Bereſhit Rabba, §. 33. fol. 29. 1.

[t] T. Bab. Cholin, fol. 5. 1. Menaſſeh Ben Iſrael Conciliat. in Lev. quæſt. 3.

[u] In vita Paul. Erem. fol. 82. C.

[w] T. Bab. Sanhedrin, fol. 113. 1. Cholin, fol. 5. 1. Tanchuma apud Abarbinel in loc.

[x] מקץ ימים in, vel a, fine dierum, Pagninus, Montanus, &c.

[y] Apud Joſeph. Antiqu. l. 8. c. 13. §. 2.

[z] Nat. Hiſt. l. 5. c. 19.

[a] Ut ſupra.

[b] Journey from Aleppo, &c. p. 48.

[c] Rauwolff's Travels, par. 3. ch. 22. p. 326.

[d] Ut ſupra.

℣. 10. *So he aroſe, and went to Zarephath*, &c.] Which, according to *Bunting* [f], was 100 miles from the brook *Cherith*: *and when he came to the gate of the city, behold, the widow woman* was *there gathering ſticks*; perhaps out of an hedge juſt without the city; this ſhows her to be a poor woman, who had no other way of coming at fuel but this, and no ſervant to fetch it for her: the above writer tells us, that now before the gate of the city there is ſhewed a certain chapel, where they ſay *Elias* firſt ſpoke with the widow: *and he called to her, and ſaid, fetch me, I pray thee, a little water in a veſſel, that I may drink*; being thirſty through travelling, and ſuppoſing this to be the woman he was directed to, made trial of her this way; ſome render it, *in this veſſel* [g] which he had with him, and made uſe of at the brook *Cherith*.

℣. 11. *And as ſhe was going to fetch it*, &c.] For ſhe made no difficulty of granting his requeſt, but immediately ſet out to fetch him ſome water from the city, or ſome ſpring hard by, or her own houſe; being very ready to do an hoſpitable act to a ſtranger, and eſpecially to a good man, and a prophet, as ſhe might perceive by his habit he was, as it ſeems by what follows: *and ſaid, bring me, I pray thee, a morſel of bread in thine hand*; to eat before he drank; this he ſaid ſtill farther to try her whether ſhe was the perſon that was to ſuſtain him, as well as in order to lead on to more diſcourſe with her.

℣. 12. *And ſhe ſaid*, as *the Lord thy God liveth*, Which ſhews her to be a good woman ſwearing by the living God, and him only, and that ſhe took *Elijah* to be a good man, and a prophet of the Lord: *I have not a cake*; greater or leſs, not a morſel of bread in the houſe: *but a handful of meal in a barrel, and a little oil in a cruſe*; theſe ſeparate and unmixed, and not made into a cake, and dreſſed as ſhe intended to do with them: *and behold, I am gathering two ſticks*; or a few, which would be ſufficient to bake ſuch a quantity as her meal and oil would make; ſhe ſpeaks by the figure *meioſis*, which expreſſes leſs than what is meant, as *Ben Melech* obſerves: *that I may go in and dreſs it for me, and my ſon, that we may eat it, and die*; having nothing more left, and no expectation of any elſewhere, and the famine ſtrong in the land; ſo that ſhe could look for nothing but death after this was eaten.

℣. 13. *And Elijah ſaid unto her, fear not*, &c.] That ſhe and her ſon ſhould die, it would not be the caſe: *go* and *do as thou haſt ſaid*; mix her meal and her oil, and make a cake thereof, and bake it: *but make thereof a little cake firſt, and bring* it *unto me, and after make for thee and for thy ſon*; which was not ſaid from a ſelfiſh ſpirit of the prophet, but to try the faith of the woman; and beſides, as *Abarbinel* obſerves, the prophet was not only hungry and thirſty through his journey, and ſo required to be ſerved firſt, but it was for the ſake of his ſuſtenance, that the Lord would command a bleſſing on the meal and oil; wherefore if ſhe dreſſed it for herſelf and her ſon firſt, there would have been none left for the divine bleſſing to deſcend upon.

℣. 14. *For thus ſaith the Lord God of Iſrael*, &c.] Whom the prophet perceived ſhe had knowledge of, and faith in: *the barrel of meal ſhall not waſte, neither ſhall the cruſe of oil fail*; that is, the meal in the barrel, and the oil in the cruſe, by an hypallage, or change of words: *until the day that the Lord ſendeth rain upon the earth*; which was aſſuring her that rain would be ſent, and that the Lord, who had the ſole command of it, would ſend it; and that until that time it ſhould be ſent, ſhe would have no lack of proviſions, and therefore need not ſcruple dreſſing for the prophet firſt.

℣. 15. *And ſhe went, and did according to the ſaying of Elijah*, &c.] Made a cake for him firſt, and brought it to him, which ſhewed great faith in the word of the Lord by him: *and ſhe, and he, and her houſe did eat*; many days, a year at leaſt, if not two years, ſee ℣. 7. the widow, the prophet, and her family, lived upon the meal and oil ſo long; we read but of one ſon, but ſhe might have more.

℣. 16. *And the barrel of meal waſted not, neither did the cruſe of oil fail, according to the word of the Lord, which he ſpake by Elijah.*] There being a continual increaſe and ſupply of both, through the mighty power of God working a continued miracle; juſt as the loaves and fiſhes were increaſed while the diſciples were eating, *Matt.* xiv. 19, 20.

℣. 17. *And it came to paſs after theſe things*, &c.] Not only after the converſation that paſſed between the prophet, and the widow, but after they had lived together many days, a year or years, upon the miraculous proviſion made for them: that *the ſon of the woman, the miſtreſs of the houſe, fell ſick*; that is, the ſon of the widow woman in whoſe houſe the prophet dwelt; the *Jews* ſay [h], this woman was the mother of *Jonah*, and that he was this ſon of her's: *and his ſickneſs was ſo ſore that there was no breath left in him*; it was a ſickneſs unto death, it iſſued in it; for that he was really dead, appears from all that follows.

℣. 18. *And ſhe ſaid unto Elijah, what have I to do with thee, O thou man of God!* &c.] As if ſhe ſhould ſay, it would have been well for me if I had never ſeen thy face, or had any converſation with thee; this ſhe ſaid raſhly, and in her paſſion and agony, being extremely affected with the death of her child, which made her forget and overlook all the benefits ſhe had received through the prophet's being with her: *art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?* to puniſh her for her former ſins, ſhe was conſcious ſhe had been guilty of; for ſhe ſuppoſed, that as it was by his prayer that the drought and famine were come upon the land, ſo it was in the ſame way that her ſon's death came, namely through the prayer of the prophet.

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[e] Baumgarten Peregrinatio, l. 3. c. 9. p. 126.

[f] Ut ſupra, p. 203.

[g] בכלי in hoc vaſe, Junius & Tremellius, Piſcator.

[h] Pirke Eliezer, c. 33.

℣. 19. *And he ſaid unto her, give me thy ſon, and he took him out of her boſom*, &c.] Where ſhe had laid him, mourning over him; from thence the prophet took him with her leave: *and carried him up into a loft, where he abode, and laid him upon his own bed*; an upper room, which was his bedchamber; hither he carried him, that he might be alone, and uſe the greater freedom both in his expreſſions and geſtures.

℣. 20. *And he cried unto the Lord*, &c.] Or prayed unto him, as the *Targum*, with great vehemence and importunity: *and ſaid, O Lord my God, haſt thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon?* he pleads his intereſt in the Lord, and makes uſe of it as an argument with him to hear his prayer; he obſerves the character and condition of the women, a widow, ſuch as the Lord has a compaſſionate regard for; and he urges the kindneſs of her to him, with whom he had ſojourned ſo long; and ſeems to repreſent the caſe as an additional evil or affliction to him, as well as to the widow.

℣. 21. *And he ſtretched himſelf upon the child three times*, &c.] Or *meaſured himſelf* [i] on it, or put himſelf into a poſture in ſome reſpects equal to the child; putting his mouth on its mouth, his eyes on its eyes, his hands on its hands, as *Eliſha* afterwards did in a like caſe, perhaps in imitation of him, 2 *Kings* iv. 34. thereby ſhewing his great affection to the child, and in order to increaſe it the more, and to make him the more fervent and importunate in his prayers for its life; and hereby ſignifying alſo that he would if he could infuſe his breath and life into it, and warm it with his own heat: *and cried unto the Lord, and ſaid, O Lord my God, I pray thee, let this child's ſoul come into him again*; which ſhews that the child was really dead; and a proof this, that the ſoul dies not with the body, but exiſts in a ſeparate ſtate without it.

℣. 22. *And the Lord heard the voice of Elijah*, &c.] In prayer, and anſwered it: *and the ſoul of the child came into him again, and he revived*; this is the firſt inſtance of any one being raiſed from the dead; this Satan has imitated; hence the many fabulous ſtories with the heathens of perſons being raiſed to life after death [k].

℣. 23. *And Elijah took the child, and brought him down out of the chamber into the houſe*, &c.] Being come to life, he took it off of the bed in his bedchamber, and brought it down to the lower part of the houſe, where the woman was: *and delivered him unto his mother: and Elijah ſaid, See, thy ſon liveth*; which no doubt was, to her great ſurprize, and was a wonderful inſtance of divine power and goodneſs, and to which the apoſtle may have reſpect, *Heb.* xi. 35. *Bunting* [l] ſays, the inhabitants of this place now take upon them to ſhew the chamber wherein the prophet *Elias* lived, when he raiſed the widow's child to life.

℣. 24. *And the woman ſaid to Elijah, Now by this I know that thou* art *a man of God*, &c.] She took him to be one at his firſt coming to her; ſhe was in a great meaſure confirmed in it by the miracle of the barrel of meal and cruſe of oil; but upon the death of her ſon, which ſhe was ready to impute to the prophet, ſhe was ſtaggered at it; but now, by his reſurrection from the dead, was fully aſſured of it: *and* that *the word of the Lord in thy mouth,* is *truth*; ſhe had known before that what he ſaid concerning the meal and oil not failing was true; but now ſhe was more and more convinced and aſſured that the God, whoſe prophet he was, was the true God, and that the religion he profeſſed was the true religion, and he a true prophet, and that all his prophecies would be exactly fulfilled.

CHAP. XVIII.

IN this chapter *Elijah* has an order from the Lord to ſhew himſelf to *Ahab*, who, going firſt, and meeting with a ſervant of his, *Obadiah*, charges him to tell his maſter where he was, that he might meet him, ℣. 1—16. and upon meeting him, deſires that all *Iſrael*, and the prophets of *Baal*, might be convened, which was accordingly done, ℣. 17—20. when he expoſtulated with the people of *Iſrael* for their idolatry, mocked and confounded the prophets of *Baal*, and gave the ſtrongeſt proofs, to the conviction of the people, that *Jehovah* is the true God, ℣. 21—39. on which all the prophets of *Baal* were ſlain, ℣. 40. and rain in great abundance was given at the prayer of the prophet, ℣. 41—46.

℣. 1. *And it came to paſs* after *many days*, &c.] When two years and more were gone from the time the drought and famine began; or rather from the time of the prophet's departure to the brook *Cherith*, which might be ſix months after the famine began: *that the word of the Lord came to Elijah in the third year*; of his abſence from *Ahab*: *ſaying, Go ſhew thyſelf unto Ahab*; whom he had not ſeen ſo long, and who had been ſeeking for him, but to no purpoſe: *and I will ſend rain upon the earth*; the term of three years and ſix months being almoſt expired, ſee *James*. v. 17.

℣. 2. *And Elijah went to ſhew himſelf unto Ahab*, &c.] Which ſhewed his chearful and ready obedience to the will of God, and his great courage and magnanimity, to face a king enraged againſt him, and that ſought his life: *and* there was *a ſore famine in Samaria*; the metropolis of the kingdom, where *Ahab* kept his court, and therefore muſt be ſenſible of it, and bore the greater indignation againſt the prophet who had foretold it.

℣. 3. *And Ahab called Obadiah which* was *the governor of* his *houſe*, &c.] Perhaps his ſteward: the *Jews* [m] take him to be *Obadiah* the prophet, who wrote the ſmall prophecy that goes by his name: *(now Obadiah feared the Lord greatly:)* who, though he did not go up to *Jeruſalem* to worſhip, which ceremonial ſervice was diſpenſed with in him, yet he did not worſhip the calves, nor *Baal*, but ſerved the Lord in a ſpiritual manner.

℣. 4. *For it was ſo, when Jezebel cut off the prophets of the Lord*, &c.] Or ſlew them, as the *Targum*; put them to death ſome way or another; ſuch as were brought up in the ſchools of the prophets, trained up in religious exerciſes, and inſtructed others therein: *that Obadiah took* 100 *prophets,*

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[i] ויתמדד & menſus eſt ſe, Pagninus, Montanus; admenſus ſe, Junius & Tremellius, Piſcator.

[k] Vid. Huet. Alnetan. Quæſt. l. 2. c. 12. §. 30.

[l] Travels, &c. p. 205.

[m] T. Bab. Sanhedrin. fol. 39. 2.

phets, and hid them by 50 *in a cave*; 50 in one cave and 50 in another; for there were large caves in the land of *Iſrael* capable of holding ſuch a number, and many more, ſee 1 *Sam.* xxii. 1. and xxiv. 3. *and fed them with bread and water*; which in this time of famine were very acceptable; though theſe may be put for all the neceſſaries of life.

℣. 5. *And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks,* &c.] To obſerve in what condition they were, and the places adjoining to them, the meadows and vallies: *peradventure we may find graſs to ſave the horſes and mules alive*; particularly thoſe which belonged to the king's ſtables, to find proviſions for which it was found difficult: *that we loſe not all the beaſts*; many of them, doubtleſs, were loſt through the drought already, and there was great danger of the reſt, and ſo, in time, of there being none to procreate and preſerve their ſpecies, and to prevent which *Ahab* propoſed to take this method.

℣. 6. *So they divided the land between them, to paſs through it,* &c.] And one took one part, and the other the other part: *Ahab went one way by himſelf, and Obadiah went another way by himſelf*; *Ahab* not caring to truſt any but *Obadiah*, who he knew was a faithful man, leſt they ſhould be bribed by thoſe that had graſs not to diſcover it.

℣. 7. *And as Obadiah was in the way,* &c.] In his diſtrict, making his obſervations: *behold, Elijah met him*; where is not ſaid; but he was, no doubt, upon the road from *Zarephath* to *Samaria*: *and he knew him*; that is, *Obadiah* knew *Elijah*, having ſeen him at *Ahab*'s court before he abſconded: *and fell on his face, and ſaid,* Art *thou that my lord Elijah?* thus doing him honour and reverence both by words and geſture, as being an extraordinary prophet of the Lord.

℣. 8. *And he anſwered him, I am, &c.*] He did not deſire to be concealed, his orders were to ſhew and make himſelf known to *Ahab*, and *Obadiah* was one of his domeſtic ſervants: *go tell thy lord, Behold, Elijah* is here; in ſuch a place, ready to face him at any time. *Elijah*, by calling *Ahab* the lord of *Obadiah*, as he tacitly reproves him for calling him lord, ſhews reverence to *Ahab* as a king, and yet that he was fearleſs of him, as he was the prophet and ambaſſador of the Lord of hoſts to him.

℣. 9. *And he ſaid, What have I ſinned,* &c.] Or in what have I offended God or his prophet, that revenge ſhould be taken on me in this way: *that thou wouldſt deliver thy ſervant into the hand of Ahab to ſlay me?* for that he ſuppoſed would be the conſequence of it, as he argues and more plainly expreſſes his ſenſe in the following words.

℣. 10. *As the Lord thy God liveth,* &c.] Which is the form of an oath he thought fit to make, to aſcertain the truth of what he was about to ſay: *there is no nation or kingdom, whither my lord hath not ſent to ſeek thee*; which is either an hyperbolical expreſſion, ſignifying he had ſought for him in many places, and in every place he could think of; or it muſt be underſtood either of the ten tribes, which were as ſo many nations and kingdoms as they had been; or were more in the times of the *Canaanites*; or of the nations round about, that were in alliance with or tributary to the king of *Iſrael*: *and when they ſaid,* He is *not* there, *he took an oath of the kingdom and nation, that they found thee not*; which he might exact of his own ſubjects, but could not of other nations, unleſs they were free to it of themſelves; or he might take it of their ambaſſadors or merchants that came into his land, of whom he enquired, and adjured them to tell him the truth.

℣. 11. *And now thou ſayeſt, Go tell thy lord, Behold, Elijah* is here] Which if I ſhould not be able to make good, would be of fatal conſequence to me; and that it is plain he feared, by what he next ſays.

℣. 12. *And it ſhall come to paſs,* as ſoon as *I am gone from thee, that the ſpirit of the Lord ſhall carry thee whither I know not,* &c.] This he ſuppoſed might poſſibly, and very probably, be the caſe, ſince ſuch raptures might have been already, and known to *Obadiah*, as there were afterwards, ſee 2 *Kings* ii. 16. *Ezek.* iii. 12. 14. *Acts* viii. 39. and then he ſhould not know where he was, nor be able to direct his maſter where to find him: *and* ſo *when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me*; for telling him a lie, and deceiving and mocking him; or for not ſeizing on *Elijah*, and bringing him, when he knew he was ſo deſirous of getting him into his hands: *but I thy ſervant fear the Lord from my youth*; and therefore did not deſerve to be treated after this manner, having been an early and conſcientious worſhipper of the true God.

℣. 13. *Was it not told my lord, what I did when Jezebel ſlew the prophets of the Lord? how I hid* 100 *men of the Lord's prophets by* 50 *in a cave, and fed them with bread and water?*] See the note on ℣. 4. this he ſaid not in a way of oſtentation, but to ſhew that it would be very ungenerous and ungrateful, as well as impolitic, to ſacrifice ſuch a friend at court to the Lord's prophets as he had been, and might ſtill continue to be.

℣. 14. *And now thou ſayeſt, Go tell my lord, Behold, Elijah* is here: *and he ſhall ſlay me.*] That is, ſhould he carry ſuch a meſſage to him, and *Elijah* ſhould be removed elſewhere, and not to be found.

℣. 15. *And Elijah ſaid,* As *the Lord of hoſts liveth, before whom I ſtand,* &c.] In whoſe preſence he was, and whoſe prophet and miniſter he was; he takes this oath, to aſſure *Obadiah* that he would certainly be upon the ſpot, or to be found, and not expoſe him to any danger: *I will ſurely ſhew myſelf unto him to-day*; he was determined at all events to preſent himſelf to him that day.

℣. 16. *So Obadiah went to meet Ahab, and told him,* &c.] That *Elijah* was in ſuch a place, and had deſired him to inform him of it, and was ready to appear before him that day wherever he pleaſed; for upon the prophet's oath *Obadiah* was entirely ſatisfied, and was in no fear of delivering the meſſage: *and Ahab went to meet Elijah*; though perhaps the bold meſſage of the prophet might make him fear he had ſomething to ſay to him not very agreeable.

℣. 17. *And it came to paſs when Ahab ſaw Elijah,* &c.] As ſoon as he came up to him, and knew who he was; *Abarbinel* thinks, becauſe his hair was grown ſo long that *Ahab* did not know him certainly, and therefore put the following queſtion: *that Ahab ſaid unto him,* Art *thou he that troubleth Iſrael?* by oppoſing the religion of *Baal*, which prevailed among them; but chiefly rain being witheld from them according to his word, and at his prayer.

℣. 18. *And he anſwered,* &c.] That is, *Elijah*, with great boldneſs and undaunted courage, not fearing the face of the king, being ſent to ſhew himſelf to him in the name of the King of kings: *I have not troubled Iſrael, but thou and thy father's houſe*; they, by their ſins, were the cauſe of all the troubles, thoſe ſore evils, and ſad calamities that were upon them: *in that ye have forſaken the commandments of the Lord*; to have no other Gods before him, and not to make images, and worſhip them, which they had done: *and thou haſt followed Baalim*; the ſeveral *Baals*, the ſun, moon, and ſtars, the whole hoſt of heaven, worſhipped under this name; or not content with the *Phœnician Baal*, or *Baal* of the *Zidonians*, followed others, ſee *Judg.* ii. 11.

℣. 19. *Now therefore ſend*, and *gather to me all Iſrael unto mount Carmel*, &c.] No doubt but more diſcourſe paſſed between *Ahab* and *Elijah*, though not recorded, before he made this motion to him; it is very probable, that after ſome diſpute between them, who was the true God, and about idolatry, as the cauſe of want of rain, *Elijah* propoſed to the king what he afterwards did to the people; to which he could not object; and being deſirous of gratifying his curioſity, and eſpecially of having rain, which the prophet might promiſe him in the iſſue of this affair, he agreed unto it; and therefore *Elijah* deſired that all *Iſrael* might be convened, that it might be openly and publickly done, and to the conviction and reformation of them, which was what was chiefly deſigned; and he choſe *Carmel*, a mountain in the tribe of *Iſſachar*, well ſituated for the people that came from all parts; and the rather this than *Samaria*, that he might meet with no obſtruction from *Jezebel*, and from whence he might be able to deſcry rain when coming, as he did. Of this mountain, ſee the note on *Jer.* xlvi. 18. to which may be added, the deſcription of it by Mr. *Sandys*[n]. "Mount *Carmel* ſtretcheth from eaſt to weſt, and hath its uttermoſt baſis waſhed with the ſea; ſteepeſt towards the north, and of an indifferent altitude; rich in vines and olives when huſbanded, and abounding with ſeveral ſorts of fruits and herbs, both medicinal and fragrant, though now much overgrown with woods and ſhrubs of ſweet ſavour." From the following ſolemn tranſaction at it, it ſeems, in after-times, to have become ſacred, and was very venerable with the heathens; from this mountain, a deity with them had the name of *Carmel*, and was worſhipped here, without an image or a temple, only had an altar erected for it, in imitation of the God of *Iſrael* worſhipped here in like manner; here *Veſpaſian* ſacrificed to this deity, aſſiſted by the prieſt of it, *Baſilides*, as *Tacitus*[o] relates; *Suetonius*[p] alſo makes mention of this deity, and of *Veſpaſian*'s conſulting its oracle, which gave him hopes of obtaining the empire; and from hence, in popiſh times, there were an order of friars called *Carmelites*, inſtituted in the year 1180, pretending to be the ſucceſſors of the children of the prophets *Elijah* left there: *and the prophets of Baal* 450; who are ſuppoſed to be diſperſed in the ſeveral parts of the kingdom, to teach and practice the worſhip of *Baal*, and encourage and ſpread it in the nation: *and the prophets of the groves* 400, *which eat at Jezebel's table*; for it ſeems there were now more groves than that one *Ahab* firſt made, ch. xvi. 33. for which ſuch numbers were appointed to attend, and which perhaps, were near *Samaria*, ſince they eat at *Jezebel*'s table, and were a ſort of domeſtic chaplains of hers. *Aſheroth*, we render *groves*, the learned *Selden*[q] takes to be *Aſhtoreth*, or *Aſhtareth*, or *Aſtarte*, the goddeſs of the *Zidonians*, for whom, and ſo for theſe prophets, *Jezebel* might have a peculiar reſpect, ſee ch. xi. 5.

℣. 20. *So Ahab ſent unto all the children of Iſrael*, &c.] By meſſengers, requiring their attendance at mount *Carmel* at ſuch a time, at leaſt their chief and principal men: *and gathered the prophets together unto mount Carmel*; the 450 prophets of *Baal*, but not the 400 prophets of the groves; for of them we have no account afterwards, only of the former; it may be they were, not at the command of *Ahab*, only of *Jezebel*, at whoſe table they eat, who would not ſuffer them to go.

℣. 21. *And Elijah came unto all the people*, &c.] Aſſembled at mount *Carmel*: *and ſaid, How long halt ye between two opinions?* ſometimes inclining to the one, and ſometimes to the other; as a lame man in walking, his body moves ſometimes to one ſide, and ſometimes to another; or *leap ye upon two branches*[r], like a bird that leaps or hops from one branch to another, and never ſettles long; or rather it denotes the confuſion of their thoughts, being like branches of trees twiſted and implicated; thus upbraiding them with their inconſtancy and fickleneſs; what their two opinions were, may be learnt from the next clauſe: *if the Lord* be *God, follow him: but if Baal*, then *follow him*; for there is but one God, one infinite, immenſe, and incomprehenſible being; one that is omnipotent, all-ſufficient, good, and perfect; there cannot be more, and therefore but one to be followed, ſerved, and worſhipped; *and the people anſwered him not a word*; through conviction and confuſion, his reaſoning being unanſwerable; or not knowing which to chuſe at preſent; or fearing they ſhould be drawn into a ſnare, ſhould they name any; either incur the diſpleaſure of the king, who was for *Baal*, or of the prophet, who was for the Lord, at whoſe word rain was witheld, and might be given, which they were deſirous of.

℣. 22. *Then ſaid Elijah unto the people, I*, even *I only remain a prophet of the Lord*, &c.] At leaſt as he thought, all the reſt being ſlain, as he ſuppoſed; however there were none preſent but himſelf: *but Baal's prophets* are 450 *men*; which were very great odds he had to contend with.

℣. 23. *Let them therefore give us two bullocks*, &c.] Who, being ſo many, were better able to be at the expence of them, and having the king on their party too; though perhaps no more is meant than that two bullocks ſhould be brought thither, and preſented before them: *and let them chooſe one bullock for themſelves*; which of the two they would, if they thought one was any ways preferable to the other, it was at their option to take it: *and cut it in pieces, and lay* it *on wood*; as ſacrifices uſually were: *and put no fire* under; which was wont to be done for burnt offerings, as this was deſigned to be: *and I will dreſs the other bullock*; by ſlaying and cutting it in pieces: *and lay* it *on wood*; as for a burnt-offering: *and put no fire* under; to conſume it.

℣. 24. *And call ye on the name of your gods*, &c.] The *Baalim*, the many lords and gods they ſerved: *and I will call on the name of the Lord*; the one true *Jehovah* and *God* of *Iſrael*, whom I ſerve: *and the God that anſwereth by fire*; by cauſing fire to come down upon the ſacrifice, and conſume it: *let him be God*; accounted, owned, and acknowledged as the true God, and ſo afterwards worſhipped as ſuch:

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[n] Travels, l. 3. p. 158. Ed. 5.

[o] Hiſt. l. 2. c. 78.

[p] Vit. Veſpaſian. c. 5.

[q] De Dis Syris Syntagm. 2. c. 2. p. 232, &c.

[r] פסחים על שתי הסעפים tranſilientes ſuper duos ramos, Malvenda; vos tranſilientes ſuper ambos ramos, Piſcator.

ſuch: *and all the people anſwered and ſaid, It is well ſpoken*; they thought it a very reaſonable propoſal, a very good method to determine the controverſy, and come at the truth, and know who was the true God, and who not.

℣. 25. *And Elijah ſaid unto the prophets of Baal,* &c.] Who agreed to this propoſal, though not expreſſed; or they ſignified it by their ſilence. *Ben Gerſom* thinks they agreed to it, becauſe that, according to their belief, *Baal* was *Mars*, and in the ſign of *Aries*, one of the fiery planets, and therefore fancied he could ſend down fire on their ſacrifice; but *Abarbinel* is of opinion, that it was the ſun they worſhipped under the name of *Baal*, the great luminary which preſides over the element of fire, and therefore had power to cauſe it to deſcend; and if not, they agreed to it, he thinks, for three reaſons; one was neceſſity, they could not refuſe, after the people had approved of it, leſt they ſhould riſe upon them, and ſtone them; and another was, that *Elijah* propoſed to offer without the temple, contrary to the law of his God, and therefore concluded he would not anſwer him by fire, and ſo they ſhould be upon a par with him; and the third was, that they thought they ſhould offer their bullocks together, ſo that if fire deſcended, it would come upon them both, and then the diſpute would be, whether his God or their God ſent it; and ſo no proof could be made who was God, nor the matter in controverſy decided: *chooſe you one bullock for yourſelves, and dreſs* it *firſt*; *for ye* are *many*; therefore in civility to them gave the choice of the bullock and the altar firſt, he being one and they many: *and call on the name of your gods, but put no fire* under; under the wood on which was the ſacrifice cut in pieces; and when they had ſo done, then they were to call on their gods to cauſe fire to deſcend upon it.

℣. 26. *And they took the bullock which was given them,* &c.] By ſuch of them as made the choice: *and they dreſſed* it; ſlew it, and cut it in pieces, and laid it on the wood, but put no fire under it: *and called on the name of Baal, from morning even until noon, ſaying, O Baal, hear us*; and ſend fire down on the ſacrifice; and if the ſun was their *Baal*, they might hope, as the heat he gradually diffuſed was at its height at noon, that ſome flaſhes of fire would proceed from it to conſume their ſacrifice; but after, their hope was turned into deſpair, they became and acted like madmen: *but* there was *no voice, nor any that anſwered*; by word, or by ſending down fire as they deſired: *and they leapt upon the altar which was made*; not by *Elijah*, but by themſelves, either now or heretofore, and where they had formerly ſacrificed; and they danced about it, and leaped on it, either according to a cuſtom uſed by them; ſuch as the *Salii*, the prieſts of *Mars*, uſed, ſo called from their leaping, becauſe they did their ſacred things leaping, and went about their altars capering and leaping[s]; or rather they were mad on it, as the *Targum* renders it, and acted like madmen, as if they were agitated by a prophetic fury and frenzy.

℣. 27. *And it came to paſs at noon,* &c.] When they had been from the time of the morning-ſacrifice until now invoking their deity to no purpoſe: *that Elijah mocked them*; he jeered and bantered them: *and ſaid, Cry aloud*; your God don't hear you; perhaps, if you raiſe your voice higher, he may; *for he is a god*; according to your eſteem of him, and if ſo, he ſurely may hear you: unleſs *either he is talking*; with others about matters of moment and importance, who are waiting on him with their applications to him: or he is in meditation; in a deep ſtudy upon ſome things difficult to be reſolved: *or he is purſuing*; his ſtudies, or his pleaſures, or his enemies, to overtake them; or he is employed on buſineſs[t]: *or he is in a journey*; gone to viſit his friends, or ſome parts of his dominions; ſo *Homer*[u] repreſents *Jupiter* gone to pay a viſit to the *Ethiopians*, and as yeſterday gone to a feaſt, and all the gods following him, from whence he would not return until twelve days; and in like manner *Lucian*[w] ſpeaks of the gods, mocking at them: or *peradventure he ſleepeth, and muſt be awaked*; with a loud crying to him: it being now noon, *Abarbinel* thinks this refers to a cuſtom of ſleeping after dinner; *Homer*[x] alſo ſpeaks of the ſleep of the gods, and which uſed to be at noon; and therefore the worſhippers of *Baal* ceaſed then to call upon him; and it is ſaid[y], the heathens feared to go into the temples of their gods at noon, leſt they ſhould diſturb them; but ſuch is not the true God, the God of *Iſrael*, he neither ſlumbers nor ſleeps, *Pſ.* cxxi. 4.

℣. 28. *And they cried aloud,* &c.] Trying to make him hear, if poſſible; *and cut themſelves after their manner with knives and lancets, till the blood guſhed out upon them*: ſo the prieſts of heathen deities uſed to ſlaſh themſelves on their ſhoulders, arms, and thighs in their devotions to them, as many writers obſerve[z], fancying their gods were delighted with human blood; particularly the prieſts of *Bellona*[a], and the worſhippers of the *Syrian* goddeſs[b], and of the *Egyptian Iſis*[c].

℣. 29. *And it came to paſs when mid-day was paſt,* &c.] And nothing done, no fire deſcended: *and they propheſied until the* time *of the offering of the* evening *ſacrifice*; continued praying to *Baal*, and ſinging his praiſes, but all to no purpoſe; or they behaved like madmen, as the *Targum*; thus they went on until it was time to offer the evening-ſacrifice; ſo that they had no interruption in their ſervice, and had all the time they could deſire to have to importune their God to do the favour for them they requeſted: *that* there was *neither voice, nor any to anſwer, nor any that regarded*; no voice was heard that returned them any anſwer; nor was any anſwer made by fire, nor any regard ſhewn to their mad geſtures and barbarous actions; and very likely the people alſo, by this time, paid no regard unto them, perceiving they were not able, by all their cries and methods they took, to obtain an anſwer.

℣. 30. *And Elijah ſaid unto all the people, come near unto me,* &c.] And obſerve what I do, and what will be done at my requeſt: *and all the people came near unto him*; left the prophets of *Baal* to themſelves, and took no more notice of them, but attended to what the prophet ſhould ſay and do: *and he repaired the altar of the Lord that was broken down*; which had been ſet up when high places and altars were allowed of, while the tabernacle was unſettled, and the temple not built; this is ſuppoſed to have been erected in the times of the *Judges*; though, according to a tradition of the *Jews* [d], it was built by *Saul*, ſee 1 *Sam*. xv. 12. but had been thrown down by the idolatrous *Iſraelites*, who demoliſhed ſuch as were erected to the name of the Lord every where, and built new ones for their idols, ch. xix. 10. *Benjamin* of *Tudela* [e] ſays, that on the top of mount *Carmel* is now to be ſeen the place of the altar *Elijah* repaired, which is four cubits round.

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[s] Servius in Virgil. Æneid. l. 8. tum Salii ad cantus, &c. Vid. Gutberleth. de Saliis, c. 2. p. 9.

[t] David de pomis Lexic. fol. 211. 1.

[u] Iliad. 1. ℣. 423.

[w] Jupiter Tragœdus.

[x] Ut ſupra, in fine, & Iliad. 2. ℣. 1, 2.

[y] Meurſ. Auctuar. Philol. c. 6. apud Quiſtorp. in loc.

[z] Vid Kipping. Antiqu. Roman. l. 1. c. 10. p. 202.

[a] Tertul. Apolog. c. 9. Lactant. Inſtitut. l. 1. c. 21.

[b] Apulei Metamorph. l. 8.

[c] Herodot. Euterpe, c. 61. Manetho. Apoteleſm. l. 1. ℣. 243, 244. Seneca de vita beata, c. 27.

℣. 31. *And Elijah took 12 ſtones, according to the number of the tribes of the ſons of Jacob*, &c.] Which he might very eaſily come at from the mountain: *unto whom the word of the Lord came, ſaying, Iſrael ſhall be thy name*; which ſignifies one that has power with God, as *Jacob* had, when the word came to him to make a change in his name at *Penuel*, *Gen*. xxxii. 28. and as *Elijah* hoped and believed he ſhould have at this time, being a prophet, and a worſhipper of *Iſrael*'s God.

℣. 32. *And with the ſtones he built an altar in the name of the Lord*, &c.] Whom the 12 tribes had formerly worſhipped; and though now divided in their civil ſtate, yet ought to be united in the worſhip of God: *and he made a trench about the altar, as great as would contain two meaſures of ſeed*; or two ſeahs, one of which was the third part of an ephah, and two of them were more than half a buſhel; and this trench or ditch round the altar was as broad as ſuch a meaſure of ſeed would ſow.

℣. 33. *And he put the wood in order, and cut the bullock in pieces, and laid him on the wood*, &c.] Juſt in ſuch manner as ſacrifices uſually were: *and ſaid, fill four barrels with water*; either from the brook *Kiſhon*, or if that was dried up, from the ſea; for both were near this mountain, and ſo to be had, though a time of drought: *and pour it on the burnt-ſacrifice*; that which was intended to be one: *and upon the wood*; wherewith it was to be burnt, and ſo made unfit for it; and which would make the miracle appear the greater, when fire came down and conſumed it.

℣. 34. *And he ſaid, do it the ſecond time, and they did it the ſecond time*, &c.] That is, poured four barrels of water more upon the wood: *and he ſaid, do it the third time, and they did it the third time*; ſo that there were in all 12 barrels of water poured on the wood, agreeable to the number of the 12 ſtones the altar was built with, and may have reſpect to the ſame as they.

℣. 35. *And the water ran round about the altar*, &c.] There being ſuch a large effuſion of it on it: *and he filled the trench alſo with water*; which ſurrounded the altar, ſo that it ſeemed impracticable that any fire ſhould kindle upon it; and this gave full proof and demonſtration there could be no colluſion in this matter.

℣. 36. *And it came to paſs at the time of the offering of the* evening-*ſacrifice*, &c.] Which the people of God at *Jeruſalem* were now attending to: *that Elijah the prophet came near*; to the altar he had built, and on which he had laid the ſacrifice: *and ſaid*; in prayer to God: *Lord God of Abraham, Iſaac and Jacob*; the Covenant-God of the anceſtors of his people, though they had now ſo foully departed from him: *let it be known this day that thou art God in Iſrael*; and that there is no other: *and* that *I am thy ſervant*; a true worſhipper of him, and his faithful-prophet and miniſter: *and that I have done all theſe things at thy word*; reſtrained rain from the earth for ſome years paſt, and now had convened *Iſrael*, and the falſe prophets, together, that by a viſible ſign from heaven it might be known who was the true God; all which he did not of himſelf, but by the impulſe, direction and commandment of the Lord.

℣. 37. *Hear me, O Lord, hear me*, &c.] Which repetition is made to expreſs his importunity, and the vehement earneſt deſire of his ſoul to be heard in ſuch a caſe, which ſo much concerned the glory of God; the *Targum* is, "receive my prayer, O Lord, concerning the fire, receive my prayer concerning the rain;" as if the one reſpected the ſending down the fire on the ſacrifice, and the other ſending rain on the earth; and which ſenſe is followed by other *Jewiſh* writers: *that this people may know that thou art the Lord God*; and not *Baal*, or any other idol: *and* that *thou haſt turned their heart back again*; from idolatry, to the worſhip of the true God; though ſome underſtand this of God's giving them up to a ſpirit of error, and ſuffering them to fall into idolatry, and hardening their hearts, as he did *Pharaoh*'s; bnt the former ſenſe is beſt.

℣. 38. *Then the fire of the Lord fell*, &c.] An extraordinary fire from God out of heaven, as the effects of it ſhew: *and conſumed the burnt-ſacrifice*; as it had done in ſome other inſtances, *Lev*. ix. 24. *Judg*. vi. 22. 1 *Chron*. xxi. 26. 2 *Chron*. vii. 1, 3. and beſides this, which is ſtill more extraordinary, *and the wood, and the ſtones, and the duſt*; of the altar, thereby ſignifying that even ſuch were not to be uſed any more: *and licked up the water that was in the trench*; around the altar, ſee ℣. 32.

℣. 39. *And when all the people ſaw it, they fell on their faces*, &c.] In reverence of God, aſtoniſhed at the miracle wrought, aſhamed of themſelves and their ſins, particularly their idolatry, that they ſhould turn their backs on the true God, and follow idols: *and they ſaid, the Lord, he is the God, the Lord, he is the God*; which acknowledgment of God, as the true God, in oppoſition to *Baal*, is repeated, to ſhew their firm belief, and ſtrong aſſurance of it.

℣. 40. *And Elijah ſaid unto them, take the prophets of Baal*, &c.] The 450 that were upon the ſpot; for the number of the people of *Iſrael*, now gathered together, were equal to it; nor was it in *Ahab*'s power to hinder it, and he might himſelf be ſo far ſurprized and convicted, as not in the leaſt to object to it: *let not one of them eſcape*; that there might be none of them left to ſeduce the people any more: *and they took them*; laid hold on them, every one of them: and *Elijah brought them down to the brook Kiſhon*; which ran by the ſide, and at the bottom of mount *Carmel*, into the ſea; ſee the notes on *Judg*. iv. 7. and v. 21. *and ſlew them there*; intimating, that it was owing to the idolatry they led the people into, that rain had been with-held, and the brooks were dried up, as this might be; or, as *Ben Gerſom* thinks, that the land might not be defiled with their blood, but be carried down the river after it: theſe he ſlew not with his own hand, but by others he gave orders to do it; and this not as a private perſon, but as an extraordinary miniſter of God, to execute juſtice according to his law, *Deut*. xiii. by which law ſuch falſe prophets were to die; and the rather he was raiſed up and ſpirited for this ſervice, as the ſupreme magiſtrate was addicted to idolatry himſelf.

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[d] Jarchi & Kimchi in loc.

[e] Itiner ar. p. 37.

ỳ. 41. *And Elijah ſaid unto Ahab, get thee up,* &c.] From the brook and valley where the execution of the prophets had been made; either up to his chariot, or to the tent or pavilion erected on the ſide of the mount, where the whole ſcene of things was tranſacted: *eat and drink*; which he had no leiſure for all the day, from the time of the morning-ſacrifice to the evening-ſacrifice, which was taken up in attending to the iſſue of the ſeveral ſacrifices; but now he is bid to eat and refreſh himſelf, and that in token of joy and gladneſs, as became him, both for the honour of the true God, which had been abundantly confirmed, and for the near approach of rain, of which he aſſures him: *for there is a ſound of abundance of rain*; the wind perhaps began to riſe, and blow pretty briſkly, which was a ſign of it[f]; beſides, according to the *Tyrian* annals[g], there were loud claps of thunder at this time, at leaſt when the heavens became very black, as in ỳ. 45.

ỳ. 42. *So Ahab went up to eat and to drink,* &c.] Up to his chariot, as ſome think, or rather to ſome place higher than that in which he now was: *and Elijah went up to the top of Carmel*; higher ſtill, where he both might be alone, and have the opportunity of obſerving the clouds gathering, and the rain coming: *and he caſt himſelf down upon the earth, and put his face between his knees*; expreſſive of his humility, and of his earneſtneſs, and vehement deſire, and continued importunity, that rain might fall; for this was a poſture of prayer he put himſelf into, and continued in; and it is certain that it was through his prayer that rain came, *Jam.* v. 18. and from hence came the fable of the *Grecians* concerning *Æacus* praying for rain in a time of drought, when it came[h]. So the *Chineſe* writers[i] report that at the prayers of their emperor *Tangus*, after a ſeven year's drought, great rains fell.

ỳ. 43. *And ſaid to his ſervant,* &c.] Whom ſome take to be the ſon of the widow of *Sarepta*, but he muſt be too young to be employed in ſuch ſervice as this was: *go up now*; ſtill higher on mount *Carmel* than where he was, even to the higheſt point of it: *look towards the ſea*; or the weſt, as the *Targum*, the *Mediterranean* ſea, which lay to the weſt of the land of *Iſrael*: *and he went up and looked, and he ſaid* there is *nothing*; there was nothing in the ſky, or ariſing out of the ſea, that looked like or foreboded rain: *and he ſaid, go again 7 times*; till he ſhould ſee ſomething.

ỳ. 44. *And it came to paſs at the ſeventh time that he ſaid, behold there ariſeth a little cloud out of the ſea like a man's hand,* &c.] Either about the bigneſs or in the form of it; rain-water comes out of the ſea, and being ſtrained through the clouds and air becomes freſh: *and he ſaid, go up*; the meaning ſeems to be, that he ſhould firſt go down from the mount, and then go up to that part of it where *Ahab* was: *ſay unto Ahab, prepare* thy chariot; bind or faſten the horſes to it, as the phraſe ſeems to ſignify: *and get thee down*; from the mountain where he was to go to *Jezreel*, which lay low in a valley: *that the rain ſtop thee not*; on the road, that might be made unpaſſable by it, ſignifying that ſuch abundance ſhould fall as would make it ſo.

ỳ. 45. *And it came to paſs in the mean while,* &c.] That the ſervant was gone with the meſſage to *Ahab*, and *Ahab* was getting ready his chariot: *that the heaven was black with clouds and wind, and there was a great rain*; which all ſprung from the cloud like a man's hand; and ſo we are told[k], that ſometimes a little cloud called the ox's eye is ſeen on a mount of the *Cape* of *Good Hope*, called *Tafeſbery*, when the ſky is moſt ſerene, and the ſea quiet; which is at firſt ſcarce ſo big as a barley-corn, and then as a walnut; and preſently it extends itſelf over the whole ſurface of the mountain: *and Ahab rode, and went to Jezreel*; as faſt as he could.

ỳ. 46. *And the hand of the Lord was on Elijah,* &c.] Giving him more than common ſtrength of body, as well as courage and fortitude of mind; ſo the *Targum*, the ſpirit of ſtrength from the Lord was with him: *and he girded up his loins*; gathered up his long looſe garment, and girt it about him, that he might be more fit for travelling: *and ran before Ahab to the entrance of Jezreel*; reckoned about 16 miles from *Carmel*[l]; this ſhewed his humility, that he was not elated with the wonderful things God had done by him, and that he bore no ill will to *Ahab*, but was ready to ſhew him all honour and reſpect due to him as a king; and that it were his ſins, and not his perſon, he had an averſion to; and that he was not afraid of *Jezebel*, and her prophets, but entered into the city where ſhe was, to inſtruct the people, and warn them againſt her idolatries; though ſome think he went no farther than the gate of the city, prudently avoiding falling into her hands.

CHAP. XIX.

THIS chapter gives us a farther account of *Elijah*, of his being obliged to flee for his life through the threats of *Jezebel*, ỳ. 1—4. of the care the Lord took of him, providing food for him, in the ſtrength of which he went to *Horeb*, ỳ. 5—8. of the Lord's appearance to him there, and converſation with him, ỳ. 9—14. of ſome inſtructions he gave him to anoint a king over *Syria*, another over *Iſrael*, and a prophet in his room, ỳ. 15—18. and of his finding *Eliſha*, and throwing his mantle over him, who left his ſecular employment, and followed him, and became his ſervant, ỳ. 19—21.

ỳ. 1. *And Ahab told Jezebel all that Elijah had done,* &c.] What miracles he had wrought, how that not only fire came down from heaven, and conſumed the ſacrifice, but even the ſtones and duſt of the altar, and licked up great quantities of water in the trench around it; and that it was at his prayer that rain came down from heaven in ſuch abundance, of which ſhe was ſenſible; by all which he got the people on his ſide, ſo that it was not in his power to ſeize him and ſlay him; and this he ſaid to clear himſelf, and make her eaſy: *and withall how he had ſlain all the prophets with the ſword*; the 450 prophets of *Baal* he had gathered to *Carmel*;

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[f] Fit fragor, hinc denſi——nimbi, Ovid. Metamorph. l. 1. fab. 8. v. 269.

[g] Apud Joſeph. Antiqu. l. 8. c. 13. § 2.

[h] Pauſan. Attica, ſive l. 1. prope finem. Iſocrat. Evagoras, p. 373.

[i] Martin. Sinic. Hiſt. l. 3. p. 6c.

[k] Scheuchzer. Phyſic. Sacra, vol. 3. p. 591.

[l] Bunting's Travels, &c. p. 204.

mel; the *Targum* calls them falſe prophets, but *Ahab* would ſcarcely uſe that epithet to *Jezebel*; as for the 400 prophets of the grove, they were not preſent, and ſo not included. *Jezebel* knew they were ſafe, being with her, ſhe not ſuffering them to go to *Carmel*.

℣. 2. *Then Jezebel ſent a meſſenger unto Elijah*, &c.] In *Jezreel*, or near it, to frighten him away; not caring to ſeize him, and diſpatch him, for fear of the people, in whom he had now a great intereſt; or otherwiſe it is not eaſy to account for it, that ſhe ſhould give him notice of it; unleſs ſhe ſcorned to do it privately, as ſome think, and was determined to make a publick example of him; but being not as yet prepared for it, ſends him word what he muſt expect, imagining that as he had the courage to appear, he would not flee; no doubt there was an hand of providence in it, be it which it will, that he might have time to make his eſcape: *ſaying, ſo let the gods do* to me, *and more alſo*; the gods ſhe ſerved, *Baal* and *Aſhtaroth*, and by whom ſhe ſwore: *if I make not thy life as the life of one of them by to-morrow about this time*; as one of the prophets *Elijah* had ſlain; ſhe ſwore by her gods, and wiſhed the greateſt evils might befal her, if ſhe did not lodge him in the ſtate of the dead where they were in the ſpace of 24 hours; though *Abarbinel* thinks it is not an oath, but that the words and meaning of them are, ſo the gods do; it is their uſual way, and they will go on to do ſo for the future, becauſe of the holineſs of their name; and therefore don't boaſt of ſlaying the prophets, or make uſe of that as an argument of their falſhood, for they'll do the ſame by thee by to-morrow this time.

℣. 3. *And when he ſaw* that, &c.] That her deſign and reſolution were to take away his life; the *Septuagint*, *Vulgate*, *Latin*, and *Syriac* verſions read, *and he was afraid*; or frightened; he that had ſuch courage as not to be afraid to meet *Ahab*, and contend with 450 prieſts of *Baal*, and in the face of all *Iſrael*, who at firſt were not inclined to take his part, is now terrified at the threats of a ſingle woman; which ſhews that the ſpirit and courage he had before were of the Lord, and not of himſelf; and that thoſe who have the greateſt zeal and courage for religion, for God, and his worſhip, his truths and ordinances, if left to themſelves, become weak and timorous; and whether this is the true reading, or no, it was certainly his caſe by what follows: *he aroſe and went for his life*; fled to ſave his life, at a time when he was much wanted to encourage and encreaſe the reformation from idolatry, and to preſerve the people from relapſing who were converted; and through the miracles that had been wrought by him, and for him, he had great reaſon to truſt in the Lord: or *he went unto*, or *according to his own ſoul*[m]; according to his own mind and will, not taking counſel of God, or any direction from him; and ſo *Abarbinel* interprets it: *and came to Beerſheba, which belongeth to Judah*; to the tribe of *Judah*; for though it was in the inheritance of *Simeon*, yet that was within the tribe of *Judah*, *Joſh.* xix. 1, 2. or to the kingdom of *Judah*, over which *Jehoſhaphat* reigned, and ſo might think himſelf ſafe, being out of the dominions of *Ahab*, and reach of *Jezebel*; but yet he did not think ſo, his fears ran ſo high, that he imagined ſhe would ſend ſome after him to ſearch for him, and ſlay him privately, or make intereſt with *Jehoſhaphat* to deliver him up, there being friendſhip between him and *Ahab*; for though this place was 84 miles from *Jezebel*, as *Bunting*[n] computes it, he quitted it: *and left his ſervant there*; he took him not with him, either leſt he ſhould betray him, or rather out of compaſſion to him, that he might not ſhare in the miſeries of life that were like to come upon him.

℣. 4. *But he himſelf went a day's journey into the wilderneſs*, &c.] Of *Paran*, which began near *Beerſheba*, and was the wilderneſs of *Arabia*, in which the *Iſraelites* were near 40 years; this day's journey carried him about 20 miles from *Beerſheba* ſouthward, as the above writer reckons: *and came and ſat down under a juniper-tree*; *Abarbinel* ſuppoſes, that *Elijah* choſe to ſit under this tree, to preſerve him from venemous creatures, which naturaliſts ſay will not come near it; and *Pliny*[o] indeed obſerves, that it being burnt will drive away ſerpents, and that ſome perſons anoint themſelves with the oil of it, for fear of them; and yet *Virgil*[p] repreſents the ſhade of a juniper-tree as noxious; hence ſome interpreters take this to be a piece of careleſſneſs and indifference of the prophet's, where he ſat: *and he requeſted for himſelf, that he might die*; for though he fled from *Jezebel* to preſerve his life, not chuſing to die by her hands, which would cauſe her prophets to exult and triumph, yet was now deſirous of dying by the hand of the Lord, and in a place where his death would not be known: it is *enough, now, O Lord, take away my life*; intimating, that he had lived long enough, even as long as he deſired; and he had done as much work for God as he thought he had to do; he ſuppoſed his ſervice and uſefulueſs were at an end, and therefore deſired his diſmiſſion: *for I am not better than my fathers*; that he ſhould not die, or live longer than they; but this deſire was not like that of the apoſtle *Paul*'s, but like that of *Job* and of *Jonas*; not ſo much to be with God and Chriſt, as to be rid of the troubles of life.

℣. 5. *And as he lay and ſlept under a juniper-tree*, &c.] Being weary and fatigued with his journey, the ſame under which he ſat; for there was but one, as that is ſaid to be in the preceding verſe: *behold, then an angel touched him, and ſaid unto him, ariſe*, and *eat*; ſo far was the Lord from granting his requeſt to take away his life, that he made proviſion to preſerve it; ſo careful was he of him, as to give an angel charge to get food ready for him, and then awake him to eat of it.

℣. 6. *And he looked, and behold*, there was *a cake baked on the coals*, &c.] Juſt took off the coals, quite hot. *Bochart*[q] thinks it ſhould be rendered, *baked on hot ſtones*; and ſuch was the way of baking cakes in ſome of the eaſtern countries, ſee the note on *Gen.* xviii. 6. the ſtones hereabout might be heated by a ſupernatural power, and the cake baked on them by an angel; theſe ſort of cakes are in *Hebrew* called *Huggoth*, as ſome pronounce the word, and are ſaid to be now common in *Bulgaria*, where they are called *Hugaces*[r]: *and a cruſe of water at his head*; to drink of in eating the cake; which cruſe or pot a learned man[s] thinks was *Elijah*'s, not brought by the angel, only water

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[m] אל נפשו κατα την ψυχην αυτε, Sept. ſecundum animam ſuam, Vatablus, Pagninus.

[n] Travels, ut ſupra.

[o] Nat. Hiſt. l. 24. c. 8.

[p] Juniperi gravis umbra—— Bucol. Eclog. 10. ℣. 76.

[q] Hierozoic. par. 1. l. 2. c. 33. col. 328.

[r] Buſbequius apud Calmet on the word bread.

[s] Schacchi Elæochriſm. Myrothec. l. 1. c. 44. col. 224.

ter put into it by him; ſee 1 *Sam.* xxvi. 11, 12. *and he did eat, and drink*; but not all that was ſet before him: *and laid him down again*; to take ſome more ſleep for his greater refreſhment.

℣. 7. *And the angel of the Lord came again the ſecond time, and touched him*, &c.] In order to awake him out of ſleep: *and ſaid unto him, ariſe*, and eat, *becauſe the journey* is *too great for thee*; which he had to go to *Horeb*, without eating more than he had; and there were no proviſions to be be had in a common way and manner in his road thither.

℣. 8. *And he aroſe, and did eat and drink*, &c.] Of what was left of the cake and cruſe of water, before provided for him: *and went in the ſtrength of that meat*, 40 *days and* 40 *nights, unto Horeb the mount of God*; for ſo long he was going to that place, though it might have been gone in three or four days; but he went in bye-ways, and wandered about in the wilderneſs, as the *Iſraelites* did, and that for the ſpace of 40 days, as they did near 40 years; and all this while he had no other ſuſtenance than what he had taken under the juniper-tree, from whence he ſet out, which muſt be ſupernatural; for it is ſaid[t], a man can't live without food beyond ſeven days, ſee the note on *Exod.* xxiv. 18. the food either ſtaying in his ſtomach all this while, or however the nutritive virtue of it, by which he was ſupported, and held out till he came to *Horeb* or *Sinai*; called the mount of the Lord, becauſe here he had appeared to *Moſes* in the buſh, and from hence gave the law to the children of *Iſrael*. *Abarbinel* is of opinion, that this term of 40 days was conſumed in his whole journey to *Horeb*, his ſtay there, and return to the land of *Iſrael*.

℣. 9. *And he came thither unto a cave, and lodged there*, &c.] This cave, ſome travellers ſay[u], is to be ſeen at this day, not far from a church dedicated to the prophet *Elijah*, and that the cave itſelf has the appearance of a chapel; but a more particular account of it is given in a journal[w] lately publiſhed, which ſays, this cave exiſts to this very day, and is ſituated at the foot of mount *Sinai*, and is now incloſed in a church built of red and white granate marble, the entrance into which is from the weſt; the dimenſions of this cave are in length five feet, in depth four feet, and in height four and a half. The *Jewiſh* writers are of opinion, that this was the cleft of the rock, in which *Moſes* was put, when the Lord paſſed before him; but if ſo, there would have been no need of *Elijah* to have gone forth to and ſtand upon the mount when the Lord paſſed by, ℣. 11. *and behold, the word of the Lord* came *to him*; an articulate voice was heard by him: *and he ſaid unto him, what doſt thou here, Elijah?* this is not a proper place for a prophet to be, in a wilderneſs, in a mountain, in a cave in it: what work could he do for God? or what ſervice to his people? in the land of *Iſrael* he might bear his teſtimony againſt idolatry, and ſo be a means of reclaiming backſliders, and of eſtabliſhing thoſe that were in the true religion; but of what uſefulneſs could he be here? *Abarbinel* takes it to be a reproof of *Elijah*, for going into a place ſo holy as it was, and in which *Moſes*, the chief of the prophets, had been, and that it did not become ſuch a man as he was to be in ſuch a place.

℣. 10. *And he ſaid, I have been jealous for the Lord God of hoſts*, &c.] Through zeal for the glory of God he had ſlain 450 prophets of *Baal*, and this had ſtirred up the malice and revenge of *Jezebel* againſt him, who ſought his life, and which had obliged him to flee, and come to this place for ſhelter; this is the firſt part of his anſwer, others follow: *for the children of Iſrael have forſaken thy covenant*; the law, eſpecially the two firſt commandments delivered in this very place; and therefore he could hope for no protection from them, but was forced to leave his country: *thrown down thy altars*; which had been built in times paſt for the worſhip of God, to ſacrifice thereon to him, but were now demoliſhed, that thoſe that would not bow the knee to *Baal*, and could not go to *Jeruſalem*, might make no uſe of them: *and ſlain thy prophets with the ſword*; which was done by *Jezebel*, the *Iſraelites* conniving at it, and conſenting to it, and not daring to oppoſe her; ſlain all ſhe had knowledge of, or even were known by the prophet: hence it follows, *and I, even I only am left, and they ſeek my life to take it away*; all this *Elijah* ſaid, as it ſeems, not only to excuſe himſelf for fleeing, and taking up his abode where he was, but to ſtir up the indignation of God againſt *Iſrael* for their idolatries and murders, and to put him upon inflicting his judgments on them for the ſame.

℣. 11. *And he ſaid, go forth and ſtand upon the mount before the Lord*, &c.] Who would appear there, as he had to *Moſes* formerly, though not in the ſame manner: *and behold, the Lord paſſed by*; or was about to paſs, for as yet he had not; his meſſengers firſt went before him: *and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the Lord*; ſtrong enough to do all this, and ſo it might: but *the Lord was not in the wind*; as he ſometimes is, *Nah.* i. 3. he ſpake to *Job* out of a whirlwind, ch. xxxviii. 1. *and after the wind an earthquake*; that ſhook the earth all around, and the mountain alſo, as it did when the law was given on it, *Pſ.* lxviii. 8. *but the Lord was not in the earthquake*; as he was when it trembled in the times of *Moſes*, *Exod.* xix. 18.

℣. 12. *And after the earthquake a fire*, but *the Lord* was *not in the fire*, &c.] As he was when he deſcended on this mount, and ſpake to *Moſes*, *Exod.* xix. the *Targum*, and ſo *Jarchi*, interpret all theſe appearances of angels, and not amiſs; the wind, of an hoſt of angels of wind; the earthquake, of an hoſt of angels of commotion; the fire, of an hoſt of angels of fire; ſee *Pſ.* civ. 4. theſe miniſters of the Lord went before him, to prepare the way of his glorious majeſty; which emblems may repreſent the power of God, the terribleneſs of his majeſty, and the fury of his wrath, which he could diſplay, if he would, to the deſtruction of his enemies; and could as eaſily deſtroy the idolatrous kingdom of *Iſrael*, which *Elijah* ſeems to be ſolicitous of, as the wind rent the mountains, and broke the rocks, and the earthquake ſhook the earth, and the fire conſumed all in its way; but he choſe not to do it now, but to uſe lenity, and ſhew mercy, ſignified by the next emblem: *and after the fire, a ſtill ſmall voice*; not rough, but gentle, more like whiſpering than roaring; ſomething ſoft, eaſy, and muſical; the *Targum* is, the voice of thoſe that praiſe God in ſilence;

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[t] Macrob. in Somn. Scipion. l. 1. c. 6.

[u] Egmont and Heyman's Travels, vol. 2. p. 166.

[w] Journal from Cairo to mount Sinai in 1727, p. 26. Ed. 2.

and all this may be conſidered as ſhewing the difference between the two diſpenſations of law and goſpel; the law is a voice of terrible words, and was given amidſt a tempeſt of wind, thunder, and lightening, attended with an earthquake, *Heb.* xii. 18, 19. *Exod.* xix. 18. but the goſpel is a gentle voice of love, grace and mercy, of peace, pardon, righteouſneſs and ſalvation by Chriſt; and may alſo point at the order and manner of the Lord's dealings with the ſouls of men, who uſually by the law breaks the rocky hearts of men in pieces, ſhakes their conſciences, and fills their minds with a ſenſe of fiery wrath and indignation they deſerve, and then ſpeaks comfortably to them, ſpeaks peace and pardon thro' the miniſtration of the goſpel by his ſpirit; bleſſed are the people that hear this ſtill, ſmall, gentle voice, the joyful ſound, *Pſ.* lxxxix. 15.

℣. 13. *And it was ſo, when Elijah heard it, that he wrapped his face in his mantle*, &c.] Through reverence of the divine majeſty he perceived was there, and through ſhame and confuſion under a ſenſe of his impurity, imperfections and unworthineſs, as the ſeraphim in *Iſ.* vi. 2, 3. and as *Moſes*, *Exod.* iii. 6. *and went out and ſtood in the entering in of the cave*; he attempted to come forth out of the cave upon the divine order, ℣. 11. but was ſtopped by the terrible appearances of the wind, earthquake and fire, a little within it; but now he came quite out, and ſtood at the mouth of it, to hear what the Lord would ſay unto him: *and behold*, there came *a voice unto him, and ſaid, what doſt thou here, Elijah?* the ſame queſtion is here put as in ℣. 9. though there by an angel, here by the Lord himſelf.

℣. 14. *And he ſaid*, &c.] *Elijah*, in anſwer to the queſtion put, and he ſays the ſame as before: *I have been very jealous*, &c. which the queſtion was deſigned to draw from him, in order to give him ſome inſtructions and directions; which would ſuggeſt to him, that though he ſhould not deal ſeverely with *Iſrael*, nor with *Ahab* and his houſe, yet he would hereafter by the kings he ſhould anoint over *Syria* and *Iſrael*, and by the prophet he ſhould anoint in his room, as inſtruments of his vengeance.

℣. 15. *And the Lord ſaid unto him, go, return on thy way to the wilderneſs of Damaſcus*, &c.] He is bid to go back the way he came through the wilderneſs of *Arabia*, which was part of his way to *Damaſcus*, near to which was another wilderneſs, which took its name from thence; though *Fortunatus Scacchus*[x] thinks no other is meant by this phraſe, than returning to his former courſe and cuſtom of preaching the law of God, and reclaiming men from the error of their ways: *and when thou comeſt, anoint* Hazael *to be king over Syria*; it is no where related that *Elijah* did go to *Damaſcus*, and anoint *Hazael*, though it may be he did; however he acquainted *Eliſha* with it, and he declared it to *Hazael*, that he ſhould be king of *Syria*, and which perhaps is all that is meant by anointing; that is, that he ſhould be made king, and which was declared by both theſe prophets, ſee 2 *Kings* viii. 13.

℣. 16. *And Jehu the ſon of Nimſhi ſhalt thou anoint to be king over Iſrael*, &c.] This was a ſon of *Jehoſhaphat*, and a grandſon of *Nimſhi*; nor does he appear to have been anointed by *Elijah*, but by *Eliſha*; and being done by his order and direction, was the ſame as if it was done by himſelf, unleſs he was twice anointed, ſee 2 *Kings* ix. 1—3. *and Eliſha the ſon of Shaphat of Abel-meholah ſhalt thou anoint* to be *prophet in thy room*; which was in the half-tribe of *Manaſſeh*, on this ſide *Jordan*; ſee the note on *Judg.* vii. 22.

℣. 17. *And it ſhall come to paſs, that him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay*, &c.] Which ſuggeſts that many ſhould be ſlain in *Iſrael* by them both, as were by *Hazael*, 2 *Kings* x. 32, 33. and by *Jehu*, 2 *Kings* ix. 24, 33. and x. 1—7. *and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay*; which may be underſtood either literally of the 42 children curſed by him, in conſequence of which they were deſtroyed by bears, 2 *Kings* ii. 24. or rather figuratively by his prophecies, ſee *Hoſ.* vi. 5. who foretold the ſlaughters made by *Hazael* and *Jehu*, as well as others, ſee 2 *Kings* viii. 12. and ix. 7, 8. theſe ſeveral things were not done in the order in which they are here put; for what *Eliſha* did was before *Hazael* and *Jehu*, and *Jehu* before *Hazael*; theſe words therefore don't reſpect the exact order of time, in which they ſhould be done, only that each ſhould do the part appointed and aſſigned unto him, and what could not be ſo well done by the other; thus *Hazael* was to deſtroy thoſe that came out to war; and *Jehu*, *Ahab*'s family that did not; and *Eliſha* the children of idolatrous parents at *Bethel*, that came not within the reach of either; though it may be obſerved, that *Hazael* began to diſtreſs *Iſrael* before *Jehu* appeared, 2 *Kings* viii. 28, 29. and the prophecies of *Eliſha* might not have their full accompliſhment, until after *Hazael* and *Jehu* had done what was appointed for them.

℣. 18. *Yet I have left me* 7000 *in Iſrael*, &c.] From periſhing by the ſword of either of them: *all the knees which have not bowed to Baal*; that is, had not worſhipped him, which was ſignified by this geſture: *and every mouth which hath not kiſſed him*; either the image of *Baal* itſelf, or the hand, in reverence of him; which rites, one or other, or both, were uſed by his worſhippers; ſee the note on *Hoſ.* xiii. 2. This either refers, as ſome think, to the preſent time, and ſo is an anſwer to *Elijah*, who thought he was the only worſhipper left, with which ſeems to agree *Rom.* xi. 2—4. or to the times to come, when deſtruction ſhould be made by the above perſons, and when God would have ſome faithful worſhippers, and would take care of them; ſo ſome render the words, *I will reſerve*, &c.[y]

℣. 19. *So he departed thence*, &c.] From mount *Horeb*, and came to *Abel-meholah*, which *Bunting* computes[z] at 156 miles: *and found Eliſha the ſon of Shaphat, who* was *plowing with* 12 *yoke* of oxen *before him, and he with the* 12*th*; which may be underſtood either of 12 couple of oxen drawing one plough; which was a large number, but will not ſeem ſtrange when it is obſerved, that *Abel-meholah*, where *Eliſha* was plowing, lay in the vale of *Jordan*, which was a clayey, ſtiff ground, and required ſuch a number of oxen to plow it up, eſpecially at the firſt tilling of it, as this might be[a]; compare 1 *Kings* iv. 12. with ch. vii. 46. A late traveller[b] obſerves, that at *Damegraed* in upper *Egypt* on the *Nile*, ſix oxen yoked to plow had a great deal of difficulty to turn up the ground; or elſe, as the *Jewiſh* writers generally underſtand it, there were 12 ploughs, and a yoke of oxen to each,

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[x] Elæochriſm. Myrothec. l. 1. c. 39. col. 198.

[y] והשארתי reſervabo vel ſervabo, Vatablus; ſo V. L. Pagninus, Montanus, Tigurine verſion.

[z] Travels, &c. p. 204.

[a] See Fuller's Piſgah-ſight, &c. b. 2. ch. 8. p. 175.

[b] Norden's Travels in Egypt and Arabia, vol. 2. p. 85.

and a ploughman to attend every one, and *Eliſha* attended the 12th; or was with one of the twelve, as the *Targum*, and might have the overſight of them all; *Kimchi* thinks, and ſo *Abarbinel* after him, that this ſignified that he ſhould be leader of the 12 tribes of *Iſrael: and Elijah paſſed by him, and caſt his mantle upon him*; the ſkirts of it.

℣. 20. *And he left the oxen, and ran after Elijah*, &c.] His heart being touched by the Lord at the ſame time, and his mind enlightened to underſtand what was meant by that action: *and ſaid, let me, I pray thee, kiſs my father and my mother*; take his leave of them in this way, which was what was uſed by friends at parting, ſee *Ruth* i. 9, 14. *and* then *I will follow thee*; which he underſtood was meant by his caſting his mantle over him: *and he ſaid unto him, go back again*; to his plough; *for what have I done to thee?* he had only caſt the ſkirts of his mantle over him, and had ſaid nothing to him; this he ſaid to try him, and get out of him what was in his heart, and how it had been touched by the Spirit of God; and if ſo, then he ſuggeſts it was not what he had done, but what the Lord had impreſſed upon him, that would oblige him to return, and follow him, after he had taken his leave of his parents.

℣. 21. *And he returned back from him*, &c.] To his father's houſe, and took his leave, and then came back into the field, perhaps with others accompanying him: *and took a yoke of oxen and ſlew them, and boiled their fleſh with the inſtruments of the oxen*; their yokes, and the plough, with an addition of other things ſufficient to boil them: *and gave unto the people, and they did eat*; the ploughmen and others that came together on this occaſion; he made a feaſt for them, to expreſs his joy at being called to ſuch ſervice he was: *then he aroſe and went after Elijah*; left his worldly employment, the riches he was heir to, his parents, and his friends, and followed the prophet: *and miniſtred unto him*; became his ſervant, whereby he attained to great knowledge and underſtanding of divine things, and was trained up to the prophetic office, which he was inveſted with upon the removal of *Elijah*; ſee *Matt.* viii. 21, 22. and xix. 27.

CHAP. XX.

THIS chapter relates the ſiege of *Samaria* by the king of *Syria*, and his inſolent demand of *Ahab*'s wives, children and riches, ℣. 1—12 the ſally made out upon him, at the direction of the prophet, and the rout made of the *Syrian* army, ℣. 13—21. the return of the *Syrian* army the next year, when there was a pitched battle between them and *Iſrael*, in which the former were entirely defeated, ℣. 22—30. the peace *Ahab* made with the king of *Syria*, ℣. 31—34. and the reproof one of the ſons of the prophets gave him for it, which made him very uneaſy, ℣. 35—43.

℣. 1. *And Benhadad the king of Syria gathered all his hoſt together*, &c.] This was *Benhadad* the ſecond, the ſon of that *Benhadad*, to whom *Aſa* ſent to help him againſt *Baaſha*, ch. xv. 18. *and* there were 32 *kings with him*; theſe were heads of families, ſo called, and at moſt governors of cities under *Benhadad*; petty princes, ſuch as were in the land of *Caanan* in *Joſhua*'s time: *and horſes and chariots*; how many is not ſaid: *and he went up and beſieged Samaria, and warred againſt it*; he went up with ſuch an intent, but had not as yet done it in form; what moved him to it cannot be ſaid preciſely, whether an ambitious view of enlarging his dominions, or becauſe the king of *Iſrael* paid not the tribute his father had impoſed upon him, ſee ℣. 34. however, ſo it was through the providence of God, as a ſcourge to *Ahab* for his impiety.

℣. 2. *And he ſent meſſengers to Ahab king of Iſrael, into the city*, &c.] Who there remained, and attempted not to go forth and meet him, and ſtop his progreſs, though he muſt have paſſed great part of his dominions to come to *Samaria: and ſaid unto him, thus ſaith Benhadad*; by them, his meſſengers, as follows.

℣. 3. *Thy ſilver and thy gold is mine*, &c.] Not of right, but reckoning it as good as in his hands, *Ahab* not being able to reſiſt him: *and thy wives alſo*; for it ſeems he had more than *Jezebel: and thy children*; which were many, for he had no leſs than 70 ſons, 2 *Kings* x. 1. even *the goodlieſt* are *mine*; ſome aggravate this, as if his view was, to commit the unnatural ſin with his male-children, when in his poſſeſſion.

℣. 4. *And the king of Iſrael anſwered and ſaid, my lord, O king*, &c.] So he ſaid to *Benhadad*'s meſſengers, repreſenting him, as acknowledging his ſovereignty over him: *according to thy ſaying, I am thine, and all that I have*; which he underſtood of holding all that he had of him, by giving him homage, and paying him tribute; not that he was to deliver all his ſubſtance, and eſpecially his wives and children, into his hands.

℣. 5. *And the meſſengers came again*, &c.] From *Benhadad: and ſaid, Thus ſpeaketh Benhadad, ſaying, Although I have ſent unto thee, ſaying*; at the firſt meſſage: *Thou ſhalt deliver me thy ſilver, and thy gold, and thy wives, and thy children*; into his poſſeſſion, and not as *Ahab* underſtood it, that he ſhould be his vaſſal, and pay a yearly tribute for his quiet enjoyment of them; yet even this he would not now abide by, growing ſtill more haughty upon the mean ſubmiſſion of *Ahab*, as by what follows.

℣. 6. *Yet I will ſend my ſervants unto thee to-morrow about this time*, &c.] He gave him 24 hours to conſider of it: *and they ſhall ſearch thine houſe, and the houſes of thy ſervants*; the royal palace, and the houſes of the noblemen, and even of every of his ſubjects in *Samaria: and it ſhall be*, that *whatſoever is pleaſant* (or *deſirable*) *in thine eyes, they ſhall put* it *in their hand, and take* it *away*; not be content with what ſhould be given, but ſearch for more; and if any thing in particular was more deſirable to the poſſeſſor than any thing elſe, that ſhould be ſure to be taken away; which was vaſtly inſolent and aggravating.

℣. 7. *Then the king of Iſrael called all the elders of the land*, &c.] His poor ſneaking ſpirit was a little arouſed with the laſt meſſage, and therefore called a council of the elders of the people upon it, which was a piece of wiſdom in him: *and ſaid, Mark, I pray you, and ſee how this man ſeeketh miſchief*; nothing leſs than the entire ruin of the nation: *for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and I denied him not*; in the ſenſe he underſtood him, which was, that he was to be a vaſſal, and tributary to him, for the ſake of holding theſe, which yet was very mean, but he wanted to have theſe in hand, and not them only, but the pillaging of all his ſubjects.

℣. 8. *And all the elders, and all the people ſaid unto him,* &c.] They were unanimous in their advice: *Hearken not* unto him, *nor conſent*; promiſing, no doubt, that they would ſtand by him.

℣. 9. *Wherefore he ſent unto the meſſengers of Benhadad,* &c.] Upon the advice the elders had given him, and encouraged thereby, though in a poor ſneaking manner after all: *Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do*; owning him as his Lord, and himſelf as his ſervant, and promiſing to grant his firſt demand, though ſo inſolent, in the ſenſe he underſtood him, of paying tribute to him for it: *but this thing I may not do*; to have not only all put into his hands, but his and his ſervants houſes to be ſearched and pillaged, becauſe the elders of his people would not agree; and yet he ſeems to ſpeak as if he himſelf would have ſubmitted to it, but was reſtrained by his council: *and the meſſengers departed, and brought him word again*; reported to *Benhadad* the anſwer they received from *Ahab*.

℣. 10. *And Benhadad ſent unto him, and ſaid,* &c.] That is, to *Ahab*: *The gods do ſo unto me, and more alſo*; bring greater evils upon me than I can think of or expreſs: *if the duſt of Samaria ſhall ſuffice for handfuls for all the people that follow me*; ſignifying that he made no doubt of it, of reducing it to duſt by the numbers of men he ſhould bring with him, which would be ſo many, that if each was to take an handful of duſt of the ruins of *Samaria*, there would not be enough for them all; which was an hectoring and hyperbolical ſpeech, uttered in his wrath and fury.

℣. 11. *And the king of Iſrael anſwered and ſaid,* &c.] Very mildly and very wiſely: *Tell him, Let not him that girdeth on* his harneſs, *boaſt himſelf, as he that putteth it off*; that is, he that prepares for the battle as he that has got the victory; the ſenſe is, let no man triumph before the battle is over and the victory won; the events of war are uncertain, the battle is not always to the ſtrong.

℣. 12. *And it came to paſs when* Benhadad *heard this meſſage (as he* was *drinking, he and the kings in the pavilions)* &c.] Though it was at noon, or before, ℣. 16. which ſhews that he and they were addicted to intemperance: *that he ſaid unto his ſervants*; ſome of the principal officers of his army: *Set* yourſelves in array; prepare for battle, betake yourſelves to your arms, inveſt the city at once, and place the engines againſt it to batter it down: *and they ſet* themſelves in array *againſt the city*; beſieged it in form, at leaſt prepared for it; for it ſeems after all that it was not properly done.

℣. 13. *And behold, there came a prophet unto Ahab king of Iſrael,* &c.] Suppoſed by the *Jewiſh* writers to be *Micaiah* the ſon of *Imlah*, ch. xxii. 9. one of thoſe perhaps that *Obadiah* hid in the cave, and now is ſent out publicly on an errand to *Ahab*: *ſaying, Thus ſaith the Lord, Haſt thou ſeen all this great multitude?* conſidered what a vaſt number *Benhadad*'s army conſiſted of: *behold, I will deliver it into thine hand this day*; as great as it is: *and thou ſhalt know that I am the Lord*; and not *Baal*, who can ſave by few as well as by many, and from a great multitude.

℣. 14. *And Ahab ſaid, By whom?* &c.] Knowing he had no army with him ſufficient to go out with againſt the *Syrian* army: *and he ſaid, Thus ſaith the Lord, Even by the young men of the princes of the provinces*; either ſuch, as *Kimchi* thinks, who were brought up with him; or, as others, the ſons of governors of provinces, who were kept as hoſtages, that their fathers might not rebel; neither of which is likely: but rather the ſervants of ſuch princes who waited on them, and lived delicately and at eaſe, and were not trained up to military exerciſes, even by theſe ſhould the victory be obtained: *then he ſaid, Who ſhall order the battle?* begin the attack, we or they? or who ſhall conduct it, or be the general of the army, go before it, and lead them on? *Ahab* might think, being an idolater, that the Lord would not make uſe of him, or otherwiſe who could be thought of but himſelf? *and he anſwered, Thou*; thou muſt be the commander, go forth with the army, and make the attack upon the enemy.

℣. 15. *Then he numbred the young men of the princes of the provinces, and they were* 232, &c.] A very ſmall number to go forth againſt ſo great an army as the hoſt of the *Syrians*, and theſe raw unexperienced young men: *and after them he numbred all the people, even all the children of Iſrael,* being 7000: which could never be the number of all the people in the land; nor even in the city of *Samaria*, who were able to bear arms; but it muſt mean ſuch who were willing to go out to war on this occaſion: and the number being juſt the ſame, as of thoſe that bowed not the knee to *Baal*, has led the *Jewiſh* commentators to conclude, that theſe were the men that were numbered for war; but it is not likely that they were all in *Samaria*, or that none but thoſe would go to war, though it muſt be owned the number is remarkable.

℣. 16. *And they went out at noon,* &c.] From *Samaria*, the 232 young men, and the 7000 *Iſraelites*, openly, with great ſpirit and courage, fearleſs and undaunted; but it is not ſaid that *Ahab* went out at the head of them; it ſeems as if he did not, by what is ſaid, ℣. 21. *but Benhadad* was *drinking himſelf drunk in the pavilions* (or *booths*, or *tents) he, and the kings, the* 32 *kings that helped him*; who either were his ſubjects, or his tributaries, or confederates; being ſecure, and having nothing to fear from *Ahab*, he and they gave themſelves up to carouſing and drinking, even at noon, and ſo deſtruction came upon them unawares, as on *Belſhazzar*.

℣. 17. *And the young men of the princes of the provinces went out firſt,* &c.] From *Samaria*, before the 7000 did: *and Benhadad ſent out*; of his pavilion, a meſſenger or meſſengers to his centinels, to know what news, and how matters ſtood, whether *Ahab* had ſent any meſſage, ſignifying his compliance with his terms: *and they told him, ſaying, There are men come out of Samaria*; but upon what account they could not ſay.

℣. 18. *And he ſaid, Whether they be come out for peace,* &c.] To propoſe terms of peace: *take them alive*; make them priſoners, which was contrary to the laws of nations: *or whether they be come out for war, take them alive*; he made no doubt of their being eaſily taken; but he would not have them be put to death, that he might examine them, and know the ſtate of things in *Samaria*, and what *Ahab* intended to do, that he might take his meaſures accordingly.

℣. 19. *So theſe young men of the princes of the provinces came out of the city,* &c.] Firſt, as before obſerved, and marched forwards towards the *Syrian* camp: *and the army which followed them*; conſiſting of 7000 men.

℣. 20. *And they ſlew every one his man*, &c.] The *Syrian* army, or at leaſt a body of men detached from them, met them, oppoſed them, and fought them, and they ſlew of them 7232 men; as many as they themſelves were: *and the Syrians fled*; not expecting ſuch a rebuff: *and Iſrael purſued them*; to make ſome farther advantage of their victory: *and Benhadad the king of Syria eſcaped on an horſe, with the horſemen*; with two couple of horſemen, as the *Targum*; with theſe to guard him he galloped away as faſt as he could for his life.

℣. 21. *And the king of Iſrael went out*, &c.] Of *Samaria*; when he ſaw the *Syrians* fleeing, and his army purſuing, he went forth, perhaps, with more forces, who were now willing to join with him; *Joſephus* [c] ſays, *Ahab* had another army within the walls: *and ſmote the horſes and chariots*; that is, the men that rode on horſes, and in chariots, the *Syrian* cavalry: *and ſlew the Syrians with a great ſlaughter*; how many were ſlain is not ſaid; but the *Jewiſh* hiſtorian [d] ſays, they plundered the camp, in which were much riches, and great plenty of gold and ſilver, and took their chariots and horſes, and returned to the city of *Samaria*.

℣. 22. *And the prophet came to the king of Iſrael*, &c.] The ſame that came to him before: *and ſaid unto him, Go, ſtrengthen thyſelf*; exhorted him to fortify his cities, eſpecially *Samaria*, and increaſe his army, that he might be able to oppoſe the king of *Syria*: *and mark, and ſee what thou doeſt*; obſerve his moral and religious actions, and take heed that he did not offend the Lord by them, as well as make military preparations: *for at the return of the year, the king of Syria will come up againſt thee*; about the ſame time in the next year, at the ſpring of the year, when kings go out to war, ſee 2 *Sam.* xi. 1.

℣. 23. *And the ſervants of the king of Syria ſaid unto him*, &c.] His miniſters of ſtate, his privy-counſellors: *their gods* are *gods of the hills, therefore they were ſtronger than we*;. and beat them in the laſt battle; this notion they might receive from what they had heard of *Jehovah* delivering the law on mount *Sinai* to *Moſes*, and of the miraculous things done lately on mount *Carmel*, as well as of their worſhip being in high places, eſpecially at *Jeruſalem*, the temple there, being built on an hill, as was *Samaria* itſelf, near to which they had their laſt defeat; and this notion of topical deities very much obtained among the heathens in after-times, ſome of which they ſuppoſed preſided over rivers, others over woods, and others over hills and mountains [e]: ſo *Nemeſtinus* the god of woods, *Collina* the goddeſs of hills, and *Vallina* of vallies [f]; and *Arnobius* [g] makes mention of the god *Montinus*, and *Livy* [h] of the god *Peninus*, who had his name from a part of the *Alps*, ſo called where he was worſhipped; and there alſo the goddeſs *Penina* was worſhipped; and *Lactantius* [i] ſpeaks of the gods of the mountains the mother of *Maximilian* was a worſhipper of; and even *Jupiter* had names from mountains, as *Olympius*, *Capitolinus*, &c. and ſuch was the great god *Pan*, called mountainous *Pan* [k]: *but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they*; and prevail over them, and conquer them.

℣. 24. *And do this thing*, &c.] Alſo, take this farther piece of advice: *Take the kings away, every man out of his place*; for being brought up delicately, they were not inured to war, nor expert in the art of it; and being addicted to pleaſure, gave themſelves to that, and drew the king into it, which they obſerved was the caſe before, though they did not care to mention it; and if they were tributaries or allies, they would not fight as men do for their own country: *and put captains in their rooms*; of his own people, men of ſkill and courage, and who would fight both for their own honour, and for the good of their country.

℣. 25. *And number thee an army like the army that thou haſt loſt*, &c.] Raiſe an army of an equal number, which they ſuppoſed he was able to do: *horſe for horſe, and chariot for chariot*; as many horſes and chariots as he had before: *and we will fight againſt them in the plain*; where they could make uſe of their horſes and chariots to greater advantage than on hills and mountains, ſee *Judg.* i. 19. and *ſurely we ſhall be ſtronger than they*; and beat them: *and he hearkened unto their voice, and did ſo*; took their counſel, and prepared an army, and placed captains in it inſtead of kings.

℣. 26. *And it came to paſs at the return of the year*, &c.] In the ſpring, or autumn, as ſome think, ſee the note on 2 *Sam.* xi. 1. *that Benhadad numbred the Syrians*; took a muſter of his army, to ſee if he had got the number he had before: *and went up to Aphek, to fight againſt Iſrael*; not that in *Judah*, *Joſh.* xv. 53. rather that in *Aſher*, *Joſh.* xix. 30. but it ſeems to be that which *Adrichomius* [l] places in *Iſſachar*, near to the famous camp of *Eſdraelon*, or valley of *Jezreel*, where it is probable the king of *Syria* intended to have fought the battle; and ſome travellers, as he obſerves, ſay [m], the ruins of that city are ſtill ſhewn in that great camp or plain, not far from *Gilboa*, to the eaſt of mount *Carmel*, and five miles from *Tabor*; according to *Bunting* [n], it was fourteen miles from *Samaria*; but it may be *Aphaca* near mount *Lebanon*, and the river *Adonis* [o] is meant.

℣. 27. *And the children of Iſrael were numbred, and were all preſent*, &c.] The ſame as before; the 232 young men of the princes of the provinces, and 7000 of the people, not one was miſſing: *and went againſt them*; out of *Samaria*, towards *Aphek*; *and the children of Iſrael pitched before them like two little flocks of kids*; being few and weak, the 232 young men in one body, and the 7000 in another: *but the Syrians filled the country*; with their men, their horſes, and their chariots.

℣. 28. *And there came a man of God*, &c.] The ſame as before, ℣. 13. 22. or had come [p] before the little army went out to meet the *Syrians*; tho' he might go to *Ahab* when incamped, for his encouragement: *and ſpake unto the king of Iſrael, and ſaid, Thus ſaith the Lord, Becauſe the Syrians have ſaid, The Lord* is *God of the hills, but he* is *not God of the vallies*; ſee the note on ℣. 23. *therefore will I deliver all this great multitude into thine hand*; not for *Ahab*'s ſake would the Lord do this, who does not appear thankful to God for the former victory, nor to be reformed from his idolatry, and the better for it, but for the honour of his own name, which had been blaſphemed by the *Syrians*: and *ye ſhall know that I am the Lord*; both of hills and vallies, the omnipotent *Jehovah*, the only true God.

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[c] Antiqu. l. 8. c. 14. §. 2.

[d] Ibid.

[e] Dii ſumus agreſtes, & qui dominemur in altis montibus——Ovid. Faſt. l. 3.

[f] Vid. D. Herbert de Cherbury de relig. Gent. c. 12. p. 198. 112.

[g] Adv. Gentes, l. 4.

[h] Hiſt. l. 21. c. 38.

[i] De Mort. Perſecutor. c. 11. p. 22. Vid. Ovid. Metamorph. l. 1. fab. 8. ℣. 320. Et numina montis adorant. See Ep. 4. ℣. 171.

[k] Sophoclis Oedipus Tyr. ℣. 1110.

[l] Theatrum Terræ Sanct. p. 35.

[m] Brocard. & Breidenbach. in ib.

[n] Travels, &c. p. 164.

[o] Vid. Sozomen. Hiſt. l. 2. c. 5.

[p] ויגש acceſſerat, Vatablus.

℣. 29. *And they pitched one over againſt the other ſeven days*, &c.] Very probably the *Iſraelites* pitched upon an hill, and the *Syrians* waited till they changed their poſition, not caring to fall upon them, though ſo very ſupernumerary to them, for the reaſon before given: *and ſo it was, that in the ſeventh day the battle was joined*; or they that made war drew nigh, as the *Targum*, and both ſides engaged in battle: *and the children of Iſrael ſlew of the Syrians* 100,000 *footmen in one day*; which was a prodigious ſlaughter to be made by ſo ſmall an army; the hand of the Lord was viſible in it.

℣. 30. *But the reſt fled to Aphek, into the city*, &c.] Which perhaps was in the hands of the *Syrians*, and was deſigned for a retreat for them, ſhould they be beaten: *and* there *a wall fell upon* 27,000 *of the men* that were *left*; not ſlain in the battle; here again the Lord might be ſeen, who, as *Abarbinel* obſerves, fought from heaven, and either by a violent wind, or an earthquake, threw down the wall upon them juſt as they had got under it for ſhelter: *and Benhadad fled, and came into the city into an inner chamber*; or, *into a chamber within a chamber* [q], for greater ſecrecy.

℣. 31. *And his ſervants ſaid unto him*, &c.] Being reduced to the utmoſt extremity; for if he attempted to go out of the city, he would fall into the hands of the *Iſraelites*, and there was no ſafety in it, the wall of it being fallen down; and it could not be thought he could be concealed long in the chamber where he was, wherefore his ſervants adviſed as follows: *Behold now, we have heard that the kings of the houſe of Iſrael* are *merciful kings*; not only the beſt of them, as *David* and *Solomon*, but even the worſt of them, in compariſon of heathen princes, were kind and humane to thoſe that fell into their hands, and became their captives: *let us, I pray thee*; ſo ſaid one in the name of the reſt: *put ſackcloth on our loins, and ropes upon our heads*; and ſo coming in ſuch a mean and humble manner, and not with their armour on, they might the rather hope to have admittance; ſo the *Syracuſans* ſent ambaſſadors to *Athens*, in filthy garments, with the hair of their heads and beards long, and all in ſlovenly habits, to move their pity [r]: *and go out to the king of Iſrael*; and be humble ſupplicants to him: *peradventure he will ſave thy life*; upon a petition to him from him; to which the king agreed, and ſent it by them.

℣. 32. *So they girded ſackcloth on their loins, and* put *ropes on their heads*, &c.] Signifying they came to ſurrender themſelves to him as his captives and priſoners, and he might do with them as ſeemed good to him, hang them up if he pleaſed, for which they brought ropes with them, as a token that they deſerved it, ſee *Iſ.* xx. 2, 3, 4. *and came to the king of Iſrael, and ſaid, Thy ſervant Benhadad ſaith, I pray thee let me live*; he that a little while ago inſolently demanded his wives and children, and ſilver, and gold, as his property, now is his humble ſervant, and begs, not for his crown and kingdom, but for his life: *and he ſaid*, Is *he yet alive? he* is *my brother*; which was intimating at once, that not only they might expect he would ſpare his life, who ſeemed to be ſo glad that he was alive, but that he would ſhew him more favour, having a great affection for him as his brother; this was a very fooliſh expreſſion from a king in his circumſtances, with reſpect to one who had given him ſo much trouble and diſtreſs, and had behaved with ſo much haughtineſs and contempt towards him.

℣. 33. *Now the men did diligently obſerve whether* any thing would come *from him*, &c.] That would be a good omen to them, and encourage them to hope for ſucceſs; they obſerved him as diligently by his words and behaviour as ſoothſayers do, when they look out for a lucky ſign; for the word is ſometimes uſed of divining [s]: *and did haſtily catch* it; as ſoon as it was out of his mouth, and laid hold on it to improve it to advantage, being wiſer than him, *and they ſaid, Thy brother Benhadad*; him whom thou calleſt thy brother; he is thy brother, and is alive; this they catched at, and expreſſed it, to obſerve whether it was a ſlip of his tongue, and whether he ſpoke it heartily, and would abide by it, or whether he would retract it: *then he ſaid, Go ye, bring him*; meaning from the city to the place where he was: *then Benhadad came forth to him*; out of his chamber, upon the report of his ſervants; *and he cauſed him to come up into the chariot*; to ſit and converſe with him there.

℣. 34. *And* Benhadad *ſaid unto him*, &c.] The word *Benhadad* is not in the original text, and ſome, as *Oſiander* and others, have thought they are the words of *Ahab* laſt ſpoken of; which ſeems moſt likely, who not only took *Benhadad* into his chariot, but in his great and ſuperabundant kindneſs, though the conqueror, ſaid to him what follows: *The cities which my father took from thy father, I will reſtore*; that is, thoſe cities which *Omri* the father of *Ahab* had taken from the father of *Benhadad*; for as *Omri* was a prince of might and valour, ch. xvi. 16, 17, 18, 27. it is more probable that he took cities from the king of *Syria*, than that the king of *Syria* ſhould take any from him, and which *Ahab* in his circumſtances weakly promiſes to reſtore: *and thou ſhalt make ſtreets for thee in Damaſcus, as my father made in Samaria*; which confirms it that it is *Ahab*, and not *Benhadad*, that is ſpeaking; for *Benhadad*'s father never had any power nor reſidence in *Samaria*, whereas *Omri*, the father of *Ahab* had, he built it, and made it his royal ſeat; and, in like manner, *Ahab* promiſes *Benhadad* that he ſhould have his palace at *Damaſcus*, the metropolis of *Syria*, and exerciſe power there, and over all *Syria*; whereby *Ahab* renounced all right he had to the kingdom, and any of the cities of it: for by *ſtreets* are not meant thoſe literally ſo called, for the making of which there was no reaſon; nor markets to take a toll from, as ſome, ſuppoſing them to be the words of *Benhadad*; nor courts of judicature, to oblige them to pay it who refuſed it, as others; nor fortreſſes to keep them in awe; but a royal palace, as a learned critic [t] has obſerved, for *Benhadad* to reſide in; this *Ahab* gave him power to erect, and added: *and I will ſend thee away with this covenant*; or promiſe now made: *ſo he made a covenant with him*; confirmed the above promiſes: *and ſent him away*; free, to enjoy his crown and kingdom, for which folly and weakneſs *Ahab* is reproved by a prophet, ℣. 42.

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[q] חדר בחדר cubiculo in cubiculum, Pagninus, Montanus.

[r] Juſtin e Trogo, l. 4. c. 4.

[s] ינחשו augurati ſunt, Pagninus, Montanus, Munſter, Vatablus.

[t] Vallandi Diſſert. ad 1 Reg. xx. 33, 34. Subſect. 2. §. 4.

℣. 35. *And a certain man of the ſons of the prophets*, &c.] Which the *Jews* take to be *Micaiah*, and ſo *Joſephus*[u], which is probable; the ſame that had been with *Ahab* more than once; and whoever he was, it is not unlikely that he was the ſame, ſince *Ahab* knew him when his diſguiſe was off, ℣. 41. *ſaid unto his neighbour in the word of the Lord, Smite me, I pray thee*; told his neighbour, that by the command of God he was ordered to bid him ſmite him, ſo as to wound him: *and the man refuſed to ſmite him*; being his neighbour, and perhaps a fellow-prophet, and having an affection for him.

℣. 36. *Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the Lord*, &c.] In not ſmiting him; which, if he was a prophet, he muſt know how great an evil it was to diſregard or diſobey what was ſaid by a prophet in his name; he muſt be inexcuſable: *behold, as ſoon as thou art departed from me, a lion ſhall ſlay thee. And as ſoon as he was departed from him, a lion found him, and ſlew him*; which may ſeem ſevere, yet being an act of diſobedience to the command of God, by a prophet of his, was puniſhable with death.

℣. 37. *Then he found another man, and ſaid, Smite me, I pray thee*, &c.] This is not ſaid to be his neighbour, nor one of the ſons of the prophets, but a ruſtic man, and ſo ſtuck not to take him at his word: *and the man ſmote him, ſo that in ſmiting he wounded* him; in his face; made ſome inciſion in his fleſh, broke the ſkin, and fetched blood of him; perhaps ſomewhere about his eyes, by what follows: this he got done to him, that he might look like a wounded ſoldier, and thereby get the more eaſily to the ſpeech of *Ahab*.

℣. 38. *So the prophet departed, and waited for the king by the way*, &c.] As he went from *Aphek*, the place where the battle had been fought, to *Samaria* his royal ſeat: *and diſguiſed himſelf with aſhes upon his face*; the *Targum* is, he covered his eyes with a vail, or piece of cloth, which he wrapped about his head, as men do when they have got a wound or bruiſe in ſuch a part, which ſeems very probable; for had he beſmeared his face with aſhes, clay or duſt, or any ſuch thing, he could not ſo eaſily have got it off, as in ℣. 41.

℣. 39. *And as the king paſſed by, he cried unto the king*, &c.] With a loud voice, ſignifying he had ſomething to ſay unto him, at which he ſtopped: *and he ſaid, thy ſervant went out into the midſt of the battle*; this was not real but fictitious, an apologue, fable or parable, by which he would repreſent to *Ahab* his own caſe, and bring him under conviction of his folly, juſt as *Nathan* dealt with *David*: *and behold, a man turned aſide*; a ſuperior officer in the army: *and brought a man unto me*; he had made a priſoner of: *and ſaid, keep this man*; don't let him eſcape: *if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt pay a talent of ſilver*; if he let him go willingly, or by any means he ſhould get out of his hands, then he ſhould either die for it, or be fined a talent of ſilver, which of our money is 375 pounds; and to this it ſeems he agreed.

℣. 40. *And as thy ſervant was buſy here and there, he was gone*, &c.] Employed in one thing or another relative to the battle, his priſoner committed to his care made his eſcape: *and the king of Iſrael ſaid unto him, ſo* ſhall *thy judgment* be, *thyſelf haſt decided* it; the ſentence was plain and open againſt him, that either he muſt die, or pay the money, for he himſelf had agreed to it.

℣. 41. *And he haſted, and took away the aſhes from his face*, &c.] Took off the linen cloth from his eyes, unvailed or unmaſked himſelf: *and the king of Iſrael diſcerned him that he* was *of the prophets*; he knew him again, having ſeen him once or twice before; otherwiſe there could be nothing in his face that could diſcover him to be a prophet, rather he was to be known by his habit.

℣. 42. *And he ſaid unto him, thus ſaith the Lord*, &c.] He ſpake not his own ſenſe, and in his own words, but in the name of the Lord, for which he had authority, that it might have the greater weight with *Ahab*: *becauſe thou haſt let go out of* thy *hand, a man whom I appointed to utter deſtruction*; meaning *Benhadad*; or *the man of my anathema* or *curſe*[w]; curſed of God for his blaſphemy of him, and devoted by him to ruin on that account; or *of my net*[x], being by his providence brought into a net or nooſe at *Aphek*, out of which he could not have eſcaped, had not *Ahab* let him go: *therefore thy life ſhall go for his life*; as it ſhortly did, and that by the hand of a *Syrian* ſoldier, ch. xxii. 34, 35. *and thy people for his people*; which was fulfilled by *Hazael* king of *Syria*, the ſins of *Iſrael* rendering them deſerving of the calamities they endured by his means, ſee 2 *Kings* viii. 12. and x. 32.

℣. 43. *And the king of Iſrael went to his houſe heavy and diſpleaſed*, &c.] With the prophet, for what he had ſaid, and with himſelf for what he had done in letting *Benhadad* go; the *Targum* is, he was "troubled and grieved," not ſo much for the ſin he had committed, as for the puniſhment of it on him and his people: *and came to Samaria*; with a heavy heart, for the meſſage of the prophet had ſpoiled the joy of his victory.

CHAP. XXI.

IN this chapter we have an account of *Ahab*'s deſign to have *Naboth*'s vineyard, for which he offered him another, or the value of that, but *Naboth* refuſing to part with it, *Ahab* fell ſick, ℣. 1—4. the reaſon of which being found out by *Jezebel*, ſhe deviſed means to get *Naboth* put to death under the colour of juſtice for blaſphemy, ℣. 5—14. and then bid *Ahab* go and take poſſeſſion of the vineyard, where he was met by *Elijah*, who denounced the judgments of God upon him, and *Jezebel*, and all his family, for his injuſtice, ℣. 15—26. but he humbling himſelf, the evil threatened was deferred to the days of his ſon, ℣. 27—29.

℣. 1. *And it came to paſs after theſe things*, &c.] After the two battles with the king of *Syria*, in which *Ahab* was victorious, and after he had let *Benhadad*, a blaſphemer, and injurious to him, go free: that *Naboth the Jezreelite had a vineyard, which* was *in Jezreel*; of which place ſee the note on *Hoſ*. i. 5. or *who was in Jezreel*; that is *Naboth*,

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[u] Antiqu. l. 8. c. 14. §. 5.

[w] איש חרמי vir anathematis mei, Montanus, Piſcator.

[x] Vir retis mei; ſo ſome in Vatablus.

both, for the vineyard was in *Samaria*, ℣. 18. *hard by the palace of Ahab king of Samaria*; that being the metropolis of the kingdom of *Iſrael*, is put for it, who beſides his palace in *Samaria*, had another in *Jezreel*; which, according to *Bunting*[y], were 16 miles diſtant from each other.

℣. 2. *And Ahab ſpake unto Naboth, ſaying, give me thy vineyard, that I may have it for a garden of herbs*, &c.] For a kitchen-garden to produce eatables of the vegetable kind for his houſhold, or for a flower-garden; and perhaps for both, as *Kimchi* obſerves, it being cuſtomary to have ſuch in court-yards, or behind the houſe; perhaps he might take his notion of a herb-garden from his neighbours the *Syrians*, who were very diligent and laborious in cultivating their gardens, as *Pliny*[z]; hence *multa Syrorum olera*, the many herbs of the *Syrians* became a proverb with the *Greeks*: *becauſe it is near unto mine houſe*; lay very convenient for him: *and I will give thee for it a better vineyard than it*; or *if it ſeemeth good unto thee, I will give thee the worth of it in money*; which ſeems very well ſpoken, that he would either give him a better in exchange, or purchaſe it at its full value; he did not pretend to take it by uſurpation, by force, againſt his will, as it was repreſented by *Samuel* kings would do, 1 *Sam.* viii. 14. as yet ſuch oppreſſion and tyranny was not exerciſed.

℣. 3. *And Naboth ſaid to Ahab, the Lord forbid it me, that I ſhould give the inheritance of my fathers unto thee.*] The inheritances of families were not to be alienated to another family, or tribe, nor even to be ſold, unleſs in extreme poverty, and then to return at the year of jubilee, *Lev.* xxv. 23, 28. Now *Naboth* was a man in good circumſtances, and under no neceſſity of ſelling his vineyard; and if he ſold it, he might reaſonably conclude, it becoming a part of the royal demeſnes, would never revert to his family; and therefore both out of regard to the law of God, and the good of his family, would not part with it at any rate: this ſhews that he was a conſcientious man, and therefore is thought to be one of thoſe that would not bow his knee to *Baal*, and againſt whom *Ahab* had a grudge, and ſought an opportunity againſt him.

℣. 4. *And Ahab came into his houſe heavy and diſpleaſed*, &c.] Juſt in the ſame humour he was after the prophet had delivered his meſſage to him, ch. xx. 43. where the ſame words are uſed as here: *becauſe of the word which Naboth the Jezreelite had ſpoken to him, for he had ſaid, I will not give thee the inheritance of my fathers*; neither by way of exchange, nor of purchaſe; and ſuch a denial he could not bear, ſince it looked like treating him with contempt, and taxing him with imprudence at leaſt, if not with injuſtice, or both: *and he laid him down upon his bed*; or couch, which might be not in his bed-chamber, but in one of his halls, where his courtiers were: *and turned away his face*; to the wall, not chuſing to have converſation with any of his nobles: *and would eat no bread*; the vexation took away his ſtomach, and he became melancholy, at leaſt ſullen.

℣. 5. *But Jezebel his wife came unto him, and ſaid, why is thy ſpirit ſo ſad, that thou eateſt no bread?*] She perceived he was low ſpirited, and ſuppoſed he had met with ſomething that had ruffled him, and made him ſo uneaſy that he could not eat his food; and ſhe deſired to know what it was, that ſhe might relieve him if poſſible.

℣. 6. *And he ſaid, becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, give me thy vineyard for money*, &c.] Sell it him at his own price: *or elſe if it pleaſe thee*; if he liked it better: *I will give thee* another *vineyard for it*; as good, or better; *and he anſwered, I will not give thee my vineyard*; he repreſents this anſwer as ſurly and ill-natured, and as the effect of obſtinacy, concealing the reaſon *Naboth* alledged for his denial.

℣. 7. *And Jezebel his wife ſaid unto him, doſt thou now govern the kingdom of Iſrael?* &c.] Art thou not king of *Iſrael*? canſt thou not do as thou pleaſeſt? haſt thou not power to oblige a ſubject to obey thy commands, and eſpecially in ſuch a trifling matter as parting with a vineyard, and that upon the moſt reaſonable terms? thou haſt too much demeaned thyſelf as a king; thou oughteſt to have exerted thy kingly power and authority, and demanded it from him; the *Targum* is, "thou now ſhalt proſper in thy kingdom over *Iſrael*;" thy reign now is proſperous, and like to continue ſo, having obtained two ſuch victories over thine enemies, and therefore ſhould not be dejected with ſuch a trifling thing as this: *ariſe, and eat bread, and let thine heart be merry*; the kingdom being in ſuch a flouriſhing ſtate; and let not this affair give thee any trouble or uneaſineſs; I'll take care of that, leave it with me: *I will give thee the vineyard of Naboth the Jezreelite*; without paying any money, or giving another vineyard in exchange for it.

℣. 8. *So ſhe wrote letters in Ahab's name, and ſealed* them *with his ſeal*, &c.] He giving her leave no doubt to take his ſeal; though ſhe might not communicate her ſcheme to him, leſt he ſhould object to it: *and ſent the letters unto the elders, and to the nobles that* were *in his city, dwelling with Naboth*; to the chief magiſtrates of the city of *Jezreel*, where *Naboth* dwelt.

℣. 9. *And ſhe wrote in the letters, ſaying, proclaim a faſt*, &c.] Pretending fears of ſome dreadful calamity coming upon the nation, and therefore faſting and humiliation were neceſſary to avert it, and it would be right to enquire what crimes were committed by men among them, and puniſh them for them; and intimated to them, that *Naboth* ſhould be pitched upon as the great offender, and be accuſed, condemned, and put to death. R. *Joſeph Kimchi*[a] thinks, the phraſe ſignifies, *call an aſſembly* or *congregation*; convene a court of judicature, from the uſe of the word in the *Talmudic* language[b]; and ſo it is thought it is uſed in *Jer.* xxxvi. 6. and indeed it can hardly be thought that *Jezebel* ſhould have much notion of faſting; and beſides, if it was a public faſt, why ſhould it be proclaimed only in *Jezreel*, and not throughout the kingdom? *and ſet Naboth on high among the people*; the court being ſet, bring him to the bar and arraign him; perhaps in their courts of judicature there was a high place above the heads of the people, where criminals accuſed uſed to ſtand when they took their trials, that they might be ſeen and heard by all in court.

℣. 10. *And ſet two men ſons of Belial before him, to bear witneſs againſt him*, &c.] Worthleſs wretches, that have caſt off the yoke of the law, as *Belial* ſignifies, lawleſs, abandoned creatures, that have no conſcience of any thing; *knights of the poſt*, as we call them, that will ſwear any thing; theſe were to be ſet before *Naboth*, right againſt him to confront him, and accuſe him to his face, and charge

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[y] Travels, &c. p. 164.

[z] Nat. Hiſt. l. 20. c. 5.

[a] Apud David. Kimchium in loc.

[b] Vid. Buxtorf. Talmud. Lexic. in rad. עצר.

charge him with crimes next mentioned: ſaying, *thou didſt blaſpheme God and the king*; and ſo was guilty of death for the former, if not for both, and of confiſcation of eſtate for the latter, which was the thing aimed at; and *Jezebel* was willing to make ſure work of it, and therefore would have him accuſed of both: *and then carry him out, and ſtone him, that he die*; immediately, without requiring the witneſſes to give proof of their charge, and without giving *Naboth* leave to anſwer for himſelf.

℣. 11. *And the men of the city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them*, &c.] That *Jezebel* ſhould contrive ſo execrable a ſcheme, and that there ſhould be ſuch ſons of *Belial* among the common people, to ſwear to ſuch falſhoods, need not ſeem ſtrange; but that the elders and nobles of the city, the chief magiſtrates thereof, ſhould be ſo ſadly and univerſally depraved, as to execute ſuch a piece of villainy, is really ſurprizing. Idolatry, when it prevails, takes away all ſenſe of humanity and juſtice: and *as it was written in the letter which ſhe had ſent unto them*; they punctually, exactly obeyed the orders in them, as follows.

℣. 12. *They proclaimed a faſt*, &c.] Or called a court, ſee on ℣. 9. *and ſet Naboth on high among the people*; placed him at the bar as a criminal, ſee the note on ℣. 9. though *Joſephus*[c] thinks he was ſet on an high place in the court, becauſe he was of an illuſtrious birth.

℣. 13. *And there came in two men, children of Belial, and ſat before him*, &c.] Which poſition ſhewed that they were his accuſers, and had a charge againſt him; it being uſual for the accuſers and accuſed to be ſet face to face, as it was the manner of the *Romans* in after-times, *Acts* xxv. 16. *Joſephus* ſays[d], there were *three* men to accuſe him; but the *Targum*, and all the ancient verſions, have only *two*: *and the men of Belial witneſſed againſt him, even againſt Naboth, in the preſence of the people*; both before the judges of the court, and before all the people that filled it, who came to hear the trial; ſo bold and impudent were they: *ſaying, Naboth did blaſpheme God and the king*; or *bleſs*, an *euphemiſm*; the phraſe of curſing God being ſhocking to the ear, and therefore ſuch a word is uſed to expreſs it, ſee *Job* i. 5. and ii. 9. *then they carried him forth out of the city*; without any farther proceſs of examining witneſſes, and of hearing what the accuſed had to ſay in his defence; but immediately they carried him out of court, and out of the city, to put him to death, malefactors being executed always without the city: *and ſtoned him with ſtones that he died*; which was the death blaſphemers were put to, *Lev.* xxiv. 14, 23. of the manner of which, ſee the note on *Acts* vii. 58. it ſeems from 2 *Kings* ix. 26. that his ſons were ſtoned with him.

℣. 14. *Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.*] Not only ſtoned, but ſtoned to death. This meſſage was ſent to her from the magiſtrates of *Jezreel*; for tho' the letters came in *Ahab*'s name, they might be privately informed that this was a ſcheme of *Jezebel*'s; beſides, they knew ſhe had the ſway at court, and eſpecially that the news of this man's death would be acceptable to her, and the more if he was of the 7000 that would not bow the knee to *Baal*.

℣. 15. *And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab*, &c.] To whom ſhe communicated the news as ſoon as poſſible: *ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite, which he refuſed to give thee for money, for Naboth is not alive, but dead*; ſome think that *Naboth* was a near relation to *Ahab*, his father's brother's ſon[e]; which they endeavour to ſupport from his eſtate lying next to *Ahab*'s, and from his being ordered to be ſet in an high place among the people; and *Joſephus*, as before obſerved, ſays he was of illuſtrious deſcent; and ſo *Ahab* upon his death, his ſons being alſo put to death with him, was next heir to his eſtate; and therefore *Jezebel* bid him enter on the poſſeſſion of it, he being dead, and his ſons alſo, and therefore there was nothing in his way to obſtruct him: but rather her meaning is, that *Naboth* was dead, not of a natural but violent death, by the hand of the civil magiſtrate; as for blaſphemy againſt God, ſo for treaſon againſt the king, in virtue of which his eſtate was forfeited to the crown, and that *Ahab* had a right to poſſeſs it; and ſo it was certainly adjudged in after-times however among the *Jews*, that if a man was condemned to die by the Sanhedrim, his goods came to his heirs, but if for treaſon againſt the king, they ceded to him[f].

℣. 16. *And it came to paſs when Ahab heard that Naboth was dead*, &c.] Of which he was informed by *Jezebel*: *that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it*; if it was in *Jezreel*, that was 16 miles from *Samaria*, and lay lower than that, in a valley, and therefore he is ſaid to go down to it; and which he did very likely in great ſtate and pomp, many of his nobles and captains accompanying him, as we read that *Jehu* and *Bidkar* did ride after him at this time, 2 *Kings* ix. 25.

℣. 17. *And the word of the Lord came to Elijah the prophet*, &c.] Where he now was, when this word came to him, is not certain; nor what he had been employed in for ſome time paſt, ſince we hear nothing of him ſince the unction of *Eliſha*, other prophets of leſſer note being employed in meſſages to *Ahab* from time to time; perhaps *Elijah*, whilſt *Ahab* was engaged in war with the king of *Syria*, ſpent his time in founding or reviving the ſchools of the prophets, and inſtructing and training up thoſe that were in them for public uſefulneſs, ſince we afterwards hear of them; the word that came to him is, by the *Targum*, called the word of prophecy, as indeed it was, foretelling the deſtruction of *Ahab* and his houſe: *ſaying*; as follows.

℣. 18. *Ariſe, go down to meet Ahab king of Iſrael, which is in Samaria*, &c.] Whoſe ſeat was there, his palace where he dwelt; and *Benjamin* of *Tudela* ſays[g], that in his time might be diſcerned in *Samaria* the palace of *Ahab* king of *Iſrael*, that is, ſome traces of it; ſome connect the laſt clauſe with *Iſrael*, as if the ſenſe was, that *Ahab* was king over thoſe tribes of *Iſrael*, of which *Samaria* was the head: *behold*, he is *in the vineyard of Naboth*; or *will be* by the time thou getteſt thither; though the *Arabic* verſion is, he is *now* in the vineyard of *Naboth: whither he is gone down to poſſeſs it*; as if it was his legal inheritance.

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[c] Antiqu. l. 8. c. 13. §. 8.

[d] Ibid.

[e] T. Bab. Sanhedrin, fol. 48. 2.

[f] Sanhed. ib.

[g] Itinerar. p. 38.

℣. 19. *And thou ſhalt ſpeak unto him, ſaying, thus ſaith the Lord, haſt thou killed, and alſo taken poſſeſſion?* &c.] Killed in order to poſſeſs, and now taken poſſeſſion upon the murder; ſome verſions, as the *Vulgate Latin* and *Arabic*, read without an interrogation, *thou haſt killed and haſt taken poſſeſſion*, ſo *Joſeph Kimchi* and *Ben Melech*; charging him with the murder of *Naboth*, and the unjuſt poſſeſſion of his vineyard; the murder is aſcribed to him, becauſe his covetouſneſs was the cauſe of it; and it was done by the contrivance of his wife; and it is highly probable *Ahab* knew more of it, and connived at it, and conſented to it, than what is recorded, and however by taking poſſeſſion upon it, he abetted the fact: *and thou ſhalt ſpeak unto him, ſaying, in the place where dogs licked the blood of Naboth, ſhall dogs lick thy blood, even thine*; which was fulfilled in his ſons, who was his fleſh and blood. 2 *Kings* ix. 26. for the puniſhment was reſpited in his days, and transferred to his ſons, ſee ℣. 29. though dogs did lick his blood, even his blood alſo, according to this prophecy, tho' not in the ſame place, ſee ch. xxii. 38. wherefore ſome take theſe words not to be expreſſive of the place where, but of the cauſe or reaſon for which this ſhould be done, and read the words, *inaſmuch*, or *becauſe dogs have licked*[h], &c.

℣. 20. *And Ahab ſaid to Elijah, haſt thou found me, O mine enemy,* &c.] So he reckoned him, becauſe he dealt faithfully with him, and reproved him for his ſins, and denounced the judgments of God upon him for them: *and he anſwered, I have found* thee; as a thief, a robber and plunderer in another's vineyard; he had found out his ſin in murdering *Naboth*, and unjuſtly poſſeſſing his vineyard, which was revealed to him by the Lord; and now was come as his enemy, as he called him, as being againſt him, his adverſary, not that he hated his perſon, but his ways and works: *becauſe thou haſt ſold thyſelf to work evil in the ſight of the Lord*; had given up himſelf wholly to his luſts, was abandoned to them, and as much under the power of them, as a man is that has ſold himſelf to another to be his ſlave; and which he ſerved openly, publickly in the ſight of the omniſcient God, and in defiance of him. *Abarbinel* gives another ſenſe of the word we render, *ſold thyſelf*, that he *made himſelf ſtrange*, as if he was ignorant, and did not know what *Jezebel* had done; whereas he knew fully the whole truth of the matter, and that *Naboth* was killed through her contrivance, and by her management purpoſely; and ſo he did evil in the ſight of that God that knows all things, pretending he was ignorant when he was not, and this *Elijah* found out by divine revelation; ſo the word is uſed in *Gen.* xlii. 6. ſee 2 *Kings* xii. 5, 7. but the former ſenſe is beſt, as appears from ℣. 25.

℣. 21. *Behold, I will bring evil upon thee,* &c.] Upon his own perſon, by cutting him off with a violent death, though his family was ſo numerous, having no leſs than 70 ſons: *and will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut and left in Iſrael*; ſee the note on ch. xiv. 10.

℣. 22. *And will make thine houſe like the houſe of Jeroboam the ſon of Nebat, and like the houſe of Baaſha the ſon of Ahijah,* &c.] Two of his predeceſſors, whoſe families were utterly deſtroyed, ch. xv. 29. and xvi. 11. *for the provocation wherewith thou haſt provoked* me *to anger, and made Iſrael to ſin*; not only by his worſhip of the calves, but of the idols of the *Zidonians*, particularly *Baal*, and alſo of the *Amorites*, ℣. 26.

℣. 23. *And of Jezebel alſo ſpake the Lord,* &c.] To *Elijah*, and by him: *ſaying, the dogs ſhall eat Jezebel by the wall of Jezreel*; or in the inheritance or portion of *Jezreel*, as the *Targum*; *Jarchi* interprets it, the valley of *Jezreel*; the fulfilment of this, ſee in 2 *Kings* ix. 30, 33, 36.

℣. 24. *Him that dieth of Ahab in the city the dogs ſhall eat, and him that dieth in the field, the fowls of the air ſhall eat.*] That is, they ſhall have no burial, ſee ch. xiv. 11. and xvi. 4. hitherto are the words of the Lord by *Elijah*; next follow the remarks of the hiſtorian.

℣. 25. *But there was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord,* &c.] Not of any of his predeceſſors, even thoſe whoſe families had been deſtroyed, as his would be, ℣. 21. ſee the note on ℣. 20. *whom Jezebel his wife ſtirred up*; to idolatry, revenge and murder, and to whoſe will he was a ſlave, and is one inſtance of his being a captive to ſin, and giving up himſelf to the power of it.

℣. 26. *And he did very abominably in following idols,* &c.] Which were abominable to the Lord; *dungill gods*, as the *Tigurine* verſion: *according to all things as did the Amorites, whom the Lord caſt out before the children of Iſrael*; meaning the ſeven nations that formerly inhabited *Canaan*, but were driven out for their ſins, to make way for the children of *Iſrael*, of which the *Amorites* were one, and here put for all the reſt.

℣. 27. *And it came to paſs when Ahab heard theſe words,* &c.] Delivered, in ℣. 21—24. *that he rent his clothes, and put ſackcloth upon his fleſh*; tore off his clothes, and ſtript himſelf of all, even of his very ſhirt, and put ſackcloth on his bare fleſh, a coarſe cloth made of hair, and ſuch as ſacks are made with: *and faſted*; how long, it is not ſaid: *and lay in ſackcloth*; in the night on his bed, would have no linen on him day nor night: *and went ſoftly*; ſtep by ſtep, as perſons mourning, grieving and penſive do; the *Targum* renders it *barefoot*, and ſo *Jarchi*.

℣. 28. *And the word of the Lord came to Elijah the Tiſhbite,* &c.] After he was gone from *Ahab*, and *Ahab* had been ſome time in this humble poſture; the *Targum* calls it the word of prophecy, and ſo it was, as the next verſe ſhews: *ſaying*; as follows.

℣. 29. *Seeſt thou how Ahab humbleth himſelf before me?* &c.] Which yet was but an external humiliation, to be ſeen only with bodily eyes, as were all his actions and poſtures, before obſerved. Some *Jewiſh* writers[i] think, his repentance was true and perfect, and his converſion thorough and real: they tell us[k], that he was in faſting and prayer morning and evening before the Lord, and was ſtudying in the law all his days, and returned not to his evil works any more, and his repentance was accepted: but the contrary appears manifeſt; we never read that he reproved *Jezebel* for the murder of *Naboth*, nor reſtored the vineyard to his family, which he would have done, had he been a true penitent; nor did he leave his idols; we quickly hear of his conſulting with the 400 prophets of the groves, and expreſſing his hatred of a true prophet of the Lord, ch. xxii. 6, 8. his humiliation aroſe from dread of puniſhment, and not from the true fear of God; however, it was ſuch as was never ſeen in any of his wicked predeceſſors, and is taken notice of by the Lord. *Luther*[l] from theſe words concluded, and was perſuaded, that he was ſaved: *becauſe he humbled himſelf before me, I will not bring the evil in his days, but in his ſon's days will I bring the evil upon his houſe*; this was not a pardon, only a reprieve; the ſentence pronounced on him and his family was not taken off, nor countermanded, only the execution of it prolonged; it is promiſed, that the deſtruction of his family ſhould not be in his life-time, but after his death, in his ſon's days, otherwiſe he himſelf died a violent death, and the dogs licked his blood, as were foretold; however, this may be an encouragement to thoſe who are truly humbled for their ſins, and really repent of them, that they ſhall receive forgiveneſs at the hand of God, ſince he ſhewed ſo much regard to an outward humiliation and repentance.

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[h] במקום אשר pro eo quod, Junius & Tremellius; propterea quod, Grotius; ſo ſome in Vatablus.

[i] Bereſhit Rabba in Abarbinel in loc.

[k] Pirke Eliezer, c. 43.

CHAP. XXII.

THIS chapter relates, that after three years peace with the king of *Syria*, *Ahab* was inclined to go to war with him, to take *Ramoth-Gilead* out of his hands; and he drew in *Jehoſhaphat*, king of *Judah*, to join him in it, ℣. 1—4. but before they went into it, they took advice, *Ahab*, of his 400 prophets, which *Jehoſhaphat* not being ſatisfied with, a true prophet of the Lord, *Micaiah*, was ſent for, ℣. 5—14. who, when he came, jeered *Ahab* with what his prophets had ſaid to him; intimated that he ſhould be killed, and explained it to him how he came to be deceived by his prophets, ℣. 15—23. upon which he was ſmitten on the cheek by *Zedekiah*, one of the falſe prophets, and impriſoned by the order of *Ahab*, ℣. 24—28. after which the two kings went to the battle, and *Jehoſhaphat* was in great danger of his life; but *Ahab* was wounded and died, ℣. 29—40. and the chapter is concluded with an account of the reign of *Jehoſhaphat* king of *Judah*, ℣. 41—50. and of *Ahaziah* king of *Iſrael*, ℣. 51, 52, 53.

℣. 1. *And they continued three years without war between Syria and Iſrael.*] From the time that *Benhadad* made a covenant with *Ahab*; not three full years, but part of them: it was threatened by *Elijah* from the Lord, that *Ahab*'s life ſhould go for *Benhadad*'s, becauſe he had let him go, ch. xx. 42. but becauſe of his humiliation, as is thought by *Ben Gerſom* and others, it was reſpited for thoſe three years; and now an opportunity and occaſion would be given for the fulfilment of what was threatened.

℣. 2. *And it came to paſs in the third year*, &c.] Of the peace, before it was expired: *that Jehoſhaphat the king of Judah came down to the king of Iſrael*; to *Ahab*, from *Jeruſalem* to *Samaria*, reckoned 32 miles[m]; either to make peace with him, and put an end to the wars which ſubſiſted between *Iſrael* and *Judah* ſince the diviſion of the kingdom, ℣. 44. or to contract an affinity with him, by marrying his ſon to a daughter of *Ahab*, 2 *Kings* viii. 18. 26. or rather after peace was made, and that ſtrengthened by the marriage; and ſo he went merely to pay a viſit, as he judged he might then with great ſafety; and he and all his retinue were entertained by *Ahab* in a very ſumptuous and liberal manner, 2 *Chron.* xviii. 1, 2.

℣. 3. (*And the king of Iſrael ſaid unto his ſervants*, &c.] His nobles, thoſe of his privy-council, his miniſters of ſtate; or *had ſaid*[n], ſome little time before *Jehoſhaphat came*: *Know ye that Ramoth in Gilead is ours*; a city of refuge beyond *Jordan*, in the tribe of *Gad*, and ſo of courſe muſt belong to the kingdom of *Iſrael*, of which ſee *Joſh.* xx. 8. *and we be ſtill, and take it not out of the hand of the king of Syria?*) neither demand it, nor take any meaſures to oblige him to deliver it up; repreſenting it as a great omiſſion, and as a piece of negligence and ſlothfulneſs, or cowardice.

℣. 4. *And he ſaid unto Jehoſhaphat, Wilt thou go with me to battle to Ramoth-gilead?* &c.] This affair being lately canvaſſed at the council-board, and very much on *Ahab*'s mind, he puts this queſtion to *Jehoſhaphat*, his viſiter, relation, and ally; wiſely conſidering that his own forces were ſmall, and that to have ſuch an auxiliary might be of great advantage to him: *and Jehoſhaphat ſaid to the king of Iſrael, I am as thou art, my people as thy people, my horſes as thy horſes*; meaning, that he and his ſoldiers, foot and horſe, were at his ſervice.

℣. 5. *And Jehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the word of the Lord today.*] Being a pious and religious prince, he did not chuſe to go into a war at once, without conſulting the Lord by his prophets, whether it was his will and pleaſure they ſhould engage in it, and ſhould proſper; and he was deſirous of having this done immediately before they proceeded any farther.

℣. 6. *Then the king of Iſrael gathered the prophets together, about* 400 *men*, &c.] Falſe prophets, as the *Targum* and *Arabic* verſion; and they are called *Ahab*'s prophets, and not the Lord's, ℣. 23. perhaps theſe were the prophets of the groves, that eat at *Jezebel*'s table, and were preſerved when the prophets of *Baal* were deſtroyed, ſince the number agrees with them, ſee ch. xviii. 19. *and ſaid unto them, Shall I go againſt Ramoth-gilead to battle, or ſhall I forbear?* which would you adviſe to? ſignifying he ſhould take their advice: *and they ſaid, Go up; for the Lord ſhall deliver* it *into the hand of the king*; which words are very ambiguous, like the oracles of the heathens; for they do not expreſs who or what ſhould be delivered up, for the word *it* is a ſupplement, nor to what king the delivery ſhould be made; whether the *Syrians*, and the place they held, ſhould be given up to king *Ahab*, which they would have underſtood; or whether the *Iſraelites* ſhould be delivered up to king *Benhadad*; ſo that which ever had been the caſe, the credit of their prophecy would be ſecured. They uſed the word *Lord*, and not *Baal*, in complaiſance to *Jehoſhaphat*, and perhaps as directed by *Ahab*.

℣. 7. *And Jehoſhaphat ſaid, Is there not here a prophet of the Lord beſides, that we might enquire of him?*] He ſuſpected theſe to be falſe prophets, though he would not call them ſo, nor ſuggeſt that they were not the prophets of the Lord, becauſe he would not affront *Ahab*, who had an opinion of them; and therefore aſks, if there were no other that went under the character of a prophet of the Lord, that he might enquire of him for his farther ſatisfaction.

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[l] Menſal. Colloqu. c. 32. p. 360.

[m] Bunting's Travels, &c. p. 178. near 40, Rainold. Prælect. 31. col. 266.

[n] ויאמר et dixerat, Junius & Tremellius.

℣. 8. *And the king of Iſrael ſaid unto Jehoſhaphat*, There is *yet one man (Micaiah the ſon of Imlah) by whom we may enquire of the Lord*, &c.] And but one in *Samaria*; *Elijah* and *Eliſha* were elſewhere: *but I hate him, for he doth not propheſy of good concerning me, but evil*; who is thought to be the ſame that was ſeveral times with him when engaged in the war with the king of *Syria*, ch. xx. 13. 22. 28. 35. 38. and each time, excepting the laſt, he brought him good tidings; but becauſe, in his laſt meſſage, he told him, that ſince he had let *Benhadad* go, his life ſhould go for his life, and his people for his people, for that he hated him: *and Jehoſhaphat ſaid, Let not the king ſay ſo*; which was very modeſtly, though perhaps too gently ſaid; ſuggeſting that the prophets of the Lord ſhould be heard, reſpected, and honoured, let their meſſage be as it would, ſince they ſpake not of their own mind and will, but what they were moved unto by the ſpirit of God.

℣. 9. *Then the king of Iſrael called an officer*, &c.] An eunuch, as the word is ſometimes uſed, one of his pages: *and ſaid, Haſten* hither *Micaiah the ſon of Imlah*; who, as it ſeems from ℣. 26. was in priſon, where perhaps *Ahab* had caſt him for his laſt prophecy to him, and where he had lain ever ſince; and this gives a reaſon why he could ſo readily ſend for him, knowing where he was.

℣. 10. *And the king of Iſrael, and Jehoſhaphat the king of Judah ſat each on his throne*, &c.] In great ſtate and majeſty; *having put on their robes*; their royal robes, which they wore when they appeared in pomp and grandeur: *in a void place in the entrance of the gate of Samaria*; where courts of judicature were held, and there was an open void ſpace for the people to aſſemble in to hear; the word has the ſignification of a corn-floor, and the *Jews* ſuppoſe they and their attendants ſat in a ſemicircle like the half of a corn-floor, after the ſame manner in which they ſay the *Sanhedrim* at *Jeruſalem* ſat [o]: *and all the prophets propheſied before them*; concerning this affair of going to *Ramoth-gilead*.

℣. 11. *And Zedekiah the ſon of Chenaanah made him horns of iron*, &c.] Horns are emblems of power and might, and iron ones of greater ſtrength ſtill; the prophets ſometimes made uſe of viſible ſigns, to repreſent the things they propheſied of ſhould come to paſs, ſee *Iſ.* xx. 2, 3. *Jer.* xxvii. 2. and the ſame method this prophet took: *and he ſaith, Thus ſaith the Lord*; imitating the true prophets: *With theſe ſhalt thou puſh the Syrians, until thou haſt conſumed them*; *Abarbinel* thinks he had in view the bleſſing of *Joſeph* by *Moſes*, *Deut.* xxxiii. 17. where he is compared to a bullock with horns; and theſe ſaid to be the ten thouſands of *Ephraim*, and the thouſands of *Manaſſeh*, and *Ahab* being of the tribe of *Joſeph*, and ruling in *Ephraim* and *Manaſſeh*, the prophet choſe to make uſe of this emblem for his encouragement.

℣. 12. *And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper*, &c.] All encouraged the king to go up againſt this place, and propheſied of victory, as *Zedekiah* did: *for the Lord ſhall deliver* it *into the king's hand*, ſee the note on ℣. 6.

℣. 13. *And the meſſenger that was gone to call Micaiah, ſpake unto him*, &c.] By the way, as they came along together, as *Joſephus* [p] obſerves: *Behold now, the words of the prophets* declare *good unto the king with one mouth*; they are unanimous that he ſhall proſper in his undertaking againſt the *Syrians*: *let thy word, I pray thee, be like the word of one of them, and ſpeak* that which is *good*; which, as an ignorant man, he might adviſe to from good will to the prophet, that he might not be branded with ſingularity, and a ſpirit of contradiction, and that he might have the favour of the king, and be releaſed from priſon, pitying his miſerable condition in which he found him.

℣. 14. *And Micaiah ſaid*, As *the Lord liveth*, &c.] He ſwore by the living God for the confirmation of what he was about to ſay: *what the Lord ſaith unto me, that will I ſpeak*; truly and faithfully, keeping nothing back, nor adding any thing, whether it be good or evil, pleaſing or diſpleaſing; it looks as if as yet he had no inſtruction from the Lord what to ſay, and yet the viſion he after declares ſeems to have been had by him before, ℣. 17. 19.

℣. 15. *So he came to the king*, &c.] Being introduced by the officer: *and the king ſaid unto him, Micaiah, ſhall we go up againſt Ramoth-gilead to battle, or ſhall we forbear?* the ſame queſtion in the ſame words that was put to the other prophets, ℣. 6. only there he uſes the ſingular number, here the plural, including *Jehoſhaphat* with him: *and he anſwered him, Go, and proſper: for the Lord ſhall deliver* it *into the hand of the king*; he anſwered not in the name of the Lord, ſaying, *thus ſaith the Lord*, nor did he ſpeak his own ſenſe and in his own words, nor ſeriouſly, but by way of deriſion; he took up the words of the prophets, and bantered them; it is as if he ſhould ſay, the prophets bid you *go*, and tell you that you ſhall *proſper*, and that the city will be delivered into the king's hand; do as they direct you, and ſee what the iſſue will be, no doubt it will be good, ſince they are all agreed; but he delivered the above words with ſuch geſtures, and ſuch a tone, and with a contemptuous ſmile in his countenance, which ſhowed that he ſpoke not ſeriouſly, but ſarcaſtically; and this the king plainly diſcovered, as appears by what follows.

℣. 16. *And the king ſaid unto him, How many times ſhall I adjure thee*, &c.] Not that he had as yet adjured him at all, or not till now; but he aſks him how often he muſt be obliged to do it; and now he adjures him once for all, that he might not be forced to repeat it: *that thou tell me nothing but* that which is *true in the name of the Lord?* for he obſerved he did not ſpeak in the name of the Lord before, and what he ſaid was not in a ſerious but ludicrous manner, and not to be regarded as truth.

℣. 17. *And he ſaid*, &c.] The prophet, in a ſerious and ſolemn manner, being adjured by the king: *I ſaw all Iſrael ſcattered on the hills*, *as ſheep that have not a ſhepherd*; the armies of *Iſrael* routed, diſperſed, and fleeing, ſome one way and ſome another, on the mountains of *Gilead* near *Ramoth*, weak and helpleſs, not knowing where to go for ſafety, having none to direct them; and this was either now inſtantly repreſented to his mind, or what had been before in a dream or viſion: *and the Lord ſaid, Theſe have no maſter*; theſe ſheep have no ſhepherd, this army hath no general, *Iſrael* has loſt its king: *let them return every man to his houſe*

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[o] T. Bab. Cholin, fol. 5. 1. Vid. Kimchium in loc.

[p] Antiqu. l. 8. c. 15. §. 4.

houſe in peace; very few ſlain; *Jarchi* thinks *Ahab* only, ſee ℣. 31. that part of the threaning, ch. xx. 42. was now to be accompliſhed, *thy life ſhall go for his life*; but the other part, *and thy people for his people*, was to be deferred to another time.

℣. 18. *And the king of Iſrael ſaid unto Jehoſhaphat*, &c.] Plainly perceiving that the prophet foretold that he ſhould fall in battle: *Did I not tell thee, that he would propheſy no good concerning me, but evil?* intimating that this proceeded from ſpite and malice, from ill-will to him and hatred of him, and was not from the Lord, and therefore not to be regarded; he had told him three years ago his life ſhould go for letting *Benhadad* go; but it had not proved true, and no more would this; and *Jehoſhaphat* being an eaſy man, and too credulous, believed what *Ahab* ſaid of the character of this prophet, or otherwiſe it is not to be accounted for, that he ſhould go with him to war after ſuch a declaration made.

℣. 19. *And he ſaith, Hear thou therefore the word of the Lord*, &c.] Since he had repreſented what he had ſaid, as proceeding from hatred to him, he would make it clear and plain, that what he had ſaid was the word of the Lord, and according to his mind; and that what the other prophets had ſaid was owing to a lying ſpirit in them, which the Lord ſuffered for his ruin; all which are repreſented as in a viſion, in which things are brought down to the capacities of men, and not as really tranſacted: *I ſaw the Lord ſitting on his throne*; ſo it was repreſented to his mind, as if he had ſeen with his bodily eyes the divine being in a glorious form, as a king ſitting on his throne, to do juſtice and judgment; as *Ahab* and *Jehoſhaphat* were now ſitting on their thrones, only as a far greater king, even the King of kings, and in a more ſplendid manner: *and all the hoſt of heaven ſtanding by him, on his right hand, and on his left*; the miniſtring angels ready to do his will.

℣. 20. *And the Lord ſaid, Who ſhall perſwade Ahab, that he may go up and fall at Ramoth-gilead?* &c.] Not that it can be ſuppoſed that the Lord entered into a conſultation with the angels upon this ſubject; only that it was the decree of God that he ſhould go thither, and fall by the hand of the man whom he had let go, as a juſt puniſhment of him: *and one ſaid on this manner, and another ſaid on that manner*; not that there was ſuch an altercation among them; it only ſignifies, that there are divers ways and means, by which the purpoſes and decrees of God may be and are brought about.

℣. 21. *And there came forth a ſpirit*, &c.] Not from the heavenly hoſt on the right hand or the left, for they are pure and holy ſpirits, and impeccable, and cannot lie or deceive; but the evil ſpirit, *Satan*, the father of lies, the old deceiver, who came forth from his own place and his own company: *and ſtood before the Lord*; preſented himſelf before him, as *Satan* did, *Job* i. 6. *and ſaid, I will perſwade him*; or prevail upon him; evil ſpirits love to be employed in doing hurt to men, they go about ſeeking whom they may devour. This could not be the ſpirit of *Naboth*, as the *Jews* ſay [q], ſeeking revenge on *Ahab*; that was in a ſtate of happineſs, could not move from thence, and be capable of ſinning.

℣. 22. *And the Lord ſaid unto him, Wherewith?* &c.] What way and method did he propoſe, to perſwade *Ahab* to go up to *Ramoth?* the Lord is introduced in this viſionary narrative as aſking this queſtion, not as ignorant of the ſcheme of the evil ſpirit, but in order to bring it out, and lead on to the following account: *and he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets*; put them on encouraging *Ahab* to go up, and promiſing him ſucceſs, as he had in former battles with the king of *Syria*, and which might both encourage them to give forth ſuch a prediction, and him to believe it to be true; this propoſal was quite agreeable to the character of the devil, as the father of lies: *and he ſaid, Thou ſhalt perſwade him, and prevail alſo*; not only make uſe of this artifice to perſwade, but ſucceed alſo; the Lord knew that what he ſhould ſuggeſt to the prophets, and they ſhould deliver to *Ahab*, would be agreeable to his inclination, nor would he do any thing in the courſe of his providence to hinder its taking effect: *go forth, and do ſo*; which was giving leave to try his ſkill in the art of perſuaſion, in which he knew he would ſucceed, and bring on the righteous judgment of God upon *Ahab*; with this compare *John* xiii. 27.

℣. 23. *Now therefore behold, the Lord hath put a lying ſpirit in the mouths of all theſe thy prophets*, &c.] That is, ſuffered the lying ſpirit to ſuggeſt a lie to them, and ſent them ſtrong deluſions to believe that lie, whoſe minds were diſpoſed at any rate to flatter *Ahab*, to whom they told it; which was the way deſigned to bring him to the ruin appointed for him: *and the Lord hath ſpoken evil concerning thee*; he had decreed it in himſelf, declared it by *Micaiah* his prophet, and ſuffered all thoſe ſteps to be taken by Satan and the falſe prophets, to bring him to it.

℣. 24. *But Zedekiah the ſon of Chenaanah went near*, &c.] Stept in haſte and paſſion from the place where he was: *and ſmote Micaiah on the cheek*; in contempt of him, and to ſhew his indignation at what he ſaid; this he did in open court, before two kings; one he believed would favour and ſcreen him in this lawleſs action, and the other, out of his own juriſdiction, had not courage and preſence of mind to reſent it: *and ſaid, Which way went the ſpirit of the Lord from me to ſpeak unto thee?* hereby boaſting that he had the ſpirit of the Lord, and was directed by him in what he ſaid, and ſtill remained with him, and could not poſſibly go to *Micaiah*, and ſuggeſt the very reverſe; and therefore pertly aſks him which way the ſpirit went, intimating that it was impoſſible he could ſteer a courſe contrary to himſelf.

℣. 25. *And Micaiah ſaid, Behold, thou ſhalt ſee in the day when thou ſhalt go into an inner chamber to hide thyſelf.*] Who would either accompany *Ahab* to the battle, and upon his being wounded, flee to the firſt place of ſecrecy for ſafety; or upon the news of his defeat brought to *Samaria*, would betake himſelf to a private chamber for ſecurity, fearing the enemy would purſue to the very place; or elſe through fear of the populace, who would attribute the death of the king to the advice of him and the other prophets.

℣. 26. *And the king of Iſrael ſaid*, &c.] To ſome of his officers: *Take Micaiah, and carry him back unto Amon the governor of the city*; the chief magiſtrate under the king; a ſort of ſheriff, who had the care of malefactors, and of all committed to priſon, from whom he was received by the meſſenger,

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[q] T. Bab. Sanhedrin, fol. 89. 1. & 102. 2. Targum in 2 Chron. xviii. 20.

ſenger, and now ſent back to him: *and to Joaſh the king's ſon*; who might be over his houſhold, as ſometimes the king's ſon was, 2 *Chron.* xxvi. 21. or might be viceroy whilſt the king was without the city, and at the gate of it, and about to go to war.

℣. 27. *And ſay, Thus ſaith the king, Put this* fellow *in priſon*, &c.] In the common priſon of the city, where he had been before, as it ſeems; and might be now ordered into a more confined place in it, and what might be called *little eaſe: and feed him with bread of affliction, and with water of affliction*; with bad bread and foul water, and but little of either; juſt enough to keep alive and to continue ſtarving: *until I come in peace*; which he ſeemed confident of, and intimates, that then he would puniſh him more ſeverely, even with death, as a falſe prophet.

℣. 28. *And Micaiah ſaid, If thou return at all in peace, the Lord hath not ſpoken by me*, &c.] I am content to be reckoned a falſe prophet, and to be puniſhed as ſuch: *and he ſaid, Hearken, O people, every one of you*; he called aloud unto them, to obſerve what he had predicted, and mark the iſſue of it, and bear teſtimony for him, or againſt him, as things ſhould be.

℣. 29. *So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.*] Which, according to *Bunting*[r], was 24 miles from *Samaria*. That *Ahab* went is no wonder, it was his own motion firſt, his inclination led to it, his prophets encouraged him, and in bravado to the prophet of the Lord, was determined upon it; but it may ſeem much more ſtrange that *Jehoſhaphat* ſhould, after ſuch an account as *Micaiah* had given, and who, doubtleſs, could obſerve a great difference between him and the prophets of *Ahab*; and yet there is much to be ſaid which might incline him to go, as that there were 400 prophets all agreed, and who made uſe of the name of the Lord, and pretended to be true prophets; and though he might ſuſpect them, he could not confute them; and *Micaiah*, he propheſied evil of *Ahab* only, and therefore *Jehoſhaphat* might think himſelf ſafe in going; and beſides, he had given his word to *Ahab*, and he did not chuſe to go from it; to which may be added, that *Ahab*'s cauſe was juſt, to recover a part of his own dominions.

℣. 30. *And the king of Iſrael ſaid unto Jehoſhaphat, I will diſguiſe myſelf, and enter into the battle*, &c.] Change his clothes, his royal robes, and put on others, perhaps the habit of a common ſoldier; having, it may be, been informed by ſome deſerters or ſpies, of the deſign of *Benhadad* againſt him. *Abarbinel* thinks the meaning is, that he would clothe himſelf with a coat of mail, and take to him the ſeveral inſtruments of war, and ſo go into the battle ſecure; this ſeems probable from ℣. 34. and this he might do to elude the prophecy of *Micaiah: but put thou on thy robes*; his royal robes, or rather keep them on, that he might appear to be the chief commander of the army. There ſeems to be a good deal of inſincerity and treachery in this conduct of *Ahab*'s, whatever honour he might pretend to *Jehoſhaphat*, or ſafety he might promiſe him in ſuch a ſituation; his view ſeems to be to ſave himſelf at the hazard of the life of *Jehoſhaphat*, eſpecially if the *Septuagint* verſion could be eſtabliſhed, *and put on my clothes*; which is natural enough, but would have been too barefaced: *and the king of Iſrael diſguiſed himſelf, and went into the battle*; as if he had been a common ſoldier.

℣. 31. *But the king of Syria commanded his 32 captains that had rule over his chariots*, &c.] This was the number of his kings in the firſt battle with *Iſrael*, and of his captains in the ſecond, ch. xx. 1, 24, 25. and the ſame number he had now, being very probably not only the number of his chariots, but the diviſion of his army was into ſo many battalions, under the command of theſe captains of chariots: *ſaying, fight neither with ſmall nor great*; of thoſe that belonged to *Jehoſhaphat: ſave only with the king of Iſrael*; and his men; for it can hardly be thought that his orders were to fight with none, nor kill any in the battle but *Ahab* perſonally; though it is very probable he might give them directions to aim at him chiefly, knowing that if he was killed or taken, his army would flee or ſurrender; and he might be deſirous of getting him into his hands, as he had been in his; and the rather his ſpite was againſt him, as he was the mover of the war.

℣. 32. *And it came to paſs when the captains of the chariots ſaw Jehoſhaphat*, &c.] In his royal robes: *that they ſaid, ſurely it is the king of Iſrael*; for they might not know the perſons either of *Ahab* or him, but judged by his habit: *and they turned aſide to fight againſt him*; preſſed upon him with all their force, either to take him, or ſlay him: *and Jehoſhaphat cried out*; with a loud voice, either to the captains to let them know who he was, or to his men to come to his aſſiſtance, or rather to God to help and deliver him; ſince it is ſaid in 2 *Chron.* xviii. 31. that the Lord helped him, and moved or inclined the hearts of the captains to depart from him, as it follows here.

℣. 33. *And it came to paſs when the captains of the chariots perceived that it was not the king of Iſrael*, &c.] Againſt whom only their orders were to fight: *that they turned back from purſuing him*; for upon ſo great a force coming upon him he could not withſtand, he fled.

℣. 34. *And a certain man drew a bow at a venture*, &c.] Not aiming at the king of *Iſrael*, or knowing whereabout he was. In the *Targum* on 2 *Chron.* xviii. 33. this man is ſaid to be *Naaman*, the general of the army of the king of *Syria*, and ſo *Jarchi* here; but though he did this in his ſimplicity, as the word ſignifies, without any intention to ſmite any particular perſon; yet God directed the arrow to the man he had marked for deſtruction, and neither his diſguiſe, nor coat of mail, could ſecure from that: *and ſmote the king of Iſrael between the joints of the harneſs*; of which the pieces of armour on him were joined together, the higher and lower parts of it, the breaſt-plate, and what covered the belly; and though theſe were joined as cloſe as they were capable of joining them in thoſe times, yet the arrow, guided by divine providence, found its way into his body: *wherefore he ſaid unto the driver of his chariot, turn thine hand*; or hands, with which he held the reins, and turn the horſes on one ſide: *and carry me out of the hoſt*; where the battle was hotteſt, to a place more remote and private, that he might have the wound examined, and the blood ſtopped, and return again, as it ſeems he did: *for I am wounded*; or rather *I am ſick*[s], or ill, as the *Targum*; ſomewhat out of order, and therefore choſe to retire a little while; not caring it ſhould be known

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[r] Travels, &c. p. 178.

[s] החליתי ægrotare factus ſum, Vatablus; ægrotus factus ſum, Junius & Tremellius.

known that he was ſmitten and wounded, leſt his ſoldiers ſhould be diſheartened.

℣. 35. *And the battle increaſed that day*, &c.] It went on, and did not ſtop upon *Ahab*'s going out of the hoſt, but was very hot, and both ſides fought furiouſly: *and the king was ſtayed up in his chariot againſt the Syrians*; the *Targum* is, "he ſtrengthened himſelf, and ſtood;" he exerted himſelf to the uttermoſt, and ſtood as long as he could, or could be ſupported, fighting againſt the *Syrians*, to animate his army, and that the *Syrians* might not have any notion of his being wounded: *and died at even*; in his chariot: *and the blood ran out of the wound into the midſt of the chariot*; or *boſom*[t] of it, the hollow part of it.

℣. 36. *And there went a proclamation throughout the hoſt, about the going down of the ſun*, &c.] Much about the time that *Ahab* died; and this proclamation by an herald might be made by his order, as he was dying, or by *Jehoſhaphat*, when he underſtood he was dead: *ſaying, every man to his city, and every man to his own country*; the order was to ceaſe fighting, and make the beſt of their way as faſt as they could to their own homes, ſince their ſhepherd and maſter was dead, which fulfilled the viſion of *Micaiah*, ℣. 17. It ſeems to have been a drawn battle, at leaſt there is no account of the advantage on either ſide.

℣. 37. *So the king died, and they brought him to Samaria*, &c.] In the chariot he died in: *and they buried the king in Samaria*; where his father *Omri* was buried, ch. xvi. 28.

℣. 38. *And* one *waſhed the chariot in the pool of Samaria*, &c.] After the body was taken out, very likely the chariot-driver, who drove it into the pool, and plunged it into it, as the word ſignifies, to cleanſe it from the blood of his maſter: *and the dogs licked up his blood*; mixed with the water of the pool; the *Septuagint* adds, *the ſwine*, which is not probable, ſuch creatures not being bred in the land of *Iſrael*: *and they waſhed his armour*; his coat of mail, through the joints of which the blood iſſued, and ran upon it. The word is ſometimes uſed for *whores*, and is ſo tranſlated here in the *Greek* verſion, and by *Munſter* and *Caſtalio*; and both *Ben Gerſom* and *Abarbinel* ſay, that women, who were harlots, waſhed here in his blood mixed with water; and ſo *Joſephus*[u] writes, that afterwards it was a cuſtom for whores to waſh in this pool; though ſome ſay[w] two whores were painted on *Ahab*'s chariot, by the order of *Jezebel*, to inflame his luſt, and theſe were what were waſhed; but the word ſignifies armour, or rather ornaments, clothes, jewels, *&c.* *and now all this was according to the word of the Lord which he ſpake*; both by *Elijah*, that as the dogs licked the blood of *Naboth*, ſo they ſhould his, as they now did, though not in the ſame place; nor was it neceſſary to fulfil the prophecy in ch. xxi. 19. ſee the note there; though ſome have thought[x], that his blood mixed with the water of the pool of *Samaria*, was carried in a ſtream down to *Jezreel*, and there licked by the dogs, where *Naboth*'s was; but chiefly what was ſpoken by *Micaiah* is here reſpected, that thus *Ahab* fell at *Ramoth-gilead*, as he had propheſied, ℣. 17, 20, 28. and his life went for the life of *Benhadad*, as he had before declared, ch. xxi. 42.

℣. 39. *Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made*, &c.] Which being a very curious and extraordinary thing, is particularly mentioned; though perhaps it might not be made wholly of ivory, but inlaid with it; we read of ivory houſes in *Amos* iii. 15, *and all the cities that he built*, are *they not written in the book of the Chronicles of the kings of Iſrael*; in which the acts of his predeceſſors were recorded, ſee ch. xiv. 19. and xv. 31. and xvi. 14, 20, 27. not the ſcripture-book of *Chronicles*, for there none of theſe things are related.

℣. 40. *So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.*] Of whom more is ſaid in the latter part of this chapter, and in the following book.

℣. 41. *And Jehoſhaphat the ſon of Aſa began to reign over Judah, in the fourth year of Ahab king of Iſrael.*] And as *Ahab* reigned 22 years, ch. xvi. 29. *Jehoſhaphat* muſt reign about 18 years with him, and ſeven years after him.

℣. 42. *Jehoſhaphat* was 35 *years old when he began to reign, and he reigned* 25 *years in Jeruſalem*, &c.] So that he muſt be 60 years of age when he died: *and his mother's name* was *Azubah the daughter of Shilhi*; but of what family they were, is not ſaid.

℣. 43. *And he walked in all the ways of Aſa his father*, &c.] Who was a good prince: *he turned not aſide from doing that which was right in the eyes of the Lord*; in his moral converſation, religious worſhip, and civil government: *nevertheleſs, the high places were not taken away*, for *the people offered and burnt incenſe yet in the high places*; he took away the high places and groves for idolatrous worſhip, 2 *Chron.* xvii. 6. but not the high places in which ſacrifices were offered to the Lord, which ought to have been, eſpecially ſince the temple was built; and thoſe in the tribes of *Judah* and *Benjamin* were altogether inexcuſable, being near to the temple, and under no reſtraint, as thoſe of the 10 tribes were; but the people were fond of them, becauſe of their antiquity, and it was difficult for religious princes to remove them, if inclined.

℣. 44. *And Jehoſhaphat made peace with the king of Iſrael.*] Firſt with *Ahab*, with whom he contracted an affinity, and joined with him in his expedition to *Ramoth-gilead*, and with *Ahaziah* his ſucceſſor.

℣. 45. *And all the reſt of the acts of Jehoſhaphat, and all his might that he ſhewed, and all his wars, are they not written in the book of the Chronicles of the kings of Iſrael?*] Many of them are recorded in the canonical book of ſcripture, which bears the name of *Chronicles*; and more might be in this referred to, out of which might be taken what God has thought fit to tranſmit to future times; ſee 2 *Chron.* xvii, xix, xx.

℣. 46. *And the remnant of the Sodomites, which remained in the days of his father Aſa, he took out of the land.*] His father *Aſa* removed many of theſe filthy creatures, but not all; as many no doubt as came within his knowledge, but ſome remained, whom this his ſon removed, being of the ſame diſpoſition with his father, ſee ch. xv. 12.

℣. 47. There was *then no king in Edom, a deputy* was *king*.] Which had been the caſe from the times of *David*, who ſubdued *Edom*, and placed garriſons in it, and governors over it, 2 *Sam.* viii. 14. and continued through the reign of *Jehoſhaphat*, unto the times of his ſon, under whom the *Edomites*

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[t] אל חיק ad ſinum, Montanus; in ſinum, Vatablus.

[u] Antiqu. l. 8. c. 15. §. 6.

[w] See Jarchi & Kimchi in loc.

[x] Kimchi in loc.

mites revolted, and ſet up a king of their own, 2 *Kings* viii. 20. with a view to which this is obſerved, as alſo to account for it, how *Jehoſhaphat* could build ſhips in *Ezion-geber*, which was in the land of *Edom*, of which in the next verſe, becauſe the whole country was governed by a vice-roy, or deputy under him.

℣. 48. *Jehoſhaphat made ſhips of Tarſhiſh*, &c.] Ships to go to ſea, particularly the *Indian* ſea, ch. x. 22. *Tarſhiſh* is uſed for the ſea in general, *Pſ.* xlviii. 7. *Iſ.* ii. 16. in the *Cetib*, or text, it is *ten*; in the *Keri*, or margin, it is *made*, which we follow, and may be put together, as in the *Tigurine* verſion, and read, *he made ten ſhips* to go by ſea: even *to go to Ophir for gold*; as *Solomon* did; of which place ſee ch. ix. 28. *but they went not, for the ſhips were broken at Ezion-geber*; the port where they were built: as ſoon as they were launched, or ſailed, they were broken to pieces againſt the rocks near the harbour, which ſtood up like a man's backbone, whence the port had its name; ſee the note on ch. ix. 26. and if this was *Calzem*, as there obſerved, near to it was a dangerous place for ſhips, and where many were loſt, and is ſuppoſed to be the place where *Pharoah* and his hoſt were drowned[y]; the reaſon of this ſhipwreck was, becauſe *Jehoſhaphat* joined himſelf with *Ahaziah* king of *Iſrael*, for which he was reproved by the prophet *Eliezer*, and this was his puniſhment, 2 *Chron.* xx. 35, 36, 37.

℣. 49. *Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat*, &c.] Who very probably had built ſome more ſhips on his own bottom, having broke off his partnerſhip with *Ahaziah*: *let my ſervants go with thy ſervants in the ſhips*; ſince he was refuſed a part in the ſhips themſelves, he deſires leave to ſend men aboard them to traffick for him abroad: *but Jehoſhaphat would not*; having been reproved by a prophet of the Lord, and had ſuffered the loſs of his ſhips by joining with him already.

℣. 50. *And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father*, &c.] In the city of *Sion*, where *David*, *Rehoboam*, *Abijam* and *Aſa* were buried: *and Jehoram his ſon reigned in his ſtead*; who was now 32 years of age, and he reigned 10 years.

℣. 51. *Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the 17th year of Jehoſhaphat king of Judah*, &c] It is obſerved, that *Jehoſhaphat* began to reign in the 4th year of *Ahab*, and *Ahab* reigned 22 years, ſee ℣. 41. and ch. xvi. 29. and therefore *Ahab*'s ſon muſt begin to reign in the 18th year of *Jehoſhaphat*; but perhaps he was made king in his father's life-time, before he went on his expedition to *Ramoth-gilead*, or *Ahab*'s reign was not 22 years compleat: *and reigned two years over Iſrael*; not compleat, as appears from 2 *Kings* iii. 1.

℣. 52. *And he did evil in the ſight of the Lord*, &c.] Which evil was idolatry: *and walked in the way of his father*; his father *Ahab*, who worſhipped *Baal*: *and in the way of his mother*; his mother *Jezebel*, who was ſtill living, and ſerved *Baal* and *Aſtarte*, the deities of her country: *and in the way of Jeroboam the ſon of Nebat*; who ſet up and worſhipped the golden calves: *who made Iſrael to ſin*; by the worſhip of the ſame, into which he drew them by his example and authority.

℣. 53. *For he ſerved Baal, and worſhipped him*, &c.] That is, *Ahaziah* ſerved him, as his father had done, and his mother ſtill did: *and provoked to anger the Lord God of Iſrael, according to all that his father had done*; of which there is an inſtance in the firſt chapter of the following book; for falling through a lattice, and becoming ſick upon it, he quickly died, having ſent meſſengers to enquire of the god of *Ekron*, whether he ſhould die or not.

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[y] Vid. Geograph. Nub. Climat. 3. par. 3. in fine.

The Second Book of the KINGS, commonly called the Fourth Book of the KINGS.

THIS, and the preceding book, are properly but one book divided into two parts, becauſe of the bigneſs of it, as the book of *Samuel*; it is a continuation of the hiſtory of the kings of *Iſrael* and *Judah*; and for a farther account of it, the reader is referred to the *Title* of the preceding book.

CHAP. I.

THIS chapter begins with the rebellion of *Moab* againſt *Iſrael*, ℣. 1. relates a fall of the king of *Iſrael* in his houſe, which brought on him a ſickneſs, about which he ſent meſſengers to enquire of the god of *Ekron*; who were ſtopped by *Elijah*, and bid to return, as they did; and upon the king's examination of them about the cauſe of their return, he perceived it was *Elijah* that forbad them, ℣. 2—8. upon which the king ſent to him two captains, with 50 men each, one after another, to bring him to him, but fire came down from heaven and conſumed them, ℣. 9—12. but a third with 50 men ſent to him were ſpared, and he is bid to go along with them with a meſſage to the king, as he did, ℣. 13—16. and the chapter is cloſed with the death of *Ahaziah*, ℣. 17, 18.

℣. 1. *Then Moab rebelled againſt Iſrael after the death of Ahab.*] Which had been in ſubjection to them from the times of *David*, 2 *Sam.* viii. 2. refuſing to pay a tribute as they had done; taking advantage of *Ahab*'s ill ſucceſs with the king of *Syria*, and of his death, and the condition and circumſtances of his ſucceſſor.

℣. 2. *And Ahaziah fell down a latteſs in his upper chamber that* was *in Samaria*, &c.] Which was either a window or latteſs in the form of network, to let in light; or rather were the rails of a balcony or battlement on the roof of his palace, in this form, on which leaning, it broke down, and he fell into the garden or court-yard; or walking on the roof his houſe, and treading unawares on a ſky-light, which let in light into a room underneath, he fell through it into it: *and was ſick*; the fall perhaps threw him into a fever, and which ſeemed threatening, being violent: *and he ſent meſſengers, and ſaid unto them, go enquire of Baal-zebub, the god of Ekron, whether I ſhall recover of this diſeaſe*; not to heal him of it, but to know the iſſue of it; a vain curioſity this! *Ekron* was one of the principalities of the *Philiſtines*, and this idol was the god they worſhipped, which ſignifies a *maſter-fly*; which ſome think was a large metallic fly, made under a planet that rules over flies; and the heathens had deities they called *Myiodes*, *Myagros*, and απομυιος, which ſignifies a driver away of flies; as *Jupiter* and *Hercules* were called by the *Eleans* and *Romans*, and worſhipped and ſacrificed to by them on that account[a]; and ſo the *Cyreneans*, a people of *Lybia*, worſhipped the god *Achor*, which ſeems to be a corruption of the word *Ekron*, becauſe he freed them from flies, after they had been infeſted with a peſtilence through them[b]; and *Ekron* being a place near the ſea, and both hot and moiſt, might be much infeſted with thoſe creatures. Within the haven of *Ptolemais*, or *Acco*, was formerly a temple of *Baal-zebub*, called in after-times *the tower of flies*, and uſed as a *Pharus*[c].

℣. 3. *But the angel of the Lord ſaid unto Elijah*, &c.] One of the miniſtring ſpirits ſent by the Lord to him: *ariſe, go up to meet the meſſengers of the king of Samaria*; that is, the king of *Iſrael*, whoſe capital city was *Samaria*: is it *not becauſe* there is *not a God in Iſrael*; known, acknowledged and worſhipped there, of whom there had been ſufficient proof of his deity and divine perfections, as omniſcience, omnipotence, *&c.* that *ye go to enquire of Baal-zebub the god of Ekron?* about future things, when they had God nigh unto them, fully acquainted with them, as this meſſage ſhows.

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[a] Pauſan. Eliac. 1. ſive, l. 5. p. 313. & Arcadica, ſive, l. 8. p. 497. Clement. Alex. Admon. ad Gentes, p. 24.

[b] Plin. Nat. Hiſt. l. 10. c. 27. Vid. Chartarii Imagines Deorum, p. 151. & Alex. ab Alex. Genial. Dier. l. 6. c. 26.

[c] Adrichom. Theatrum Ter. Sanct. fol. 6. 1.

℣. 4. *Now therefore thus ſaith the Lord,* &c.] Jehovah, the only true God: *thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die*; this ſickneſs ſhould be unto death, and the bed he had betaken himſelf to ſhould be his death-bed. The phraſes of going up to bed, and coming down, are uſed with great propriety; for in the eaſtern countries, in their bed-chambers, they had a gallery raiſed four or five feet above the floor, with a baluſtrade on the front[d], and ſteps leading up to it; or ladders, which had more or fewer rounds, according as the beds were higher or lower[e]: *and Elijah departed*; having met the meſſengers, and delivered his meſſage from the Lord unto them.

℣. 5. *And when the meſſengers turned back unto him,* &c.] To *Ahaziah* king of *Iſrael*, as they did as ſoon as *Elijah* was gone from them; concluding from his habit, his gravity, and the authority with which he ſpoke, that he was a prophet of the Lord, and eſpecially from his knowledge of them, and of what they were ſent about: *he ſaid unto them, why are ye now turned back?* for by the time they had been gone, he knew they could never have been at *Ekron* and returned.

℣. 6. *And they ſaid unto him, there came a man up to meet us, and ſaid unto us, go, turn again unto the king, that ſent you,* &c.] King *Ahaziah*: *and ſay unto him*; and then they repeated all that is ſaid by the angel to *Elijah*, and he had delivered to them, ℣. 3, 4 and which was a ſufficient reaſon for their turning back, ſince they got a full anſwer from a man of God, of what they were to enquire of at *Ekron*; which was, whether the king would recover of this diſeaſe or no.

℣. 7. *And he ſaid unto them, what manner of man* was he, &c.] What appearance or figure did he make? what his habit or clothing? *which came up to meet you, and told you theſe words?* they had related to him.

℣. 8. *And they anſwered him,* he was *an hairy man,* &c.] Either the hair of his head and beard were grown very long, having been much neglected for a great while; or he had a hairy garment on, either of goat's hair, ſuch as the *Chineſe* wear[f], whoſe women ſpin it, ſee *Exod.* xxxv. 26. and of which garments are made; or of camel's hair, ſuch as *John* the *Baptiſt* wore, who came in his ſpirit and power, and imitated him in his dreſs, being alſo as *Elijah* here, *girt with a girdle of leather about his loins*; for more expeditious travelling, not for warmth, the climate being hot: *and he ſaid, it is Elijah the Tiſhbite*; for he had ſeen him formerly in his father's court in this dreſs.

℣. 9. *Then the king ſent unto him a captain of* 50 *with his* 50, &c.] Not in honour to him, but to bring him by force if he refuſed to come willingly: *and he went up to him, and behold, he ſat on the top of an hill*; generally ſuppoſed to be mount *Carmel*: *and he ſpake unto him*; at the bottom of the hill, ſo loud that he might hear him: *thou man of God*; or the prophet of the Lord, as the *Targum*, as thou calleſt thyſelf; for this was ſaid in a ſneering, flouting manner: *the king hath ſaid, come down*; and in the king's name he ordered him to come down, ſignifying if he would not, he would ſend his men to fetch him down.

℣. 10. *And Elijah anſwered and ſaid to the captain of fifty, If I* be *a man of God,* &c.] As I am, and thou ſhalt know it by the following token, though thou calleſt me ſo jeeringly; *then let fire come down from heaven, and conſume thee and thy fifty*; this he ſaid not in a paſſion, and from a private ſpirit of revenge, but for the vindication of the honour and glory of God, and under the impulſe of his Spirit, who was abuſed through the inſult on him as his prophet: *and there came down fire from heaven, and conſumed him and his fifty*; a flaſh of lightning, which deſtroyed them at once; the Lord hearkening to the voice of his prophet, in vindication of him in his office, and of his own glory.

℣. 11. *Again alſo he ſent unto him another captain of fifty, with his fifty,* &c.] The king not being at all terrified with the awful judgment upon the former, ſends another: *and he anſwered and ſaid unto him, O man of God, thus hath the king ſaid, Come down quickly*; he flouts the prophet in the ſame manner as the former, and in the king's name commands him to come down, and that immediately; which the king added to his orders, or he himſelf, ſignifying he would not be trifled with, if he did not come down directly, he would force him.

℣. 12. *And Elijah anſwered and ſaid unto them,* &c.] The ſame as he had to the firſt captain, and made the ſame requeſt of fire from heaven; which accordingly came down, and deſtroyed this captain and his fifty alſo.

℣. 13. *And he ſent again a captain of the third fifty, with his fifty,* &c.] Which was moſt daring and inſolent, and ſhewed him to be dreadfully hardened to perſiſt in his meſſages after ſuch rebuffs: *and the third captain of fifty went up*; inſtead of calling to the prophet at the bottom of the hill as the other did, he went up to the top of it: *and came and fell on his knees before Elijah*; in reverence of him as a prophet of the Lord, and under a dread of the power he was poſſeſſed of, of calling for fire from heaven on him and his men, as the former inſtances ſhewed: *and beſought him, and ſaid unto him, Oh man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be precious in thy ſight*; he owns their lives lay at his mercy; he begs they might be ſpared, ſince it was not in contempt of him, and through ill-will to him as the prophet of the Lord, but in obedience to the king's command, that they were come to him.

℣. 14. *Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties,* &c.] He owns the facts, and aſcribes the death of them to the true cauſe, and appears to have an awful ſenſe of the judgment of God on them, fearing the ſame would befall him and his: *therefore let my life now be precious in thy ſight*; by ſparing it, what is precious and valuable being ſpared.

℣. 15. *And the angel of the Lord ſaid unto Elijah,* &c.] The ſame as in ℣. 3. or *had ſaid*[g], as ſome render it, before this captain came: *Go down with him*; the captain and his men: *and be not afraid of him*; of king *Ahaziah*, whom he might fear, becauſe of the meſſage he had ſent him, that he ſhould die of that ſickneſs, and for turning back his meſſengers to the God of *Ekron*, and for deſtroying his two captains and their fifties; nor of his mother *Jezebel*, who had threatened his life for killing her prophets: *and he aroſe, and went down with him unto the king*; boldly and courageouſly, not fearing his wrath; ſo that the captain not only had his life and the life of his men ſpared, but anſwered the end of his meſſage alſo.

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[d] See Dr. Shaw's Travels, p. 209. ed. 2.

[e] Vid. Iſidor. Origin. l. 20. c. 11. & Alſtorph. de Lect. vet. c. 2.

[f] Semedo's Hiſtory of China, part 1. ch. 3.

[g] וידבר edixerat autem, Junius & Tremellius.

℣. 16. *And he ſaid unto him*, &c.] *Elijah* to king *Ahaziah* when introduced into his chamber; and after ſome diſcourſe paſſed between them, he confirmed what he had ſaid to his meſſengers, and expreſſed it in the ſame language as in ℣. 3, 4. ſee the notes there.

℣. 17. *So he died, according to the word of the Lord which Elijah had ſpoken*, &c.] How long or how ſoon after this is not ſaid; however, he died of the ſickneſs, and on the bed to which he went up, as he ſaid: *and Jehoram reigned in his ſtead*; who was another ſon of *Ahab*, and brother of *Ahaziah*, ch. iii. 1. *in the ſecond year of Jehoram the ſon of Jehoſhaphat king of Judah*; but as he muſt begin his reign in the 19th, or in the latter end of the 18th year of *Jehoſhaphat*, ſee 1 *Kings* xxii, 51. and 2 *Kings* iii. 1. and *Jehoſhaphat* reigned in all 25 years, 1 *Kings* xxii. 42. he muſt live and reign after this ſix or ſeven years; this therefore is to be reconciled by obſerving, that this ſon of *Jehoſhaphat* was made viceroy, or was taken into partnerſhip in the throne by his father when he went with *Ahab* to *Ramoth-gilead*; and it was in the ſecond year of this his reign with his father, that the other *Jehoram* began his: *becauſe he had no ſon*; that is, *Ahaziah*, wherefore his brother reigned in his ſtead.

℣. 18. *Now the reſt of the acts of Ahaziah which he did*, &c.] During his two years reign, which yet were imperfect, and his acts muſt be but few: *are they not written in the book of the chronicles of the kings of Iſrael?* in which were written his father *Ahab*'s alſo, and his predeceſſors, ſee 1 *Kings* xxii. 39.

CHAP. II.

THIS chapter relates, how that *Eliſha* accompanied *Elijah* to ſeveral places, and on the other ſide *Jordan Elijah* was taken up from him to heaven, which occaſioned great lamentation in him, ℣. 1—12. but having the mantle of *Elijah*, he divided the waters of *Jordan*, and paſſed over, ℣. 13, 14. and the ſons of the prophets at *Jericho*, perceiving the ſpirit of *Elijah* on him, ſhewed him great reſpect, and propoſed ſending men to ſeek his maſter, which they did in vain, ℣. 15—18. when he healed the waters at *Jericho*, at the requeſt of the men of it, ℣. 19—22. and the chapter is concluded with the deſtruction of forty-two children at *Bethel* by bears, who mocked him, ℣. 23, 24, 25.

℣. 1. *And it came to paſs when the Lord would take up Elijah into heaven by a whirlwind*, &c.] thereby lifting him up from the earth, and which, as it was the purpoſe and will of God, *Elijah* had notice of, as appears by his motions to different places, under a divine direction: *that Elijah went with Eliſha from Gilgal*; where it ſeems they met, a place where the *Iſraelites* firſt pitched when they came over *Jordan*, and where the tabernacle was for ſome time, and was famous for religious ſervices, ſee *Joſh.* iv. 19. and v. 9.

℣. 2. *And Elijah ſaid unto Eliſha, Tarry here, I pray thee*, &c.] Seemingly unwilling he ſhould go with him, and be preſent at his aſſumption; which was either out of modeſty, not affecting the ſpread of the honour and glory to be conferred upon him; or to prevent the grief of *Eliſha* at his departure, or to try whether *Eliſha* knew any thing of it, and what affection he had for him: *for the Lord hath ſent me to Beth-el*; to give ſome comfort and ſome inſtruction and advice to the college of prophets there: *and Eliſha ſaid* unto him, As *the Lord liveth, and as thy ſoul liveth, I will not leave thee*; being determined to ſee the laſt of him, and to have the benefit of his company and converſation, his heavenly diſcourſe, and inſtruction from him as long as he could, and in hope of receiving a bleſſing from him at parting: *ſo they went down to Beth-el*; together, which, according to *Bunting*[h], was ſix miles.

℣. 3. *And the ſons of the prophets that* were *at Beth-el*, &c.] Or the diſciples of them, as the *Targum*; here, though a place where one of *Jeroboam*'s calves was ſet up, was a ſchool of the prophets, perhaps founded by *Elijah* as a nurſery for religion, and a check upon the idolatry of the times: *came forth to Eliſha*; out of their college; *and ſaid unto him, Knoweſt thou that the Lord will take away thy maſter from thy head to-day?* who was, as *Abarbinel* obſerves, the crown and glory of his head; or elſe this is ſaid, as generally thought, in alluſion to diſciples ſitting at the feet of their maſters, and ſo they at the head of them; the rapture of *Elijah* was by a ſpirit of prophecy revealed unto them: *and he ſaid, Yea, I know it*; being revealed to him in the ſame way: *hold your peace*; not caring to continue any diſcourſe with them on the ſubject, that his thoughts, which were intent upon it, might not be interrupted, and that his maſter might not know that he knew of it, and leſt he ſhould be ſnatched away from him, and he not ſee him, whilſt diſcourſing with them.

℣. 4. *And Elijah ſaid unto him, Eliſha, tarry here, I pray thee*, &c.] At *Bethel*: *for the Lord hath ſent me to Jericho*; to the ſchool of the prophets there, to ſtrengthen, encourage, and adviſe them: *and he ſaid*, As *the Lord liveth*, &c. uſing the ſame form of oath as before: *ſo they came to Jericho*; together, which, as the above writer ſays[i], was four miles from *Bethel*.

℣. 5. *And the ſons of the prophets that* were *at Jericho*, &c.] For though this place was lately rebuilt under a curſe to the builder, yet was bleſſed with a ſchool of the prophets: whoſe diſciples *came to Eliſha, and ſaid unto him*; as in ℣. 3. and to whom he made the ſame reply.

℣. 6. *And Elijah ſaid unto him, Tarry, I pray thee, here*, &c.] At *Jericho*, ſeemingly very deſirous to ſhift him off, that he might not ſee his aſſumption: *for the Lord hath ſent me to Jordan*; where paſſing that he was to be taken up: *and he ſaid*, &c. *Eliſha* ſwore as before, he would not leave him: *and they two went on*; to *Jordan*, which was ſix miles from *Jericho*[k].

℣. 7. *And fifty men of the ſons of the prophets*

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[h] Travels, &c. p. 205.

[i] Ib.

[k] Ib.

went, and ſtood to view afar off, &c.] To have a view, if they could, of the aſſumption of *Elijah* to heaven, and be witneſſes of it: *and they two ſtood by Jordan*; on the banks of it, even *Elijah* and *Eliſha*.

ỳ. 8. *And Elijah took his mantle, and wrapt it together*, &c.] Folded it up cloſe together, in a poſition to ſmite with it; this is thought to be not his hairy garment, but a ſhorter robe, that was worn upon his ſhoulders; but the *Greek* verſion renders it by *Melotes*, and ſo in ỳ. 14. which, according to *Iſidore* [l], was a goat's ſkin, hanging down from the neck, and girt at the loins; and being thus clothed, perhaps, may be the reaſon of his being called an hairy man, ch. i. 8. *and ſmote the waters, and they were divided hither and thither*; juſt as *Moſes* lift up his rod, and the waters of the ſea were divided for the *Iſraelites*: *ſo that they two went over on dry ground*; in like manner as the *Iſraelites* did through the ſea.

ỳ. 9. *And it came to paſs when they were gone over*, &c.] Had got on the other ſide *Jordan*: *that Elijah ſaid unto Eliſha, aſk what I ſhall do for thee, before I be taken from thee*; for having followed him ſo cloſely, he now made no more a ſecret of his aſſumption, and having had full trial of his attachment to him, and affection for him; *and Eliſha ſaid, I pray thee, let a double portion of thy ſpirit be upon me*; the two parts of the gifts of the ſpirit he had, that of prophecy, and that of doing miracles, as ſome think; or two parts out of three of what *Elijah* was poſſeſſed of; or rather double as much, and which he might deſire, not from a ſpirit of vanity and ambition to be greater than his maſter, but from an eagerneſs to promote the glory of God, and the intereſt of religion, to reclaim the *Iſraelites* from their idolatry, and eſtabliſh the true religion, which he might obſerve *Elijah* was not able to do with that meaſure of grace and gifts he had; or however this phraſe denotes an abundance, a large portion or meaſure, as it every where does. Many, after *Ben Gerſom*, have thought, it refers to the double portion of the firſt-born, and that *Eliſha* does not mean a double portion with reſpect to *Elijah*, but with reſpect to the junior prophets, with whom he might be conſidered as a firſt-born, and ſo deſired a double or greater portion than they, and which may be righteſt [m]; and when he aſked this, he did not ſuppoſe it was in *Elijah*'s power to give him it, only that he would pray to God at parting with him, that he would beſtow it on him.

ỳ. 10. *And he ſaid, thou haſt aſked a hard thing*, &c.] Not a common privilege, but what is rarely enjoyed, and difficult to obtain, few are ſo favoured of God: *nevertheleſs, if thou ſee me* when I am *taken from thee, it ſhall be ſo unto thee, but if not, it ſhall not be* ſo; meaning, that if his rapture was viſible to *Eliſha*, and he was favoured with a ſight of his aſſumption, and be an eye-witneſs of it, this would be a token both to *Elijah*, that it was agreeable to the Lord to aſk of him this favour for him, and to *Eliſha* to expect it, otherwiſe not.

ỳ. 11. *And it came to paſs, as they ſtill went on and talked*, &c.] About the donation of the gifts of the ſpirit requeſted, about the ſtate of religion in *Iſrael*, and about the training up of prophets in the colleges, and about *Eliſha*'s ſucceſſion as a prophet in his room, and his diſcharge of that office, and ſuch like things, as may be ſuppoſed, in which he gave him inſtruction and advice: *that behold, there appeared a chariot of fire, and horſes of fire*; either angels in this form, ſee *Pſ.* civ. 4. and lxviii. 17. in which they appeared for the glory and honour of the prophet, and as emblems of his flaming love and zeal for the purity of religion, and that his aſſumption might be conſpicuous to *Eliſha*; and perhaps by this means might be ſeen by the 50 men on the other ſide *Jordan*: this chariot, drawn with theſe horſes, was not ſeen in the heaven, but as running on the earth, and came between the two prophets, and ſeparated them from each other, taking up *Elijah* into it, by means of a wind whirling about him, and which was no other than the miniſtry of angels; or theſe might be a conflux of exhalations or clouds, formed in this likeneſs by a ſupernatural power, and by the ſolar rays ſtriking on them, might appear fiery or red; and ſo his aſſumption was much in ſuch like manner, as our Lord was taken up in a cloud, *Acts* i. 9. *and Elijah went up by a whirlwind into heaven*; body and ſoul; ſuch a change paſſing on him as he went through the region of the air, which diveſted him of his mortality and corruption, and fitted him for the inviſible world.

ỳ. 12. *And Eliſha ſaw it*, &c.] The aſcenſion of *Elijah* to heaven, the manner of it, and all relative to it, as the diſciples ſaw the aſcenſion of Chriſt, between which and this there is a great agreement, ſee *Acts* i. 9, 10. and ſo *Eliſha* had the token by which he might expect to have the double portion, as the diſciples after the aſcenſion of Chriſt had an extraordinary effuſion of the Spirit and gifts upon them: *and he cried, my father, my father*; or my maſter, my maſter, as the *Targum*; *Elijah* being a father to *Eliſha*, and the reſt of the prophets, in the ſame ſenſe as diſciples of the prophets are called ſons: *the chariots of Iſrael, and the horſemen thereof*; who was a greater defence to *Iſrael*, and was of more ſervice to them by his inſtructions and prayers, than an army conſiſting of chariots and horſemen; ſo the *Targum*, "he was better to *Iſrael* by his prayers than chariots and horſemen:" *and he ſaw him no more*; he was carried up in the above manner into the heaven of heavens, out of the ſight of mortals, and never ſeen more, but at the transfiguration of Chriſt on the mount: *and he took hold of his own clothes, and rent them in two pieces*; not on account of *Elijah*'s caſe and circumſtances, who was now in a moſt happy and glorious ſtate and condition, but as lamenting his own loſs, and the loſs of the publick.

ỳ. 13. *He took up alſo the mantle of Elijah that fell from him*, &c.] Which he had now no farther need of, and *Eliſha* had, having rent his clothes in two; and this falling into his hands, was a token of his ſucceeding him in his office, and that he ſhould have the double portion of his ſpirit: *and he went back, and ſtood by the brook of Jordan*; at the place where he and *Elijah* had paſſed over together.

ỳ. 14. *And he took the mantle of Elijah that fell from him, and ſmote the waters*, &c.] He wrapt it together, as *Elijah* had done, and ſmote the waters in like manner, to make trial whether he had the ſame ſpirit and power conferred on him: *and ſaid, where is the Lord God of Elijah?* let him appear now, and ſhew his power as he did by him; he knew the mantle would not do without the Lord, and the exertion of his might: *and when he alſo had ſmitten the waters, they parted hither and thither*;

ỳ. 7. And fifty men of the sons of the prophets went.

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[l] Origin. l. 19. c. 24.

[m] See Weemſe of the moral law, l. 2. c. 7. p. 41.

ther; as when *Elijah* ſmote them. The words *aph-hu*, rendered he *alſo*, is left untranſlated by the *Septuagint*, and is interpreted by *Theodoret* [n], *hidden*. They ſtand immediately after *the God of Elijah*, and may be rendered, *yea he*, even he himſelf; meaning not *Elijah*, as if he was enquired after, or was preſent and ſmote the waters; but rather as we and others, *Eliſhah*, even he alſo ſmote the waters; though ſome take it to be the name of God, as *hu* was, and is with the *Arabs* to this day, ſee the note on *Iſ.* xliii. 13. *Athanaſius* [o] interprets it of God, *appho*; and ſo *Eliſha* calls him by his title and attribute, *aph-hu*: but the words may be an anſwer to the prophet's queſtion, *where is the Lord God of Elijah?* here he is, even he himſelf, in the faith of which the water, being ſmitten, parted; and with this agrees *Abarbinel*'s note on the text; the meaning is, though we are deprived of *Elijah*, yet not of the providence of God; and though the ſervant is wanting, the Lord or maſter is not; for even he, the bleſſed God, is in his room, and his excellency is as it was before; which ſenſe is approved of by *Friſchmuth* [p]: *and Eliſha went over*; the river *Jordan*, as on dry land.

℣. 15. *And when the ſons of the prophets, which were to view at Jericho, ſaw him*, &c.] Who went out from thence towards *Jordan*, to have a ſight if they could of the aſſumption of *Elijah*; theſe, when they ſaw *Eliſha* come over *Jordan*, the waters being parted by him: *they ſaid, the ſpirit of Elijah doth reſt on Eliſha*; or he has the ſame power and ſpirit to work miracles as he had, which they diſcerned by his dividing the waters of *Jordan* with his mantle: *and they came to meet him, and bowed themſelves to the ground before him*; in reverence of him as their maſter, in the room of *Elijah*.

℣. 16. *And they ſaid unto him, behold now, there be with thy ſervants* 50 *ſtrong men*, &c.] Perhaps meaning themſelves, ℣. 7. who were young, ſtout and ſtrong, and able to travel for days together: *let them go, we pray thee, and ſeek thy maſter*; for though they knew he was to be taken away, yet knew not for what time, and imagined he might be found again: *leſt peradventure the ſpirit of the Lord hath taken him up*; as it ſeems he was wont to do, ſee 1 *Kings* xviii. 12. *and caſt him upon ſome mountain, or into ſome valley*; where he ſometimes had his abode; or they might fancy, if he was taken up to heaven, yet in his ſoul only, and that when that was ſeparated, his dead body would be left on a mountain, or in a valley; and therefore they were deſirous of ſeeking and finding it, that it might not be expoſed to birds and beaſts of prey, but that they might bury it in a decent and honourable manner: *and he ſaid, ye ſhall not ſend*; he knew it was to no purpoſe, ſince he was tranſlated to heaven, body and ſoul, and which he was an eye-witneſs of.

℣. 17. *And when they urged him until he was aſhamed*, &c.] To deny them any longer, being ſo very preſſing and importunate: *he ſaid, ſend*; leſt they ſhould think he had not the reſpect for his maſter he ſhould have had; or was ſo fond of his office, that he did not chuſe he ſhould be found alive if he could, and return and re-aſſume it: *they ſent therefore* 50 *men*; ſome one way, and ſome another: *and they ſought three days, but found him not*; and then returned.

℣. 18. *And when they came again to him, for he tarried at Jericho*, &c.] Waiting their return to hear the report they made: which when they had, *he ſaid unto them, did I not ſay unto you, go not?* aſſuring them it would be fruitleſs, and to no purpoſe; though this ſearch of theirs ſerved both to confirm the aſſumption of *Elijah*, and the truth of *Eliſha* being a prophet of the Lord.

℣. 19. *And the men of the city ſaid unto Eliſha*, &c.] The inhabitants of *Jericho*, perceiving him to be a prophet, and endowed with a power of working miracles: *Behold, I pray thee, the ſituation of this city is pleaſant, as my lord ſeeth*; in a plain, ſurrounded with gardens and orchards, with vineyards, olive-yards, and groves of palm-trees, and other odoriferous ones: *but the water is naught, and the ground barren*; that is, that part of it where this water was, or ran, for from thence it became barren; or *cauſed to miſcarry*, as the word ſignifies [q]; not only trees caſt their fruit, which it watered, but women became abortive that drank of it, as *Joſephus* ſays [r], and ſo cattle. *Abarbinel* thinks it was ſo from the times of *Joſhua*, being curſed by him; but if ſo, it would not have been inhabited again; rather this was owing to a new curſe, upon its being rebuilt; though this might affect only a ſmall part of the ground, not the whole, as before obſerved.

℣. 20. *And he ſaid, Bring me a new cruſe, and put ſalt therein*, &c.] One that had never been uſed, that it might not be thought that the virtue was owing to any thing that had been, or was put into it: *and they brought it to him*; the pot with the ſalt in it.

℣. 21. *And he went forth unto the ſpring of the waters*, &c.] The fountain from whence they flowed, the head of them: *and caſt the ſalt in there*; which was an unlikely means of making bad water good, ſince that makes it brackiſh, and not ſo drinkable, and what makes ground barren; but this method, contrary to nature, was taken, that the miracle might appear the greater; or, as the *Jews* expreſs it, be a miracle within a miracle: *and ſaid, Thus ſaith the Lord, I have healed theſe waters*; he did not pretend to heal them in his own name, and by his own power, but in the name, and by the power of the Lord, to whom he would have it aſcribed: *there ſhall not be from thence any more death, or barren* land; or *miſcarrying*; no more noxious and mortal diſeaſes ſhould be got by drinking them, nor any abortions occaſioned by them in women, cattle, and fruit-trees, as had been.

℣. 22. *So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.*] In the name of the Lord; and not only they remained ſo unto the time of the writer of this hiſtory, but to the times of *Joſephus*, as he teſtifies [s], and even to ours; for there is a ſpring now called *Eliſha*'s ſpring or fountain, of which Mr. *Maundrel* ſays [t], "its waters are at preſent received in a baſon about nine or ten paces long, and five or ſix broad; and from thence iſſuing out in good plenty, divide themſelves into ſeveral ſmall ſtreams, diſperſing their refreſhment to all the field between this and *Jericho*, and rendring it exceeding fruitful.

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[n] Apud Flamin. Nobil. in loc. So Suidas in voce αϖφω.

[o] De Commun. Eſſent. Patris, &c. vol. 1. p. 374. See Weemſe of the Moral Law, l. 1. c. 7. p. 162.

[p] Diſſert. de Eliæ nomine, &c. §. 11, 12.

[q] משכלת orbans, Montanus, Vatablus; facit abortum, Junius & Tremellius, Piſcator.

[r] De Bello Jud. l. 4. c. 8. § 3.

[s] Ibid.

[t] Journey from Aleppo, &c. p. 80.

So ſome other travellers [u] ſay of it, that the water is very clear and cool, and iſſues in a copious ſtream. *Pliny* [w] gives it the name of *Calirroe*, the beautiful ſtream, and ſpeaks of it as hot, wholeſome, and medicinal, and of great note.

℣. 23. *And he went up from thence unto Beth-el*, &c.] From *Jericho*, which lay in a plain, to *Bethel*, ſituated on an hill, and therefore is ſaid to go up to it; hither he went, to acquaint the ſons of the prophets with the aſſumption of *Elijah*, to condole their loſs of him, and to comfort and encourage them, and confirm his own authority among them as a prophet in his ſtead: *and as he was going up by the way*; the aſcent to the city: *there came forth little children out of the city*; the word for *children* is uſed of perſons of thirty or forty years of age; and though theſe are ſaid to be *little*, they were ſo well grown as to be able to go forth out of the city of themſelves, without any to guide them, or to take care of them; and were of an age capable not only of taking notice of *Eliſha*'s baldneſs, but knew him to be a prophet, and were able to diſtinguiſh between good and evil; and from a malignant ſpirit in them, mocked at him as ſuch, and at the aſſumption of *Elijah*; which they had knowledge of, and to whom, taught by their idolatrous parents, they had an averſion: ſome *Jewiſh* writers [x] ſay, they were called *Naarim*, which we render *children*, becauſe ſhaken from the commandments, or had ſhaken off the yoke of the commands; and *little*, becauſe they were of little faith: *and mocked him, and ſaid unto him, Go up thou bald-head, go up thou bald-head*; meaning not up the hill to *Bethel*, where his coming was not deſirable to the greater part in it, being idolaters; and perhaps theſe children were ſent out to intimidate him with their flouts and jeers from entering there; but having heard of *Elijah* going up to heaven, as was ſaid, they jeeringly bid him go up to heaven after him, and then they ſhould have a good riddance of them both; thus at the ſame time mocking at him for his baldneſs, and making a jeſt of the wondrous work of God, the aſſumption of *Elijah*; which, with behaving ſo irreverently to an hoary head, a prophet of the Lord, was very hainous and wicked, and therefore what befel them need not be wondered at.

℣. 24. *And he turned back, and looked on them*, &c.] With a ſtern countenance, thereby reproving them, and in order to intimidate them, and make them aſhamed, and cauſe them to leave off, but to no purpoſe; they repeated their mockeries with great vehemence: *and curſed them in the name of the Lord*; moved thereunto, not from paſſion and a ſpirit of revenge, but by an impulſe of the ſpirit of God: *and there came forth two ſhe-bears out of the wood*; which are fierceſt, and eſpecially when bereaved of their whelps, as theſe might be; the wood ſeems to be near to *Bethel*, perhaps in the wilderneſs of *Bethel*, of which ſee *Joſh.* viii. 15. and xviii. 12. and *Reland* [y] thinks it is the ſame with the wood of *Ephraim*, 2 *Sam.* xviii. 6. though the *Jews*, to increaſe the miracle, ſay [z], there was no wood at all, and if there was, that there were no bears in it; but though thoſe creatures are moſtly in northern countries, yet there were of them in *Judæa*, ſee 1 *Sam.* xvii. 34. *and tare 42 children of them*; it ſeems there were more than theſe; but ſuch a number of them they tore to pieces and deſtroyed; which was very extraordinary, and was an awful puniſhment for their wickedneſs, which they knowingly and willingly committed, and of their parents in them, who had trained them up in ſuch impiety, and put them upon it, and ſent them out to do it.

℣. 25. *And he went from thence to mount Carmel*, &c.] Where *Elijah* uſed to frequent, and where alſo there might be a ſchool of the prophets; this, according to *Bunting* [a], was 56 miles from *Bethel*: *and from thence he returned to Samaria*; the capital of the kingdom of *Iſrael*; there to bear his teſtimony againſt idolatry, to reprove for it, and reclaim from it; this, as the ſame writer ſays [b], was 32 miles from *Carmel*.

CHAP. III.

THIS chapter gives the character of *Jehoram* king of *Iſrael*, ℣. 1, 2, 3. relates the rebellion of the king of *Moab* againſt him, ℣. 4, 5. the war that he and his allies entered into on that account, ℣. 6—9. the diſtreſs the combined army were in for want of water, their application upon this to *Eliſha*, who promiſed them water, and they had it in a wonderful manner, ℣. 10—20. and the chapter is concluded with the rout of the *Moabites*, and the barbarity of their king to his eldeſt ſon, ℣. 20—27.

℣. 1. *Now Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the 18th year of Jehoſhaphat king of Judah*, &c.] So that the two years of the reign of his brother *Ahaziah* were not compleat, only part of the 17th and part of the 18th of *Jehoſhaphat*, ſince he began to reign in his 17th year, at the beginning of that, and died towards the cloſe of the 18th, when *Jehoram* ſucceeded him, ſee 1 *Kings* xxii. 51. *and reigned twelve years*.

℣. 2. *And he wrought evil in the ſight of the Lord*, &c.] Was guilty of idolatry: *but not like his father, and like his mother*; his father *Ahab*, and his mother *Jezebel*: *for he put away the image of Baal that his father had made*; he did not deſtroy it, only removed it from the temple of *Baal* where it was ſet, that it might not be worſhipped, at leaſt publicly, ſee 1 *Kings* xvi. 31, 32. this he did, either moved to it by his own conſcience, obſerving the ſudden deaths of his father and brother, which he might ſuppoſe was for their idolatry; or in order to obtain ſucceſs in his war with *Moab* he was entering into; or being inſtigated by *Jehoſhaphat* to do it, or otherwiſe he might refuſe to join him.

℣. 3. *Nevertheleſs, he cleaved unto the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin*, &c.] He cloſely adhered to the worſhip of the calves ſet up by him: *he departed not therefrom*; that being a piece of ſtate-policy, to keep up the diviſion of the two kingdoms.

℣. 4. *And Meſha king of Moab was a ſheep-maſter*, &c.] With which his country abounded; he kept great numbers of them, and ſhepherds to take care of them; he traded in them, and got great riches by them; his ſubſtance chiefly conſiſted in them: *and*

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[u] Egmont and Heyman's Travels, vol. 1. p. 331.
[w] Nat. Hiſt. l. 5. c. 16.
[x] T. Bab. Sotah, fol. 46. 2.
[y] Paleſtin. Illuſtrat. p. 378.
[z] T. Bab. Sotah, fol. 47. 1.
[a] Travels, &c. p. 206.
[b] Ibid.

and rendered unto the king of Iſrael; either as a preſent, or as an annual tribute: 100,000 *lambs, and* 100,000 *rams, with the wool*; that is, upon them, unſhorn, and ſo the more valuable; and it was uſual for tributary nations to pay their tribute to thoſe to whom they were ſubject in ſuch commodities which they moſt abounded with; ſo the *Cappadocians*, as *Strabo* [c] relates, uſed to pay, as a tribute to the *Perſians*, every year, 1500 horſes and 2000 mules, and five myriads of ſheep, or 50,000; and formerly, *Pliny* [d] ſays, the only tribute was from the paſtures.

ỳ. 5. *But it came to paſs when Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.*] Who then was *Ahaziah*; but either thro' the puſillanimity of his temper, or the ſickneſs that attended him, or the ſhortneſs of his reign, he took no ſteps to the reduction of him, or to oblige him to pay his tribute, which he neglected to do, and is meant by his rebellion.

ỳ. 6. *And king Jehoram went out of Samaria the ſame time*, &c.] As ſoon as he came to the throne: *and numbered all Iſrael*; who were fit to bear arms, got them together at ſome certain place, and muſtered them, and prepared for a war with *Moab*, to reduce them.

ỳ. 7. *And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me*, &c.] By refuſing to pay him tribute: *wilt thou go up with me againſt Moab to battle? And he ſaid, I will go up*; which he agreed to, partly to encourage *Jehoram* in the reformation of religion which he had begun, and partly to chaſtiſe the *Moabites* for their invaſion of his country, 2 *Chron.* xx. 1. *I* am *as thou* art, *my people as thy people*, and *my horſes as thy horſes*; the ſame anſwer he returned to *Ahab*, 1 *Kings* xxii. 4. ſee the note there.

ỳ. 8. *And he ſaid, Which way ſhall we go up?* &c.] That is, *Jehoram* ſaid ſo to *Jehoſhaphat*, conſulting with him which was the beſt way to take to the land of *Moab*, whether the ſhorteſt way over *Jordan*; or ſome other: *and he anſwered, The way through the wilderneſs of Edom*; which bordered upon it, and the ſame through which the *Iſraelites* paſſed; for *Kadeſh* was on the extreme border of *Edom*, whither they came, *Numb.* xx. 1. 16. and this *Jehoſhaphat* propoſed, partly that they might come upon *Moab* unawares, and attack them where they were weakeſt, and not on their guard; and partly to take the king of *Edom* with them, who was no other than *Jehoſhaphat*'s deputy, and ſo be aſſiſting to them, and prevent him from revolting, which otherwiſe he might take this opportunity of doing.

ỳ. 9. *So the king of Iſrael went, and the king of Judah*, &c.] The way of the wilderneſs of *Edom*, as propoſed by the latter: *and the king of Edom*; whom they took with them in their way, who was not properly a king, but a viceroy or deputy, ſee 1 *Kings* xxii. 47. *and they fetched a compaſs of ſeven days journey*; they went round the dead ſea, and through the wilderneſs of *Edom*, and ſo to the borders of *Moab*: *and there was no water for the hoſt, and for the cattle that followed them*; neither for the ſoldiers in the army, nor the cattle that drew the carriages, being in a wilderneſs.

ỳ. 10. *And the king of Iſrael ſaid, Alas*, &c.] Lamenting their ſad caſe, as being deſperate; and the rather, he was the more concerned, as he was the principal who had drawn the other kings into this affair, though he throws it upon the Lord and his providence: *that the Lord hath called theſe three kings together, to deliver them into the hands of Moab*; into whoſe hands they muſt inevitably fall, if they could have no water to refreſh them; ſince they would be ſo weak as not to be able to ſtand a battle with them, and be diſperſed here and there in ſearch of water, and ſo fall into their hands. Extreme thirſt is intolerable. It is reported [e] of *Lyſimachus*, that he delivered himſelf and his army into the hands of the enemy for a draught of water. *Leo Africanus* [f] relates, that in the deſart of *Azaoad* ſtand two marble pillars, teſtifying, that a rich merchant bought of a carrier of wares a cup of water, at the price of 10,000 ducats; but there not being water ſufficient neither for the one nor the other, they were both ſuffocated with thirſt.

ỳ. 11. *But Jehoſhaphat ſaid*, Is there *not here a prophet of the Lord, that we may enquire of the Lord by him?* &c.] This the good king ſhould have done before he ſet out, but had neglected it; however, it was not too late: *and one of the king of Iſrael's ſervants anſwered and ſaid*; who might be one that feared the Lord, and was intimate with *Eliſha*, or however had knowledge of him, as appears by what follows: *Here is Eliſha the ſon of Shaphat, which poured water on the hands of Elijah*; or miniſtred to him, as the *Targum*; was his menial ſervant, waited on him, and aſſiſted him when he waſhed his hands [g]; ſome *Jewiſh* writers underſtand it of his pouring water on the hand of *Elijah* at *Carmel*, when the altar and trench were filled with it, and when a miracle was wrought, as they fancy, and the fingers of *Elijah* became as fountains of water.

ỳ. 12. *And Jehoſhaphat ſaid, The word of the Lord is with him*, &c.] To give them an anſwer; which he concluded from his being a ſervant and diſciple of *Elijah*, whom he ſucceeded in his office and of whom he had, doubtleſs, heard; and from his following the camp, and being in it, which he eaſily imagined was not to fight, but to aſſiſt by his advice and counſel, and by his prophecies, as there might be occaſion for them: *ſo the king of Iſrael, and Jehoſhaphat, and the king of Edom went down to him*; deſcended from their chariots, and went to the tent in the camp where he was; they did not ſend for him to come to them, but, in honour of him, went to him themſelves.

ỳ. 13. *And Eliſha ſaid unto the king of Iſrael, what have I to do with thee?* &c.] An idolater; I can hold no diſcourſe, nor have any converſation with thee, nor give thee any advice or aſſiſtance: *get thee to the prophets of thy father, and to the prophets of thy mother*; the prophets of *Baal*, and of the groves: *and the king of Iſrael ſaid unto him, nay*; meaning, he would not apply to them, who he was ſenſible could give him no relief, only to the Lord God, from whom this affliction was, and therefore begs he would pray to him to have mercy on them; ſo the *Targum*, "I beſeech thee remember not the ſins of that wickedneſs, pray for mercy for us:" *for the Lord hath called theſe three kings together to deliver them into the hand of Moab*; ſignifying, that he ſhould not periſh alone, but the other two kings with him, who had no connexion with the prophets of his father and mother in their idolatry, and therefore hoped for their ſakes mercy would be ſhown.

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[c] Geograph. l. 11. p. 362.
[d] Nat. Hiſt. l. 18, c. 3.
[e] Plutarch. in Apothegm.
[f] Deſcriptio Africæ, l. 1. p. 75.
[g] See the like phraſe of the buſineſs of a ſervant in Homer, Iliad. 3. ỳ. 270. & Iliad. 9. ỳ. 174. Odyſſ. 1. ỳ. 147. & Odyſſ. 3. ỳ. 388. & Odyſſ. 4. ỳ. 258. 261. & paſſim.

℣. 14. *Eliſha ſaid, as the Lord of hoſts liveth before whom I ſtand,* &c.] Whoſe miniſter and prophet he was, to whom he prayed, and whoſe ſervice he was ready to perform: *ſurely, were it not that I regard the preſence of Jehoſhaphat the king of Judah*; revere him not only as a king, but as a pious prince, and a worſhipper of the true God: *I would not look toward thee, nor ſee thee*; give him no countenance at all, pay no regard to his requeſt, not ſo much as to look at him in a civil way; but turn away his face from him with contempt and diſdain, as unworthy to be converſed with by a prophet of the Lord.

℣. 15. *But now bring me a minſtrel,* &c.] A piper, a man that knows how to play upon the harp, as the *Targum*; according to *Procopius Gazæus*, this was one of the *Levites* he ordered to be fetched, who was uſed to the ſpiritual melody of *David*, and could play on muſical inſtruments as he directed. This he did to allay his paſſion, and compoſe his ſpirits ruffled at the ſight of *Jehoram*, and to fit him to receive prophetic inſpiration, which ſometimes came upon the Lord's prophets when thus employed, ſee 1 *Sam.* x. 5. Some think[h], the muſic the prophet called for is that ſort the *Greeks* call *harmony*, which is the graveſt and ſaddeſt, and ſettles the affections: *and it came to paſs when the minſtrel played, that the hand of the Lord came upon him*; the ſpirit of prophecy, as the *Targum*, which came by the power of God, and as a gift from his hand.

℣. 16. *And he ſaid, thus ſaith the Lord, make this valley full of ditches.*] In which the allied army lay encamped, that they might be ready to receive large quantities of water ſufficient for the whole army and cattle, when it came.

℣. 17. *For thus ſaith the Lord, ye ſhall not ſee wind, neither ſhall ye ſee the rain,* &c.] Neither perceive the ſouth wind blow, which uſually brings rain, nor clouds gathering in the heavens, as portending it, nor any falling from thence: *yet that valley ſhall be filled with water*; and all the ditches dug in it: *that ye may drink, both ye and your cattle, and all your beaſts*; there would be ſuch a quantity as would be enough for them all, the ſoldiers, the horſes they rode on, and the beaſts that drew their waggons.

℣. 18. *And this is but a light thing in the ſight of the Lord,* &c.] To give them ſuch a plenty of water in ſuch an extraordinary manner: he would do for them what was greater, not only ſave them from falling into the hand of *Moab*, which they feared, but *he will deliver the Moabites into your hands*; which was more than was aſked for, or expected.

℣. 19. *And ye ſhall ſmite every fenced city and every choice city,* &c.] That is, the inhabitants of them with the ſword, and demoliſh them alſo, ℣. 25. *and ſhall fell every good tree*; which ſeems contrary to the law in *Deut.* xx. 19. but that may reſpect trees belonging to a city when beſieged only, or only to *Canaanitiſh* cities; or the law was now diſpenſed with, and that for this time only, to make the puniſhment of *Moab* the greater, for their rebellion and other ſins: *and ſtop all wells of water*; which muſt be very diſtreſſing to thoſe that ſurvived the calamity of the ſword: *and mar every good piece of land with ſtones*; as that it could not be plowed and ſowed, nor any thing ſpring up and grow upon it.

℣. 20. *And it came to paſs in the morning, when the meat-offering was offered,* &c.] At *Jeruſalem*; which always went along with the daily burnt-offering of the lamb, which might not indeed be offered before break of day, yet quickly after; for no ſacrifice could be offered before that, ſee the note on *Exod.* xxix. 39. *that behold, there came water by the way of Edom*; not from the heavens, but it may be out of ſome rock rolling along on the earth from the hills and mountains, down into the vallies, where the armies were: *and the country was filled with water*; all round about them. Who has not heard of the *thundering* legion, as it was called by the emperor *M. Aurelius*, who when the army under him was about to engage with the *Germans* and *Sarmatians*, and ſadly diſtreſſed with thirſt, fell down on their knees and prayed, upon which a large ſhower of rain came down to the refreſhment of the army, and thunder-bolts, which annoyed and put the enemy to flight[i]? at the battel of the *Romans* with *Jugurtha*, a ſudden and unexpected ſhower of rain fell to the refreſhment of the *Romans* in intolerable thirſt[k].

℣. 21. *And when all the Moabites heard that the kings were come up to fight againſt them,* &c.] The kings of *Iſrael*, *Judah* and *Edom*: *they gathered all that were able to put on armour, and upward*; that were of an age capable of that, and all who were more grown; or *girt on a girdle*[l], a military one, with which the ſword was girt, who were at age to wear, and knew how to wield a ſword: *and ſtood in the border*; of their land, between *Edom* and them, to defend themſelves and their country againſt theſe invaders.

℣. 22. *And they roſe up early in the morning,* &c.] To watch the motions of their enemies, and be upon their guard againſt them: *and the ſun ſhone upon the water*; with which the valley was filled: *and the Moabites ſaw the water on the other ſide as red as blood*; ſo it appeared through the rays of the ſun reflected on it.

℣. 23. *And they ſaid, this is blood,* &c.] They were very confident of it, having no notion of water, there having been no rain for ſome time; and perhaps it was not uſual to ſee water at any time in this place: *the kings are ſurely ſlain*; they and their forces: *and they have ſmitten one another*; having quarrelled either about their religion, or about want of water, and the diſtreſs they were come into through it, laying the blame of their coming out to war, or of their coming that way, on one another; and the *Moabites* might rather think ſomething of this kind had happened, from what had lately been done among themſelves, and their allies, 2 *Chron.* xx. 23. *now therefore Moab to the ſpoil*; having no occaſion to fight, or prepare for it; all they had to do was to march directly to the enemy's camp, and plunder it.

℣. 24. *And when they came to the camp of Iſrael,* &c.] Not in an orderly, regular manner, in rank and file, as an army ſhould march, but in a confuſed manner, every one ſtriving who ſhould get thither firſt, and have the largeſt ſhare of the booty: *the Iſraelites roſe up and ſmote the Moabites, ſo that they fled before them*; being prepared for them, they fell upon them ſword in hand, and ſoon obliged them to flee: *but they went forward ſmiting the Moabites, even in* their *country*; they purſued them cloſely, and ſlew them as they fled, and followed them not only to their borders, but into their own country: though *Schultens*[m], from the uſe of the word נכה in the *Arabic* language, renders the paſſage, *and they blunted their ſwords in it* (in that ſlaughter) *even by ſmiting the Moabites.*

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[h] Weemſe's Chriſt. Synagog. l. 1. c. 6. §. 4. p. 143.

[i] Euſeb. Hiſt. Eccl. l. 5. c. 5. Oroſii Hiſt. l. 7. c. 15. p. 120.

[k] Oroſius, ib. l. 5. c. 15. p. 77.

[l] חגר חגרה cingente cingulo, Montanus.

ỳ. 25. *And they beat down the cities*, &c.] Demoliſhed the walls of them, and houſes in them, wherever they came: *and on every good piece of land caſt every man his ſtone, and filled it*; which they had taken out of the walls and houſes they pulled down; or which they picked up in the highway, as they paſſed along, being a ſtony country; or which being laid in heaps, gathered out of the fields, they took and ſcattered them all over them: *and they ſtopped all the wells of water*; with ſtones and dirt: *and felled all the good trees*: fruit-bearing ones; ſee the note on ỳ. 19. *only in Kir-haraſeth left they the ſtones thereof*; not able to demoliſh it, it being a ſtrong fortified city, the principal of the kingdom, and into which the king of *Moab* had thrown himſelf, and the remains of his forces; of which ſee *Iſ.* xvi. 7, 10. *howbeit, the ſlingers went about it, and ſmote it*; ſmote the ſoldiers that appeared upon the walls of it; though *Kimchi*, and other *Jewiſh* writers, underſtand it of engineers, who caſt out large ſtones from a ſort of machines then in uſe, to batter down and break through the walls of cities.

ỳ. 26. *And when the king of Moab ſaw that the battle was too ſore for him*, &c.] The ſiege was ſo cloſe, the ſlingers or engineers did ſo much execution, that he ſaw the city would ſoon be taken, and he be obliged to deliver it up: *he took with him 700 men that drew ſwords*; men expert in war, bold and daring: *to break through*, even *unto the king of Edom*; through his quarters, and ſo eſcape, he lying neareſt to the city, and perhaps the weakeſt body of men with him; or he might think he was not ſo hearty in the cauſe of the kings, and would make but a feeble reſiſtance, and let him paſs: *but they could not*; break through; they met with a greater oppoſition than was expected; perhaps the *Edomites* remembered how they had lately uſed them, which made them fight more deſperately againſt them, ſee 2 *Chron.* xx. 23.

ỳ. 27. *Then he took his eldeſt ſon that ſhould have reigned in his ſtead*, &c.] Not the eldeſt ſon of the king of *Edom*, whom the king of *Moab* had in his hands before, which made the king of *Edom* the more willing to join in this expedition for the recovery of his ſon, as *Joſeph Kimchi* thinks; or whom he took now in his ſally out upon him, as *Moſes Kimchi* and *Ben Gerſom*, proceeding upon a miſtaken ſenſe of *Amos* ii. 1. for the king of *Edom* could have no ſon that had a right, or was deſigned to ſucceed him, ſince he was but a deputy-king himſelf; and beſides, the ſacrificing of him was not the way to cauſe the kings to raiſe the ſiege, but rather to provoke them to preſs it the more cloſely: it was the king of *Moab* that took his ſon and heir to the crown, *and offered him for a burnt-offering upon the wall*; that it might be ſeen by the camp of *Iſrael*, and move their compaſſion; or rather this was done as a religious action, to appeaſe the deity by an human ſacrifice, ſo dear and precious, to give ſucceſs, and cauſe the enemy to break up the ſiege; and was either offered to the true God, the God of *Iſrael*, in imitation of *Abraham*, as ſome *Jewiſh* writers fancy[n], or to his idol *Chemoſh*, the ſun; and *Jarchi* obſerves, out of an expoſition of theirs, that *vau* is wanting in the word for *wall*, and ſo may be interpreted of the ſun, towards which this burnt-offering was offered; and it is obſerved from various heathen authors, that it was uſual with the heathens, when in calamity and diſtreſs, to offer up to their gods what was moſt dear and valuable to them; and particularly the *Phœnicians*[o], and from them the *Carthaginians* had this cuſtom, who at one time offered up 200 ſons of their nobility, to appeaſe their gods[p]: *and there was great indignation againſt Iſrael*; not of the king of *Edom* againſt them, for not reſcuing his ſon, or becauſe they were the means of this diſaſter which befel him; but of the king of *Moab*, who was quite deſperate, and determined to hold out the ſiege to the utmoſt extremity: *and they departed, and returned to* their own *land*; the three kings, the one to *Edom*, the other to *Iſrael*, and the third to *Judah*; when they ſaw the *Moabites* would ſell their lives ſo dear, and hold out to the laſt man, they thought fit to break up the ſiege; and perhaps were greatly affected with the barbarous ſhocking ſight they had ſeen, and might fear ſhould they ſtay, ſomething elſe of the like kind would be done.

CHAP. IV.

THIS chapter treats of the miracles of *Eliſha*, of his multiplying a poor widow's pot of oil for the payment of her huſband's debts, ỳ. 1—7. of obtaining a ſon for a *Shunamitiſh* woman, who had been very hoſpitable to him, ỳ. 8—17. of his raiſing up her ſon to life when dead, ỳ. 18—37. of his curing the deadly pottage made of wild-gourds, ỳ. 38—41. and of his feeding 100 men with 20 barley loaves, ỳ. 42—44.

ỳ. 1. *Now there cried a certain woman of the wives of the ſons of the prophets unto Eliſha*, &c.] This, according to the *Targum*, was the wife of *Obadiah*, who had hid the prophets by 50 in a cave in the times of *Ahab*; and ſo *Joſephus*[q], and it is the commonly received notion of the *Jewiſh* writers; though it does not appear that he was a prophet, or the ſon of a prophet, but the governor or ſteward of *Ahab*'s houſe; ſhe was more likely to be the wife of a meaner perſon; and from hence it is clear, that the prophets, and their diſciples married: *ſaying, thy ſervant, my huſband, is dead*; which is the lot of prophets, as well as others, *Zech.* i. 5. *and thou knoweſt that thy ſervant did fear the Lord*; her huſband was well known to the prophet, and known to be a good man, one of the 7000 who bowed not the knee to *Baal*, for the truth of which ſhe appeals to *Eliſha*; and this character ſhe gives of her huſband, leſt it ſhould be thought that his poverty, and leaving her in debt, were owing to any ill practices of his: *and the creditor is come to take unto him my two ſons to be bondmen*; which it ſeems were allowed of when men became poor and inſolvent, and died ſo, to which the alluſion is in *Iſ.* l. 1. *Matt.* xviii. 25. ſee the note there. *Joſephus* [r] ſuggeſts, that the inſolvency of this man was owing to his borrowing money to feed the prophets hid in the cave; and it is a common notion of the *Jews*, that this creditor was *Jehoram* the ſon of *Ahab*; and in aftertimes it was a law with the *Athenians* [s], that if a father had not paid what he was mulcted in court, the ſon was obliged to pay it, and in the mean while to lie in bonds, as was the caſe of *Cimon* [t], and others.

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[m] De Defect. Hod. Ling. Heb. § 26.

[n] T. Bab. Sanhedrin, fol. 39. 2. Peſikta in Abarbinel in loc.

[o] Vid. Euſeb. Evangel. præpar. l. 1. c. 10. p. 40. l. 4. c. 16. p. 156. Porphyr. de Abſtinentia, l. 2. §. 56. Vid. Ælian. Var. Hiſt. l. 12. c. 28.

[p] Diodor. Sicul. Bibliothec. l. 20. p. 756.

[q] Antiqu. l. 9. c. 4. § 2.

℣. 2. *And Eliſha ſaid unto her, what ſhall I do for thee?* &c.] Or can I do, being poor himſelf, and unable to relieve her out of his ſubſtance, and not knowing where to get any thing for her; and ſo what could ſhe expect from him; ſignifying, that he pitied her caſe, but all that he could do was to give her his beſt advice, and pray for her: *tell me what thou haſt in thy houſe?* that ſhe could part with and diſpoſe of, in order to pay her debt, and ſatisfy her creditor: *and ſhe ſaid, thine handmaid hath not any thing in the houſe, ſave a pot of oil*; that is, nothing of any value; ſhe might have ſome things, ſome ſort of houſhold goods, though perhaps ſhe had parted with moſt of them in her poverty; this was the moſt valuable thing ſhe had.

℣. 3. *Then he ſaid, go, borrow thee veſſels abroad of all thy neighbours*, &c.] For he perceived that ſhe had none: even *empty veſſels*; which they might more readily lend her: *borrow not a few*; but as many as ſhe could get; the prophet, under a divine impulſe was directed to ſay this to her, foreſeeing by a ſpirit of prophecy, that a large quantity of oil would be given her.

℣. 4. *And when thou art come in*, &c.] Into her houſe: *thou ſhalt ſhut the door upon thee, and upon thy ſons*; that they might be alone in the houſe while the miracle was working; that they might not be interrupted in what they were to do, by the creditor coming in upon them, or by neighbours, who would be for getting the oil from them in the veſſels they had lent them; and that the miracle might appear the plainer, no oil being brought into the houſe by any: *and ſhalt pour out into all theſe veſſels*; out of the ſingle pot of oil into all they borrowed: *and thou ſhalt ſet aſide that which is full*; by itſelf, and fill the reſt of the empty ones.

℣. 5. *So ſhe went from him*, &c.] And did as he adviſed her, borrowed many empty veſſels of her neighbours, having faith in what the prophet had ſaid to her: *and ſhut the door upon her, and upon her ſons*; and then went to work as ſhe was directed, with her ſons: *who brought the veſſels to her*; the empty ones ſhe had borrowed: *and ſhe poured out*; the oil out of her pot into them.

℣. 6. *And it came to paſs when the veſſels were full*, &c.] For the oil being miraculouſly increaſed as it was poured forth, there was enough to fill all the veſſels; *Ben Gerſom* and *Abarbinel* ſay, that when the pot was emptied, all the air that entered it was turned into oil: *that ſhe ſaid to her ſon, bring me yet a veſſel*; as ſhe had two ſons, one it is probable was employed in ſetting aſide the full veſſels, as ſhe poured into them, and the other in bringing to her the empty veſſels, and to whom ſhe thus ſpeaks: *and he ſaid unto her*, there is *not a veſſel more*; not an empty one, they were all filled: *and the oil ſtayed*; it ran no longer, it was no more multiplied; there was no neceſſity of continuing the miracle: this oil may be an emblem of the grace that flows from the fulneſs of it in Chriſt, to which it is compared, which will be always flowing, as long as there is a veſſel of ſalvation, or faith in any to receive it; ſee *Matt.* xxv. 3. *John* i. 14, 16. 1 *John* ii. 20, 27.

℣. 7. *Then ſhe came and told the man of God*, &c.] *Eliſha* the prophet, what had been done, what a quantity of oil ſhe had, and adviſed with him what was to done with it: *and he ſaid, go, ſell thy oil, and pay thy debt*; what was thus miraculouſly produced, was no doubt very good and excellent, and would fetch a good price; and ſhe is therefore bid to turn it into money, and pay her debts with it; ſhe was not to keep it all for her own uſe, and indulge to luxury with it, but firſt pay her juſt debt, as every one ought to do that is able: *and live thou and thy children of the reſt*; ſo that it ſeems there was enough to pay her debt with it, rid her of her troubles, and ſomewhat remaining for the ſupport of herſelf and children.

℣. 8. *And it fell on a day*, &c.] Or ſo it was at a certain time: *that Eliſha paſſed to Shunem*; a city in the tribe of *Iſſachar*; of which ſee *Joſh.* xix. 18. *where was a great woman*; of great wealth and riches, of great benevolence and hoſpitality, and of great grace and piety; that feared ſin, as the *Targum* paraphraſes it; a woman of great credit and reputation on all accounts. The *Jews* ſay [u], ſhe was the ſiſter of *Abiſhag* the *Shunamite*, and the mother of *Iddo* the prophet: *and ſhe conſtrained him to eat bread*; ſhe had obſerved him at all times paſs that way, and gueſſed by his habit and deportment, that he was a religious man, and therefore took an opportunity to invite him into her houſe, and take a dinner with her; but he being modeſt and ſhy, ſhe was obliged to uſe ſome preſſing language, and be importunate with him, that he would accept of her invitation, which he did: *and ſo it was*, that *as oft as he paſſed by, he turned in thither to eat bread*; being made very welcome, and encouraged by the free and kind entertainment he met with, as often as he had occaſion to come that way, he called and took a meal with her; and this it ſeems was pretty often, for *Shunem* was not far from *Carmel*, which he frequented, and lay in the way to *Samaria*, *Bethel* and *Jericho*, places he often viſited, the ſchools of the prophets being there.

℣. 9. *And ſhe ſaid unto her huſband*, &c.] Not being willing to do any thing without his leave and conſent: *behold, now I perceive that this is an holy man of God which paſſeth by us continually*; and calls here frequently; this ſhe perceived by his diſcourſe and converſation; and by his carriage and behaviour he appeared to be a prophet, and one very eminent for holineſs and religion.

℣. 10. *Let us make a little chamber, I pray thee, on the wall*, &c.] Either of the city, to which their houſe might join, or of their garden, a little diſtance from the houſe; though the *Jewiſh* writers commonly underſtand it of a little edifice built up of walls of ſtone or bricks, and not one with reeds, or ſtud and mud: *let us ſet for him there a bed*;

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[r] Ut ſupra.

[s] Alex. ab Alex. Genial. Dier. l. 6. c. 10.

[t] Cornel. Nep. in vita Cimon. l. 5. c. 1.

[u] Pirke Eliezer, c. 33.

bed; that he may ſtay all night when he pleaſes: *and a table*; not only to eat his food, but to write on, and lay his books on he reads. Of the table of a ſcholar of the wiſemen, in later times, we are told [t], that two-thirds of it were covered with a cloth, and the other third was uncovered, on which ſtood the plates and the herbs: *and a ſtool*; to ſit upon at table: *and a candleſtick*; with a candle in it, to light him in the night to read by, and the like: *and it ſhall be, when he cometh to us, that he ſhall turn in thither*; where he would be free from the noiſe of the houſe, and be more retired for prayer, reading, meditation and ſtudy, and not be diſturbed with the ſervants of the family, and be mixed with them; all this ſhe contrived, both for his honour, and for his quietneſs and peace.

℣. 11. *And it fell on a day, that he came thither*, &c.] As he had been wont to do: *and he turned into the chamber*; built for him, and to which he was directed: *and lay there*; all night, and which no doubt was frequently repeated by him, he accepting of the kindneſs of his hoſt.

℣. 12. *And he ſaid to Gehazi his ſervant*, &c.] Who attended him wherever he went, and miniſtred to him, and lay very probably in the ſame chamber with him; he might be one of the ſons of the prophets: *call this Shunamite*; tell her I deſire to ſpeak with her: *and when he had called her, ſhe ſtood before him*; at the door of the chamber, in great reverence of him, and with much humility, waiting to hear what he had to ſay to her: this muſt be underſtood after what had farther paſſed between *Eliſha* and *Gehazi*, and between *Gehazi* and the woman, who returned to his maſter, and acquainted him with what ſhe had ſaid to him, upon which he was ſent to call her, and ſhe came.

℣. 13. *And he ſaid unto him*, &c.] To *Gehazi*, before he went to call her: *ſay now unto her, behold, thou haſt been careful for us with all this care*; in building a chamber, and furniſhing it with proper houſhold-goods, and providing food for them from time to time: *what* is *to be done for thee?* can any thing be thought of by thee that will be acceptable, and in my maſter's power to do for thee, or thy huſband? *wouldſt thou be ſpoken for to the king, or to the captain of the hoſt?* that her huſband might be promoted to ſome poſt in the court, or in the camp; intimating, that if either of theſe was agreeable, *Eliſha* would ſpeak on his behalf, having intereſt in both through his ſervices in *Edom*: *and ſhe anſwered, I will dwell among my own people*; ſhe was content and ſatisfied with her preſent ſtate of life, and the ſituation ſhe was in, and with her friends and neighbours ſhe lived among, and did not care to remove, though it was to a higher rank of life, and to greater dignity and honour; and ſhe had no ſuit to make to the king or general, nothing to complain of; and ſhe had friends enough to ſpeak for her, ſhould ſhe want any aſſiſtance.

℣. 14. *And he ſaid*, &c.] That is, *Eliſha* to *Gehazi*, when he returned to him, and told him what the *Shunamite* ſaid: *what then* is *to be done for her?* ſomething he thought ſhould be done in gratitude for the favours they had received, and adviſes with his ſervant what could be thought of, he being one about the houſe: *and Gehazi anſwered, verily ſhe hath no child, and her huſband is old*; and ſo not likely to have any by him; as children were always very deſirable by women, and eſpecially in thoſe days, the ſervant ſuggeſts, that no doubt to have one would be very acceptable to her.

℣. 15. *And he ſaid, call her*, &c.] Perhaps finding an impulſe on his own mind from the Spirit of God, that this was the thing to be done for her: *and when he had called her, ſhe ſtood in the door*; of his chamber; ſee the note on ℣. 12.

℣. 16. *And he ſaid about this ſeaſon*, &c.] In the next year: *according to the time of life*; the uſual time women go with child: *thou ſhalt embrace a ſon*; in thine arms, that ſhall be born of thee, which ſhe ſhould have in her lap, and in her boſom: *and ſhe ſaid, nay, my lord, do not lie unto thine handmaid*; or ſpeak unto her what was not truth; it was ſo great, and ſo unaccountable, how it could be in her circumſtances, that ſhe could not believe it to be true, though ſhe wiſhed it might; or do not deceive me with vain and falſe words, or flatter me, jeſt with me, which would be unbecoming his character as a man of God, and prophet of the Lord; according to the *Targum*, ſhe wiſhed it might prove true, and ſhe not deceived; ſee ℣. 28.

℣. 17. *And the woman conceived, and bare a ſon at the ſeaſon that Eliſha ſaid unto her*, &c.] Quickly after this ſhe conceived, and became pregnant, and by that time the year came round, ſhe was brought to bed of a ſon: *according to the time of life*; when ſhe had gone her full time to have a ſon born alive, and live.

℣. 18. *And when the child was grown*, &c.] Perhaps was ſix or ſeven years of age, or more: *it fell on a day that he went out to his father to the reapers*; it was harveſt-time, and the men were reaping the corn in the fields; and his father, tho' a wealthy man, was with them to direct them, and ſee they did their buſineſs well, as *Boaz* formerly; and the child went out from the houſe to the field, to ſee his father and the reapers, for his recreation and diverſion.

℣. 19. *And he ſaid unto his father, my head, my head*, &c.] After he had been ſome time with him, he complained of a pain in his head, which might be owing, as *Abarbinel* thinks, to the ſun's beating upon it, being harveſt-time, and hot weather; and the pain being exceeding great and vehement, he repeated his complaint, ſee *Jer.* iv. 19. *and he ſaid to a lad, carry him home to his mother*; his father gave orders to a lad that attended the reapers, to have him home to his mother, that ſhe might give him ſomething to eaſe him of his pain.

℣. 20. *And when he had taken him, and brought him to his mother*, &c.] The lad led him home, and delivered him to his mother: *he ſat on her knees till noon, and* then *died*; out of her great affection, ſhe took him on her knees, and laid his head in her boſom to ſooth the pain, and in this poſture he continued until the middle of the day, and then expired; by which it appears, it was in the morning when he went into the field, and when the ſun was pretty high, and beat ſtrongly on him; which, it may be, produced a fever, and which iſſued in his death.

℣. 21. *And ſhe went up*, &c.] Into the little chamber built for the prophet: *and laid him on the bed of the man of God*; not from any imagination of any virtue in it, to bring her child to life; though ſhe might think of the prophet, and have faith that he could raiſe it to life, as *Elijah* raiſed the widow of *Zarephath*'s ſon laid on his bed, of which ſhe might have heard; but this being a private room, and into which none went, ſhe laid it here to conceal its death from her huſband and family, and to prevent grief, and that they might not bury it until ſhe returned: *and ſhut* the door *upon him*; that no creature might enter, and do any damage to his corps: *and went out*; not out of the chamber, that ſhe did before ſhe ſhut the door, but out of the houſe.

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[t] T. Bab. Bava Bathra, fol. 57. 2.

℣. 22. *And ſhe called unto her huſband*, &c.] In the field, who might be within call, or by a meſſenger ſhe ſent to him: *and ſaid, Send me, I pray thee, one of the young men, and one of the aſſes, that I may run to the man of God, and come again*; intimating that ſhe ſhould not be long gone, but ſhould return again preſently; ſaying not a word of the death of the child, or of the occaſion of her going.

℣. 23. *And he ſaid, Wherefore wilt thou go to him to-day?* &c.] What reaſon is there for it? what is the meaning of it? it is *neither new-moon, nor ſabbath*; neither the firſt day of the month, nor the ſeventh day of the week, times which were religiouſly obſerved; ſo with the heathens the new moon and the 7th of the week, and ſo the 4th were ſacred[u]; which notions they borrowed from the *Jews*, ſee the note on 1 *Sam.* xx. 5. and when, it ſeems, it was uſual to frequent the houſe of the prophet, to hear the word of God read and explained, and other religious exerciſes performed, as praying and ſinging praiſe, and receiving ſome good inſtructions and advice. *Joſeph Kimchi* gives a different ſenſe of theſe words: "there is not a month paſt, no not a week, ſince thou ſaweſt him;" why therefore ſhouldſt thou be in ſuch haſte to go to him? ſo the words for new-moon and ſabbath may ſignify: *and ſhe ſaid*, It ſhall be *well*; it was right for her to go, and it would be well for him and her, and the family; or, *peace*[w], be eaſy and quiet, farewel: it is much he had no miſtruſt of the death of the child, or that it was worſe, ſince it went from him ill.

℣. 24. *Then ſhe ſaddled an aſs*, &c.] Her ſervant did it by her order: *and ſaid to her ſervant, Drive, and go forward*; make all the haſte he could: *ſlack not* thy *riding for me, except I bid thee*; don't be afraid of riding too faſt for me; if thou doſt, I'll tell thee; till then, keep on a good pace: *Abarbinel* ſays ſhe walked a-foot all the way, and ordered the man not to ſlacken his pace in riding for her, unleſs ſhe called to him; and the *Targum* ſeems to favour this ſenſe, "don't preſs me to ride unleſs I call to thee;" ſo that the aſs was for *Elijah* to ride on; but one would think, that as ſhe was in haſte, quicker diſpatch would be made by her riding than by walking, ſee ℣. 22.

℣. 25. *So ſhe went, and came unto the man of God at mount Carmel*, &c.] Where *Elijah* uſed to be, and where perhaps was a ſchool of the prophets; this, according to *Bunting*[x], was 16 miles from *Shunem*: *and it came to paſs when the man of God ſaw her afar off*; as he might from the eminence of the mountain: *that he ſaid to Gehazi his ſervant, Behold*, yonder is *that Shunamite*; that has ſo often and ſo hoſpitably entertained us at her houſe.

℣. 26. *Run now, I pray thee, to meet her*, &c.] In reſpect to her, and to know the occaſion of her coming; ſomething is the cauſe of it? *and ſay unto her*, Is it *well with thee?* is it *well with thy huſband?* is it *well with the child?* has any diſaſter befallen thee, thy huſband, or the child? are all in good health? or does any diſorder attend any of them? *and ſhe anſwered*, It is *well*; as in general they were, the greateſt part, ſhe and her huſband; and though the child was dead, yet, if gone to heaven, as ſhe might hope, it was well too; and it is right to judge and ſay, that all that the Lord does is well: ſhe gives a ſhort anſwer to the ſervant, not being willing to be detained, and being deſirous of telling her caſe to the prophet himſelf.

℣. 27. *And when ſhe came to the man of God to the hill*, &c.] To the top of it: *ſhe caught him by the feet*; in reverence to him, and, as a ſupplicant, ſhe proſtrated herſelf at his feet, and, out of affection to him, caught hold on them, and held them faſt, and determined not to leave him, until he had promiſed to go with her, ſee *Matt.* xxviii. 9. It was uſual with the *Jews* to lay hold on and kiſs the feet or knees of thoſe to whom they did homage, or made ſupplication, ſee *Matt.* xxviii. 9. *Luke* vii. 38. and the note there; and ſo with the *Greeks*, as may be obſerved in various paſſages in *Homer*[y] and others: *but Gehazi came near to thruſt her away*; as being troubleſome and diſagreeable to his maſter, and not for her honour and credit: *and the man of God ſaid, Let her alone, for her ſoul* is *vexed within her*; or *is bitter*[z], full of trouble and diſtreſs, and knows not what to do, nor very well what ſhe does: *and the Lord hath hid* it *from me, and hath not told me*; what is the cauſe of this her trouble; for prophets did not know things of themſelves, nor had they the viſion of prophecy at their will and pleaſure, but according to the will of God.

℣. 28. *Then ſhe ſaid, Did I deſire a ſon of my lord?* &c.] It was not at her requeſt ſhe had one, at leaſt the firſt motion was not from her; the prophet firſt told her, and aſſured her ſhe ſhould have one, without her aſking for it; ſhe might be pleaſed with it, and deſire the promiſe might be fulfilled; but it was not an inordinate, importunate deſire of one, in which ſhe had exceeded, that ſo the taking it away from her might be a correction of her for it: *did I not ſay, Do not deceive me?* by giving hopes of a child, and yet have none; and now it was equally the ſame, or worſe, to have one, and then to have it taken away again as ſoon as had almoſt; ſo the *Targum*, "Did I not ſay unto thee, if a child is given me, let it live, if not, don't trouble or grieve me;" and then, no doubt, ſhe told him plainly the child was dead, and where ſhe had laid it, though not recorded.

℣. 29. *Then he ſaid to Gehazi, Gird up thy loins*, &c.] His looſe and long garments about him, that he might make quicker diſpatch in travelling: *and take my ſtaff in thine hand, and go thy way*; not for the ſake of travelling with it, but for an end after-mentioned: *if thou meet any man, ſalute him not; and if any ſalute thee, anſwer him not again*; that ſo no time may be loſt: *and lay my ſtaff upon the face of the child*; he not intending when he ſaid this to go himſelf, but at the time, as near as he could, when this action was performed, would pray to God to reſtore life to the child; for he could not imagine that by this bare action it could be done.

℣. 30. *And the mother of the child ſaid*, &c.] Having no faith in what the ſervant was to do, or could do: As *the Lord liveth, and* as *thy ſoul liveth, I will not leave thee*; ſignifying ſhe would not go with his ſervant, but inſiſted upon it, that he himſelf went with her, or ſhe would not depart: *and he aroſe, and followed her*; influenced by her importunity, and a ſenſe of favours he had received from her, and more eſpecially by the Spirit of God.

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[u] Heſiod. Opera & Dies, l. 2.
[w] שלום pax, Pagninus, Montanus, &c.
[x] Travels, &c. p. 207.
[y] Vid. Barthium ad Claudian. de raptu Proſerpin. l. 1. ℣. 50.
[z] מרה amara, Pagninus, Montanus, &c.

℣. 31. *And Gehazi paſſed on before them*, &c.] The prophet and the *Shunamite*: *and laid the ſtaff upon the face of the child*; as he was ordered: *but* there was *neither voice nor hearing*; it ſeems as if he ſpoke when he laid the ſtaff on the child, but it heard and anſwered him not, ſo that there was no ſign of life in it: *wherefore he went again to meet him*; upon the road between *Carmel* and *Shunem*: *and told him, ſaying, The child* is *not awaked*; by which he expreſſes its being dead; or, if he knew nothing of its death, he ſuppoſed it faſt aſleep, which was the reaſon of its not hearing and anſwering, though the former ſeems beſt.

℣. 32. *And when Eliſha was come into the houſe*, &c.] Of the *Shunamite*, and into the chamber built for him: *behold, the child was dead, and laid upon the bed*; upon his bed, and where he found it really dead.

℣. 33. *He went in therefore, and ſhut the door upon them twain*, &c.] Himſelf and the dead child; that no body might come in and interrupt him in his prayers for the reſtoration of it to life, nor ſee the motions and geſtures he uſed, and the poſtures he put himſelf in: *and prayed unto the Lord*; that he would reſtore the child to life.

℣. 34. *And he went up*, &c.] To the bed, which was on an aſcent in the chamber, ſee the note on ch. i. 4. *and lay upon the child*; as *Elijah* did on the widow's ſon of *Zarephath*, 1 *Kings* xvii. 21. *and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and ſtretched himſelf upon the child*; that is, he did each of theſe one after another, ſince the diſproportion of their bodies would not admit of their being done together: *and the fleſh of the child waxed warm*; not from any virtue imparted to it by theſe motions and actions of the prophet, but from life being infuſed into it by the Lord, which cauſed an heat in the ſeveral parts of the body.

℣. 35. *Then he returned and walked in the houſe to and fro*, &c.] Left the chamber, and came down to the houſe where the family chiefly reſided, and walked to and fro in deep thought and meditation, and, no doubt, in fervent ejaculations for the wiſhed-for bleſſing to be compleated: *and went up*; to the chamber again, and up to the bed in it: *and ſtretched himſelf upon him*; as before: *and the child neeſed ſeven times*; which was a ſign of life, and even of health; and hereby his head was cleared, as ſome obſerve, of thoſe humours that had cauſed the pains in it [a], and had iſſued in death: *and the child opened his eyes*; upon the prophet, another ſign of life.

℣. 36. *And he called Gehazi, and ſaid, Call this Shunamite*, &c.] To come up to the chamber to him: *ſo he called her: and when ſhe was come in unto him, he ſaid, Take up thy ſon*; from off the bed, alive, ſafe, and ſound.

℣. 37. *Then ſhe went in, and fell at his feet, and bowed herſelf to the ground*, &c.] In reverence of him, and with the moſt profound gratitude and thankfulneſs for the mercy received: *and took up her ſon, and went out*; of the chamber into her houſe, with great joy and gladneſs.

℣. 38. *And Eliſha came again to Gilgal*, &c.] Where he was with *Elijah* a little before his aſſumption to heaven, ch. ii. 1. and whither he went, there being a ſchool of the prophets, as he did to all places where there were any, and where he had been before with *Elijah*; partly to inſtruct, encourage, and ſtrengthen them, and partly to confirm his office as a prophet by miracles, which he did in ſeveral places he came to: *and there was a dearth in the land*; a famine through drought; *and the ſons of the prophets* were *ſitting before him*; as diſciples before their maſter, ſee *Acts* xxii. 3. *and he ſaid unto his ſervant*; very probably *Gehazi*: *Set on the great pot, and ſeethe pottage for the ſons of the prophets*; who ſeemed to have lived together in one houſe or college, and to be to the number of 100, ſee ℣. 43. and therefore required to have a large pot ſet on to boil pottage for them all.

℣. 39. *And one went out into the fields to gather herbs*, &c.] To put into the pottage, the gardens affording none in this time of dearth; or, however, being ſcarce, were at too great a price for the ſons of the prophets to purchaſe them, and therefore one of them went out into the field to gather what common herbs he could: *and found a wild vine, and gathered thereof wild gourds his lapfull*; thought to be the ſame with *Coloquintida*, the leaves of which are very like to a vine, of a very bitter taſte, and a very violent purgative, which, if not remedied, will produce ulcerations in the bowels, and iſſue in death; ſome think the white bryar or white vine is meant, the colour of whoſe berries is very inviting to look at, but very bitter and ungrateful, and it vehemently purges [b]; the *Arabs* call a ſort of muſhroom that is white and ſoft by this name [c], but cannot be meant here, becauſe it has no likeneſs to a wild vine: *and came and ſhred* them *into the pot of pottage*; cut or chopped them ſmall, and put them into the pot: *for they knew* them *not*; what they were, the nature and virtue of them, being unſkilful in botany.

℣. 40. *So they poured out for the men to eat*, &c.] When the pottage was boiled, they poured it out into diſhes or baſons, for the ſons of the prophets to eat: *and it came to paſs as they were eating of the pottage, that they cried out, and ſaid, O thou man of God*, there is *death in the pot*; poiſon, the cauſe of death; the pottage was ſo exceeding bitter, that they concluded there muſt be ſome poiſonous herb in it; and *Coloquintida* is ſo bitter, that it is called *the gall of the earth*: *and they could not eat* thereof; they left off eating, it being ſo very diſagreeable, and, as they ſuppoſed, dangerous.

℣. 41. *But he ſaid, Then bring meal: and he caſt* it *into the pot*, &c.] And ſtirred it about in it; *and he ſaid, Pour out for the people, that they may eat*; as they now might freely, and without any danger, as he intimated: *and there was no harm in the pot*; or any thing that could do any hurt or miſchief to the health of men; this was not owing to the natural virtue of meal, but to a miraculous power attending it, whereby the pottage was cured of its malignity, as the bad waters of *Jericho* were by ſalt, in a preceding miracle.

℣. 42. *And there came a man from Baal-ſhaliſha*, &c.] Of which place ſee the note on 1 *Sam.* ix. 4.

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[a] Vid. Plin. Nat. Hiſt. l. 28. c. 6. Ariſtot. Problem. §. 33. qu. 9.

[b] Vid. Scheuchzer. Phyſic. Sacr. vol. 3, p. 605, 606.

[c] Golius, col. 1817.

the *Targum* is from the ſouth country: *and brought the man of God bread of the firſt-fruits, 20 loaves of barley*; ſo that it was now barley-harveſt, and this the firſt-fruits of it, which, according to the law, *Lev.* xxiii. 10. was to be brought to the prieſt; but being forbid in the land of *Iſrael* going up to *Jeruſalem*, religious men brought their firſt-fruits to the prophets, and here to *Eliſha*, the father of them; believing it would be diſpenſed with, and acceptable, ſince they were not allowed to carry them to the proper perſon; and in this time of famine was very agreeable to the man of God, ſuppoſing it only a preſent: *and full ears of corn in the huſk thereof*; theſe were green ears of corn, which they uſed to parch; but might not be eaten until the firſt-fruits were offered, and then they might, *Lev.* xxiii. 14. the *Targum* renders it, *in his garment*, in the ſkirt of his clothes; and to the ſame purpoſe are the *Syriac* and *Arabic* verſions; and ſo *Jarchi* interprets it; and *Ben Gerſom* ſays, it ſignifies ſome veſſel in which he brought them: *and he ſaid, Give unto the people that they may eat*; *Eliſha* did not reſerve this offering or preſent for himſelf, but as he had freely received, he freely gave.

℣. 43. *And his ſervitour ſaid*, &c.] His ſervant *Gehazi* very probably: *What, ſhould I ſet this before* 100 *men?* for ſo many, it ſeems, the ſons of the prophets were in this place; and theſe loaves being very ſmall, no more, it is thought by ſome, than one man could eat, and the ears of corn but few, the ſervant ſuggeſts they would be nothing comparatively to ſuch a company of men: *he ſaid again, Give the people that they may eat*; he inſiſted upon it that his orders ſhould be obeyed; *for thus ſaith the Lord, They ſhall eat, and ſhall leave* thereof; it was ſuggeſted to him by a ſpirit of prophecy, there would be enough for them, and to ſpare.

℣. 44. *So he ſet* it *before them*, &c.] The twenty barley-loaves, and the full ears of corn: *and they did eat, and left* thereof, *according to the word of the Lord*; as the diſciples did at the miracle of the loaves and fiſhes; though that muſt be allowed to be a greater miracle than this, *Matt.* xiv. 17—21.

CHAP. V.

THIS chapter gives an account of the leproſy of *Naaman* the *Syrian*, and of the cure of it by *Eliſha*; how he came to hear of him, and the recommendation he had from the king of *Syria* to the king of *Iſrael*, ℣. 1—8. who, coming to *Eliſha*'s houſe, was ordered to dip himſelf ſeven times in *Jordan*, which made him depart in wrath; but one of his ſervants perſuaded him to do it, and he did, and was cured, ℣. 9—14. upon which he returned to *Eliſha*, and offered him a preſent, which he refuſed, ℣. 15—19. but *Gehazi*, his ſervant, ran after him with a lie in his mouth, and obtained it, and returned to his maſter with another, for which he was ſmitten with the leproſy of *Naaman*, ℣. 20—27.

℣. 1. *Now Naaman captain of the hoſt of the king of Syria*, &c.] The general of *Benhadad*'s army; for he was now king of *Syria*, though ſome think *Hazael* his ſucceſſor was: *was a great man with his maſter*; high in his favour and eſteem: *and honourable*; not only acceptable to the king, and loaded with honours by him, but greatly reſpected by all ranks and degrees among the people: *becauſe by him the Lord had given deliverance unto Syria*; out of the hands of their enemies, and victory over them, and particularly in the laſt battle with *Iſrael*; in which *Ahab* was ſlain, and, as the *Jews* ſuppoſe, by the hands of *Naaman*, ſee the note on 1 *Kings* xxii. 34. however, when any ſalvation is wrought, or victory obtained, even by heathens, and by them over *Iſrael*, the people of God, it was of the Lord: *he was alſo a mighty man in valour*; a very courageous, valiant man: but he was *a leper*; was ſtricken with the leproſy, which had deformed and diſgraced his perſon, and weakened his ſtrength, and diſpirited him; all his grandeur and honour could not protect him from this loathſome diſeaſe.

℣. 2. *And the Syrians had gone out by companies*, &c.] Not regular troops, but a ſort of banditti of robbers, which made excurſions into the land of *Iſrael*, to plunder and carry off what booty they could: *and had brought away captive out of the land of Iſrael a little maid*; for boys and girls were a part of the booty of ſuch robbers, whom they could ſell for money, ſee *Joel* iii. *Jarchi* and *Kimchi* ſay ſhe was a girl of *Naaron*, a city ſo called: *and ſhe waited on Naaman's wife*; being either made a preſent of to the general by thoſe plunderers, or was bought by him of them for his wife's ſervice.

℣. 3. *And ſhe ſaid unto her miſtreſs*, &c.] As ſhe was waiting upon her at a certain time, and perhaps her miſtreſs was lamenting the caſe of her huſband as deſperate and incurable: *Would God my lord* were *with the prophet that* is *in Samaria*; meaning *Eliſha*, who, though ſometimes in one place, and ſometimes in another, yet often at *Samaria*, and it ſeems was there when this girl was taken captive: *for he would recover him of his leproſy*; the maid had heard of the miracles wrought by *Eliſha*, and doubted not that at the requeſt of her lord he would be willing, as ſhe believed he was able, to cure him of this diſeaſe.

℣. 4. *And* one *went in and told his Lord*, &c.] What the girl had ſaid to her miſtreſs; one of the ſervants of the houſe that overheard it; or rather, *Naaman* went and told his lord the king of *Syria*; for as this was ſaid to his wife, no doubt ſhe told it to her huſband, and not a ſervant; and the following words require this ſenſe, and is the ſenſe of moſt *Jewiſh* commentators: *ſaying, Thus and thus ſaid the maid that* is *of the land of Iſrael*; who for her wit and beauty might be well known at court by the name of the *Iſraelitiſh* girl.

℣. 5. *And the king of Syria ſaid, Go to, go*, &c.] On what *Naaman* related to him from what the maid had ſaid, he urged him by all means to go directly to *Samaria*: *and I will ſend a letter unto the king of Iſrael*; recommending him to uſe his intereſt in his behalf; this was *Jehoram* the ſon of *Ahab*: *and he departed*; ſet out on his journey immediately, as ſoon as he could conveniently: *and took with him* 10 *talents of ſilver, and* 6000 *pieces of gold*; partly for the expences of his journey, and partly to make preſents to the king of *Iſrael*'s ſervants, and eſpecially to the prophet; a talent of ſilver, according to *Brerewood*[d], was 375 pounds of our money; but, according to biſhop *Cumberland*'s [e] exact calculation, it was 353*l.* 11*s.* 10*d.* ½ the pieces of gold are, by the *Targum*, called golden pence, and a golden penny, according to the firſt of the above writers [f], was, of the value of our money 15 ſhillings; ſo that theſe amounted to 4500 pounds ſterling: *and ten changes of raiment:* both for his own uſe, and for preſents.

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[d] De ponder. & pret. vet. num. c. 4.

℣. 6. *And he brought the letter to the king of Iſrael, ſaying,* &c.] The contents of which were ſo far as it concerned *Naaman* and his caſe, which are only obſerved, theſe: *Now when this letter is come unto thee*; was received by him: *behold, I have* therewith *ſent Naaman my ſervant unto thee*; the bearer of it: *that thou mayeſt recover him of his leproſy*; meaning not he himſelf, but that he would recommend him to the care of a proper perſon, his prophet, and enjoin him to do the beſt he could for him; but the king of *Iſrael* miſtook his meaning, as appears by what follows.

℣. 7. *And it came to paſs, when the king of Iſrael had read the letter, that he rent his clothes,* &c.] As one in great diſtreſs, being thrown into perplexity of mind by it, not knowing what to do; or, as ſome think, at the blaſphemy he ſuppoſed to be in it, requiring that of him which only God could do: *and ſaid,* Am *I God, to kill and to make alive*; or have the power of life and death, which only belongs to the Supreme Being: *that this man doth ſend unto me to recover a man of his leproſy*; for a leper was reckoned as one dead, his diſeaſe incurable, his fleſh upon him being mortified by it, ſee *Numb.* xii. 12. and therefore not ſuppoſed to be in the power of man, only of God, to cure; and therefore, in *Iſrael*, none had any thing to do with the leper but the prieſt, in the name of God: *wherefore conſider, I pray you, and ſee how he ſeeketh a quarrel againſt me*; to pick a quarrel with him, in order to go to war with him as he ſuppoſed. This ſeems to have been ſpoken to his lords and courtiers about him.

℣. 8. *And it was ſo, when Eliſha the man of God had heard that the king of Iſrael had rent his clothes,* &c.] And upon what account: *that he ſent to the king, ſaying, Wherefore haſt thou rent thy clothes?* and thereby expreſſed ſo much concern and diſtreſs: *let him come now to me*; meaning *Naaman* the *Syrian* leper: *and he ſhall know that there is a prophet in Iſrael*; able in the name of the Lord to work miracles, which he ſhould be ſenſible of and acknowledge, to the glory of the God of *Iſrael*, by the cure that ſhould be wrought upon him; and hereby he taxed the king of *Iſrael* with ignorance or neglect of him as a prophet.

℣. 9. *So Naaman came with his horſes, and with his chariot,* &c.] In his chariot drawn by horſes; or *with horſemen and chariots*, a great retinue both for his own grandeur, and for the honour of the prophet, and to make him the more reſpectable by him: *and ſtood at the door of the houſe of Eliſha*; who now dwelt at *Gilgal*, as is probable, ſee ch. iv. 38. hither *Naaman* was directed, and here he ſtopped; and having ſent a meſſenger to *Eliſha* to acquaint him who he was, and what was his buſineſs, he ſtayed waiting for an anſwer.

℣. 10. *And Eliſha ſent a meſſenger unto him,* &c.] Or returned an anſwer by *Naaman*'s meſſenger; he did not go out to him, chuſing to be retired, as he commonly did; and being perhaps employed in prayer for the cure; and it may be alſo to ſhew his contempt of, or little regard he had to worldly grandeur and honour, as well as to mortify the pride of *Naaman*: *ſaying, go and waſh in Jordan ſeven times*; ſo according to the law of the cleanſing the leper, he was to be ſprinkled ſeven times, and on the ſeventh day his fleſh was to be bathed or dipped all over in water, which is meant by waſhing here, *Lev.* xiv. 7, 9. *and thy fleſh ſhall come again to thee*; which was eaten and conſumed by the diſeaſe on him: *and thou ſhalt be clean*; freed from this pollution, or filthy diſeaſe, with which he was defiled; for a leper was reckoned unclean, *Lev.* xiii. 3.

℣. 11. *But Naaman was wroth with him,* &c.] On more accounts than one: *and went away*; not to *Jordan*, but from the prophet's houſe, with an intention to return to his own country: *behold, I thought he will ſurely come out to me*; this he ſaid within himſelf, making no doubt of it, but that he would ſhew him ſo much reſpect and civility as to come out of his houſe to him, and converſe with him, or invite him into it; and not doing this, was one thing made him wroth: *and ſtand*; he ſuppoſed that he would not only come out, but ſtand before him, as inferiors before their ſuperiors in reverence, but inſtead of that he remained ſitting within doors: *and call on the name of the Lord his God*; he expected, that as he was a prophet of the Lord, that he would have prayed to him for the cure of him: *and ſtrike his hand over the place*; wave his hand to and fro, as the word ſignifies, over the place of the leproſy, as the *Targum*, over the place affected with it; or towards the place where he worſhipped the Lord, as *Ben Gerſom*, toward the temple at *Jeruſalem*; or towards *Jordan*, the place where he bid him go and waſh, as *Abarbinel*; but the firſt ſenſe ſeems beſt: *and recover the leper*; meaning himſelf, heal him by the uſe of ſuch means and rites.

℣. 12. Are *not Abana and Pharphar, rivers of Damaſcus, better than all the waters of Iſrael,* &c.] *Abana* is in the marginal reading, called *Amana*, and ſo the *Targum*; perhaps from the mount *Amana*, from whence it ſprung, a mountain in *Syria* [g], mentioned with *Lebanon*, *Cant.* iv. 8. This river is thought to be the *Chryſorrhoas* of *Pliny* [h], and other writers; there are no traces of its name, or of the following, to be met with now; the only river by *Damaſcus* is called *Barrady*, which ſupplies *Damaſcus* and its gardens, and makes them ſo fruitful and pleaſant as they be; it pours down from the mountains, as Mr. *Maundrel* [i] deſcribes it, and is divided into three ſtreams, of which the middlemoſt and biggeſt runs directly to *Damaſcus*, thro' a large field, called the field of *Damaſcus*; and the other two are drawn round, the one to the right-hand, and the other to the left, on the borders of the gardens. *Pharphar* is thought [k] to be the river *Orontes*, which runs cloſe to the walls of *Antioch*, and courſes through its large and ſpacious plain, being numbered among the rivers of *Syria*; it takes its riſe from *Lebanon*, and ſliding through the ſaid plain, falls into the *Syrian* ſea. *Benjamin* of *Tudela* [l] ſpeaks of theſe rivers under their ſcripture-names; *Abana* or *Amana*, as he ſays, paſſes through the city, and ſupplies the houſes of great men with water through wooden pipes; and *Pharphar* is without the city, and runs among the

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[e] Scripture-weights and meaſures, c. 4. p. 120.

[f] Ut ſupra, c. 3.

[g] Tacit. Annal. l. 2. c. 83.

[h] Nat. Hiſt. l. 5. c. 18.

[i] Journey from Aleppo, p. 122, 123.

[k] Cartwright's Preacher's Travels, p. 7, 8. Hiller. Onomaſt. Sacr. p. 908.

[l] Itinerar. p. 55.

gardens and orchards, and waters them. *Farfar* is alſo the name of a river in *Italy*[m]: *may I not waſh in them, and be clean?* as well as in *Jordan*; or rather, ſince they are better waters, and ſo not have been at this trouble and expence to come hither; or have I not waſhed in them every day? I have, and am I clean? I am not; which is the ſenſe the ſeveral *Jewiſh* writers give[n]: *ſo he turned, and went away in a rage*; in a great paſſion, ſwearing and curſing perhaps, ordering his chariot-driver to turn and be gone at once.

℣. 13. *And his ſervant came near, and ſpake unto him, and ſaid, my father*, &c.] Or my lord, as the *Targum*; this being not a familiar and affectionate expreſſion, but a term of honour, reverence and ſubmiſſion: *if the prophet had bid thee* do *ſome great thing, wouldſt thou not have done* it? ſomething that was hard and difficult to be done, or painful to bear, to go through ſome ſevere operation, or diſagreeable courſe of phyſick: *how much rather then when he ſaith to thee, waſh, and be clean?* which is ſo eaſy to be done; though *Abarbinel* obſerves it may be interpreted, the prophet has bid thee do a great thing, and which is wonderful; for though he has ſaid, waſh and be clean, conſider it a great thing, and which is a wonderful myſtery, and therefore don't deſpiſe his cure.

℣. 14. *Then went he down, and dipped himſelf ſeven times in Jordan, according to the ſaying of the man of God*, &c.] He liſtened to the reaſoning of his ſervant, and his paſſion ſubſided, and did as the prophet ordered him: *and his fleſh came again like unto the fleſh of a little child*; clear and freſh, ſoft and tender as an infant, quite new fleſh: *and he was clean*; from the leproſy, and all the filthy ſymptoms of it.

℣. 15. *And he returned to the man of God, he and all his company*, &c.] To give him thanks for the advice he had given him, and by him to give thanks to God for the cure he had received; for he was ſenſible it was from the Lord, as his words ſhow: *and came and ſtood before him*; for being admitted into the prophet's houſe, inſtead of the prophet ſtanding before him, as he before expected, he now ſtood before the prophet in veneration of him, and ſenſible of his obligation to him: *behold, now I know there is no God in all the earth, but in Iſrael*; though he did not before, but his cure fully convinced him of it: *I pray thee, take a bleſſing of thy ſervant*; not a wiſh of health and happineſs, which the prophet would not have refuſed, but a preſent; the *Targum* calls it an offering.

℣. 16. *But he ſaid, as the Lord liveth, before whom I ſtand*, &c.] Whoſe miniſter and prophet he was, and by whom he ſwears: *I will receive none*; to let him know that this cure was not to be attributed to him, but the Lord only; and that what concern he had in it was not for the ſake of money, but for the glory of the God of *Iſrael*: *and he urged him to take it, but he refuſed it*; *Naaman* was very preſſing upon him to receive a gift from him, but he could not be prevailed upon to accept it.

℣. 17. *And Naaman ſaid, ſhall there not then, I pray thee, be given to thy ſervant two mules burden of earth?* &c.] Not that he deſired of *Eliſha* that he would ſuffer his ſervant *Gehazi* to receive a preſent as much as two mules could carry; but inaſmuch as the prophet refuſed a preſent from him, his ſervant, he aſks a favour of him, that he would permit him to take with him, out of the land of *Iſrael*, as much earth as two mules could carry, that is, to make an altar of earth, as the next words indicate: but as he might have this any where without the prophet's leave, ſome *Jewiſh* writers[o] think he requeſted it from his own houſe, and from the place his feet trod on, as conceiving in a ſuperſtitious way that there was a ſort of holineſs in it; or however, that whereſoever he had it, if with the prophet's leave, a bleſſing would go with it, or that would be a ſort of a conſecration of it; and having an altar made of the earth of this land, would ſhew that he was in the faith of the ſame God, and performed the ſame worſhip to him *Iſrael* did: *for thy ſervant will henceforth offer neither burnt-offering, nor ſacrifice unto other gods, but unto the Lord*; hence the *Jews* ſay, he became a proſelyte of righteouſneſs[p], embraced the true religion, and the worſhip of the true God, according to the laws given to *Iſrael*; and the following words rightly underſtood, confirm the ſame.

℣. 18. *In this thing the Lord pardon thy ſervant*, &c.] Which he next mentions, and on account of which he deſires the prayers of *Eliſha* for him, as the *Vulgate Latin* verſion; or it may be, this is a prayer of his own, put up at this time to the true Jehovah, in whom he believed: that *when my maſter*; meaning the king of *Syria*: *goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe of Rimmon; when I bow down myſelf in the houſe of Rimmon, the Lord pardon thy ſervant in this thing*; the houſe of *Rimmon* was a temple of an idol of that name; what idol it was is not eaſy to ſay; the *Septuagint* verſion calls it *Remman*, thought by ſome to be the ſame with *Remphan*, *Acts* vii. 43. a name of *Saturn*, ſaid to be given him from a *Greek* word, which ſignifies to *wander*[q], he being placed among the wandering ſtars in the ſupreme heavens; which is not likely, for the word is certainly of a *Syriac* ſignification, and comes either from רום which ſignifies *high*, and ſo the ſame with *Elioun*, the *Phœnician* deity, called the moſt high[r]; or as *Rimmon* is uſed for a pomegranate, this is thought to deſign the *Syrian* goddeſs, to whom this ſort of fruit was ſacred; or *Juno*, whoſe ſtatue in her temple at *Mycenas*[s], had a pomegranate in one hand; or rather this *Rimmon* was *Jupiter Caſſius*, ſo called from mount *Caſſius*, which divided *Syria* from *Egypt*, who is painted with his hand ſtretched out, and a pomegranate in it[t]; and may be the ſame with *Caphtor*, the father of the *Caphtorim*, *Gen.* x. 14. who might be deified after his death, their names, *Rimmon* and *Caphtor*, being of the ſame ſignification[u]. But be this deity as it may, it was worſhipped by the *Syrians*; and when the king of *Syria* went in to worſhip, he uſed to lean upon the hand of one of his officers, either being lame, or for ſtate-ſake, in which office *Naaman* was; and his requeſt to the prophet, or to the Lord, is, not for pardon for a ſin to be committed; nor to be indulged in his continuance of it; not to worſhip the idol along with his maſter; nor to diſſemble the worſhip of it, when he really worſhipped it not,

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[m] Servius in Virgil. Æneid. l. 7. p. 1243.
[n] Ben Gerſom in loc. & R. Joſeph Kimchi, & R. Jonah in Ben Melech in loc.
[o] Ben Gerſom & Abarbinel in loc.
[p] Shalſhalet Hakabala, fol. 11. 2.
[q] A ρεμβεσθαι vagari, Heſychius.
[r] Vid. Selden. de Dis Syris Syntagm. 2. c. 10.
[s] Pauſan. Corinthiac. ſive, l. 2. p. 114.
[t] Achilles Tatius, l. 3. Vid. Reland. Paleſtin. Illuſtrat. tom. 2. p. 934.
[u] See Clayton's Origin of Hieroglyphicks, p. 113.

not; nor to be excuſed any evil in the diſcharge of his poſt and office; but for the pardon of the ſin of idolatry he had been guilty of, of which he was truly ſenſible, now ſincerely acknowledges, and deſires forgiveneſs of; and ſo Dr. *Lightfoot* [w], and ſome others [x], interpret it; and to this ſenſe the words may be rendered, *when my maſter went in to the houſe of Rimmon to worſhip there*, which was his uſual cuſtom; *and he leaned on my hand*, which was the common form in which he was introduced into it; *and I worſhipped in the houſe of Rimmon*, as his maſter did, for the ſame word is uſed here as before; *in as much*, or *ſeeing I have worſhipped in the houſe of Rimmon*, have been guilty of ſuch groſs idolatry; *the Lord, I pray, forgive thy ſervant in this thing*; the language of a true penitent.

℣. 19. *And he ſaid unto him*, &c.] That is, the prophet ſaid to *Naaman*: *Go in peace*; in peace of mind; be aſſured that God has pardoned this and all other tranſgreſſions: *ſo he departed from him a little way*; about a mile, as the *Targum*, and ſo other *Jewiſh* writers; of this phraſe, ſee the note on *Gen.* xxxv. 16. ſome ſay a land's length, that is, about 120 feet; rather it was 1000 cubits, or half a mile.

℣. 20. *But Gehazi the ſervant of Eliſha the man of God ſaid*, &c.] Within himſelf, obſerving what had paſſed: *Behold, my maſter hath ſpared Naaman this Syrian, in not receiving at his hands that which he brought*; he ſpeaks contemptibly of *Naaman*, as an alien from the common-wealth of *Iſrael*, and reproaches his maſter for letting him go free, without paying for his cure; when he thought he ſhould have taken what he brought and offered, and given it to needy *Iſraelites*, and eſpecially to the ſons of the prophets, that wanted it; and perhaps it moſtly diſturbed him, that he had no ſhare of it himſelf: *but as the Lord liveth, I will run after him, and take ſomewhat of him*; the word for *ſomewhat* wanting a letter uſually in it, is what is ſometimes uſed for a blot; and *Jarchi* obſerves, that *Gehazi* taking ſomething from *Naaman*, was a blot unto him, and indeed ſuch an one that he could not wipe off.

℣. 21. *So Gehazi followed after Naaman*, &c.] As faſt as he could: *and when Naaman ſaw him running after him*; which he might obſerve, looking back, or be informed of by ſome of his ſervants: *he lighted down from the chariot to meet him*; in honour to the prophet, whoſe ſervant he was: *and ſaid*, Is *all well*; fearing ſomething ill had befallen *Eliſha*; or he himſelf had done ſomething wrong, which occaſioned the ſervant to run after him.

℣. 22. *And he ſaid*, All is *well*, &c.] He need give himſelf no uneaſineſs at the coming and ſight of him: *my maſter hath ſent me, ſaying, Behold, even now there be come to me*; juſt then, ſince he departed from him: *from mount Ephraim two young men of the ſons of the prophets*; where perhaps was a ſchool of them: *give them, I pray thee, a talent of ſilver, and two changes of garments*; which, as it was a downright lie, ſo highly improbable that *Eliſha* ſhould aſk ſo large a ſum of money, with two changes of raiment for two young ſcholars, ſee ℣. 5. and which *Naaman*, with a little reflection, might have ſeen through; but his heart was ſo filled with gratitude for the benefit received, that he was glad of an opportunity, at any rate, of ſhewing reſpect to the prophet.

℣. 23. *And Naaman ſaid, Be content*, &c.] Or be pleaſed; don't object to it: *take two talents*; a talent for each young man, which amounted to between 3 and 400 pounds a piece: *and he urged*; preſſed him hard, inſiſted upon his taking them, who might pretend a great deal of modeſty, and a ſtrict regard to his maſter's orders: *and bound two talents of ſilver in two bags, with two changes of garments*; for each young man: *and laid* them *upon two of his ſervants*; the ſervants of *Naaman*, not chuſing to burden *Eliſha*'s ſervant with them; for ſuch a quantity of money and clothes was pretty heavy: *and they bare* them *before him*; both for his eaſe, and for his honour.

℣. 24. *And when he came to the tower*, &c.] Of *Samaria*, or which was near it; a fortified place, and where was a watch, to whom he could ſafely commit the money and clothes: *he took* them *from their hand*; not willing they ſhould go any farther with him, leſt the affair ſhould be diſcovered to his maſter: *and beſtowed* them *in the houſe*; depoſited them there in the hands of ſome perſon whom he could truſt; or laid them out, or ordered them to be laid out, in the purchaſe of houſes, lands, vineyards, *&c.* ſee ℣. 26. *and he let the men go, and they departed*; to their maſter.

℣. 25. *But he went in, and ſtood before his maſter*, &c.] To know his will, and miniſter to him, as he had uſed to do, and as if he had never been from the houſe: *and Eliſha ſaid unto him, Whence* comeſt thou, *Gehazi?* where had he been, and where was he laſt? *and he ſaid, Thy ſervant went no whither*; he pretended he had never been out of doors, which was another impudent lie; one would have thought that he who had lived ſo long with the prophet, and had ſeen the miracles wrought by him, and knew with what a ſpirit of prophecy he was endowed, would never have ventured to tell ſuch an untruth, ſince he might expect to be detected; but covetouſneſs had blinded his eyes, and hardened his heart.

℣. 26. *And he ſaid unto him, Went not mine heart* with thee, *&c.*] Did my heart or knowledge go from me, that what thou haſt done ſhould be hid from me? ſo *Ben Gerſom* and others; or my heart did not go with thee, it was contrary to my mind and will what thou didſt; ſo *Abendana*; or rather, as the *Targum*, by a ſpirit of prophecy it was ſhewn unto me, *&c.* I knew full well what thou wenteſt for, and haſt done; and ſo *Maimonides* [y]; was not I employed in my thoughts? or, did I not think that ſo it was as thou haſt done? I did: *when the man turned again from his chariot to meet thee?* meaning *Naaman* the *Syrian*: is it *a time to receive money, and to receive garments*; as *Gehazi* had now done: *and olive-yards, and vineyards, and ſheep and oxen, and men-ſervants, and maid-ſervants*; that is, to purchaſe thoſe with the two talents of ſilver he had received, as he thought in his heart, or intended to do, as the *Targum*; or had given orders to purchaſe ſuch for him to the perſons to whom he had committed the care of them in the tower; this was not a proper time, when the honour of the prophet, and the credit of religion, and the good of this man, as a new proſelyte, were in danger thereby.

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[w] Works, vol. 1. p. 86.

[x] Vid. Quenſtedt. Diſſert. de Petit. Naaman. §. 21, 22.

[y] Moreh Nevochim, par. 1. c. 39.

℣. 27. *The leproſy therefore of Naaman ſhall cleave unto thee, and unto thy ſeed for ever,* &c.] As long as any of his race remained; as through his covetouſneſs he had his money, ſo for his puniſhment he ſhould have his diſeaſe: *and he went out from his preſence*; as one aſhamed and confounded, and diſcharged from his maſter's ſervice: *a leper* as white *as ſnow*; a leproſy of which colour is the worſt, and is incurable.

CHAP. VI.

IN this chapter are recorded other wonders of *Eliſha*, as cauſing iron to ſwim, ℣. 1—7. having knowledge of the ſecret counſels of the king of *Syria*, which he diſcloſed to the king of *Iſrael*, ℣. 8—12. ſmiting the *Syrian* army with blindneſs ſent to take him, and which he led into the midſt of *Samaria*. ℣. 13—23. and the chapter is cloſed with an account of the ſiege of *Samaria*, and a ſore famine in it, ℣. 24—33.

℣. 1. *And the ſons of the prophets ſaid unto Eliſha,* &c.] Or the diſciples of the prophets, as the *Targum*: *Behold now, the place where we dwell with thee is too ſtrait for us*; their numbers were ſo increaſed, that there was not room enough for them in the houſe they dwelt in with the prophet; which increaſe was owing, the *Jews* [z] ſay, to the departure of *Gehazi* laſt-mentioned, who was a bad man, and uſed the diſciples ſo ill, that they could not ſtay in the college; but when he was gone, they flocked in great numbers; but rather it was owing to the very inſtructive miniſtry and wonderful miracles of *Eliſha*: the place where the prophet and his diſciples now dwelt ſeems to be *Gilgal*, ch. iv. 38.

℣. 2. *Let us go, we pray thee, unto Jordan,* &c.] Which, according to *Joſephus* [a], was 50 furlongs, or upwards of 6 miles diſtant from *Gilgal*: *and take thence every man a beam*; by cutting down the trees that grew there; for Mr. *Maundrel* ſays [b], the banks of *Jordan* are beſet with buſhes and trees, which are an harbour for wild beaſts; and another traveller [c] obſerves, that it is ſhadowed on both ſides with poplars, alders, *&c.* and who ſpeaks of their cutting down boughs from the trees when there: *and let us make us a place there where we may dwell*; near the banks of *Jordan*, which they might chuſe for the retiredneſs and pleaſantneſs of the ſituation, or becauſe *Elijah* was taken up to heaven near it, as *Abarbinel* thinks; from whence it appears that theſe ſcholars were far from living an idle life; for they were not only trained up in uſeful learning, but were employed in trades and manufactures, to which they had been brought up, and knew how to fell timber, and build houſes: *and he anſwered, Go ye*; he gave them leave, without which they did not chuſe to do any thing.

℣. 3. *And one ſaid, Be content, I pray thee, and go with thy ſervants,* &c.] Or be pleaſed to go with us; he begged it as a favour, that being awed by his preſence, they might preſerve peace and order, and have his advice as to the ſpot of ground to erect their edifice on, and might be protected by him from hurt and miſchief, by men or wild beaſts: *and he anſwered, I will go*; he conſented to it, knowing perhaps beforehand, that he ſhould have an opportunity of working a miracle there, as he did.

℣. 4. *So he went with them. And when they came to Jordan, they cut down wood.*] Trees which grew upon the banks of it, to build their houſe with, at leaſt for the raftering and flooring of it, ſuppoſing the walls to be built of ſtone.

℣. 5. *But as one was felling a beam,* &c.] Cutting down a tree, or a branch of it: *the ax-head fell into the water*; into the waters of *Jordan*; or *the iron* [d], the iron part of it, with which the wood was cut; that flew off from the helve into the water: *and he cried, and ſaid, Alas, maſter, for it was borrowed*; it grieved him to loſe his ax, becauſe he could do no more work, and the more, becauſe it was not his own, but he had borrowed it of his neighbour; and ſtill more, becauſe, as it ſeems, he was poor, and not able to pay for it, which, being of an honeſt diſpoſition, gave him diſtreſs.

℣. 6. *And the man of God ſaid, Where fell it?* &c.] For though endowed with a ſpirit of prophecy, he did not know all things, and at all times; and if he did know where it fell, he might aſk this queſtion to lead on to the performance of the miracle: *and he ſhewed him the place*; the exact place in the river into which it fell: *and he cut down a ſtick, and caſt* it *in thither*; he did not take the old helve and throw in, but a new ſtick he cut off of a tree; ſome think he made of this another helve or handle, of the ſame ſize and meaſure with the other, and that this being caſt in, was miraculouſly directed and fixed in the hole of the iron at the bottom of the water, and brought it up with it; but, as *Abarbinel* obſerves, there is no need to ſuppoſe this; the wood was caſt into the preciſe place where the iron fell, and was ſent as it were to call it up to it: *and the iron did ſwim*; it came up and appeared, and was bore on the ſurface of the waters; or, *and made the iron to ſwim* [e]; which ſome underſtand of the wood caſt in, as if it had ſome peculiar virtue in it to draw up the iron; but it was not any particular choſen wood, but what firſt occurred to the prophet [f]; and the meaning is, that *Eliſha* cauſed it to ſwim, contrary to the nature of iron.

℣. 7. *Therefore ſaid he, Take* it *up to thee,* &c.] This the prophet ſaid to the man that had loſt it: *and he put out his hand, and took it*; it being on the top of the water within his reach.

℣. 8. *Then the king of Syria warred againſt Iſrael,* &c.] Proclaimed war againſt him; on what account, or how long it was after *Naaman* his general came with a letter of recommendation from him to the king of *Iſrael*, and had his cure, is not ſaid; *and took counſel with his ſervants*; his privy-counſellors, or the general officers of his army: *ſaying, in ſuch and ſuch a place* ſhall be *my camp*; in ſome covered hidden place, as the *Targum*; where he would lie encamped in ambuſcade, to fall upon the king of *Iſrael* unawares, as he and his forces ſhould paſs that way; the place, no doubt, was named by the king of *Syria*, though not recorded by the hiſtorian; or, as the words may be rendered, *the place of ſuch and ſuch a man*: for, as *Ben Melech* obſerves, *Peloni Almoni* are uſed of perſons whoſe names are either unknown or concealed.

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[z] T. Bab. Sanhedrin, fol. 107. 2.

[a] Antiqu. l. 5. c. 1. §. 4.

[b] Journey from Aleppo, &c. p. 82, 83.

[c] Sandy's Travels, l. 3. p. 110.

[d] הברזל ferrum, Pagninus, Montanus, &c.

[e] ויצף fecit ſupernatare, Pagninus, Montanus. Vatablus; ſo Junius & Tremellius, Piſcator.

[f] Vid. Frieſe, diſſert. de ferro natante, §. 7.

℣. 9. *And the man of God ſent unto the king of Iſrael*, &c.] That is, *Eliſha* ſent to him: *ſaying, Beware that thou paſs not ſuch a place*; not go to it, but avoid it, and paſs another way: *for thither the Syrians are come down*; are hidden, as the *Targum*; lie covered at the bottom of the hill, ſo as not to be ſeen.

℣. 10. *And the king of Iſrael ſent to the place which the man of God told him, and warned him of*, &c.] Sent ſpies thither to ſee whether the *Syrians* were there or not, and whether it was truth the man of God told him; for he had no hearty reſpect for the prophet, though he had been ſo ſerviceable to him: *and ſaved himſelf there, not once, nor twice*; eſcaped the ſnares the king of *Syria* laid for him, not once, nor twice only, but many times.

℣. 11. *Therefore the heart of the king of Syria was ſore troubled for this thing*, &c.] There was as it were a ſtorm in his breaſt, as the word ſignifies; he was like a troubled ſea, toſſed with tempeſts, exceeding uneaſy in his mind, fretting at the diſappointment he met with time after time: *and he called his ſervants, and ſaid unto them, will ye not ſhew me which of us* is *for the king of Iſrael?* he ſuſpected, that ſome one of his counſellors was in the intereſt of the king of *Iſrael*, and betrayed his ſecrets to him, which was the cauſe of his diſappointments.

℣. 12. *And one of his ſervants ſaid, none, my lord, O king*, &c.] He believed every one of his counſellors were true and faithful to him: *but Eliſha the prophet, that is in Iſrael, telleth the king of Iſrael the words that thou ſpeakeſt in thy bed-chamber*; what is ſaid in the moſt private place, and in the moſt ſecret manner: this man had heard much of *Eliſha*, by *Naaman* very probably; or perhaps he had attended him in his journey to *Iſrael* for a cure, and ſo might have perſonal knowledge of *Eliſha*, and be acquainted with the affair of *Gehazi*; from whence he concluded, that he who had the thoughts of men revealed to him, had knowledge of their words and counſels, though ever ſo ſecret; ſee *Eccl.* x. 20.

℣. 13. *And he ſaid, go, and ſpy where he* is, *that I may ſend and fetch him*, &c.] But how could he expect to take him, who could give the king of *Iſrael* ſuch intelligence of his deſigns againſt him, that he might eſcape his ſnares? *and it was told him, ſaying, behold*, he is *in Dothan*; a city in the tribe of *Manaſſeh*, not far from *Shechem*; ſee the note on *Gen.* xxxvii. 17.

℣. 14. *Therefore ſent he thither horſes and chariots, and a great hoſt*, &c.] To terrify the inhabitants from attempting to defend the prophet, but deliver him up at once: *and they came by night*; that they might come upon them unawares, and their deſign not be diſcovered, ſo as to have timely ſuccour from *Samaria*, which was not far off: *and compaſſed the city about*; that the prophet might not make his eſcape out of it.

℣. 15. *And when the ſervant of the man of God was riſen early, and gone forth*, &c.] Either out of his maſter's houſe, or out of the city upon ſome buſineſs to be done betimes; this was not *Gehazi*, but a new ſervant: *behold, an hoſt compaſſed the city, both with horſes and chariots*; which he could ſee at the door of his maſter's houſe, the city being built upon an eminence; or which he perceived, as ſoon as he came out of the gates of the city, or was about ſo to do: *and his ſervant ſaid unto him*; *Eliſha* being with him; or elſe he returned to his maſter on the ſight of ſuch an army, and not being able to go forward: *alas, my maſter, how ſhall we do?* to get out of the city, and through this hoſt, and proceed on our intended journey; and if he underſtood that the intention of this formidable hoſt was to take his maſter, his concern might be the greater; and the more as he was a new ſervant, and not ſo well acquainted with his maſter's being poſſeſſed of a power of doing miracles.

℣. 16. *And he anſwered, fear not, for they that be with us*, are *more than they that* be *with them.*] Meaning the legions of angels that encamped around them.

℣. 17. *And Eliſha prayed, and ſaid, Lord, I pray thee, open his eyes that he may ſee*, &c.] Not the eyes of his body, which were not ſhut nor blinded, but the eyes of his mind; or, in other words, grant him a viſion, repreſented in ſo ſtrong a light, as to remove his fears: *and the Lord opened the eyes of the young man, and he ſaw*; he had a viſion of angels: *and behold, the mountain*; on which the city was built, or one near it: was *full of horſes and chariots of fire*; angels in this form, as in ch. ii. 11. and theſe were *round about Eliſha*; being round about the city where he was; or rather ſo in the viſion it was repreſented to the young man, he ſaw his maſter ſurrounded with horſes and chariots of fire in the utmoſt ſafety.

℣. 18. *And when they came down to him*, &c.] The *Syrian* army, from the hill on which they were firſt ſeen, who came down from thence to the bottom of the hill on which the city ſtood; and whither *Eliſha* came out, in order both to meet them, and proceed on his journey to *Samaria*: *Eliſha prayed unto the Lord, and ſaid, ſmite this people, I pray thee, with blindneſs*; or *blindneſſes*[g]; with great blindneſs, ſuch as the men of *Sodom* were ſmitten with; the ſame word is here uſed as of them, *Gen.* xix. 11. *and he ſmote them with blindneſs, according to the word of Eliſha*; not in ſuch manner that they could diſcern no object, for then they could not have followed *Eliſha*; but their ſight was ſo altered, that they knew not the objects they ſaw; they appeared quite otherwiſe to them than they were; they ſaw the city, but knew it not to be the ſame, and *Eliſha*, but knew him not to be the man of God, though they might have ſome in the hoſt that knew him perſonally.

℣. 19. *And Eliſha ſaid unto them, This* is *not the way, neither* is *this the city*, &c.] Which is an anſwer to ſome queſtions of the *Syrians*; as, whether this was the way to find the prophet *Eliſha*, and this the city in which he was to be found? and he anſwers moſt truly, though ambiguouſly, that the way they were in, and in which ſhould they proceed, was not the way, nor this the city, in which he was to be found, becauſe he was come out of it, and was going to *Samaria*: *follow me, and I will bring you to the man whom ye ſeek*; as he did: *but he led them to Samaria*; whither he was going, they being ſtill under that ſort of blindneſs with which they were ſmitten; otherwiſe they would have known the country better than to have been led thither.

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[g] בסנורים in cæcitatibus, Pagninus, Montanus, &c.

℣. 20. *And it came to paſs when they were come into Samaria, that Eliſha ſaid, Lord, open the eyes of theſe* men, *that they may ſee*, &c.] So as to know where they were: *and the Lord opened their eyes, and they ſaw, and behold*, they were *in the midſt of Samaria*; the gates being thrown open for them, and they led into the very heart of the city; for, no doubt, *Eliſha* ſent his ſervant before, to acquaint the king of *Iſrael* with what he was doing; who got a ſufficient number of armed men to incloſe them, and fall upon them, when put into his hands, as appears by what follows.

℣. 21. *And the king of Iſrael ſaid unto Eliſha, when he ſaw them*, &c.] The *Syrian* army thus in his hands: *My father, ſhall I ſmite* them? *ſhall I ſmite* them? he ſpeaks with great reverence and reſpect to the prophet, whom at other times he neglected and deſpiſed; and the repetition of his words ſhews the eagerneſs of his mind to fall upon his enemy at this advantage.

℣. 22. *And he anſwered, Thou ſhalt not ſmite* them, *&c.*] For they were not his, but the prophet's captives, or rather the Lord's: *wouldſt thou ſmite thoſe whom thou haſt taken captive, with thy ſword, and with thy bow?* when ſoldiers are made priſoners of war, it is contrary to humanity, to the laws of nature and nations, to kill them in cold blood, and much more thoſe who were taken not by his ſword and bow, but by the power and providence of God: *ſet bread and water before them, that they may eat and drink, and go to their maſter*; the king of *Syria*, and report the miracles wrought, and the good uſage they met with, when in the hand of an enemy, fed and let go; which would be more to the glory of the God of *Iſrael*, and more agreeable to the character of a king of *Iſrael*, reckoned merciful, and more ſerviceable to the civil good of the land of *Iſrael*, as well as more to the honour of the prophet and true religion, ſee *Rom.* xii. 20, 21.

℣. 23. *And he prepared great proviſion for them*, &c.] Or a great feaſt, as the *Targum*; ſo obedient was he to the prophet's orders: *and when they had eaten and drank*; and refreſhed themſelves, which they needed, having marched all night and that morning from place to place: *he ſent them away*; that is, the king of *Iſrael* diſmiſſed them: *and they went to their maſter*; the king of *Syria*, but without the prophet *Eliſha* they were ſent to fetch: *ſo the bands of Syria came no more into the land of Iſrael*; not as yet, or for ſome time; or rather the ſenſe is, that the *Syrians* came not any more in ſmall bodies, as troops of robbers making excurſions, and carrying off booty in a private manner, and by ſurprize; but afterwards came with a large army in an open hoſtile manner, as follows.

℣. 24. *And it came to paſs after this, that Benhadad king of Syria gathered all his hoſt*, &c.] Still retaining a grudge and enmity againſt *Iſrael*, and not at all ſoftened by the kind and humane treatment his forces had met with, when in the hands of *Iſrael*; and finding he could do nothing in a ſecret way, by ambuſcade, muſtered all his forces together, to try what he could do by open war: *and went up, and beſieged Samaria*; *Jehoram* king of *Iſrael* not being able to ſtop him till he came to his capital, which he laid cloſe ſiege to.

℣. 25. *And there was a great famine in Samaria*, &c.] No care, perhaps, having been taken to lay up ſtores againſt a ſiege: *and behold, they beſieged it until an aſs's head was* ſold *for fourſcore* pieces *of ſilver*; ſhekels, as the *Targum* explains the word in the next clauſe, which amounted to about nine or ten pounds of our money; a great price for the head of ſuch a creature, by law unclean, its fleſh diſagreeable, and of that but very little, as is on an head: *and the fourth part of a cab of doves dung for five* pieces *of ſilver*; ſome of the *Jewiſh* writers ſay [h], this was bought for fuel, which was ſcarce: *Joſephus* ſays [i], for ſalt, and ſo *Procopius Gazæus*, and *Theodoret*; others, for dunging the lands, which is the uſe of it in *Perſia* [k] for melons; neither of which are probable; moſt certainly it was for food; but as doves dung muſt not only be very diſagreeable, but ſcarce affording any nouriſhment, ſomething elſe muſt be meant; ſome have thought that the grains found in their crops, or in their excrements, undigeſted, and picked out, are meant; and others, their crops or craws themſelves, or intrails; but *Bochart* [l] is of opinion, that a ſort of pulſe is meant, as lentiles or vetches, much the ſame with the *Kali* or parched corn uſed in *Iſrael*, ſee 1 *Sam.* xvii. 17. 2 *Sam.* xvii. 28. and a late traveller [m] obſerves, that the *Leblebby* of the *Arabs* is very probably the *Kali*, or parched pulſe of the ſcriptures, and has been taken for the pigeon's dung mentioned at the ſiege of *Samaria*; and indeed as the *cicer* (a ſort of peas or pulſe) is pointed at one end, and acquires an aſh-colour by parching, the firſt of which circumſtances anſwers to the figure, the other to the uſual colour of pigeon's dung, the ſuppoſition is by no means to be diſregarded: a *cab* was a meaſure with the *Jews*, which held the quantity of 24 egg-ſhells; according to *Godwin* [n], it anſwered to our quart, ſo that a fourth part was half a pint; and half a pint of theſe lentiles, or vetches, or parched pulſe, was ſold for eleven or twelve ſhillings.

℣. 26. *And as the king of Iſrael was paſſing by upon the wall*, &c.] To deſcry the motion and ſituation of the enemy, and to give orders for the annoyance of them, and to ſee that his ſoldiers did their duty: *there cried a woman to him, ſaying, help, my lord, O king*; deſired his aſſiſtance and help in a cauſe depending between her and another woman.

℣. 27. *And he ſaid, if the Lord do not help thee, whence ſhall I help thee*, &c.] Miſtaking her meaning, as if ſhe prayed him to relieve her hunger; the margin of our bible is, *let not the Lord ſave thee*; and ſo ſome underſtand it as a wiſh that ſhe might periſh; and ſo *Joſephus* [o], that being wroth, he curſed her in the name of God: *out of the barn-floor, or out of the wine-preſs?* when neither of them afforded any thing; no corn was to be had from the one, nor wine from the other, no not for his own uſe, and therefore how could he help her out of either?

℣. 28. *And the king ſaid unto her, what aileth thee?* &c.] His paſſion ſubſiding, or pitying her as in diſtreſs, and ſuppoſing, that there might be ſomething particular and preſſing in her caſe: *and ſhe anſwered, this woman ſaid unto me*; who was now with her, and to whom ſhe pointed: *give thy ſon that we may eat him to-day, and we will eat my ſon to-morrow*; and this was agreed to between them, that firſt one ſhould be eaten, and then the other, and that they ſhould feed upon one as long as it would laſt, and then on the other; for it is not to be limited preciſely to a day and to-morrow.

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[h] R. Jonah in Ben Melech, Kimchi & Abarbinel in loc.

[i] Antiqu. l. 9. c. 4. §. 4.

[k] Univerſal Hiſtory, vol. 5. p. 90.

[l] Hierozoic. par. 2. l. 1. c. 7. col. 44, &c.

[m] Shaw's Travels, p. 140.

[n] Moſes & Aaron, B. 6. c. 9.

[o] Ut ſupra.

℣. 29. *So we boiled my ſon, and did eat him*, &c.] Thus what was predicted by way of threatening, began to be accompliſhed, *Deut.* xxviii. 53. ſee the note there; and of which there were other inſtances of a like kind at the ſiege of *Jeruſalem*, both by *Nebuchadnezzar* and *Veſpaſian*: *and I ſaid unto her on the next day*; after her child had been wholly ate up: *give thy ſon that we may eat him*; according to agreement: *and ſhe hath hid her ſon*; either to ſave him alive, or to eat him herſelf alone.

℣. 30. *And it came to paſs, when the king heard the words of the woman, that he rent his clothes*, &c.] At the horror of the fact reported, and through grief that his people were brought into ſuch diſtreſs through famine: *and he paſſed by upon the wall*; returning to his palace: *and the people looked, and behold*, he had *ſackcloth upon his fleſh*; which in token of humiliation for averting the calamities he was under, he had put there before, and now was ſeen through the renting of his clothes.

℣. 31. *Then he ſaid, God do ſo and more alſo to me*, &c.] He ſwore and made dreadful imprecations: *if the head of Eliſha the ſon of Shaphat ſhall ſtand on him this day*; imputing the ſore famine to him, becauſe he had foretold it, and did not pray for the removal of it, as he might; and perhaps had adviſed and encouraged the king to hold out the ſiege, which had brought them to this extremity, and therefore was enraged at him.

℣. 32. *And Eliſha ſat in his houſe*, &c.] In *Samaria*: *and the elders ſat with him*; not the elders of the city, or the magiſtrates thereof, but his diſciples, as *Joſephus* ſays [p], the eldeſt of them, whom he admitted to greater familiarity and converſe with him: *and the king ſent a man from before him*; to execute what he had ſworn ſhould be done that day to the prophet: *but ere the meſſenger came to him, he ſaid to the elders, ſee ye how this ſon of a murderer hath ſent to take away mine head?* which he knew by a ſpirit of prophecy, and ſpoke of it before the executioner came; he calls *Joram* the ſon of a murderer, becauſe of his mother *Jezebel*, who killed *Naboth*, and the prophets of the Lord, and to which his father *Ahab* alſo conſented, and therefore might be ſo called too; and he intimates hereby, that he was of the ſame temper and diſpoſition, and as the above oath, and his orders, ſhewed: *look when the meſſenger cometh, ſhut the door, and hold him faſt at the door*; and not ſuffer him to come in: is *not the ſound of his maſter's feet behind him?* that is, of *Joram* king of *Iſrael*, who followed the meſſenger, either to liſten and hear what the prophet would ſay unto him; or repenting of his order, as *Joſephus* [q] thinks, he followed him to prevent the execution.

℣. 33. *And while he yet talked with them*, &c.] *Eliſha* with the elders: *behold, the meſſenger came down unto him*; ſent by the king: *and he ſaid*; either the meſſenger in the king's name, or rather the king who was at his heels, and came to the door before the meſſenger was let in, who was detained; and therefore it is moſt probable the king went in firſt; for that was the intention of *Eliſha* in holding the meſſenger, not to ſave his own life, but that the king, who was following, might hear what he had to ſay; and whom he adviſed to wait for the Lord, and his appearance for deliverance: in anſwer to which he ſaid, *behold, this evil* is *of the Lord, what ſhould I wait for the Lord any longer?* this calamity is from him, and he is determined upon the ruin of my people, and there is no hope; this he ſaid as deſpairing, and ſo reſolving to hold out the ſiege no longer.

CHAP. VII.

THIS chapter begins with a prophecy of great plenty in *Samaria* on the morrow, and of the death of an unbelieving lord, ℣. 1, 2. relates the caſe of four lepers, who that night went into the *Syrian* camp, which was deſerted, occaſioned by the noiſe of chariots, horſes and a hoſt, which they fancied they heard, ℣. 3—9. the report which the lepers made to the king's houſhold of this affair, and the method the king's ſervants took to know the truth of it, ℣. 10—15. which, when confirmed, the people went out and ſpoiled the tents of the *Syrians*, whereby the prophecy of plenty was fulfilled, ℣. 16. and the unbelieving lord having a poſt at the gate of the city aſſigned him, was trod to death, and ſo the prediction concerning him had its accompliſhment alſo, ℣. 17—20.

℣. 1. *Then Eliſha ſaid, Hear the word of the Lord*, &c.] This he ſaid to the king and thoſe that were with him: *Thus ſaith the Lord, To-morrow about this time*; which very probably was the forenoon: ſhall *a meaſure of fine flour* be ſold *for a ſhekel*; a *ſeah*, the meaſure here ſpoken of, or *ſatum*, according to ſome [r], was a gallon and an half; but biſhop *Cumberland* [s] makes it two wine gallons and an half; and a ſhekel, according to his accurate computation, was two ſhillings and four-pence farthing, and near the 8th part of one [t]: *and two meaſures of barley for a ſhekel, in the gate of Samaria*; where the market was kept; the ſame ſort of meaſure and of money is here uſed as before; and we learn from hence that a meaſure of wheat was equal to two of barley.

℣. 2. *Then a lord on whoſe hand the king leaned*, &c.] Not figuratively, in whom the king confided, but literally, on whoſe hand he reſted, and by whom he was ſupported, being a form and matter of ſtate, whilſt he and *Eliſha* were talking together, or on whom he leaned as he came to him; this was a principal lord, the third to the king, as his title ſeems to denote; the word by which the *Septuagint* renders it is by *Suidas* [u] interpreted of ſuch that held three ſpears in the hand together; and this was an honourable poſt, for a king to lean on him; ſuch ſtate was uſed by the king of *Syria*, ch. v. 18. and by the kings and queens of *Perſia*; ſo *Gorionides* [w] ſays of *Eſther*, that on the third day ſhe put on her beautiful garments and glorious ornaments, and took two of her maidens with her, and put her right hand on one of them, and leaned upon her in a royal manner, or as was the manner of kings: the ſame *anſwered the man of God*; the prophet of the Lord, as the *Targum*: *and ſaid, Behold*, if *the Lord would make windows in heaven, might this thing be?* it is impoſſible it ſhould be, if he was to open the windows of heaven as at the flood, and let down ſhowers of wheat and barley, in like manner as he rained manna in the wilderneſs: *and he ſaid*; the prophet in reply to him: *Behold, thou ſhalt ſee* it *with thine eyes, but ſhalt not eat thereof*; wheat and barley ſold at the above price, but ſhould not taſte of it, as a puniſhment of his unbelief.

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[p] Ibid.
[q] Ibid.
[r] Godwin, ut ſupra.
[s] Of ſcripture-weights and meaſures, c. 3. p. 86.
[t] Ib. c. 4. p. 104, 105.
[u] In voce τριϛαται.
[w] Heb. Hiſt. l. 2. c. 4.

ỷ. 3. *And there were four leprous men at the entring in of the gate*, &c.] Of the city of *Samaria*; lepers, according to the law, being obliged to be without the city and camp, *Lev.* xiii. 46. theſe might have a dwelling aſſigned them near the gate; or they might get as near to it as they could, partly to obtain relief from the city, and partly for fear of the *Syrians*; theſe, the *Jews* ſay [x], were *Gehazi* and his three ſons, ſee ch. v. 27. *and they ſaid one to another, Why ſit we here until we die?* being ready to periſh with hunger.

ỷ. 4. *If we ſay we will enter into the city*, &c.] Contrary to the law which forbid them: *then the famine* is *in the city, and we ſhall die there*; not being able to obtain food to preſerve life: *and if we ſit here, we die alſo*; having nothing to eat to ſupport nature: *now therefore let us come, and fall unto the hoſt of the Syrians*; put ourſelves into their hands, and lie at their mercy: *if they ſave us alive, we ſhall live*; if they don't put us to death, but give us bread to eat, our lives will be preſerved: *and if they kill us, we ſhall but die*; which we muſt inevitably do, whether we ſtay here, or go into the city.

ỷ. 5. *And they roſe up in the twilight, to go unto the camp of the Syrians*, &c.] The duſk of the evening, or the evening-twilight, as appears from ỷ. 9. 12. *and when they were come to the uttermoſt part of the camp of Syria*; not the further part of it, but the edge or border of it neareſt to them, *behold*, there was *no man there*; no centinel or guard, which they expected, and to whom they would have ſurrendered themſelves.

ỷ. 6. *For the Lord had made the hoſt of the Syrians to hear a noiſe of chariots, and a noiſe of horſes*, even *the noiſe of a great hoſt*, &c.] Or of many armies, as the *Targum*; either in the air by the miniſtry of angels; or the Lord ſo wrought upon their imagination, that they fancied they heard ſuch noiſes; or he cauſed ſuch noiſes in their ears: *and they ſaid one to another, Lo, the king of Iſrael hath hired againſt us the kings of the Hittites*; one of the nations of the *Canaanites*, and may be here put for the whole of thoſe that remained, and who lived upon the borders of the land of *Iſrael*; though *Joſephus* [y] has it, the kings of the iſles; that is, of *Chittim*, ſee *Jer.* ii. 10. *and the kings of the Egyptians, to come upon us*; *Egypt* being now divided into petty kingdoms; or elſe the governors of the ſeveral nomes or diſtricts of it are here meant: for the king of *Iſrael* to hire theſe kings was very unlikely in his preſent circumſtances; but thoſe unreaſonable things, in their panic, their imaginations ſuggeſted to them.

ỷ. 7. *Wherefore they aroſe and fled in the twilight*, &c.] Or in the dark, as the *Targum*; when the twilight was going off; ſo that the lepers came very quickly after they were gone, ỷ. 5. *and left their tents, and their horſes, and their aſſes*; ſuch was their fright, that they could not ſtay to looſe their cattle, with which they might have made greater ſpeed, but ran away on foot: and they left *even the camp as it* was; took nothing away with them, either money or proviſions: *and fled for their life*; which they imagined to be in great danger.

ỷ. 8. *And when theſe lepers came to the uttermoſt part of the camp, they went into one tent*, &c.] The firſt they came to: *and did eat and drink*; which was the firſt thing they did, being hungry, and almoſt ſtarved: *and carried thence ſilver, and gold, and raiment, and went and hid it*; in a place without the camp, where they thought it would be ſafe, and where they could come at it again: *and came again and entered into another tent, and carried thence alſo, and went and hid it*; this, *Joſephus* ſays [z], they did four times.

ỷ. 9. *Then they ſaid one to another, we do not well*, &c.] This is not right, to take this booty to ourſelves; it is not doing juſtice to our brethren, and it may not prove well to ourſelves in the iſſue: *this day is a day of good tidings*; to be delivered from the enemy, and have ſuch plenty of proviſions thrown into their hands; it would be joyful tidings to the inhabitants of the city did they know it: *and we hold our peace*; and don't publiſh this good tidings, that others may ſhare the benefit of it: *if we tarry till the morning-light*; when it will in courſe be diſcovered: *ſome miſchief will come upon us*; either from the *Syrians*, who they might fear would return by that time, or ſome of them lurking about would fall upon them and deſtroy them; or the king of *Iſrael*, when he came to know it, would be ſo incenſed as to inflict ſome puniſhment on them; or they might expect ſome evil from the immediate hand of God: *now therefore come, that we may go and tell the king's houſhold*; acquaint ſome of his ſervants with what had happened.

ỷ. 10. *So they came and called to the porter of the city*, &c.] The chief of thoſe that had the care of the gate of it; for there were more than one, as follows: *and they told them*; the porter, and the watchmen with him: *we came to the camp of the Syrians, and behold*, there was *no man there, neither voice of man*; not one to be ſeen or heard: *but horſes tied, and aſſes tied*; to their mangers; the latter, as well as the former, were uſed for war, not only to carry burdens, but to fight upon, as *Ælianus* [a] relates of ſome people; and eſpecially when there was a want of horſes, as *Strabo* [b]; and both obſerve that this creature was ſacrificed to *Mars*: *and the tents as they* were; none of them ſtruck, nor any thing taken out of them.

ỷ. 11. *And he called the porters*, &c.] The porter of the city called to the porters of the king's palace: *and they told it to the king's houſe within*; to ſome of his domeſtic ſervants within the palace, and they reported it to the king.

ỷ. 12. *And the king aroſe in the night*, &c.] Upon the report made to him: *and he ſaid unto his ſervants, I will now ſhew you what the Syrians have done to us*; taking it to be a ſtratagem of theirs to decoy them: *they know that we be hungry*; and would be glad to come out of the city to get ſome food: *therefore are they gone out of the camp to hide themſelves in the field*; to make us believe that they have broke up the ſiege, and have deſerted the camp, and are gone, when they only lie in ambuſcade: *ſaying, when they come out of the city*; which they ſuppoſed they would do thro' hunger: *we ſhall catch them alive*; take them captive at once: *and get into the city*; being open to let them out, and receive them on their return.

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[x] T. Bab. Sotah, fol. 47. 1. & Sanhedrin, fol. 107. 2.

[y] Ut ſupra, §. 5.

[z] Ibid.

[a] De Animal. l. 12. c. 34.

[b] Geograph. l. 15. p. 500.

℣. 13. *And one of his ſervants anſwered and ſaid, let ſome take, I pray thee, five of the horſes that remain, which are left in the city*, &c.] Not having died through the famine as the reſt: *behold, they are as all the multitude of Iſrael that are left in it*; *behold*, I ſay, *they are even as the multitude of Iſrael that are conſumed*; ſignifying, there was a like conſumption among the horſes as among the people, and they that remained were ſtarving as they were; ſo that ſhould thoſe horſes, and the men, fall into the hands of the *Syrians*, and periſh, it would be no great matter; the loſs would not be much, ſince they muſt periſh if they continue in the city: according to the *Vulgate Latin* verſion, theſe five horſes were all that were left: *and let us ſend and ſee*; whether the report of the lepers is true or not.

℣. 14. *They took therefore two chariot-horſes*, &c.] Not five, but two only, and thoſe the beſt, that drew in the king's chariot perhaps, and ſo were better fed, and fitter for this expedition: *and the king ſent after the hoſt of the Syrians, ſaying, go and ſee*; whether they are fled or no.

℣. 15. *And they went after them unto Jordan*, &c.] Not finding them in the camp, and knowing the rout they would take to their own land, they went as far as *Jordan*, over which they muſt paſs: *and lo, all the way was full of garments and veſſels which the Syrians had caſt away in their haſte*; in their fright and flight, ſuch of their clothes as hindered them in running; and their armour, as *Joſephus* [c] ſeems rightly to underſtand the word uſed, theſe they threw away for quicker diſpatch: *and the meſſengers returned and told the king*; that it was as the lepers ſaid, and what they themſelves had ſeen.

℣. 16. *And the people went out and ſpoiled the tents of the Syrians*, &c.] Of their riches, and of their proviſions; of which there was ſuch a plenty, not only for preſent uſe, but for ſale, *ſo that a meaſure of fine flour was* ſold *for a ſhekel*, &c *according to the word of the Lord*; by *Eliſha*, ℣. 1.

℣. 17. *And the king appointed the lord, on whoſe hand he leaned, to have the charge of the gate*, &c.] Not to keep out the enemy, of which there was no danger; but to prevent diſorders and tumults among the people, and that they might go out in an orderly and regular manner: *and the people trod upon him in the gate*; being eager to get out for food; and he endeavouring to keep order among them, they preſſed upon him, and threw him down, and trampled him under foot; or he was placed here to regulate the market, that every one might be ſupplied in courſe, but through the peoples preſſing to get proviſions, he was over-borne, and trod upon: *and died, as the man of God had ſaid, who ſpake when the king came down to him*; ſo that he ſaw the plenty, but partook not of it, as he ſaid, ſee ℣. 2.

℣. 18. *And it came to paſs, as the man of God had ſpoken to the king, ſaying*, &c.] As in ℣. 1. and what he ſaid to the king there, and to the lord, in ℣. 2. are repeated in this and the next verſe, that it might be obſerved how exactly the prophecies were fulfilled.

℣. 19. *And that lord anſwered the man of God, and ſaid*, &c.] As in ℣. 2. *and he ſaid*; that is, *Eliſha*, as in the ſame place.

℣. 20. *And ſo it fell out unto him*, &c.] As the prophet predicted: *for the people trod upon him in the gate, and he died*; ſee the note on ℣. 17.

CHAP. VIII.

THIS chapter gives an account of ſome advice *Eliſha* had formerly given to the *Shunamite* woman, and of the ſucceſs of it, ℣. 1—6. and of the ſickneſs of the king of *Syria*, who ſent to *Eliſha*, then being at *Damaſcus*, by *Hazael*, to know whether he ſhould recover; by whom a meſſage was returned, and *Hazael* was told by the prophet, he ſhould be king of *Syria*, and exerciſe great cruelty in *Iſrael*, ℣. 7—15. and of the bad reign of *Jehoram*, ſon of *Jehoſhaphat*, over *Judah*, ℣. 16—24. and of the reign of his ſon *Ahaziah*, ℣. 25—29.

℣. 1. *Then ſpake Eliſha unto the woman, (whoſe ſon he had reſtored to life)* &c.] His hoſteſs at *Shunem*, ch. iv. 8. *&c.* the following he ſaid to her, not after the famine in *Samaria*, but before it, as ſome circumſtances ſhew: *ſaying, Ariſe, and go thou and thine houſhold, and ſojourn whereſoever thou canſt ſojourn*; with the greateſt ſafety to her perſon and property, and with the leaſt danger to her moral and religious character: *for the Lord hath called for a famine, and it ſhall alſo come upon the land ſeven years*; which *Jarchi* ſays was the famine that was in the days of *Joel*; it was, undoubtedly, on account of the idolatry of *Iſrael*, and was double the time of that in the days of *Elijah*.

℣. 2. *And the woman aroſe, and did after the ſaying of the man of God*, &c.] Whoſe word ſhe had reaſon to believe; ſhe having a ſon given to her according to his word, and this reſtored to life when dead through his interceſſion: *and ſhe went with her houſhold, and ſojourned in the land of the Philiſtines*, which was not far from her native place, and where there was plenty of food, and ſhe could have as free an exerciſe of her religion as in the idolatrous kingdom of *Iſrael*.

℣. 3. *And it came to paſs at the ſeven years end, that the woman returned out of the land of the Philiſtines*, &c.] Either hearing that the famine was over, or believing that it was, the time being expired the prophet fixed for it: *and ſhe went forth to cry unto the king for her houſe, and for her land*; which her neareſt relations in her abſence had ſeized upon, as heirs to them; or thoſe in whoſe hands ſhe had entruſted them refuſed, upon her return, to deliver them to her; or the king's officers had ſeized upon them for him, as forfeited to the crown by her going out of the land without leave; and now ſhe needed a friend to ſpeak for her to the king, which, in time paſt, ſhe had no occaſion for, and thought ſhe never ſhould, ſee ch. iv. 13.

℣. 4. *And the king talked with Gehazi the ſervant of the man of God*, &c.] *Eliſha*'s ſervant, juſt at the ſame time the woman made her application to him;

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[c] [illegible]

him; ſo that this was before he was diſmiſſed from the ſervice of the prophet, and conſequently before the affair of *Naaman*'s cure, and ſo before the ſiege of *Samaria*: *ſaying, Tell me, I pray thee, all the great things that Eliſha hath done*; the miracles he wrought, as the dividing of the waters of *Jordan*, and healing thoſe near *Jericho*; the affair of procuring water for the armies of the three kings in *Edom* he needed not to relate, ſince *Jehoram* was an eye-witneſs thereof; the next was the multiplying the widow's cruſe of oil, when he in courſe came to thoſe that were done for the *Shunamite* woman.

℣. 5. *And it came to paſs, as he was telling the king how he had reſtored a dead body to life*, &c.] which was the *Shunamite*'s ſon: *that behold, the woman whoſe ſon he had reſtored to life, cried to the king for her houſe, and for her land*; came and preſented her petition to the king at that very inſtant: *and Gehazi ſaid, My lord, O king, this* is *the woman, and this* is *her ſon, whom Eliſha reſtored to life*; the very perſon I am ſpeaking of.

℣. 6. *And when the king aſked the woman, ſhe told him*, &c.] The whole affair; how that ſhe had a ſon according to the word of *Eliſha*, when ſhe had been barren, and her huſband old; that this child was ſtruck with ſickneſs, and died; and that the prophet, through his prayers, reſtored it to life: *ſo the king appointed unto her a certain officer*; the word ſignifies an *eunuch*; him he ordered to attend upon her, and aſſiſt her, and ſee to it that ſhe was put into the poſſeſſion of her houſe and land: *ſaying, Reſtore all that* was *hers, and all the fruits of the field, ſince the day that ſhe left the land, even till now*; not only her houſe and land, but all the rent, profits, and dues ariſing from thence during the time of her abſence: the *Jews* except the rent of her houſe.

℣. 7. *And Eliſha came to Damaſcus*, &c.] On what account, and when, is not certain, whether to convert *Gehazi*, as ſay the *Jews*[d]; or to confirm *Naaman* in the true religion he profeſſed, for which he might be diſmiſſed from his office, ſince another man was made general of the *Syrian* army; or on account of the famine; or rather it may be to anoint, or however to declare that *Hazael* would be king of *Syria*; ſee 1 *Kings* xix. 15. *and Benhadad the king of Syria was ſick*; at the time he came thither, where his palace was, and now a *Mahometan* temple; a very extraordinary building, according to *Benjamin* the *Jew*[e]: *and it was told him, ſaying, the man of God* is *come hither*; the famous prophet in *Iſrael*, *Eliſha*, through whom *Naaman* his general had been cured of his leproſy, of whom he had heard ſo much.

℣. 8. *And the king ſaid to Hazael*, &c.] The captain-general of his army: *take a preſent in thine hand, and go and meet the man of God*; who perhaps was not as yet come into the city, only into the region of *Damaſcus*: or rather *with thee*; ſo the *Vulgate Latin* and *Arabic* verſions; and which *Noldius*[f] approves of, ſince a burden of 40 camels, ℣. 9. could not be carried in the hand: *and enquire of the Lord by him, ſaying, ſhall I recover of this diſeaſe*; he did not deſire him to pray the Lord that he might recover, only was curious to know whether he ſhould or not, ſee ch. i. 2.

℣. 9. *So Hazael went to meet him, and took a preſent with him*, &c.] As was uſual when a prophet or ſeer was conſulted, ſee 1 *Sam.* ix. 7. *even of every good thing of Damaſcus*; which was a very fruitful place, and had abundance of gardens and orchards in it, which yielded excellent fruit, and of ſuch it is probable the preſent conſiſted, and which was large: even 40 *camels burden*; which as they are ſtrong creatures, will bear a great deal. *Abarbinel* thinks, bread, fleſh and wine, and fowls, were in the preſent, but not gold, ſilver and raiment, which the prophet had refuſed to take of *Naaman*; the *Jews* have a fable, that there was a precious ſtone in it, worth all the good things of *Damaſcus*: *and came and ſtood before him, and ſaid, thy ſon Benhadad, king of Syria, hath ſent me to thee, ſaying, ſhall I recover of this diſeaſe?* he calls him his ſon, in veneration of the prophet as a father, as ſuch men were called.

℣. 10. *And Eliſha ſaid unto him, go, ſay unto him, thou mayeſt certainly recover*, &c.] That is, of the diſeaſe; and there was not only a probability that he might recover of it, it not being a mortal one, but a certainty that he ſhould not die of it, as he did not, but die a violent death, which the prophet predicts in the next clauſe; though ſome take theſe words not as a command, what he ſhould ſay, but as a prediction of what he would ſay; that he would go and tell him he ſhould certainly recover, becauſe he would not diſcourage him, though the prophet aſſures him in the next clauſe that he ſhould die: there is a various reading of theſe words, we follow the marginal reading, but the textual reading is, *ſay, thou ſhalt not certainly recover*, or *in living live*; which agrees with what follows: *howbeit*, or *for the Lord hath ſhewed me, that he ſhall ſurely die*; though not of that ſickneſs, nor a natural death, but a violent one, and that by the hand of this his ſervant, though he does not expreſs it.

℣. 11. *And he ſettled his countenance ſtedfaſtly*, &c.] Refrained himſelf as much as poſſible, that he might not weep, as ſome *Jewiſh* writers interpret it; or as others, he turned his face on one ſide, and covered it with his hands, that *Hazael* might not ſee him weep; or rather he ſet his face on *Hazael*, and looked at him ſo wiſhly *until he was aſhamed*; that is, *Hazael*; the prophet looked him out of countenance: *and the man of God wept*; at the thought of what calamities the man before him he looked on, would be the cauſe of in *Iſrael*, as the following words ſhew.

℣. 12. *And Hazael ſaid, Why weepeth my lord*, &c.] Imagining it was for the death of *Benhadad* he had predicted, for which he could ſee no reaſon; of the title, *my lord*, ſee 1 *Kings* xviii. 7. *and he anſwered, Becauſe I know the evil that thou wilt do unto the children of Iſrael*; which he foreſaw by a ſpirit of prophecy; and *Iſrael* being his own people, he ſympathiſed in their calamities before they came: *their ſtrong holds wilt thou ſet on fire*; which ſhould be taken by him, ſee ch. x. 32. *and their young men wilt thou ſlay with the ſword*; in battle: *and wilt daſh their children*; againſt rocks and ſtones, or ſtone-walls, or upon the ground, floor, or pavement, as was uſual in war[g], ſee *Pſ.* cxxxvii. 9. *and rip up their women with child*; which was the height of barbarity and cruelty. *Ben Gerſom* and *Ben Melech* interpret this of breaking down the walls of fortified cities, built ſtrong, like hills and mountains; but this is ſuppoſed in the firſt clauſe.

℣. 13. *And Hazael ſaid, But what, is thy ſervant a dog, that he ſhould do this great thing?* &c.]

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[d] T. Bab. Sotah, fol. 47. 1.

[e] Itinerar. p. 55.

[f] Ebr. Concord. Part. p. 189. No. 862.

[g] Vid. Homer. Iliad. 22. ℣. 63, 64.

What doſt thou take me to be, a vile, impudent, fierce, and cruel creature, as a dog, to be guilty of ſo great inhumanity and barbarity as this? or what is thy ſervant? a dog, a mean abject creature, of no power and authority, uncapable of doing ſuch great things ſpoken of; to which ſenſe not only what is predicted of him, ſaid to be great, inclines, but what follows: *and Eliſha anſwered, The Lord hath ſhewed me that thou* ſhalt be *king over Syria*; and that thou ſhalt have power enough to do this; this declaration, according to *Ben Gerſom*, was the anointing of him, predicted 1 *Kings* xix. 15.

℣. 14. *So he departed from Eliſha, and came to his maſter*, &c.] *Benhadad* king of *Syria*: *who ſaid to him, What ſaid Eliſha to thee?* concerning his recovery, which was the thing uppermoſt in his mind, and he was eagerly deſirous to know how it would be: *and he anſwered, He told me* that *thou ſhouldſt ſurely recover*; which was falſe; for he only ſaid that he *might*, and not that he ſhould; and he concealed what he alſo declared, that tho' he might recover of his diſeaſe, yet that he ſhould ſurely die in another way.

℣. 15. *And it came to paſs on the morrow*, &c.] In ſuch haſte was *Hazael* to be king, as the prophet ſaid he would be: *that he took a thick cloth, and dipt* it *in water, and ſpread* it *on his face, ſo that he died*; not that *Benhadad* took or ordered ſuch a cloth to be dipped and laid on his own face, to allay the violent heat in him; but *Hazael* did this, and perhaps under ſuch a pretence; but his real deſign was to ſtrike in the heat, or ſuffocate him; for ſuch a thick cloth, one of the bed-cloths, made of goat's hair as is ſuppoſed, being dipped in water, would ſuck in a great deal; and being laid on his face, would preſs hard, and he not able to throw it off, it would let in much water into his mouth and noſtrils, and ſuffocate him, without leaving any marks of violence, which might render his death ſuſpicious: *and Hazael reigned in his ſtead*; having an intereſt in the army, of which he was general, and perhaps had done ſome exploits which had recommended him to the regard of the people.

℣. 16. *And in the fifth year of Joram the ſon of Ahab king of Iſrael*, &c.] Who began his reign in the 18th year of *Jehoſhaphat*, ch. iii. 1. *Jehoſhaphat* being *then king of Judah*; as he continued to be two years more; for this muſt be in the 23d year of his reign, and he reigned 25 years, 1 *Kings* xxii. 42. *Jehoram the ſon of Jehoſhaphat king of Judah began to reign*; according to Dr. *Lightfoot* [h], there were three beginnings of his reign; *firſt*, when his father went with *Ahab* to *Ramoth-Gilead*, when he was left viceroy, and afterwards his father reaſſumed the kingdom; the ſecond time was, when *Jehoſhaphat* went with the kings of *Iſrael* and *Edom* againſt *Moab*; and this is the time here reſpected, which was in the fifth of *Joram* king of *Iſrael*; and the *third* time was at the death of his father; but now his father was living.

℣. 17. *Thirty and two years old was he when he began to reign*, &c.] The ſecond time, in the lifetime of his father: *and he reigned eight years in Jeruſalem*; which ended in the twelfth year of *Joram* king of *Iſrael*, ℣. 25.

℣. 18. *And he walked in the way of the kings of Iſrael, as did the houſe of Ahab*, &c.] Imitated them in idolatry: *for the daughter of Ahab was his wife*; whoſe name was *Athaliah*, ℣. 26. and by her he was drawn into idolatrous practices; of ſuch bad conſequence are marriages with idolaters; it is very much that ſo good a king as *Jehoſhaphat* his father was, ſhould contract ſuch an affinity; he ſuffered for it in more inſtances than one: *and he did evil in the ſight of the Lord*; was guilty of idolatry, than which nothing was more diſpleaſing to the Lord; for he made high places, and compelled his ſubjects to commit idolatry, 2 *Chron.* xxi 11.

℣. 19. *Yet the Lord would not deſtroy Judah for David his ſervant's ſake*, &c.] Not for his merits, but for the mercy he aſſured him of: *as he promiſed him to give to him always a light*, and *to his children*; or a kingdom, as the *Targum*; therefore he would not utterly deſtroy the tribe, nor ſuffer the ſceptre or government to depart from it till the Meſſiah came, ſee *Pſ.* cxxxii. 11. 17.

℣. 20. *In his days Edom revolted from under the hand of Judah*, &c.] Who had been tributary to *Judah* ever ſince the times of *David*, for the ſpace of 150 years: *and made a king over themſelves*; for though they are ſaid to have kings, thoſe were only deputy-kings, as in 1 *Kings* xxii. 47. and now the prediction of *Iſaac* began to be accompliſhed, *Gen.* xxvii. 40.

℣. 21. *So Joram went over to Zair*, &c. A city in *Edom*, the ſame with the *Zaara* of *Ptolemy* [i]; ſome take it to be the ſame with *Seir*, the mountain or country of that name: *and all the chariots with him*; all the chariots of war he had; *and he roſe by night, and ſmote the Edomites which compaſſed him about*; who came out of their cities in great numbers, and ſurrounded him, he having entered into their country in an hoſtile way, to ſubdue them: *and the captains of the chariots*; which belonged to the *Edomites*; thoſe he ſmote, 2 *Chron.* xxi. 9. *and the people fled into their tents*; the army being routed.

℣. 22. *Yet Edom revolted from under the hand of Judah unto this day*, &c.] *Joram* not purſuing the enemy, and taking the advantage of the victory, but returning to his own land, the reaſon of which follows: *then Libnah revolted at the ſame time*; a conſiderable city in his own kingdom, a levitical one; this revolt was occaſioned, perhaps, by his idolatrous practices, and which he compelled his ſubjects to; of this city ſee *Joſh.* x. 29. and xxi. 13.

℣. 23. *And the reſt of the acts of Joram, and all that he did, are they not written in the book of the chronicles of the kings of Judah?*] Not in the canonical book of chronicles, though ſome of his acts are recorded there, ſee 2 *Chron.* xxi. but in the annals of the kings of *Judah*, written by perſons appointed for that purpoſe.

℣. 24. *And Joram ſlept with his fathers*, &c.] Died as they did: *and was buried with his fathers in the city of David*; but not in the ſepulchres of the kings, and without any funeral pomp, and without any mourning and lamentation for him, he being not beloved, and his life not at all deſirable, 2 *Chron.* xxi. 19, 20. *and Ahaziah his ſon reigned in his ſtead*; of whom more is ſaid in the following verſes.

℣. 25. *In the twelfth year of Joram the ſon of Ahab king of Iſrael, did Ahaziah the ſon of Jehoram king*

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[h] Works, vol. 1. p. 84.

[i] Geograph. l. 5. c. 17.

king of Judah begin to reign.] He is called *Jehoahaz*, and ſaid to be the youngeſt ſon of *Jehoram*, 2 *Chron.* xxi. 17.

℣. 26. *Two and twenty years old* was *Ahaziah when he began to reign*, &c. In 2 *Chron.* xxii. 2. he is ſaid to be forty-two years of age; the ſolution of that difficulty is reſerved for the note on that place: *and he reigned one year in Jeruſalem*; which was the whole of his reign: *and his mother's name* was *Athaliah the daughter of Omri king of Iſrael*; that is, his grandaughter; for ſhe was the daughter of *Ahab* the ſon of *Omri*, ℣. 18. it was uſual for grandchildren to be called children, ſons and daughters, and perhaps ſhe might be educated in the family of *Omri*.

℣. 27. *And he walked in the way of the houſe of Ahab, and did evil in the ſight of the Lord, as* did *the houſe of Ahab*, &c.] Worſhipping the calves, and *Baal* alſo: *for he* was *the ſon-in-law of the houſe of Ahab*: he was the ſon of *Jehoram*, who was ſon-in-law to *Ahab*, having married his daughter, which accounts for his being guilty of the ſame idolatrous practices.

℣. 28. *And he went with Joram the ſon of Ahab*, &c.] His mother's brother, and ſo his uncle: *to the war againſt Hazael king of Syria in Ramoth-gilead*; which he went to recover out of the hands of the king of *Syria*, as his father *Ahab* had attempted in his time; in which he was aſſiſted by *Jehoſhaphat*, as now *Joram* was by a grandſon of his: *and the Syrians wounded Joram*; as they did his father *Ahab* at the ſame place, though his wound was not mortal, as his father's was.

℣. 29. *And king Joram went back*, &c.] From *Ramoth*, having taken it, and left his army there: *to be healed in Jezreel, of the wounds which the Syrians had given him at Ramah*; the ſame with *Ramoth-gilead*: *when he fought againſt Hazael king of Syria*; for *Benhadad* being dead, he was now king in his room, ℣. 15. *and Ahaziah the ſon of Jehoram king of Judah, went down to ſee Joram the ſon of Ahab in Jezreel, becauſe he was ſick*; of the wounds which he had received, which might occaſion a feveriſh diſorder; and ſo it was brought about in providence, that *Ahaziah* ſhould here meet with the deſtruction appointed for him, of which in the following chapter. See 2 *Chron.* xxii. 7.

CHAP. IX.

IN this chapter we are told, that one of the ſons of the prophets was ſent by *Eliſha* to anoint *Jehu* king of *Iſrael*, and to order him to ſmite and deſtroy the whole houſe of *Ahab*, ℣. 1—10. which being done unto him, and the order received by *Jehu*, he acquainted his captains with it, ℣. 11—15. who ſet out with him immediately to *Jezreel*, ℣. 16—21. where he ſlew *Joram* king of *Iſrael*, ℣. 22—26. and *Ahaziah* king of *Judah*, ℣. 27, 28, 29. and *Jezebel*, the widow of *Ahab*, and mother of *Joram*, ℣. 30—37.

℣. 1. *And Eliſha the prophet called one of the children of the prophets*, &c.] Who the *Jews* generally ſay [k] was *Jonah* the ſon of *Amittai*: *and ſaid, gird up thy loins*; his looſe and long garments about his loins, for quicker diſpatch in travelling: *and take this box of oil in thine hand*; for an uſe after directed to: *and go to Ramoth-gilead*; where *Joram* had left his army with his captains, to keep the city from the *Syrians*.

℣. 2. *And when thou comeſt thither*, &c.] To *Ramoth-gilead*; but from whence he went is uncertain, doubtleſs where there was a ſchool of the prophets, perhaps that which was erected near *Jordan*, on the other ſide of which lay *Ramoth-gilead*, ch. vi. 1, 2. *look out there Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi*; the ſame that *Elijah* was ordered to anoint, but it was deferred till now, a reprieve being granted to *Ahab* upon his humiliation, 1 *Kings* xix. 16. and xxi. 29. *and go in, and make him ariſe up from among his brethren*; the captains of the army: *and carry him into an inner chamber*; a chamber within a chamber, as in the original; this he was to do for ſecrecy, that it might not be ſeen what he did to *Jehu*; and leſt he ſhould be prevented doing it by the captains, or be expoſed to danger for doing it; ſince that might be deemed treaſon to do what he was to do, and did, as follows.

℣. 3. *Then take the box of oil, and pour* it *on his head*, &c.] When in the chamber together alone: *and ſay, thus ſaith the Lord, I have anointed thee king over Iſrael*; which was done, not with the anointing oil in the temple, which could not be come at; and with which, as *Kimchi* from their *Rabbins*, ſays, only the kings of the houſe of *David* were anointed, and they only when there was a diviſion, or the crown was tranſlated to another family, as was the caſe now; but with common oil, or the oil of balſam, ſuch as the prophet had in his houſe: *then open the door and flee, and tarry not*; leſt he ſhould be examined by the captains, and come into danger; though before he went out he was to ſay what is recorded in ℣. 7, 8. 9, 10.

℣. 4. *So the young man*, even *the young man the prophet, went to Ramoth-gilead.*] It is repeated, that it might be obſerved, that it was a young man that went, who was more fit for this ſervice than *Eliſha*, partly becauſe of his age, and partly becauſe he would be leſs known; as alſo his age is remarked, this being a bold and daring action in a young man to anoint a new king, as well as it was honourable; and moreover, he was not only one of the ſons of the prophets, but was a prophet himſelf, though young, and ſtill a more fit perſon for ſuch a ſervice; though the *Targum* is, a young man, a diſciple of the prophets.

℣. 5. *And when he came, behold, the captains of the* hoſt were *ſitting*, &c.] Either at a table, being at dinner, or at a council of war: *and he ſaid, I have an errand unto thee, O captain*; looking and directing his ſpeech to *Jehu*; or *I have a word to thee* [l], ſomething to ſay to thee, intimating that he deſired to ſpeak to him alone; *and Jehu ſaid, unto which of all us?* not perhaps at firſt thoroughly underſtanding who he meant; or however was willing to have it repeated and explained, that it might be manifeſt to the whole company that he was intended: *and he ſaid, to thee, O captain*; and to him only.

℣. 6. *And he aroſe, and went into the houſe*, &c.] Into the inner chamber in it: *and he poured the oil*

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[k] Seder Olam Rabba, c. 18. p. 47.

[l] דבר לי אליך verbum mihi ad te, Pagninus, Montanus, Vatablus.

on his head, and ſaid unto him, thus ſaith the Lord God of Iſrael, I have anointed thee king over the people of the Lord, even *over Iſrael*; for though they were fallen into idolatry, and from the pure worſhip of God, yet the Lord had ſtill a right unto them, and as yet he had not wrote a *lo-ammi* upon them; and there were many among them which had not bowed the knee to *Baal*.

℣. 7. *And thou ſhalt ſmite the houſe of Ahab thy maſter*, &c.] For *Jehu* was one of *Ahab*'s captains, as he was now one of his ſon's, as appears from ℣. 25. but this was to be no objection with him to the deſtroying of his houſe, as being an act of high-treaſon, ſince he had an order for it from the King of kings, and Lord of lords; which otherwiſe would have ſeemed unlawful and criminal, and what follows will ſufficiently vindicate the juſtice of God in it: *that I may avenge the blood of my ſervants the prophets, and the blood of all the ſervants of the Lord, at the hand of Jezebel*; who killed the prophets of the Lord, and cauſed to be put to death *Naboth* the ſervant of the Lord, and now their blood was to be avenged on her and her ſon *Joram*, and all her family.

℣. 8. *For the whole houſe of Ahab ſhall periſh*, &c.] Be cut off by death, and that in a violent manner, not one ſhould eſcape: *and I will cut off from Ahab him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael*; of theſe phraſes, ſee the notes on 1 *Kings* xiv. 10. and xxi. 21.

℣. 9. *And I will make the houſe of Ahab*, &c.] The ſame is threatened in 1 *Kings* xxi. 22. ſee the note there.

℣. 10. *And the dogs ſhall eat Jezebel in the portion of Jezreel*, &c.] Or in the field of *Jezreel*; the *Targum* is, the inheritance of *Jezreel*; this is alſo threatened, 1 *Kings* xxi. 23. *and there* ſhall be *none to bury* her; or nothing of her to bury, as *Kimchi*, all being eat up but her ſkull, feet, and the palms of her hands, ſee ℣. 35. *and he opened the door, and fled*; that is, the young man of the ſons of the prophets, as ſoon as he had ſaid the above words, as he was ordered, leſt he ſhould be taken up for a traitor.

℣. 11. *Then Jehu came forth to the ſervants of his lord*, &c.] The reſt of the captains of the army, who ſerved under *Joram* as he did: *and one ſaid unto him*, Is *all well?* one of the captains, the greateſt of them, as *Kimchi*; he enquired whether he brought any ill news, ſince he came and went in ſuch haſte: *wherefore came this mad* fellow *to thee?* ſo prophane men, eſpecially the worſhippers of *Baal*, as thoſe captains might be, were wont to call the prophets of the Lord, becauſe of their habit, their manner of living, and the geſtures they ſometimes uſed in propheſying, and eſpecially becauſe of the things they propheſied of; and even prophets were ſometimes called ſo, becauſe, in the time of their propheſying, they appeared as madmen[m], and in a phrenzy: *and he ſaid unto them, Ye know the man, and his communication*; you ſaw by his habit of what profeſſion he is, and you may eaſily gueſs what he talked of, as ſuch men uſually do, about religion, and one whimſical thing or another, reproving men for their ſins, and telling them what they ought to do; and ſuch like things you may well imagine he has been talking of to me; you rightly call him a mad fellow, and you may well ſuppoſe his diſcourſe was agreeable to his character, and not worth relating and hearing; this he ſaid, to put them off enquiring any farther.

℣. 12. *And they ſaid*, It is *falſe, Tell us now*, &c.] They did not believe he ſpoke truth, but concealed from them the real matter; which they concluded to be of ſome importance, by the haſtineſs of the meſſenger, the privacy between them, the countenance of *Jehu*, which diſcovered thoughtfulneſs and concern, and the trifling anſwer he ſought to put them off with; all which increaſed their curioſity, and made them urgent and importunate to know the truth of the matter: *and he ſaid, Thus and thus ſpake he to me*; ſuch and ſuch words as above: and particularly *ſaying, Thus ſaith the Lord, I have anointed thee king over Iſrael*; and no doubt told them that he poured oil on his head, and anointed him, and he might ſhew them the oil.

℣. 13. *Then they haſted, and took every man his garment, and put* it *under him on the top of the ſtairs*, &c.] That is, under *Jehu*, that he might be raiſed higher, and put on an eminence above them, agreeable to the high rank and dignity he was raiſed unto, and which they hereby acknowledged; and that he might be conſpicuous to others: and this was done upon the top of the ſtairs, the firſt and higheſt of them, which led up either to an upper room, or to a ſcaffold erected for this purpoſe; the *Targum* is, on the degree of hours, a ſun-dial, a ſtone on which were engraven the twelve hours of the day, and which, by the ſun's ſhadow on it, it might be known what hour it was; and at or upon this ſtone they laid their clothes, for *Jehu* to ſit upon; not their wearing apparel, but carpets, or pieces of tapeſtry, or ſuch like things: *and blew with trumpets, ſaying, Jehu is king*; and they might come the more eaſily into ſuch an acknowledgment of him as ſuch, though he was anointed by one whom they had juſt called a mad fellow; being not ſo well affected to *Ahab*'s family, and having a great reſpect for *Jehu*, the chief commander of the army, and eſpecially being under a particular influence of the divine providence, which moved them to take ſuch a ſtep.

℣. 14. *So Jehu the ſon of Jehoſhaphat, the ſon of Nimſhi, conſpired againſt Joram*, &c.] He and the captains with him entered into a confederacy to depoſe *Joram*, and ſet him up as king: *now Joram had kept Ramoth-gilead, he and all Iſrael, becauſe of Hazael king of Syria*; having taken it, he left his army in it, under the command of his captains, of which *Jehu* was the chief, to keep it from the king of *Syria*; which gave *Jehu* a fairer opportunity, having the army at his command, and at a diſtance from *Joram*, of forming a conſpiracy againſt him.

℣. 15. *But king Joram was returned to be healed in Jezreel*, &c.] As is recorded, ch. viii. 29. and here repeated for the reaſon above given: *and Jehu ſaid, If it be your minds*; to engage one and all, and heartily, in this conſpiracy, and to make me king: then *let none go forth* nor *eſcape out of the city, to go to tell it in Jezreel*; that ſo *Joram* might be ſurpriſed unawares, and have no opportunity either of fleeing or of preparing for his defence.

℣. 16. *So Jehu rode in a chariot*, &c.] In great pomp and majeſty as a king: *and went to Jezreel*; ſet forward on a march thither with his captains, and part of his army at leaſt, from *Ramoth-gilead*; which, according to *Bunting*[n], were 24 miles: *for Joram lay there*; to be cured of his wounds, as before obſerved: *and Ahaziah king of Judah was come down to ſee Joram*; ſee ch. viii. 29.

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[m] David de Pomis, Lexic. p. 204. 3.

[n] Travels, &c. p. 166.

℣. 17. *And there ſtood a watchman on the tower of Jezreel*, &c.] Who could ſee afar off when an enemy was coming, and his buſineſs was to give notice of it; and eſpecially he was now on his watch-tower, becauſe the king was there, and this was neceſſary, for his ſafety: *and he ſpied the company of Jehu as he came, and ſaid, I ſee a company*; a troop of ſoldiers, though he did not know who they were, and to whom they belonged, whether they were *Syrians* or *Iſraelites*; which was reported to the king: *and Joram ſaid, take an horſeman, and ſend to meet them, and let him ſay*, is it *peace?* he might fear ſome ill had befallen his army at *Ramoth-gilead*, and the *Syrians* had got the advantage of them; or they had made an irruption into his country, and were coming to attack him at *Jezreel*; or there was an inſurrection among his own people.

℣. 18. *So there went one on horſeback to meet him, and ſaid, thus ſaith the king*, is it *peace?* &c.] Are things well in the army, or any diſturbance in the kingdom? are you come as friends or enemies? *and Jehu ſaid, what haſt thou to do with peace?* or to aſk ſuch a queſtion: *turn thee behind me*; which he was obliged to do, *Jehu* having ſuch a company of ſoldiers with him; and this he did, that he might carry no tidings to *Joram*, that he might not know as yet who he and his company were: *and the watchman told, ſaying, the meſſenger came to them, but he cometh not again*; of this he ſent word to the king what he had obſerved.

℣. 19. *Then he ſent out a ſecond on horſeback, which came to them, and ſaid*, &c.] The ſame as the firſt meſſenger did, and had the ſame anſwer, and was bid to do the ſame as in the preceding verſe.

℣. 20. *And the watchman told, ſaying, he came even unto them, and cometh not again*, &c.] Was detained, as the other was: *and the driving* is *like the driving of Jehu the ſon of Nimſhi*; for coming nearer, the watchman could diſcern the manner of his driving: *for he driveth furiouſly*; in great haſte, making much ſpeed, being a man of a very warm and active ſpirit; and now being eager to come up with *Joram*, and ſeize him unprepared, and aſcend the throne; the *Targum* is the reverſe, "for he driveth quietly or ſlowly," being deſirous of drawing *Joram* out of the city, and get him into his hands, and ſlay him, that he might not have the trouble of beſieging the place, which was able to hold out ſome time againſt him; and beſides, he remembered the prophecy of *Eliſha*, that *Naboth*'s blood would be requited in the field of *Jezreel*, ℣. 26. and therefore was deſirous of drawing him out of the city, in order to ſlay him there.

℣. 21. *And Joram ſaid, make ready*, &c.] The chariot, put to the horſes; bind them, as the word ſignifies, to the chariot: *and his chariot was made ready*; by his ſervants immediately: *and Joram king of Iſrael, and Ahaziah king of Judah went out, each in his chariot*; not both in the ſame chariot, but each in his own, for the ſake of greater magnificence: *and they went out againſt Jehu*; not in an hoſtile manner, for they had no notion of him as an enemy; though it is much they had no ſuſpicion of him by his detaining the meſſengers; but *Joram* perhaps thought he was deſirous of delivering his meſſage himſelf; and in honour to him, and alſo being eager to know what it was, went out to meet him: *and met him in the portion of Naboth the Jezreelite*; which had been his, and where, or near it, he was ſtoned, and his blood ſhed; a very inauſpicious place to meet him in.

℣. 22. *And it came to paſs when Joram ſaw Jehu, that he ſaid*, is *it peace, Jehu?* &c.] Have things gone well at *Ramoth-gilead?* art thou come in triumph from thence? or obliged to fly from the *Syrians?* or art thou come in a peaceable, or in an hoſtile manner to me? *and he anſwered, what peace*; canſt thou expect at home or abroad, from me or others: *ſo long as the whoredoms of thy mother Jezebel, and her witchcrafts* are ſo *many?* which may be underſtood both literally of corporal whoredom, and diabolical arts ſhe was addicted to, and figuratively of idolatry, often called whoredom in ſcripture, and of the wicked arts and methods ſhe made uſe of to inveigle and entice perſons into it; and both theſe very often went together; ſee *Nahum* iii. 4. and of which *Joram* was guilty, at leaſt in part; he connived at all in her, and did not attempt to reſtrain her, and therefore had no claim to peace, protection and ſafety.

℣. 23. *And Joram turned his hand, and fled*, &c.] Taking hold of the horſes reins with it to turn them, or by the motion of it directing the charioteer to turn them back towards *Jezreel*, whither he fled: *and ſaid to Ahaziah*, there is *treachery, O Ahaziah*; a conſpiracy formed, and rebellion raiſed by the captains, at the head of which he ſuppoſed *Jehu* was.

℣. 24. *And Jehu drew a bow with his full ſtrength*, &c.] To give the arrow all the force he could: *and ſmote Jehoram between his arms*; that is, between his ſhoulders, his back being turned to him, and the chariot an open one: *and the arrow went out at his heart*; quite through him: *and he ſunk down in his chariot*; and died immediately.

℣. 25. *Then ſaid* Jehu *to Bidkar his captain*, &c.] Not *Joram*'s, but *Jehu*'s captain, though he had been the former's, and his father *Ahab*'s alſo; *take up*, and *caſt him in the portion of the field of Naboth the Jezreelite*; near to which they were: *for remember, how that when I and thou rode together after Ahab his father*; either in the ſame chariot, or on horſeback ſide by ſide, his guards or retinue following him two and two: *the Lord laid this burden upon him*; this heavy denunciation of vengeance by *Elijah* the prophet; and they being together, and pretty near, heard it, as he might remember, which follows.

℣. 26. *Surely I have ſeen yeſterday the blood of Naboth*, &c.] Theſe are the words of the Lord to *Elijah* the day after *Naboth* was put to death: *and the blood of his ſons, ſaid the Lord*; who were put to death with him, that there might be no heirs to the eſtate: *and I will requite thee in this place*; take vengeance here, as he now did on his ſon: *now therefore take* and *caſt him into the plat* of ground, *according to the word of the Lord*; whereby it would be fulfilled, ſee 1 *Kings* xxi. 19. more is here recited than there, which *Jehu* well remembered.

℣. 27. *But when Ahaziah the king of Judah ſaw* this, *&c.*] That *Joram* was ſlain: *he fled by the way of the garden-houſe*; which perhaps, ſtood upon the ſpot where *Naboth*'s vineyard was, turned into a garden by *Ahab*: *and Jehu followed after him*; as far as *Samaria*, where he was hid, 2 *Chron.* xxii. 9. *and ſaid, Smite him alſo in the chariot*; this order he gave to his ſoldiers to do to him, as he had done to *Joram*: and they did ſo, *at the going up to Gur, which* is *by Ibleam*; a city in the tribe of *Ma-*

naſſeh, *Joſh*. xvii. 11. *and he fled to Megiddo*; after he was wounded; another city in the ſame tribe, *Joſh*. xvii. 11. *and died there*; at *Megiddo*; though ſome think that from thence he was had by his ſervants to *Samaria*, and there hid, and being found, was brought from thence to *Jezreel*, where he was ſlain, and died. *Jehu* was ordered to deſtroy the whole houſe of *Ahab*, and *Ahaziah* was of that houſe by his mother's ſide, and walked in the way of it, and was in conjunction with it, and periſhed therewith; this, though here recorded, was after the death of *Jezebel*, and of the 70 ſons of *Ahab*, and of the brethren of *Ahaziah*.

℣. 28. *And his ſervants carried him in a chariot to Jeruſalem*, &c.] With the leave of *Jehu*, becauſe he was the grandſon of *Jehoſhaphat*, a ſincere worſhipper of God, 2 *Chron*. xxii. 9. *and buried him in his ſepulchre with his fathers in the city of David*; ſee 1 *Kings*. xxii. 50.

℣. 29. *And in the eleventh year of Joram the ſon Ahab, began Ahaziah to reign over Judah*.] In ch. viii. 25. it is ſaid to be in the 12th year of his reign; it was at the cloſe of the 11th, and the beginning of the 12th; or he began to reign with his father in the 11th as here, and in the 12th as there, when his father was dead.

℣. 30. *And when Jehu was come to Jezreel, Jezebel heard* of it, &c.] And of what he had done to *Joram*: *and ſhe painted her face*; or put *Stibium* on her eyes; a ſort of paint to make them look beautiful; perhaps the ſame with powder of lead-ore, the *Moors* now uſe to tinge their eye-brows with, and make them look black, which they reckon graceful, ſee the note on *Ezek*. xxiii. 40. this cuſtom now obtains among the white *Indians*, who, to heighten the luſtre of their complexion, and render their eyes more languiſhing; put a little black about them[n]: *and tired her head*; dreſſed her head in the moſt elegant manner; not with a view to tempt *Jehu*, which ſhe could not expect, being an aged woman; but for grandeur and majeſty, and in the pride and haughtineſs of her ſpirit, which ſhe retained to the laſt, and reſolved to keep up and ſhew in her extremity and calamity: *and looked out at a window*; in a bravado, as fearleſs of *Jehu*, and to daſh him out of countenance if ſhe could; or, ſhe might hope, by ſuch a graceful and majeſtic appearance ſhe made, that he would be moved to ſpare her life; though this does not ſo well agree with what follows as the former.

℣. 31. *And as Jehu entred in at the gate*, &c.] Either of the city of *Jezreel*, or of the king's palace: *ſhe ſaid*, Had *Zimri peace, who ſlew his maſter? Elah* the ſon of *Baaſha* king of *Iſrael*; no, he had not; he reigned but ſeven days, and being beſieged, burnt the king's houſe over him, and died, 1 *Kings* xvi. 10, 18. ſuggeſting that the like would be his fate, who had ſlain his maſter *Joram*; or the words may be rendered, *O Zimri, the ſlayer of his maſter*; calling *Jehu* ſo, becauſe of his likeneſs to *Zimri*.

℣. 32. *And he lift up his face to the window*, &c.] On hearing the above words: *and ſaid, Who* is *on my ſide, who?* and will aſſiſt in taking vengeance on this haughty, imperious, and abuſive woman: *and there looked out to him two or three eunuchs*; who uſed to wait on her, as ſuch did on women of quality, and attend them in their bedchambers; theſe, by their looks, ſignified they were ready to do any thing *Jehu* ſhould direct them, *Jezebel* having been, perhaps, a very cruel miſtreſs to them, and ſo was hated by them; and they might hope, by pleaſing *Jehu*, to be continued at court in their office.

℣. 33. *And he ſaid, Throw her down*, &c.] Out of the window upon the ground: *ſo they threw her down*; took her up, and caſt her headlong, as they were bid: *and ſome of her blood was ſprinkled on the wall*; of the palace where ſhe was: *and on the horſes*; which drew the chariot of *Jehu*; *and he trod her under foot*; with his horſes; according to *Kimchi*, her ſentence, and ſo her death, was ſtoning, as a retaliation of *Naboth*; for ſtoning was done two ways, both by caſting down perſons on ſtones, and by caſting ſtones upon them, ſee the note on *Acts* vii. 58.

℣. 34. *And when he was come in*, &c.] To the palace: *he did eat and drink*; to refreſh himſelf after ſo long a march, and doing ſuch execution: *and ſaid, go ſee now this curſed* woman; who had been the means of bringing a curſe on *Iſrael* thro' her idolatry, and upon *Ahab* and his family, and upon herſelf, body and ſoul, being curſed of God and of men: *and bury her*; forgetting the prophecy concerning her, tho' afterwards he remembred it: *for ſhe* is *a king's daughter*; the daughter of *Ethbaal* king of the *Zidonians*, 1 *Kings* xvi. 31. and therefore, in honour to royal dignity, though a curſed woman, he ordered the interment of her; or *though* ſhe is the daughter of one of the kings of the nations of the world, as *Kimchi*, yet honour muſt be given to whom it is due.

℣. 35. *And they went to bury her*, &c.] The ſervants of *Jehu*, according to his orders and inſtructions: *but they found no more of her than the ſcull, and the feet, and the palms of her hands*; the fleſh, and even all the reſt of her bones, being devoured by dogs, ſo that there was ſcarce any thing of her to be buried, as in ℣. 10. ſomething ſimilar to this happened to *Aſcletarion*, a mathematician, as related by *Suetonius*[o].

℣. 36. *Wherefore they came again, and told him*, &c.] How things were, and what only could be found of *Jezebel*: *and he ſaid, This* is *the word of the Lord*; or the fulfilment of it: *which he ſpake by his ſervant Elijah the Tiſhbite, ſaying*; as in 1 *Kings* xxi. 23.

℣. 37. *And the carcaſe of Jezebel ſhall be as dung upon the face of the field, in the portion of Jezreel*, &c.] For upon this ſpot her carcaſe fell when thrown out of the window of the king's palace, and here it was left; for the vineyard of *Naboth* the *Jezreelite*, which was in the portion of *Jezreel*, was hard-by the palace, 1 *Kings* xxi. 1. there ſeems to be ſome alluſion to her name *Jezebel*, which ſignifies *where is dung?* ſo *that they ſhall not ſay, This* is *Jezebel*; there being nothing left of her to be ſeen or pointed to, nor any grave, nor monument over it on which was ſuch an inſcription, Here lies *Jezebel*; or that might lead poſterity to ſay, This is *Jezebel*'s grave. Now though the words of this verſe are not recorded elſewhere, as the words of the Lord, by *Elijah*, yet as *Jehu* was preſent when they were ſpoken, and within the hearing of them, he now remembered them, and could repeat them, theſe circumſtances bringing them freſh to his mind.

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[n] Agreement of cuſtoms between Eaſt-Indians and Jews, art. 15. p. 65.

[o] In Vita Domitian. c. 15.

CHAP. X.

THIS chapter gives a farther account of the deſtruction of the houſe of *Ahab* by *Jehu*, or his orders, even of all his ſons and relations, ℣. 1—11. and alſo of the brethren of *Ahaziah* king of *Judah*, ℣. 12—14. of his taking up *Jehonadab* the ſon of *Rechab* into his chariot, to be a witneſs of his zeal for the Lord, ℣. 15, 16, 17. and of his gathering together the prophets, prieſts, and worſhippers of *Baal*, and ſlaying them, ℣. 18—25. and of his extirpation of the idolatry of *Baal*, ℣. 26, 27, 28. nevertheleſs he continued the worſhip of the calves, ℣. 29, 30, 31. wherefore *Iſrael* was diſtreſſed by the king of *Syria*, ℣. 32, 33. and the chapter is concluded with the reign and death of *Jehu*, ℣. 34, 35, 36.

[℣. 1. *And Ahab had ſeventy ſons in Samaria,* &c.] Theſe might not be all his immediate ſons, but ſome of them, his grandſons, as ſuch are ſometimes called in ſcripture: *and Jehu wrote letters, and ſent to Samaria, unto the rulers of Jezreel*; who fled thither, perhaps on *Jehu*'s coming to *Jezreel*, having ſlain *Joram*, being the metropolis of the kingdom, to conſult about a ſucceſſor, or how to oppoſe *Jehu*, and to fruſtrate his deſigns: but the *Septuagint* verſion is, *to the rulers of Samaria*, which ſeems moſt likely to be the true reading: *to the elders*; the civil magiſtrates of the city of *Samaria: and to them that brought up Ahab's children*: who had the care of their education; who either always dwelt at *Samaria*, being the royal city, or were ſent with their charge thither, when *Joram* went to *Ramoth-gilead*, for ſafety, ſuppoſing he ſhould be worſted by the *Syrians*; or they fled thither with them upon the death of *Joram*: *ſaying*; as follows.

℣. 2. *Now as ſoon as this letter cometh to you, ſeeing your maſter's ſons* are *with you,* &c.] Sons of *Ahab*, and ſome of *Joram*, and all either the ſons or grandſons of *Ahab: and* there are *with you chariots and horſes*; military ones: *a fenced city alſo*; as *Samaria* was, well walled and fortified, and able to hold out a long ſiege: *and armour*; of all ſorts, to arm themſelves and people with in their defence.

℣. 3. *Look even out the beſt and meeteſt of your maſter's ſons,* &c.] Moſt fit for government, whether on account of age or proper qualifications, as wiſdom, courage, *&c. and ſet him on his father's throne*; proclaim him king: *and fight for your maſter's houſe*; that the crown may continue in his family; all which he did not deſire might be, but in this ſarcaſtic and ſneering manner dares them to do it.

℣. 4. *But they were exceedingly afraid,* &c.] They were intimidated at once; for they ſaw the purport of thoſe letters, that ſhould they attempt any thing of this kind, he would come upon them with his forces: *and ſaid, Behold, two kings ſtood not before him*; the kings of *Iſrael* and *Judah*, *Joram* and *Ahaziah*; but they were unarmed, and therefore how ſhould they ſtand before an armed body of men *Jehu* had with him; this ſhews the puſillanimity of theſe men to make uſe of ſuch an argument as this: *how then ſhall we ſtand?* that is, before *Jehu*; but they were in much better circumſtances than the two kings, as they are truly repreſented in ℣. 2.

℣. 5. *And he that* was *over the houſe,* &c.] The king's palace in *Samaria*, who had the cuſtody, care, and government of it: *and he that* was *over the city*; the commander and governor of it, that had the higheſt poſt in it under the king: *the elders alſo*; all other ſubordinate officers and magiſtrates: *and the bringers up* of the children; who had the education of the king's ſons committed to them: *ſent to Jehu, ſaying, We* are *thy ſervants, and will do all that thou ſhalt bid us*; they were ready to do homage, and ſwear allegiance to him as their king, and obey all his commands as faithful ſubjects: *we will not make any king*; or ſet up any on the throne, no not any of the ſons or grandſons of *Ahab: do thou* that which is *good in thine eyes*; we will never oppoſe thee.

℣. 6. *Then he wrote a letter the ſecond time to them,* &c.] Having gained his point by the former: *ſaying, If ye* be *mine*; acknowledge yourſelves my ſubjects and ſervants; *and* if *ye will hearken to my voice*; obey my commands: *take ye the heads of the men your maſter's ſons*; that is, take off their heads: *and come to me to Jezreel by to-morrow this time*; meaning with the heads along with them: (*now the king's ſons* being *ſeventy perſons,* were *with the great men of the city, which brought them up*;) they were in their houſes, and under their tuition, and ſo had an authority over them, and could diſpoſe of them at pleaſure; they were not ordinary perſons to whoſe care they were committed, but the principal men of the city.

℣. 7. *And it came to paſs when the letter came to them,* &c.] They did not in the leaſt heſitate, but immediately complied with the contents of it: *that they took the king's ſons, and ſlew 70 perſons*; which was the whole number of them: *and put their heads in baſkets, and ſent* them *to Jezreel*; as a preſent to *Jehu*, juſt as they carried the firſt-fruits, as *Abarbinel* obſerves.

℣. 8. *And there came a meſſenger, and told him, ſaying, They have brought the heads of the king's ſons,* &c.] Perhaps this meſſenger to *Jehu* came from the great men of *Samaria* themſelves, to let him know that they had obeyed his orders: *and he ſaid, Lay ye them in two heaps at the entring in of the gate, until the morning*; very probably it was towards or at the evening they were brought; and he ordered them to be taken out of the baſkets, and laid in two heaps at the entring of the gate of the city, that they might be taken notice of, and publicly viewed by the people that paſſed and repaſſed the gate; and where they met in great numbers, either on account of the market there, or court of judicature there held, eſpecially in mornings; and here they were to remain till the morning, though not without a guard, that they might ſtill be more expoſed to view; *Noldius* [p] renders it, *without the door of the gate*, for they were brought at night when the gate was ſhut.

℣. 9. *And it came to paſs in the morning, that he went out, and ſtood, and ſaid to all the people,* &c.] who were gathered together to this ſhocking ſight, or on the above accounts: *Ye* be *righteous*; having had no concern in taking off the heads of thoſe

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[p] Ebr. Conc. Part. p. 68. No. 340.

men: *behold, I conſpired againſt my maſter, and ſlew him*; I own it, and ſome may blame me for it, and charge me with treaſon and murder: *but who ſlew all theſe?* not he, but the chief men of *Samaria*, and therefore muſt be more guilty than he, having ſhed the blood of ſo many perſons, who had not offended againſt God and man to ſo great a degree as *Joram*; this he ſaid to leſſen his own ſin, and wipe off the reproach of it, that his character might appear fairer in the eyes of the people, concealing, at the ſame time, his orders for the ſlaying of them.

℣. 10. *Know now, that there ſhall fall unto the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab*, &c.] He would have them obſerve, that all this, and what elſe ſhould follow of the ſame kind, were and would be brought about by the providence of God, according to divine predictions, and as juſt puniſhments on *Ahab*'s family for their ſins; and therefore, neither he nor others were to be blamed for what was done, ſince they were only inſtruments made uſe of by the Lord, who both foretold all this, and gave orders for the execution of it: *for the Lord hath done* that *which he ſpake by his ſervant Elijah*; ſee 1 *Kings* xxi. 21. 29.

℣. 11. *So Jehu ſlew all that remained of the houſe of Ahab in Jezreel*, &c.] Which to do, and to juſtify himſelf in ſo doing, was the deſign of what he ſaid in the preceding verſes: *and his great men*; his miniſters of ſtate and counſellors, that adviſed him to, and abetted him in, his idolatrous practices, and ſo juſtly ſuffered for the ſame; and perhaps ſome of them at leaſt were thoſe very men that cut off the heads of his ſons in complaiſance to *Jehu*: *and his kinſfolks*; more diſtantly related to him, or his acquaintance and familiars, his aſſociates in ſin and wickedneſs: *and his prieſts*; who officiated for him, and offered his ſacrifices to *Baal*; the prieſts he kept in his palace, and eat at his table: *until he left him none remaining*; either of his kindred or his prieſts, that is, that were at *Jezreel*; for there were others at *Samaria*, ℣. 17. 19.

℣. 12. *And he aroſe, and departed, and came to Samaria*, &c.] To make a clear riddance there of all that belonged to *Ahab*, as at *Jezreel*, and aboliſh idolatry there: and *as he was at the ſhearing-houſe in the way*; or, *the houſe of the binding of the ſhepherds*, who, in ſhearing their ſheep, bind their legs together; the *Targum* is, "the houſe of the gathering of the ſhepherds;" where they uſed to meet and converſe together; with ſome it is the proper name of a place, *Betheked*, a country village between *Jezreel* and *Samaria*. *Jerom* ſpeaks[q] of a village of this name, ſituated in a large plain, about 15 miles from a place called *Legion*, which village he takes to be this here.

℣. 13. *Jehu met with the brethren of Ahaziah king of Judah*, &c.] At the above place; theſe were the ſons of his brethren, called his brethren, as *Lot* was called *Abraham*'s brother, being his brother's ſon; for as for his brethren, they had been ſlain by the *Arabians* before he was made king, 2 *Chron.* xxii. 1. 8. *and ſaid, Who are ye?* though perhaps he knew who they were: *and they anſwered, We* are *the brethren of Ahaziah*; the ſons of his brethren: *and we go down to ſalute the children of the king, and the children of the queen*; meaning either the children of *Ahab* and *Jezebel*, or of *Joram* and his queen; for they knew nothing of the death of *Joram* and *Jezebel*, and the revolution made in the kingdom, and therefore with great ſimplicity tell who they were, and where they were going, and on what account.

℣. 14. *And he ſaid, Take them alive*, &c.] Gave orders to his guards to ſeize them, and make them captives: *and they took them alive, and ſlew them at the pit of the ſhearing-houſe*; where they waſhed the ſheep when they ſheered them: even 42 *men, neither left he any of them*; they being, by their grandmother's ſide, of the houſe of *Ahab*, and ſo within the commiſſion of *Jehu* to ſlay them, at leaſt as he thought; though his chief view might be, leſt they ſhould make any pretenſions to the crown, being deſcended from that houſe, or ſhould hereafter attempt to avenge the death of their relations; but by the judgment of God they were cut off as idolaters.

℣. 15. *And when he was departed thence*, &c.] From *Betheked*, or the ſhearing-houſe: *he lighted on Jehonadab the ſon of Rechab* coming *to meet him*; a *Kenite*, a deſcendant of *Jethro*, the father-in-law of *Moſes*, a wiſe and good man, as appears by the laws and rules he gave to his poſterity, who continued to the times of *Jeremiah*, and were then obſervant of them, *Jer.* xxxv. 6—10. this good man hearing of *Jehu*'s coming to the throne, and of his deſtruction of the idolatrous family of *Ahab*, and of his zeal for the worſhip of God, and againſt idolatry, came forth from his tent to meet him, and congratulate him upon it: *and he ſaluted him*; *Jonadab* ſaluted *Jehu*, according to *Abarbinel*; or *bleſſed him*[r], wiſhed him all happineſs in his kingdom, and ſucceſs in the reformation of it; though moſt underſtand it of *Jehu*'s ſaluting *Jonadab*, which ſeems beſt to agree with the following: *and ſaid to him, is thy heart right as my heart is with thy heart?* that is, haſt thou the ſame cordial affection, and ſincere reſpect for me, as I have for thee? *and Jehonadab anſwered, it is*; to which ſome join the next clauſe, and read, *and it is*; which is doubling the anſwer for the confirmation of it, as *Kimchi* ſays; though he alſo obſerves, that the latter may be interpreted as the anſwer of *Jehu*, by way of interrogation, *is it?* then *give me thine hand*; and to the ſame purpoſe is our verſion, *if it be, and he gave* him *his hand*; *Jonadab* gave *Jehu* his hand as a token of ſincere friendſhip[s], and cordial reſpect, and for the confirmation of the covenant between them, as *Ben Melech*; who alſo obſerves, that *Jehu* might bid him give him his hand to help him up into the chariot, ſince it follows, *and he took him up to him into the chariot*; to ride with him to *Samaria*; the company of ſuch a man, ſo famous for wiſdom and goodneſs, he knew would give him much countenance among the people, and ſanction to what he did.

℣. 16. *And he ſaid, come with me, and ſee my zeal for the Lord of hoſts*, &c.] In deſtroying idolaters and idolatry, with an intent to do which he was going to *Samaria*; this ſeems to ſavour very much of vain-glory, hypocriſy, and a phariſaical ſpirit: *ſo they made him ride in his chariot*; the ſervants of *Jehu* by his order opened the chariot-door, and aſſiſted *Jonadab* in getting into it.

℣. 17. *And when he came to Samaria, he ſlew all that remained unto Ahab in Samaria*, &c.] All that were in any connexion with him, as related to his family, or as miniſters of his in civil or religious things: *till he had deſtroyed him*; his whole houſe, as he was ordered: *according to the word of the Lord, which he ſpake to Elijah*; which is obſerved, to ſhew the exact fulfilment of prophecy, ſee 1 *Kings* xxi. 21.

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[q] De loc. Heb, fol. 89. K.

[r] ויברכהו & benedixit ei. V. L. Montanus.

[s] Ipſe pater dextram Anchiſes, &c. Virgil. Æneid. l. 3. prope finem. Vid. Servium in ib. Vid. Cornel. Nepot. Vit. Themiſtocl. l. 2. c. 8. & Datam. l. 14. c. 10.

℣. 18. *And Jehu gathered all the people together*, &c.] The people of *Samaria*, at leaſt the principal of them: *and ſaid unto them, Ahab ſerved Baal a little*, but *Jehu ſhall ſerve him much*; which ſome underſtand as ſpoken *ironically*; but the words ſeem to be ſpoken with a deſign to deceive the idolatrous inhabitants of *Samaria*, making them to believe that he was hearty in the worſhip of *Baal*, and ſhould ſhew a greater reſpect to it, and more conſtantly attend it than *Ahab* had done; and this he ſaid with a view to draw them to the temple of *Baal*, and there deſtroy them, as the ſequel ſhews; and in which he is not to be juſtified, however good his intention was; for evil is not to be done, that good may come.

℣. 19. *Now therefore call unto me all the prophets of Baal, all his ſervants, and all his prieſts, let none be wanting*, &c.] All that were employed in the ſeveral parts of religious worſhip given him, and in performing any rite and ceremony belonging to it; in invocation of him, and ſinging praiſes to him, as the prophets; in offering ſacrifices to him as the prieſts; or in aſſiſting them in their ſervice, who may be meant by his ſervants or miniſters: *for I have a great ſacrifice* to do *to Baal*; by which, though he might mean a ſacrifice of his prophets, prieſts, ſervants and worſhippers, he would have it otherwiſe underſtood, and his deſign was to deceive, which cannot be juſtified: *whoſoever ſhall be wanting, he ſhall not live*; but be put to death; this he ſaid, pretending his great zeal for *Baal*, when his view was by this threatening to get all his worſhippers together to deſtroy them, that none might eſcape, as follows: *but Jehu did* it *in ſubtlety, to the intent that he might deſtroy the worſhippers of Baal*; the *Targum* renders it, *with wiſdom*; but *Jarchi* and *Ben Gerſom* much better, in deceit; the word ſignifies ſupplantation, ſuch as *Eſau* charged *Jacob* with.

℣. 20. *And Jehu ſaid, proclaim a ſolemn aſſembly for Baal*, &c.] Such as with the *Jews* was an holy convocation, when they were forbidden and reſtrained from doing any work on that day; and ſuch a day *Jehu* would have appointed and proclaimed for *Baal*, that the people might be at leiſure to attend: *and they proclaimed it*; according to his order, in *Samaria*.

℣. 21. *And Jehu ſent through all Iſrael*, &c.] Perſons to proclaim this ſolemn aſſembly: *and all the worſhippers of Baal came, ſo that there was not a man left that came not*; ſome no doubt came cheerfully, having no ſuſpicion of him, and the rather, as he might have been a worſhipper of *Baal* in the times of *Ahab*; and as for what he had done to *Baal*'s prieſts, they might conſider that only as they were in connexion with *Ahab*'s family, whom to deſtroy was his political intereſt; and they were glad at heart their new king was ſo affected to *Baal*, and fond to ſee ſuch a grand ſolemnity as they expected this to be; and others that might be ſuſpicious of him, yet as they muſt die if they did not appear, and there was a poſſibility they might live, choſe therefore to come: *and they came into the houſe of Baal*; the temple which *Ahab* had built for him in *Samaria*, 1 *Kings* xvi. 32. *and the houſe of Baal was full from one end to the other*; not only the body of the temple, but all the outward court, every *mouth*, or corner, as in the original text: and this ſingle houſe might be ſufficient for all in the land; ſince the number of them might be greatly leſſened by the miniſtry of *Elijah* and *Eliſha*, as well as by the deſtruction the former made of the prophets of *Baal*; and by the ſchools of the prophets ſet up in divers places, from whence prophets were ſent out to inſtruct the people; and by *Joram*'s putting away the image of *Baal*, which no doubt leſſened the number of his worſhippers.

℣. 22. *And he ſaid unto him that was over the veſtry*, &c.] That had the care of the garments, in which the prieſts of *Baal* miniſtred: *bring forth veſtments for all the worſhippers of Baal*; not for the prieſts only, but for all that worſhipped; and this he ordered for the greater ſolemnity of this ſervice, as he would have it thought; but in truth, that the worſhippers of *Baal* might be ſeparated, and diſtinguiſhed from the worſhippers of the Lord, that not one of them might be among them: *and he brought them forth veſtments*; out of the chamber or wardrobe in which they were, and they put them on.

℣. 23. *And Jehu went, and Jehonadab the ſon of Rechab, into the houſe of Baal*, &c.] Who no doubt was led into the ſecret, and knew the deſign of *Jehu*, or he would not have gone into ſuch an idolatrous place: *and ſaid unto the worſhippers of Baal, ſearch and look, that there be here with you none of the ſervants of the Lord, but the worſhippers of Baal only*; pretending a great regard to the purity of their worſhip and ſacrifices, that they might not be profaned[t] by the company of ſuch who were not worſhippers of *Baal*, but of Jehovah; whereas his view was to prevent any of the worſhippers of God periſhing with them, who might out of curioſity go in among them, to behold the manner of their ſervice.

℣. 24. *And when they went in to offer ſacrifices and burnt offerings*, &c.] To *Baal*, all things being ready for them: *Jehu appointed* 80 *men without*; without the temple of *Baal*, at the ſeveral doors and avenues of it: *and ſaid, if any of the men whom I have brought into your hands eſcape*; he that letteth him go, *his life* ſhall be *for the life of him*; ſhould be put to death for it in his room; the life of a watchman ſet to guard, ſhould go for the life of one that eſcaped.

℣. 25. *And it came to paſs, as ſoon as he had made an end of offering the burning-offering*, &c.] The chief of the prieſts of *Baal*, whoſe office it was to do this ſervice: *that Jehu ſaid to the guard, and to the captains, go in* and *ſlay them, let none come forth*; this he ſaid to the 80 men ſet to guard the temple, and the officers over them; and perhaps they might alſo have a reinforcement, ſince ſuch a number ſeems ſcarcely ſufficient to deſtroy ſo many as were here; tho' indeed it muſt be conſidered they were armed men: *and they ſmote them with the edge of the ſword*; put them all to death: *and the guard and the captains* caſt *them out*; thoſe that were ſlain, as the *Targum*, their dead bodies; but it can hardly be thought they would be at the trouble of caſting them out, when the houſe was to be pulled down, and made a jakes of, as follows; rather therefore it ſhould be rendered, *they caſt* or *flung themſelves*[u] with great force, and in great haſte, as *Kimchi*, and ruſhed out of the temple, being eager to do as follows: *and went to the city of the houſe of Baal*; to pull it down; to ſome city near *Samaria*, where was a temple of *Baal*; or rather this may deſign the buildings about the temple of *Baal*, in which the prieſts and their families lived, and were ſo large, that they might be called a city of themſelves.

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[t] —— procul, o procul eſte profani. Virgil. Æneid. 6. ℣. 258.

[u] וישלכו & proripuerunt ſe, De Dieu.

℣. 26. *And they brought forth the images out of the houſe of Baal, and burnt them.*] Leſſer images, the images of other deities, or what was placed as decorations of the temple.

℣. 27. *And they broke down the temple of Baal*, &c.] Which ſome take to be *Belus*, others *Saturn*, others the ſun, which ſeems moſt probable: *and broke down the houſe of Baal*; his temple, demoliſhed it: *and made it a draught-houſe until this day*; a common ſewer, a jakes; a fit place for dunghil-gods to be thrown into, and an idol-temple to be turned into.

℣. 28. *Thus Jehu deſtroyed Baal out of Iſrael.*] His images and temples being ſerved thus in all places throughout the land of *Iſrael*, where there were any.

℣. 29. *Howbeit*, from *the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin*, &c.] Which is the common character given of that king, a blot never to be wiped off: *Jehu departed not from after them*, to wit, *the golden calves that* were *in Bethel, and that* were *in Dan*; he did not abſtain from the worſhip of them, partly becauſe he might not think it idolatry, becauſe God was worſhipped in them; hence he calls the worſhippers of the calves the ſervants of the Lord, ℣. 23. and partly that he might not diſpleaſe the princes of the people of *Iſrael*, who generally gave in to the worſhip of them; but chiefly leſt the kingdom of *Iſrael* ſhould return to the houſe of *David*, the worſhip of the calves being a piece of ſtate-policy, to keep them from going to *Jeruſalem* to worſhip, leſt thereby they ſhould be drawn off from their allegiance to the king of *Iſrael*.

℣. 30. *And the Lord ſaid unto Jehu*, &c.] By a prophet, he not being one himſelf; and this is generally ſuppoſed, by the *Jews*[w], to be *Jonah* the ſon of *Amittai*: *becauſe thou haſt done well in executing that which is right in mine eyes*; in rooting out the idolatry of *Baal*, which was right in the ſight of God, and was materially a good work, though it might not be done from a good principle, nor every ſtep taken in doing it juſtifiable: *and haſt done unto the houſe of Ahab according to all that* was *in mine heart*; that he had decreed within himſelf ſhould be done, and had foretold by his prophets would be done, the doing of which was acceptable and well-pleaſing to him: *thy children of the fourth* generation *ſhall ſit on the throne of Iſrael*; as they did, namely, *Jehoahaz*, *Joaſh*, *Jeroboam*, and *Zachariah*, though the laſt reigned but ſix months, juſt enough to fulfil this promiſe.

℣. 31. *But Jehu took no heed to walk in the law of the Lord God of Iſrael with all his heart*, &c.] As to his moral converſation, he was not careful that it was according to the law of God, and what he did agreeable to it, it was not ſincerely, and from the right principle: *for he departed not from the ſins of Jeroboam, which made Iſrael to ſin*; which he would, if he had had a cordial reſpect to all the commandments of the law.

℣. 32. *In thoſe days the Lord began to cut Iſrael ſhort*, &c.] To bring their dominions into a narrower compaſs; this was done in the days of *Jehu*, though he was ſo active and courageous, wherefore the hand of God was the more ſeen in it: *and Hazael ſmote them in all the coaſts of Iſrael*; which bordered on his country, when he did what *Eliſha* foretold he would, ch. viii. 12.

℣. 33. *From Jordan eaſtward*, &c.] This was principally the coaſt on which *Hazael* ſmote them, to the eaſt of the land of *Canaan*: *all the land of Gilead, the Gadites, and the Reubenites, and the Moabites*; the country on the other ſide *Jordan*, given to theſe tribes by *Moſes*, at their requeſt, which were before the kingdoms of *Sihon* and of *Og*: *from Aroer, which is by the river Arnon, even Gilead and Baſhan*; countries which the *Iſraelites* firſt conquered, and were the firſt they loſt.

℣. 34. *Now the reſt of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the Chronicles of the kings of Iſrael?*] Of the preceding kings from the times of *Jeroboam*, in which their ſeveral acts were recorded, and his alſo.

℣. 35. *And Jehu ſlept with his fathers*, &c.] Died as they did: *and they buried him in Samaria*; where *Omri* and *Ahab* his predeceſſors were buried, 1 *Kings* xvi. 28. and xxii. 37. *and Jehoahaz his ſon reigned in his ſtead*; who reigned ſeventeen years, chap. xiii. 1.

℣. 36. *And the time that Jehu reigned* was 28 *years*.] Which was longer than any king of *Iſrael* had reigned.

CHAP. XI.

THIS chapter relates, how that *Joaſh* the ſon of *Ahaziah*, king of *Judah*, being hid and preſerved, when his grand-mother murdered all the ſeed royal, after ſix years was produced, ℣. 1, 2, 3. when *Jehoiada* the prieſt ſet a ſufficient guard about him, and the king's houſe, and anointed him king, ℣. 4—12. and *Athaliah* his grand-mother, who had reigned ſix years, was put to death by the order of the prieſt, ℣. 13—16. and then a covenant was made between the Lord, and the king, and the people, and between the king and the people; and he was placed on the throne to the ſatisfaction of the people, and the quiet thereof, ℣. 17—21.

℣. 1. *And when Athaliah the mother of Ahaziah ſaw that her ſon was dead*, &c.] Who was the daughter of *Ahab*, and grand-daughter of *Omri*, ch. viii. 18, 26. *ſhe aroſe, and deſtroyed all the ſeed royal*; that were left, for many had been ſlain already; the ſons of *Jehoſhaphat*, the brothers of *Joram* were ſlain by him, 2 *Chron*. xxi. 4. and all *Joram*'s ſons, excepting *Ahaziah*, were ſlain by the *Arabians*, 2 *Chron*. xxii. 1. and the ſons of the

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[w] Seder Olam Rabba, c. 19.

brethren of *Abaziah* were ſlain by *Jehu*, ℣. 8. theſe therefore ſeem to be the children of *Abaziah*, the grand-children of this brutiſh woman, whom ſhe maſſacred out of her ambition of rule and government, which perhaps ſhe was intruſted with whilſt her ſon went to viſit *Joram* king of *Iſrael*; other reaſons are by ſome aſſigned, but this ſeems to be the chief. For the ſame reaſon *Laodice*, who had ſix ſons by *Ariarathes* king of the *Cappadocians*, poiſoned five of them, the youngeſt eſcaping her hands, was murdered by the people[x], as this woman alſo was.

℣. 2. *But Jehoſheba the daughter of king Joram*, &c.] Not by *Athaliah*, but another woman; for an high-prieſt, as her huſband was, would not have married the daughter of ſuch an idolatrous woman, nor would ſhe have married her to him: *ſiſter of Abaziah, took Joaſh the ſon of Abaziah, and ſtole him from among the kings ſons which were ſlain*; among whom he lay; either being caſt there by the murderer, or her aſſociates, ſuppoſed to be dead, or by his nurſe, that he might be thought to be ſo, who acquainting his aunt with it, went and privately took him away: *and they bid him*, even *him and his nurſe in the bed-chamber from Athaliah, ſo that he was not ſlain*; that is, *Jehoſheba*, and her huſband hid him and his nurſe in a bedchamber; or *chamber of beds*[y], in which there were more beds than one; one of the chambers of the prieſts and *Levites* in the temple, that is, which were adjoining to it; for into the ſanctuary itſelf it was not uſual to bring beds[z]; wherefore *the houſe of the Lord*, in the next verſe, muſt be underſtood largely, as including all the appendages of it.

℣. 3. *And he was with her hid in the houſe of the Lord ſix years*, &c] In the temple; not in the holy of holies, as *Jarchi*, but in a chamber of the prieſts and *Levites*, of which there were ſeveral in the temple, as *Kimchi*, and others; and the huſband of *Jehoſheba* being high-prieſt, had one of them for his own uſe; and here the child was hid ſix years, ſo that he was but a year old when he was firſt taken and preſerved, for he was made king when ſeven years of age, ℣. 21. *and Athaliah did reign over the land*; the only inſtance we hear of a woman reigning in *Iſrael*, and this was not by right, but by uſurpation; and ſo, according to the *Jewiſh* canons, a woman might not rule; which thus runs[a], they don't ſet a woman in the kingdom, as it is ſaid, *Deut.* xvii. 15. *a king over them*, not a queen; and ſo in all places of power and authority in *Iſrael*, they put in them none but a man.

℣. 4. *And the ſeventh year Jehoiada ſent and ſet the rulers over hundreds with the captains, and the guard*, &c.] This was the huſband of *Jehoſheba*, who was high-prieſt, 2 *Chron.* xxii. 11. theſe *rulers over hundreds* were not thoſe appointed over the people for civil affairs, as by the advice of *Jethro*, but over the prieſts and *Levites* in their courſes; five of whom are mentioned by name, and were employed in gathering together the *Levites*, and the chief of the fathers, throughout all the cities of *Judah*, 2 *Chron.* xxiii. 1, 2. and the *captains* here are the heads of the fathers there, who were the heads of the courſes, they were ſent to gather; and the *guard*, thoſe of the late king, whom *Athaliah* had turned out of their poſt, and took in others in their room, unleſs rather the temple-guard is meant; *and brought them to him into the houſe of the Lord*; the temple, that part of it where was the court of the prieſts and *Levites*: *and made a covenant with them*; to join with him, aſſiſt him, and ſtand by him in the reſtoration of the king, and the reformation of the kingdom: *and took an oath of them in the houſe of the Lord*; to keep ſecrecy, and be faithful to him: *and ſhewed them the king's ſon*; for the truth of which he could produce his wife, the ſiſter of the late king, and alſo the nurſe of this child with him.

℣. 5. *And he commanded them, ſaying, this is the thing that ye ſhall do*, &c.] Theſe were the rulers over hundreds among the prieſts and *Levites*, and which he, as high-prieſt, could command, and whom he could convene without ſuſpicion, being ſuch as he had a connexion with, and were unarmed men: and for the better underſtanding of what follows, it ſhould be obſerved, that the prieſts in the times of *David*, were divided into 24 courſes, which were by turns to ſerve a week in the temple; the courſe that came in, entered when the ſabbath began, and that which went out, went out when it ended, and each courſe conſiſted of 1000 men: now with reſpect to both theſe courſes, both that which went in, and that which went out, *Jehoiada* gave them the following charge: *a third part of you that enter in on the ſabbath*; on the beginning of it, to do duty in the temple the week following: *ſhall even be keepers of the watch of the king's houſe*; which, according to ſome, was that part of the temple where the king was hid and brought up, ſuppoſed to be the north part of it: or rather theſe were ſet at the north gate of the temple, which led to the royal palace, leſt any ſhould ruſh out of that, and kill the king.

℣. 6. *And a third part* ſhall be *at the gate of Sur*, &c.] Generally thought by the *Jews* to be the eaſtern gate, ſo called, as they ſay, becauſe ſuch as were defiled were bid to depart, or go back, as this word ſignifies, and not enter the temple; it is called *the gate of the foundation*, 2 *Chron.* xxiii. 5. becauſe, according to *Ben Gerſom*, here the foundation of the ſanctuary was firſt laid; it is ſaid[b] to have *five* other names beſides theſe: *and a third part at the gate behind the guard*; the temple-guard, which had a captain of them, *Acts*. iv. 1. this gate is ſuppoſed to be the ſame with *ſippim*, or the threſhold-gate, 2 *Chron.* xxiii. 4. and to be the ſouthern one: *ſo ſhall ye keep the watch of the houſe that it be not broken down*; guard the temple, that none break or ruſh into it, of *Athaliah*'s party.

℣. 7. *And two parts of all you that go forth on the ſabbath*, &c.] The courſe that went out of ſervice at the end of the ſabbath; theſe were not ſuffered, not any of them, to go into the country, but were detained for the preſent purpoſe, and divided into two parts: even *they ſhall keep the watch of the houſe of the Lord about the king*; theſe were placed in the temple where the king was, or where he ſhould be brought forth, and be a guard on his right and left; this interpretation ſeems to be agreeable to the order of the text here, and is the ſenſe of *Jarchi*; but there is this objection to it, that by ſuch a diſtribution of both courſes, no proviſion is made for the ſervices of the temple; wherefore Dr. *Lightfoot*[c] divides them into ſix parts, each into three, one third of the courſe that came in, for ſervice, the other to keep the watch at the king's houſe, and the other third at the gate *Sur*; and the courſe that went out, one third of them was placed at the gate behind the guard, and the other two to keep the watch of the houſe for the king's ſafety; but according to the account in 2 *Chron.* xxiii. 4, 5. there were but three ranks or orders of them in all; wherefore the ſenſe of *Kimchi*, *Ben Gerſom*, and *Abarbinel* ſeems moſt agreeable, that the firſt conſiſted of thoſe that went in on the ſabbath, not of all, but half of them, the other half being employed in the ſervice of the ſanctuary; and the other two of the courſe that went out, even all of them, they being entirely at leiſure, who were divided into two parts, and diſpoſed of as above.

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[x] Juſtin. e Trogo, l. 37. c. 1.

[y] בחדר המטות in cubiculo lectorum, Pagninus, Montanus. So Sept. &c.

[z] T. Bab. Tamid, c. 1. fol. 26. 2.

[a] Maimon. Hilchot Melachim, c. 1. §. 5.

[b] T. Hieroſ. Yoma apud Beckium in Targ. in 2 Chron. xxiii. 5.

[c] Proſpect of the Temple, c. 20.

℣. 8. *And ye ſhall compaſs the king round about, every man with his weapons in his hand*, &c.] Afterwards given them, ℣. 10. *and he that cometh within the ranges, let him be ſlain*; any ſtrange man that was not of them, that came into the ranks in which they were formed, was to be put to death as a ſpy, who might go and inform the queen what was doing; according to *Jarchi*, the word for *ranges* ſignifies the place through which the king went from his own houſe to the houſe of God[d]; and here it ſeems the guards were placed: *and be ye with the king as he goeth out, and as he cometh in*; when brought forth to be crowned and anointed, and returned again.

℣. 9. *And the captains over the hundreds did according to all* things *that Jehoiada the prieſt commanded*, &c.] Of whom ſee ℣. 4. *and they took every man his men*; every one his hundred: *that were to come in on the ſabbath, with them that ſhould go out on the ſabbath*; both the courſes, of which ſee ℣. 5. 7. *and came to Jehoiada the prieſt*; with the ſaid courſes, at leaſt as many of them as were to be employed in the preſent ſervice.

℣. 10. *And to the captains over hundreds did the prieſt give king David's ſpears and ſhields, that* were *in the temple of the Lord.*] Such as he had taken in war from his enemies, and had dedicated for the ſervice of the temple, to defend it on occaſion, and laid up there; thoſe the prieſts gave to the captains, to arm their men with, who came unarmed, and ſo unſuſpected, and in this way might be armed without being ſeen and known.

℣. 11. *And the guard ſtood every man with his weapons in his hand, round about the king*, &c.] As ordered, ℣. 8. *from the right corner of the temple, to the left corner of the temple*; from the north-eaſt to the ſouth-eaſt: *along by the altar and the temple*; the altar of burnt-offering, which ſtood in the court.

℣. 12. *And he brought forth the king's ſon*, &c.] Out of the apartment in the temple, where he had been brought up: *and put the crown upon him*; the crown-royal, which ſeems to have been kept in the temple: *and* gave him *the teſtimony*; the book of the law, which he was to read in all his days, and according to it govern the people; and which was a teſtimony of the will of God both to him and them: *Kimchi* and *Ben Melech* interpret it of royal garments put upon him: *and they made him king, and anointed him*; proclaimed and declared him king, and anointed him for the confirmation of it, becauſe of the pretenſion *Athaliah* made to the kingdom; otherwiſe, as the *Jewiſh* writers ſay, the ſon of a king was not anointed; and hence, they ſay, it was, that *Solomon* was anointed, becauſe of the claim of *Adonijah*: *and they clapt their hands*; in token of joy: *and ſaid, God ſave the king*; or, *let the king live*; or, may he proſper, as the *Targum*; may health and proſperity attend him in his government. In 2 *Chron.* xxiii. 11. it is ſaid, *Jehoiada and his ſons* anointed him, and ſaid thoſe words; among whom muſt be *Zechariah*, whom this king afterwards ſlew, which was an inſtance of great ingratitude, 2 *Chron.* xxiv. 20, 21, 22.

℣. 13. *And when Athaliah heard the noiſe of the guard*, and *of the people*, &c.] Their acclamations and ſhouts at the coronation of the king; for by this time the people had got ſome knowledge of the affair, and ran, and came flocking to ſee the new king, and expreſs their joy on this occaſion, and whom they greatly praiſed, 2 *Chron.* xxiii. 12. *ſhe came to the people into the temple of the Lord*; the outward court, where the people were aſſembled; and ſhe ſeems to come alone, unattended, in great ſurprize and conſternation, and was admitted to paſs the guards, being the queen, and alone, and perhaps by the particular order of *Jehoiada*, tho' contrary to the general orders he gave, ℣. 8.

℣. 14. *And when ſhe looked, behold, the king ſtood by a pillar, as the manner* was, *&c.*] Of kings, when they came into the temple on any occaſion, civil or religious, therefore it is called *his pillar*, 2 *Chron.* xxiii. 13. ſee 2 *Kings* xxiii. 3. 2 *Chron.* xxxiv. 1. ſome think this was the brazen ſcaffold erected by *Solomon*, 2 *Chron.* vi. 13. though *Vitringa*[e] and biſhop *Patrick* ſuppoſe it to be the poſt of the eaſt-gate of the inner court, from *Ezek.* xlvi. 2. according to *Jacob Leo*[f], this was the royal throne in the court of the *Iſraelites*, near the high or upper gate, on a marble pillar, where the kings of the houſe of *David* ſat, when they came into the ſanctuary to ſee the Lord in the ſecond temple; this throne was like an high tower, ſtanding upon two pillars, each twenty cubits high, and their circumference twelve; here ſat *Joaſh*, and *Hezekiah*, and *Joſiah*; however, *Athaliah* ſaw *Jehoaſh* with the crown on his head, and in the place where kings uſed to ſit or ſtand: *and the princes, and the trumpeters by the king*; the rulers of the courſes of the prieſts, and the levites, blowing the trumpets: *and all the people of the land rejoiced, and blew with trumpets*; it is added, in 2 *Chron.* xxiii. 13. that the ſingers played alſo on muſical inſtruments; that were then and there aſſembled: *and Athaliah rent her clothes*; through grief, and as one almoſt diſtracted: *and cried, Treaſon, treaſon*; to try if ſhe could get any to take her part, and ſeize on the new king, and thoſe that ſet him up.

℣. 15. *But Jehoiada the prieſt commanded the captains of the hundreds, the officers of the hoſt*, &c.] Of the prieſts and levites: *and ſaid unto them, Have her forth without the ranges*; the ranks of the guards, which were at the gate leading to the palace, or rather *within* them[g]; the meaning is, that he ordered her to be had out of the court of the temple, and be put within their ranks, and incloſed by them, that her blood might not be ſhed in the temple, and yet not eſcape them; *and him that followeth her, kill with the ſword*; that takes her part, and offers to help and aſſiſt her, paſſing through the ranks after her, diſpatch him at once; *for the prieſt had ſaid, Let her not be ſlain in the houſe of the Lord*; that it might not be defiled with her blood,

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[d] Vid. David. de Pomis Lexic. fol. 205. 3.

[e] Prolegom. de Synagog. vet. c. 4. p. 32.

[f] Apud Wagenſeill. Sotah, p. 680.

[g] מבית לשדרת intra ordines, Munſter, Junius, Tremellius, Piſcator, Noldius, p. 79. N°. 365. So Jarchi, Kimchi, Ben Gerſom, & Ben Melech.

blood; by which it appears that the guards had orders concerning her before, ſhould ſhe come to the temple, ſee ℣. 13.

℣. 16. *And they laid hands on her*, &c.] Or rather, "ſet a place for her," as the *Targum*; ſo *Jarchi* and *Kimchi*; made a ſpace, opened a way for her to come out of the temple into their ranks, that ſhe might be there taken and ſlain, and not in the temple: *and ſhe went by the way by the which the horſes came into the king's houſe*; either the high road in which the horſes and carriages went to the palace, or the way to the king's ſtables near the palace: *and there was ſhe ſlain*; they let her go ſo far, which was far enough from the temple, and then they ſlew her.

℣. 17. *And Jehoiada made a covenant between the Lord, and the king and the people, that they ſhould be the Lord's people*, &c.] Renewed the covenant between the Lord on the one part, and the king and the people on the other; aſſuring them, that as God had declared that he would be their God, he would yet be their God to bleſs and protect them, they continuing in obedience to him; and obliging them to promiſe that they would ſerve the Lord their God, and him only, and root out all idolatry from the land, and reſtore, and continue in, the pure worſhip of God: *between the king alſo and the people*; he promiſing, on his part, that he would govern them according to the law of God, and protect them in their rights and properties, privileges and liberties; and they, on their part, that they would honour and obey him, and be his faithful ſubjects. In 2 *Chron.* xxiii. 16. *Jehoiada* is ſaid to make this covenant between him, *&c.* which may be underſtood of the Lord; or if of himſelf, the meaning is, that it was made between him, the king and people, and the Lord.

℣. 18. *And all the people of the land*, &c.] That were at *Jeruſalem*, and the parts adjacent, that came from the country, hearing what was done: *went into the houſe of Baal*; a temple of his *Athaliah* had built, either in *Jeruſalem*, or near it; perhaps on the mount of *Olives*, called the mount of corruption, ch. xxiii. 13. from the idolatry there committed: *and brake it down, his altars and his images brake they in pieces thoroughly*; made an entire deſtruction of them all, temple, altars, the images of *Baal* and other deities: *and ſlew Mattan the prieſt of Baal before the altar*; either as he was ſacrificing, or that he might be a ſacrifice, or where he had fled for refuge: *and the prieſt appointed officers over the houſe of the Lord*; prieſts to offer ſacrifices, *Levites* to ſing the praiſes of God, porters at the door of the temple, and watches in it, and reſtored the courſes of the prieſts, and every thing to its proper order, which had been neglected, or had ceaſed during the uſurpation of *Athaliah*; ſee 2 *Chron.* xxiii. 18, 19.

℣. 19. *And he took the rulers over hundreds, and the captains, and the guard*, &c.] Of which ſee ℣. 4. *and all the people of the land*; as many as were aſſembled together on this occaſion: *and they brought down the king from the houſe of the Lord*; the temple, which was built on an eminence: *and came by the way of the gate to the king's houſe*; the gate of the royal palace, where the king's guards were placed, and did their duty: *and he ſat on the throne of the kings*; where the kings of *Judah* uſed to ſit, and this finiſhed the formality of his being made king.

℣. 20. *And all the people of the land rejoiced*, &c.] That one of the houſe of *David* was ſet upon the throne, which they might fear was extinct, as it very near was; the lamp of *David* was almoſt quenched, only this ſingle life left, from whom a race of kings proceeded, and the king Meſſiah; the promiſe of God cannot fail, ſee *Pſ.* cxxxii. 11, 17. this occaſioned great joy: *and the city was quiet*; was very eaſy at, yea pleaſed with the dethroning and death of *Athaliah*; there was no tumult on account thereof, nor ſuch diſturbances as ſhe occaſioned in her life: *and they ſlew Athaliah with the ſword* beſide *the king's houſe*; as related in ℣. 16. where ſhe was buried, or what became of her carcaſe, is not ſaid; ſome have thought ſhe was caſt into the brook *Kedron*, becauſe *Joſephus* ſays[h], *Jehoiada* ordered her to be had into that valley, and there ſlain.

℣. 21. *Seven years old* was *Jehoaſh when he began to reign.*] Being a year old when his father was killed, and having been hid ſix years in the temple.

CHAP. XII.

IN this chapter ſome account is given of the reign of *Jehoaſh*, that it was long, and the beginning of it good, during the life of *Jehoiada*, ℣. 1—3. how urgent he was to have the temple repaired, and what methods were taken for that purpoſe, ℣. 4—16. how meanly, as well as impiouſly he behaved, when the king of *Syria* was about to come up to *Jeruſalem* and beſiege it, ℣. 17, 18. and the chapter is cloſed with an account of his death, and the manner of it, ℣. 19—21.

℣. 1. *In the ſeventh year of Jehu, Jehoaſh began to reign*, &c.] So that he reigned 21 or 22 years cotemporary with *Jehu*'s reign, for *Jehu* reigned 28 years: *and 40 years reigned he in Jeruſalem*; the ſame number of years *David* and *Solomon* reigned: *and his mother's name* was *Zibiah of Beerſheba*; a city in the tribe of *Simeon*, in the extreme part of the land of *Canaan* ſouthward; her name in the *Chaldee* dialect is *Tabitha*, the ſame with *Dorcas* in *Greek*, *Acts* ix. 36.

℣. 2. *And Jehoaſh did that which* was *right in the ſight of the Lord all his days*, &c.] Worſhipping the only true God, and ruling and walking according to the law of God: *wherein Jehoiada the prieſt inſtructed him*; and ſo long as he obſerved his inſtructions, and as long as that prieſt lived, he reigned well; for to that period, *all his days*, muſt be limited; for after his death he was ſeduced by the princes of *Judah* to idolatry, and lived ſcandalouſly, and died ignominiouſly; ſee 2 *Chron.* xxiv. 2, 17, 25.

℣. 3. *But the high places were not taken away*, &c.] Uſed before the temple was built, or ſet up in *Rehoboam*'s time, 1 *Kings* xiv. 23. contrary to the law of God, which required that ſacrifices ſhould only be offered in the place the Lord choſe to dwell in, *Deut.* xii. 5, 6. *the people ſtill ſacrificed, and burnt incenſe in the high places*; as they had done in the times of *Athaliah*, and though the pure worſhip of God was reſtored at *Jeruſalem*; and indeed this they did in all preceding reigns; nor was it in the power of the beſt of kings, at leaſt they did not think it ſafe to attempt to remove them till *Hezekiah*'s time; ſo fond were the people of them becauſe of their antiquity, and ſuppoſed ſanctity, and for the ſake of eaſe.

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[h] Antiqu. l. 9. c. 7. §. 3.

℣. 4. *And Jehoaſh ſaid to the prieſts*, &c.] Being minded, or having it in his heart to repair the temple, as in 2 *Chron.* xxiv. 4. not only becauſe it was the ſanctuary of the Lord, though that chiefly, but becauſe it had been a ſanctuary to him, where he was hid and preſerved ſix years: *all the money of the dedicated things that is brought into the houſe of the Lord*; or rather, *that is to be brought*, as *De Dieu* and others render it, the particulars of which follow: even *the money of every one that paſſeth* the account; or that paſſeth among them that are numbered, as in *Exod.* xxx. 13, 14. that were upwards of twenty years of age, and bound to pay the half ſhekel for the ranſom of their ſouls; and it is called the collection or burden *Moſes* laid on them in the wilderneſs, 2 *Chron.* xxiv. 6. 9. *the money that every man is ſet at*; the price the prieſt ſet upon or eſtimated a man at, or whomſoever that belonged to him, that he devoted to the Lord, which by the law he was bound to pay for his redemption, and till that was done, he and they were not his, but the Lord's, of which ſee *Lev.* xxvii. 1--8. and here the *Targum* calls it, the money of the redemption of ſouls, which is the gift of a man for the redemption of his ſoul: and *all the money that cometh into any man's heart to bring into the houſe of the Lord*; vows and free-will offerings made of their own accord.

℣. 5. *Let the prieſts take it to them, every man of his acquaintance*, &c.] Of thoſe that were moſt known by them; for the prieſts had cities aſſigned them in ſeveral parts of the land, and they that dwelt with them in them, or in the parts adjacent to them, were beſt known by them; and they were ſent into all the cities, ſome to one and ſome to another, where they were moſt acquainted, to collect money, both what was due by law, and what the people ſhould freely give, ſee 2 *Chron.* xxiv. 5. *and let them repair the breaches of the houſe, whereſoever any breach ſhall be found*; that is, of the temple, which, according to the *Jewiſh* chronology[i], had been built but 155 years; and being built very ſtrong, would have needed no conſiderable repairs as yet, but that it had been broken up and miſuſed by *Athaliah* and her ſons, 2 *Chron.* xxiv. 7.

℣. 6. *But it was ſo, that in the 23d year of king Jehoaſh, the prieſts had not repaired the breaches of the houſe.*] Either the people being backward to pay in the money, or the prieſts converted it to their own uſe; or however were negligent of doing the work enjoined them by the king, either in collecting the money, or in uſing it as they were directed.

℣. 7. *Then king Jehoaſh called for Jehoiada the prieſt, and the other prieſts*, &c.] The common prieſts, *Jehoiada* being high-prieſt: *and ſaid unto them, why repair ye not the breaches of the houſe?* in which they appeared to him very dilatory; the reaſon might be, the people were not forward to pay in their money, and they might not chuſe to begin the repairs until they had got it all in, or at leaſt what was ſufficient to carry them through them: *now therefore receive no* more *money of your acquaintance*; ſuſpecting that what they had received they kept for their own uſe: *but deliver it for the breaches of the houſe*; into other hands for that uſe, and ſo diſmiſſed them at once from collecting the money, and being concerned in the repairs of the temple.

℣. 8. *And the prieſts conſented to receive no* more *money of the people*, &c.] And delivered up what they had: *neither to repair the breaches of the houſe*; being very willing to be quit of both ſervices, and eſpecially ſince they ſeemed to be ſuſpected.

℣. 9. *But Jehoiada the prieſt took a cheſt*, &c.] By the commandment of the king, 2 *Chron.* xxiv. 8. to put the money collected into, to prevent any fraud, or ſuſpicion of any: *and bored a hole in the lid of it*; to drop the money into, by which means it could not be taken out without taking off the lid: *and ſet it beſide the altar*; the altar of burnt-offering, in the court: *on the right ſide, as one cometh into the houſe of the Lord*; that is, on the north; for the entrance into the temple was at the eaſt: in 2 *Chron.* xxiv. 8. it is ſaid to be *ſet without at the gate of the houſe*; which Dr. *Lightfoot*[k] thinks reſpects another time, and that either another cheſt was made, or the ſame that was firſt placed by the altar, in the court of the prieſts, and ſo in their hands, and the money not coming in apace, was removed without the court at the entrance of it, whither the people brought it readily: *and the prieſts that kept the door*; the door of the outward court, the Levites, the porters, or rather, as the *Targum*, the prieſts, the treaſurers, who were appointed to this ſervice in the room of the others diſmiſſed; and ſo *Kimchi* and other *Jewiſh* commentators interpret this of the keepers of the veſſels of the ſanctuary, and not of the doors of it: theſe *put therein all the money* that was *brought into the houſe of the Lord*; by the people from the ſeveral parts of the country, who by proclamation were required ſo to do, and very readily did, 2 *Chron.* xxiv. 9, 10.

℣. 10. *And it was ſo, when they ſaw that* there was *much money in the cheſt*, &c.] Which might eaſily be gueſſed at by the number of the people which contributed: *that the king's ſcribe, and the high prieſt came up*; to the temple; the high prieſt did not chuſe to come alone, leſt he ſhould be ſuſpected, but to have the king's ſecretary with him, that the money might be taken out of the cheſt, and told in the preſence of them both: in 2 *Chron.* xxiv. 11. inſtead of the *high prieſt*, it is *the high prieſt's officer*, which the *Targum* there calls the *Sagan* of the high prieſt, or his deputy, who perhaps attended when the high prieſt could not: *and they put up in bags, and told the money* that was *found in the houſe of the Lord*; that is, they poured the money out of the cheſt, or emptied it, as in 2 *Chron.* xxiv. 11. and told it, and very likely ſet down the ſum in writing, and put it up in bags, very probably ſealed.

℣. 11. *And they gave the money, being told, into the hands of them that did the work, that had the overſight of the houſe of the Lord*, &c.] Who were appointed overſeers of the workmen employed in the repairs of the temple; which overſeers were laymen, and not prieſts, they being diſcharged from any concern in the repairs: this money *told*, *Kimchi* interprets of its being coined; he ſuppoſes money coined and uncoined to be brought, which was put in ſeparate bags; and that which was not coined, they coined it before they delivered it to the overſeers to pay the workmen with: *and they laid it out to the carpenters and builders that wrought upon the houſe of the Lord*; paid them with it, ſome that wrought in cutting the timber, and others in building with it.

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[i] Seder Olam Rabba, c. 18.

[k] Proſpect of the Temple, ch. 36. p. 20. 22.

℣. 12. *And to maſons, and hewers of ſtone*, &c.] Which they cut out of the mountain, and the maſons repaired the ſtone walls with: *and to buy timber*; felled in *Lebanon*: *and hewed ſtone*; fitted for building with: *to repair the breaches of the houſe of the Lord*; where both timber and ſtone were wanting: *and for all that was laid out for the houſe to repair* it; in whatſoever elſe it needed, as iron and braſs to mend it, 2 *Chron.* xxiv. 12.

℣. 13. *Howbeit, there were not made for the houſe of the Lord, bowls of ſilver*, &c.] Either to hold the blood of the ſacrifices, or the drink-offerings of wine: *ſnuffers*; to trim the lamps with; or, as *Jarchi* and other writers, both *Jewiſh* and chriſtian, muſical inſtruments: *baſons*; veſſels to ſprinkle the blood with, as the word ſignifies: *trumpets*; ſilver ones, to call the aſſembly, blow over the ſacrifices, &c. *any veſſels of gold, or veſſels of ſilver*; for any other uſe: theſe were not made *of the money* that was *brought into the houſe of the Lord*; yet, in in 2 *Chron.* xxiv. 14. it is ſaid they were, which is to be reconciled thus; they did not make any of thoſe things at firſt, until the houſe was repaired, and the charges of it defrayed; and then of what remained they made veſſels for the houſe, which were wanting, that *Athaliah* had beſtowed on *Baalim*, 2 *Chron.* xxiv. 7.

℣. 14. *But they gave that to the workmen, and repaired therewith the houſe of the Lord.*] They took care that the workmen ſhould firſt be paid for the repairs of the temple.

℣. 15. *Moreover, they reckoned not with the men into whoſe hand they delivered the money to be beſtowed on the workmen*, &c.] That is, the king's ſecretary and the high prieſt, or his officer, never called to account the overſeers of the workmen, to whom they committed the money to pay them with; never examined how they laid it out, and for what: *for they dealt faithfully*; they ſaw they acted ſuch an honeſt and upright part, and ſuch an high opinion had they of them, that they never examined their accounts, or called for their bills.

℣. 16. *The treſpaſs-money, and ſin-money was not brought into the houſe of the Lord*, &c.] Which was the money perſons at a diſtance ſent for their treſpaſs and ſin-offerings inſtead of cattle, with which the ſacrifices were bought; and what remained of the money was not brought into the temple, and made uſe of in the above manner: *it was the prieſts*; the overplus of it, and ſuch of the ſacrifices which by the law were appropriated to them.

℣. 17. *Then Hazael king of Syria went up and fought againſt Gath, and took it*, &c.] When *Jehoiada* was dead, and *Jehoaſh* was become an apoſtate, the Lord ſuffered the king of *Syria* to be a ſcourge to him; who firſt attacked *Gath*, and took it, which was formerly one of the principalities of the *Philiſtines*, but was ſubdued by *David*, and had been in the hands of the *Iſraelites* ever ſince; the king of *Syria* began with this as neareſt to him, to open the way for what he had farther in view: *and Hazael ſet his face to go up to Jeruſalem*; he made ſuch preparations, and took ſuch meaſures, as plainly indicated what his deſign was.

℣. 18. *And Jehoaſh king of Judah took all the hallowed things that Jehoſhaphat, and Jehoram, and Ahaziah his fathers, kings of Judah had dedicated*, &c.] To ſacred uſes, and had laid up in the temple: *and his own hallowed things*; which he had devoted to the ſame uſes: *and all the gold* that was *found in the treaſures of the houſe of the Lord*; which were gifts and preſents from divers perſons for ſacred ſervices: *and ſent* it *to Hazael king of Syria, and he went away from Jeruſalem*; to bribe him, that he might deſiſt from his purpoſe; which ſhewed a meanneſs of ſpirit, and was the effect of his idolatry and apoſtacy, having forſaken the Lord, and being forſaken by him; in whom ſhould have been his truſt and confidence, and then he need not have been afraid to meet the king of *Syria*.

℣. 19. *And the reſt of the acts of Jehoaſh, and all that he did, are they not written in the book of the chronicles of the kings of Judah?*] In the regiſters and annals of thoſe princes; ſome of them are to be met with in 2 *Chron.* xxiv.

℣. 20. *And his ſervants aroſe*, &c.] This was after he had ſlain *Zechariah* the ſon of *Jehoiada*, who reproved him for his idolatry; and after a ſecond expedition of the king of *Syria*, who came to *Jeruſalem*, and ſpoiled it, and left *Jehoaſh* diſeaſed, as is recorded in 2 *Chron.* xxiv. *and made a conſpiracy*; not to get the kingdom into their hands, for his ſon ſucceeded him, but to avenge the death of *Zechariah*: *and ſlew Jehoaſh in the houſe of Millo, which goeth down to Silla*; theſe are both names of places; perhaps the latter is mentioned, to diſtinguiſh this *Beth-Millo* from *Millo* in *Zion*; or rather that itſelf is meant, and deſcribed by the deſcent from it to a cauſeway, as *Silla* may ſignify, which led to the royal palace.

℣. 21. *For Jozachar the ſon of Shimeath*, &c.] Said to be an *Ammoniteſs*, and this man's name *Zabad*, 2 *Chron.* xxiv. 26. *and Jehozabad the ſon of Shomer, his ſervants*; who is ſaid in the ſame place to be the ſon of *Shimrith* a *Moabiteſs*: theſe *ſmote him, and he died*; juſtly did he fall by the hands of ſuch perſons for his idolatry: *and they buried him with his fathers in the city of David*; but not in the ſepulchres of the kings, becauſe of his idolatry and murder of a prieſt of the Lord: *and Amaziah his ſon reigned in his ſtead*; the conſpirators not ſeeking the kingdom, but vengeance on him for his ſins, which, whether right in them to do, was ſuffered by the Lord.

CHAP. XIII.

THIS chapter gives an account of the wicked reign of *Jehoahaz* ſon of *Jehu* king of *Iſrael*, and of the low eſtate he was brought into by the *Syrians*, ℣. 1—9. and of the reign of his ſon *Joaſh*, ℣. 10—13, and of the ſickneſs and death of *Eliſha*; of the viſit *Joaſh* made him in his ſickneſs; and of his prediction of the king's ſucceſs againſt the *Syrians*; and of the reviving of a dead man caſt into the prophet's ſepulchre, ℣. 14—21. and of the ſucceſs of *Joaſh* againſt the *Syrians*, according to the prediction of the prophet, ℣. 22—25.

℣. 1. *In the 23d year of Joaſh the ſon of Ahaziah king of Judah*, &c.] The ſame year he was ſo zealous and buſy in repairing the temple, ch. xii. 6. *Jehoahaz the ſon of Jehu began to reign over Iſrael in Samaria*; whereas, *Joaſh* began to reign in the ſeventh year of *Jehu*, and *Jehu* reigned but 28 years, ch. x. 36. and xii. 1. this could be but the 21ſt of *Joaſh*; to reconcile which it muſt be obſerved, that it was at the beginning of the 7th year of *Jehu*, that *Joaſh* began to reign, and at the beginning of the 23d of *Joaſh* that *Jehoahaz* began to reign, as the *Jewiſh* commentators obſerve: and reigned 17 *years*; the two laſt of which were in common with his ſon, as *Junius*, ſee ℣. 10.

℣. 2. *And he did* that which was *evil in the ſight of the Lord*, &c.] Committed idolatry: *and followed the ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin*; worſhipping the golden calves: *he departed not therefrom*; from the worſhip of them.

℣. 3. *And the anger of the Lord was kindled againſt Iſrael*, &c.] They doing as their kings did: *and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the ſon of Hazael, all* their *days*; the word *their* ſhould not be ſupplied, ſince it was not true that *Iſrael* was delivered into the hands of both thoſe kings of *Syria* as long as they lived; for they were delivered out of the hands of *Benhadad*, ℣. 25. but the word *his* ſhould be inſerted for it, as to be underſtood of the days of *Jehoahaz*, ſee ℣. 22.

℣. 4. *And Jehoahaz beſought the Lord, and the Lord hearkened unto him*, &c.] He did not apply in his diſtreſs to the calves he worſhipped, but to the Lord; who had a regard to his prayer, not for his ſake, or any righteouſneſs of his, or even his repentance and humiliation, which was only external; but for the ſake of *Iſrael*, and becauſe they were oppreſſed, who were his people, and he their God, though they had ſadly departed from him: *for he ſaw the oppreſſion of Iſrael*; not only with his eye of omniſcience, but with an eye of mercy and compaſſion: *becauſe the king of Syria oppreſſed them*; by his incurſions upon them, and wars with them.

℣. 5. *And the Lord gave Iſrael a Saviour*, &c.] Not an angel ſent by him, nor a captain raiſed up among them, nor the prophet *Eliſha*, who predicted their deliverance, nor *Jehoahaz* himſelf, but his ſon *Joaſh*, ℣. 25. *ſo that they went out from under the hand of the Syrians*; were not in ſubjection to them, nor haraſſed by them, nor in fear of them: *and the children of Iſrael dwelt in their tents, as before time*; in peace and ſafety.

℣. 6. *Nevertheleſs, they departed not from the ſins of the houſe of Jeroboam, who made Iſrael to ſin, but walked therein*, &c.] Continued to worſhip the calves ſtill, which was an inſtance of great ingratitude; the *Syriac* and *Arabic* verſions read, *he departed not*; *Jehoahaz* the king: *and there remained the grove in Samaria*; which *Ahab* made there, 1 *Kings* xvi. 33. neither *Jehu* nor his ſon had it cut down, though *Baal* was deſtroyed.

℣. 7. *Neither did he leave of the people to Jehoahaz, but 50 horſemen*, &c.] This is to be connected with ℣. 4. the verſes 5, 6 being to be read in a parentheſis, as in our verſion, and to be underſtood of the king of *Syria*, who left no more to the king of *Iſrael*, not of the people of the land, but of his army, than 50 horſemen, all the reſt being either taken and carried captive by him, or ſlain: *and* 10 *chariots*; military chariots, with the men they carried: *and* 10,000 *footmen*; foot-ſoldiers; to ſo ſmall a number was his army reduced through wars with the *Syrians*: *for the king of Syria had deſtroyed them, and had made them like the duſt by threſhing*; as corn or chaff may be reduced to duſt by over-much threſhing; or as mire and clay by treading on it.

℣. 8. *Now the reſt of the acts of Jehoahaz, and all that he did, and his might*, &c.] Which he exerted againſt the *Syrians*, being a man of courage, though not ſucceſsful, becauſe the Lord was not with him, but againſt him: are *they not written in the book of the Chronicles of the kings of Iſrael?* where their acts, and the events of their reigns, were recorded.

℣. 9. *And Jehoahaz ſlept with his fathers*, &c.] Died, as they did: *and they buried him in Samaria*; where *Omri*, and all the kings of *Iſrael*, that deſcended from him, were buried: *and Joaſh his ſon reigned in his ſtead*; of whom a ſhort account is given in the following verſes.

℣. 10. *In the 37th year of Joaſh king of Judah, began Jehoaſh the ſon of Jehoahaz to reign over Iſrael in Samaria*, &c.] But inaſmuch as his father began to reign in the 23d of *Joaſh*, and reigned 17 years, ℣. 1. this king muſt begin to reign in the 39th or 40th of *Joaſh*; for the reconciling of which it may be obſerved, that two of the years of his reign may be ſuppoſed to be imperfect; or rather that his ſon reigned two or three years in his life-time, being raiſed up before his father's death to be a ſaviour of *Iſrael* from the *Syrians*; and ſo his father lived to ſee his prayer anſwered, ℣. 4, 5. and reigned 16 *years*.

℣. 11. *And he did that which was evil in the ſight of the Lord*, &c.] As his father did, and his character is deſcribed in the ſame words, ſee ℣. 2, 6.

℣. 12. *And the reſt of the acts of Joaſh, and all that he did*, &c.] Though none of his acts as yet are recorded, but his ſinful ones: *and his might*; or valiant actions in war with the *Syrians*, ℣. 25. and *wherewith he fought againſt Amaziah king of Judah*; of which there is an account in the following chapter: are *they not written in the book of the Chronicles of the kings of Iſrael?* in the hiſtory of the tranſactions of their reigns.

℣. 13. *And Joaſh ſlept with his fathers*, &c.] Or died: *and Jeroboam ſat upon his throne*; who was his ſon; it is not ſaid, that *he began* to ſit on it, or to reign, nor to reign in his father's ſtead; hence it is concluded, as by *Kimchi* and others, that his father ſet him on his throne in his life-time; and the *Jewiſh* chronology [l] expreſsly aſſerts, that he reigned with him one year: *and Joaſh was buried in Samaria with the kings of Iſrael*; ſee ℣. 9 the hiſtory of his life and actions does not ceaſe here, but after an account of the ſickneſs and death of *Eliſha*, it is re-aſſumed, which was neceſſary to interpoſe to lead on to it.

℣. 14. *Now Eliſha was fallen ſick of his ſickneſs, whereof he died*, &c.] The prophets don't live for ever; this ſickneſs was unto death; *Eliſha* died, and was not tranſlated as *Elijah* was: *and Joaſh the king came down unto him*; from his palace to the prophet's houſe, to viſit him in his ſickneſs; which was an inſtance of great condeſcenſion and reſpect, and eſpecially in a wicked prince that could not be reformed by him: *and wept over his face*; held his head over him, and wept, perceiving he was near his end, and ſenſible that his death would be a public loſs; the nation having often reaped the benefit of his prayers, though his counſel and advice was neglected and deſpiſed: *and ſaid, O my father, my father, the chariot of Iſrael, and the horſemen thereof*; the ſame words *Eliſha* ſaid to *Elijah*, as he went up to heaven, which very probably *Joaſh* had heard of; ſee the note on ch. ii. 12. and here, as there, the *Targum* is, "my maſter, my maſter, who was better to *Iſrael* by his prayers than chariots and horſemen."

℣. 15. *And Eliſha ſaid unto him, take bow and arrows*, &c.] The uſual inſtruments of war in thoſe days: *and he took unto him bow and arrows*; which though they might not be had in the houſe of the prophet, he could have ſome from his guards that attended him.

℣. 16. *And he ſaid unto the king of Iſrael, put thine hand upon the bow, and he put his hand* upon it, &c.] His left-hand: *and Eliſha put his hands upon the king's hands*; on both his hands, which were put, the one on the bow, the other on the arrow [m]; hereby ſignifying, that though the king would draw the bow in battle, the Lord, whom the prophet repreſented, would give the ſucceſs; and that it would be by his help, and through his bleſſing on his arms, that he would obtain victory over his enemies.

℣. 17. *And he ſaid, open the window eaſtward*, &c.] *Syria* lying eaſt of the land of *Iſrael*, as the *Jewiſh* commentators in general obſerve, and for which they quote *Iſ.* ix. 12. but it lay north-eaſt, or rather more to the north; wherefore this may reſpect the eaſtward part of the land of *Iſrael*, which the *Syrians* had got poſſeſſion of, and ſhould be recovered as this ſign ſhewed, ſee ch. x. 33. *and he opened it, then Eliſha ſaid, ſhoot, and he ſhot*; the arrow, out of the window, being opened: *and he ſaid, the arrow of the Lord's deliverance, and the arrow of deliverance from Syria*; meaning, that that arrow was a ſign of the Lord's deliverance of *Iſrael* from the *Syrians*, by whom they had been ſadly oppreſſed, and reduced very low: *for thou ſhalt ſmite the Syrians in Aphek, till thou haſt conſumed* them; not the whole nation, but that army they ſhould bring thither; which was a city in the land of *Iſrael*, where the *Syrians* were routed in *Ahab*'s time; 100,000 were ſlain near it, on one day, and 27,000 by the fall of the wall of it, 1 *Kings* xx. 26, 29, 30. hence ſome read the words here, *as in Aphek*.

℣. 18. *And he ſaid, take the arrows, and he took* them, &c.] The reſt of them: *and he ſaid unto the king of Iſrael, ſmite upon the ground*; the floor of the room in which the prophet lay: *and he ſmote thrice, and ſtayed*; made a ſtop, ceaſed ſmiting; he might think this action trifling, and beneath him, only was willing to pleaſe the prophet, but did not do it with a good will, and therefore ſmote no more; though this was an emblem of his ſmiting the *Syrians*, which he might not underſtand.

℣. 19. *And the man of God was wroth with him*, &c.] Becauſe he ceaſed ſmiting, and ſmote no oftener; for it was revealed to the prophet, by an impulſe upon his mind, that by the number of times he ſmote on the ground, it would be known how often he ſhould get the victory over his enemies; but this was to be left to the king's own will, how often he would ſmite, and thereby the prophet would know alſo with what ſpirit he would purſue his victories, and the advantages he would gain: *and ſaid, thou ſhouldſt have ſmitten five or ſix times, then hadſt thou ſmitten Syria until thou hadſt conſumed* it; as a nation, as well as routed their ſeveral armies: *whereas now thou ſhalt ſmite Syria but thrice*; beat them only three times in battle, according to the number of his ſmitings on the ground.

℣. 20. *And Eliſha died, and they buried him*, &c.] In *Samaria*. *Epiphanius* ſays [n], in *Sebaſtopolis* of *Samaria*, *Samaria* itſelf was called *Sebaſte* in after-times; though the *Jews* ſay [o], he was buried in mount *Carmel*, in the cave of *Elijah*; according to the *Jewiſh* chronology [p], he died in the 10th year of *Joaſh*, and he propheſied more than 60 years; 66 as *Abarbinel*, ſince he began to propheſy in the 19th year of *Jehoſhaphat*; and, according to *Clemens* [q] of *Alexandria*, when he was 40 years of age; but it ſeems rather, as *Kimchi* obſerves, that he died in the beginning of the reign of *Joaſh*, and even before his father's death, when he was a partner with him in the throne, and before any ſalvation or deliverance from the *Syrians* was wrought: *and the bands of the Moabites invaded the land at the coming in of the year*; at the ſpring of the year, when there was fruit on the earth, thoſe troops of robbers came to plunder and ſpoil; ſeveral of the *Jewiſh* writers obſerve, that in the word for *coming*, א is inſtead of ה, and ſo may be rendered, *in that year*, in that ſelf-ſame year that *Eliſha* died; and ſo read the *Syriac*, *Arabic* and the *Vulgate Latin* verſions.

℣. 21. *And it came to paſs as they were burying a man*, &c.] That is, as they were going to bury him; for as yet they were not come to the place they deſigned to bury him at, as appears by what follows: *that behold, they ſpied a band* of men; one of the bands of the *Moabites*, which came to rob and plunder, and which was about the place where they intended to bury the man; or they ſuppoſed would be there by that time they got to it, or at leaſt before they could bury him, and therefore being frightened ſtopped: *and they caſt the man into the ſepulchre of Eliſha*; that being neareſt, they opened it, or rather rolled away the ſtone from it, and threw the body in, in great haſte: *and when the man was let down, and touched the bones of Eliſha*; or *went and touched* [r]; that is, as *Kimchi* interprets it, being caſt in, he rolled till he came to the body of the prophet, and touched it:

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[l] Seder Olam Rabba, c. 19.

[m] See Virgil. Æneid. 11. ℣. 831, 862.

[n] De vitis prophet. c. 6.

[o] Cippi Heb. p. 46.

[p] Seder Olam Rabba, c. 19.

[q] Stromat, l. 1. p. 326.

[r] וילך ויגע abit & tetigit, Pagninus, Montanus.

he revived, and ſtood upon his feet; which might ſerve to confirm the faith of *Joaſh* in the predictions of the prophet concerning his victories; is a proof of the reſurrection of the dead, and of eternal life, and an emblem of our being quickened through the death of Chriſt. The *Jews* ſay [s], this man was *Shallum* the ſon of *Tikvah*, and huſband of *Huldah* the propheteſs, and was a good man, much given to alms, for which he was rewarded; and they farther ſay, he went to his own houſe, and lived many years, and begat children, and particularly *Hananeel*, mentioned in *Jer*. xxxii. 7. which is not likely; though others ſay [t], he was a wicked man, *Zedekiah* the ſon of *Chenaanah*, 1 *Kings* xxii. 24 and therefore not ſuffered to continue in the prophet's grave; but the former is more probable; and, according to *Joſephus* [u], it was the band of robbers that left this man, whom they had murdered, in the grave of *Eliſha*. This grave ſeems to have been in the field, where the *Jews* of old, and in later times buried, as in the field of *Hebron*, the potter's field, *&c.* ſo the *Greeks*, as *Pauſanias* relates [w], and the *Romans* alſo [x], buried by the way-ſide.

℣. 22. *But Hazael king of Syria oppreſſed Iſrael all the days of Jehoahaz.*] That he reigned alone, at leaſt, before he took his ſon *Joaſh* to reign with him.

℣. 23. *And the Lord was gracious to them*, &c.] To *Iſrael*, notwithſtanding their apoſtacy from him, and the idolatry of the calves they were guilty of: *and had compaſſion on them*; being in oppreſſion and diſtreſs: *and had reſpect unto them*; looked upon them with an eye of pity and mercy: *becauſe of his covenant with Abraham, Iſaac, and Jacob*; made ſo long ago he ſtill remembered: *and would not deſtroy them, neither caſt he them from his preſence as yet*; or ſuffered them to be carried captive into another land, as he afterwards did in the times of *Hoſhea*.

℣. 24. *So Hazael the king of Syria died, and Benhadad his ſon reigned in his ſtead.*] This was *Benhadad* the 3d; the firſt of this name was of the *Damaſcene* kings; but though the kingdom was now in another family, yet this name, being reſpectable with the *Syrians*, was retained in it.

℣. 25. *And Jehoaſh the ſon of Jehoahaz took again out of the hand of Benhadad the ſon of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war*, &c.] Which were in the countries of *Gilead* and *Baſhan*, and belonged to the tribes of *Reuben*, *Gad* and *Manaſſeh*, ch. x. 33. *three times did Joaſh beat him*; in ſo many pitched battles, but where is not ſaid, no doubt one of them was in *Aphek*, at leaſt, ℣. 17. and perhaps the other two on the other ſide *Jordan*; this agrees with the three times he ſmote the ground, ſignificant thereof, ℣. 18. *and recovered the cities of Iſrael*; thoſe before mentioned; otherwiſe, if thoſe had not been recovered, not ten tribes, only ſeven and a half, would have been carried captive by the king of *Aſſyria*; whereas *Joſephus* [y] ſays expreſsly, the ten tribes were carried captive.

CHAP. XIV.

IN this chapter we have the good reign of *Amaziah* king of *Judah*, his victories over the *Edomites*, and war with *Jehoaſh* king of *Iſrael*, by whom he was taken, who died quickly after, ℣. 1—16. but *Amaziah* lived 15 years afterwards, and was ſlain by a conſpiracy againſt him, and *Azariah* his ſon reigned in his ſtead, ℣. 17—22. and a ſhort account is given of the reign of *Jeroboam* the ſecond, king of *Iſrael*, ℣. 23—29.

℣. 1. *In the ſecond year of Joaſh ſon of Jehoahaz king of Iſrael reigned Amaziah the ſon of Joaſh king of Judah.*] As *Joaſh* king of *Iſrael* began to reign in the 37th of *Joaſh* king of *Judah*, ch. xiii. 10. who reigned 40 years, *Amaziah* muſt therefore begin his reign in the fourth of *Joaſh* king of *Iſrael*; this therefore muſt be underſtood of his ſecond year after he reigned alone, for he reigned two or three years in his father's life-time.

℣. 2. *He was 25 years when he began to reign, and reigned 29 years in Jeruſalem*, &c.] Fourteen years cotemporary with *Joaſh* king of *Iſrael*, who reigned 16 years, ch. xiii. 10. and 15 after him, ℣. 17. *and his mother's name* was *Jehoaddan of Jeruſalem*; of whom we no where elſe read.

℣. 3. *And he did that which was right in the ſight of the Lord*, &c.] At leaſt externally, and at the beginning of his reign: *yet not like David his father*; not with a perfect heart, with that ſincerity and uprightneſs as he did, ſee 2 *Chron*. xxv. 2. *he did according to all things as Joaſh his father did*; who at firſt reigned well, and then fell into idolatry, as this his ſon did.

℣. 4. *Howbeit, the high places were not taken away*, &c.] Though he firſt did that which was right before God; nor did his father take them away; ſee ch. xii. 3.

℣. 5. *And it came to paſs as ſoon as the kingdom was ſtrengthened in his hand*, &c.] That he was well ſettled on the throne, and had a ſhare in the affection of the people, and the idolatry and murder his father had committed, were worn off of the minds of the people, and the friends of the conſpirators againſt him were become few or none: *that he ſlew his ſervants that had ſlain the king his father*; charged them with the murder in a court of judicature, obtained a ſentence againſt them, and had them executed.

℣. 6. *But the children of the murderers he ſlew not*, &c.] Which is an inſtance of his clemency and goodneſs, and of his ſtrict regard to juſtice, and to the law of God; though he might fear theſe being ſpared, would one time or other revenge their fathers deaths: *according to that which is written in the book of the law of Moſes*, ſee *Deut*. xxiv. 16. *wherein the Lord commanded, ſaying, the fathers ſhall not be put to death for the children, nor the children*, &c. to which command *Amaziah* was obedient.

℣. 7. *He ſlew of Edom in the valley of Salt ten thouſand*,

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[s] Pirke Eliezer, c. 33. [t] T. Bab. Sanhedrin, fol. 47. 1. Shalſhalet Hakabala, fol. 11. 2. [u] Antiqu. l. 9. c. 8. §. 6. [w] Corinthiac. ſive, l. 2. p. 97. [x] Vid. Kirchman. Funer. Roman. l. 2. c. 22. [y] Antiqu. l. 9. c. 14. §. 1.

thouſand, &c.] Of which valley, ſee the note on 2 *Sam.* viii. 13. the *Edomites* having revolted from *Judah* in the days of *Joram*, ch. viii. 20, 22. *Amaziah* undertook to reduce them with an army of 300,000 choice men; and beſides theſe, hired alſo of *Iſrael* 100,000 valiant men, for 100 talents of ſilver; but at the inſtance of a prophet of the Lord he diſmiſſed the latter, and went againſt *Edom* only with his men, and ſlew of the *Edomites* 10,000, beſides other 10,000 he took alive, and caſt headlong from a rock, which came into his hands, ſee 2 *Chron.* xxv. 5—12. *and took Selah by war*; which ſignifies a rock, the ſame with *Petra*, the metropolis of *Arabia Petræa*, the country of the *Edomites*. The city itſelf was not a rock, nor built on one, but was ſituated in a plain, ſurrounded with rocks and mountains, as *Strabo*[z] and *Pliny*[a] relate, from whence it ſeems to have its name; and by the *Syrians* called *Recem*, where *Rocan* a king of *Midian* reigned[b], called in the *Greek* verſion of *Numb.* xxxi. 8. *Recon*; though *Vitringa*[c] is of opinion, that not *Petra*, the metropolis of *Edom*, is meant, but *Maaleh-Akrabbim*, *Joſh.* xv. 3. *Judg.* i. 36. which lay on the ſouth-border of *Judea*, near the *Salt-ſea*: *and called the name of it Joktheel*; which ſignifies *the obedience of God*; in memory of his obedience to the prophet of the Lord, in conſequence of which he obtained this victory: and the name continued *unto this day*; the time of the writing this book.

℣. 8. *Then Amaziah ſent meſſengers to Jehoaſh the ſon of Jehoahaz ſon of Jehu king of Iſrael*, &c.] The occaſion of it was this, when *Amaziah* diſmiſſed the hired ſoldiers of *Iſrael* they were diſpleaſed, and fell upon the cities of *Judea* from *Samaria* to *Beth-horon*, ſlew 3000 men, and took much ſpoil, 2 *Chron.* xxv. 13. wherefore, when *Amaziah* returned from the ſlaughter of the *Edomites*, being elated with his victories, he ſent the following meſſage to the king of *Iſrael*, in order to revenge the injuries his ſoldiers had done; and perhaps retaining an old grudge for what *Jehu*, the grandfather of the king of *Iſrael*, had done to his anceſtors, and it may be in hope of reducing the ten tribes to obedience to the houſe of *David*: *ſaying, come let us look one another in the face*; that is, in battle, as the *Targum* adds; it was a challenge to meet him him in the field of battle, and fight with him, and try each other's courage, and ſee who was the beſt man.

℣. 9. *And Jehoaſh the king of Iſrael ſent to Amaziah the king of Judah*, &c.] By the return of his meſſengers: *ſaying, the thiſtle that was in Lebanon, ſent to the cedar that was in Lebanon*; intending by this proverbial way of ſpeaking to humble the pride of *Amaziah*; comparing him to a thiſtle or thorn, a low, mean, abject, weak, prickly and troubleſome ſhrub, and himſelf to a cedar, a tree high and lofty, ſtrong, large and ſpreading: *ſaying, give thy daughter to my ſon to wife*; ſignifying, that if in a peaceable manner he had deſired to contract affinity with him, and ſo eſtabliſh mutual friendſhip, he ſhould have deſpiſed him as being as much below him, as the thiſtle is below a cedar; and therefore ſhould ſtill more deſpiſe and defy him, who addreſſed him in an hoſtile manner, and in ſuch haughty language: *and there paſſed by a wild beaſt that was in Lebanon, and trod down the thiſtle*; and ſo there was an end put at once to its pride and ambition, and to its treaty with the cedar; intimating hereby, that his ſoldiers would as eaſily vanquiſh and deſtroy the army of *Amaziah*, as a wild beaſt can deſtroy a thiſtle.

℣. 10. *Thou haſt indeed ſmitten Edom, and thine heart hath lifted thee up*, &c.] Swelled him with pride and vanity on account of the victory he had obtained over the *Edomites*; which pride was at the bottom of his meſſage to him, and that goes before a fall: *glory* of this, *and tarry at home*; be content with the glory of it, and boaſt of it at home, but don't ſwagger abroad, and inſult thy neighbours: *for why ſhouldſt thou meddle to thy hurt, that thou ſhouldſt fall*, even *thou, and Judah with thee?* ſuggeſting to him, that he had better be quiet, ſince it would be to the hurt, if not the ruin of him and his kingdom.

℣. 11. *But Amaziah would not hear*, &c.] Being given up to a judicial hardneſs of heart through pride; for this was of God, and by his over-ruling providence, that he might be puniſhed for his idolatry, in ſetting up the gods of *Edom* to be his gods, and offering to them, 2 *Chron.* xxv. 14, 20. *therefore Jehoaſh king of Iſrael went up*; from *Samaria* to the land of *Judah*, which was higher ground: *and he and Amaziah looked one another in the face*; in the field of battle: *at Beth-ſhemeſh, which* belongeth *to Judah*; which is obſerved, not merely to diſtinguiſh it from another *Beth-ſhemeſh* in *Naphtali*, but to obſerve, that the king of *Iſrael* waited not for him to give him the challenge, but met his adverſary in his own country, whither he carried the war, not ſuffering him to come into his.

℣. 12. *And Judah was put to the worſe before Iſrael*, &c.] Could not face them; but, as *Joſephus*[d] ſays, a ſudden fear and conſternation ſeized them, and before they joined iſſue with the *Iſraelites*, turned their backs: *and they fled every man to their tents*; to their cities, as the *Targum*, and left their king alone.

℣. 13. *And Jehoaſh king of Iſrael took Amaziah king of Judah, the ſon of Jehoaſh the ſon of Ahaziah, at Beth-ſhemeſh*, &c.] And then they looked one another in the face indeed, but *Amaziah* muſt look very ſillily: *and came to Jeruſalem*; the metropolis of *Judah*, with his royal priſoner: *and broke down the wall of Jeruſalem*; in at the breach, of which he went with his chariot, as *Joſephus* ſays[e], in triumph: *from the gate of Ephraim unto the corner-gate, 400 cubits*; the gate of *Ephraim* was to the north of the city, towards the tribe of *Ephraim*, from whence it had its name; and the corner-gate was that which joined the northern and weſtern walls together, or rather the northern and eaſtern walls; for *Rauwolff* ſays[f], there is ſtill the corner-gate in its old place, where the north and eaſt walls meet on large and high rocks, and is ſtill called by ſome the gate of *Naphtali*.

℣. 14. *And he took all the gold and ſilver, and all the veſſels that were found in the houſe of the Lord*, &c.] In 2 *Chron.* xxv. 24. it is added, *with Obed-edom*, who, and his family, had the care of them by lot, ſee 1 *Chron.* xxvi. 15. *and in the treaſures of the king's houſe*; which were alſo ſpoiled and plundered: *and hoſtages*; either ſuch as the king of *Judah* had taken from *Edom*, as pledges of their fidelity, that they might not rebel; or which the king of *Iſrael* took of *Judah*, even ſons of the princes, as the *Targum*, for ſecurity, that they would give him no more trouble: *and returned to*

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[z] Geograph. l. 16. p. 536.

[a] Nat. Hiſt. l. 6. c. 28.

[b] Hieron. de loc. Heb. fol. 93. M. & 94. A. Vid. Joſeph. Antiq. l. 4. c. 7. §. 1.

[c] Comment. in Jeſaiam, c. 16. 1.

[d] Antiq. l. 9. c. 9. §. 3.

[e] Ib.

[f] Travels, par. 3. ch. 3. p. 228. by Ray.

Samaria; without attempting to bring the kingdom of *Judah* into ſubjection to him, which he might ſuppoſe he could not hold, and having enough to do with the *Syrians*, his avowed enemies.

℣. 15. *Now the reſt of the acts of Jehoaſh which he did, and his might*, &c.] His valiant and mighty acts which he did in his wars with the *Syrians*, ch. xiii. 25. *and how he fought with Amaziah king of Judah*; a ſhort account of which is given in the preceding verſes: are *they not written in the book of the Chronicles of the kings of Iſrael?* a book very often mentioned and referred to, as containing the hiſtory of the events and tranſactions of every reign.

℣. 16. *And Jehoaſh ſlept with his fathers*, &c.] Died as they did: *and was buried in Samaria with the kings of Iſrael*; where they were: *and Jeroboam his ſon reigned in his ſtead*; which was *Jeroboam* the ſecond.

℣. 17. *And Amaziah the ſon of Joaſh king of Judah lived after the death of Jehoaſh ſon of Jehoahaz king of Iſrael* 15 *years*.] Which, with the 14 he reigned cotemporary with him, made the 29 years he reigned, ℣. 2. The *Vulgate Latin* verſion is, 25 years.

℣. 18. *And the reſt of the acts of Amaziah, are they not written in the book of the Chronicles of the kings of Judah?*] Not in the canonical book of *Chronicles*; though there are ſome things of him recorded there, which are not here; but in the annals of each reign, written by the king's hiſtorian appointed for that purpoſe.

℣. 19. *Now they made a conſpiracy againſt him in Jeruſalem*, &c.] Againſt *Amaziah*; the inhabitants of *Jeruſalem*, the principal men of it; perhaps thoſe whoſe ſons the king of *Iſrael* had carried away as hoſtages, which they imputed to the ill conduct of *Amaziah*, as well as the breaking of the wall of *Jeruſalem*, and the pillaging of the temple, and the king's palace: *and he fled to Lachiſh*; a fortified city in the tribe of *Judah*, *Joſh*. xv. 39. *but they ſent after him to Lachiſh, and ſlew him there*; in a private manner, as *Joſephus*[g] relates.

℣. 20. *And they brought him on horſes*, &c.] That is, in a chariot or hearſe drawn by horſes; though the *Jews*[h] ſuppoſe he was carried on horſes, and that, becauſe he worſhipped the gods of the *Edomites*, who were themſelves carried on horſes; and he was not carried on the ſhoulders of men, becauſe he neglected to ſerve the god of *Iſrael*, whoſe myſteries were carried on the ſhoulders of men: *and he was buried at Jeruſalem with his fathers in the city of David*; and very probably in the ſepulchre of the kings, though his father was not.

℣. 21. *And all the people of Judah took Azariah*, &c.] Called *Uzziah* in the next chapter, and ſo in the book of *Chronicles*; both names ſignifying much the ſame, the one *the help of the Lord*, the other *the ſtrength of the Lord*: (*which* was 16 *years old*;) yet as he began to reign in the 27th of *Jeroboam*, ch. xv. 1. and *Jeroboam* began to reign in the 15th of *Amaziah*, ℣. 23. he could be but four years of age, the ſolution of which is deferred to ch. xv. 1. *and made him king inſtead of his father Amaziah*; which was after his death, and not when he fled to *Lachiſh*, as *Kimchi* thinks.

℣. 22. *He built Elath*, &c.] A port which belonged to *Edom*, *Deut*. ii. 8. 1 *Kings* ix. 26. which very probably *David* took from them when he made them tributary, and which they retook, when they revolted, and *Amaziah* got again when he defeated them; and this his ſon rebuilt and fortified: *and reſtored it to Judah*; annexed it to the kingdom of *Judah*, as in the days of *David* and *Solomon*: *after that the king ſlept with his fathers*; after the death of his father *Amaziah*.

℣. 23. *In the* 15*th year of Amaziah, the ſon of Joaſh king of Judah, Jeroboam the ſon of Joaſh king of Iſrael began to reign in Samaria*, &c.] So that he reigned 14 or 15 years cotemporary with him; for *Amaziah* reigned 29 years: and reigned 41 *years*; *Joſephus* ſays[i] 40, giving only the round number.

℣. 24. *And he did* that which was *evil in the ſight of the Lord*, &c.] Was guilty of idolatry: *he departed not from all the ſins of Jeroboam the ſon of Nebat, who made Iſrael to ſin*; the worſhip of the calves is eſpecially meant; he was in all reſpects of the ſame caſt with his anceſtor of the ſame name, from whom he had it in veneration of him.

℣. 25. *He reſtored the coaſt of Iſrael*, &c.] The cities upon it, which had been taken away from them by their enemies: *from the entring of Hamath*; which was the northern border of the land of *Canaan*, the entrance into it from *Syria*, ſee *Numb*. xxxiv. 8. *unto the ſea of the plain*; of *Jordan*, called ſometimes the *Salt Sea* and the *Dead Sea*; the lake *Aſphaltites*, as *Joſephus*[k], where formerly ſtood *Sodom* and *Gomorrah*: *according to the word of the Lord God of Iſrael, which he ſpake by the hand of his ſervant Jonah the ſon of Amittai*; the ſame with him whoſe prophecy among the ſmall prophets bears this name; and though his prophecy concerning *Jeroboam*'s ſucceſs and victories is not there, nor any where elſe recorded at length, yet needed not to be doubted of; this is the firſt of the prophets ſpoken of whoſe books are extant: *which* was *of Gath-hepher*; a city in the tribe of *Zebulun*, *Joſh*. xix. 13. which contradicts a notion of the *Jews*, that no prophet came out of *Galilee*, when the very firſt of thoſe that were the penmen of the books of prophecies was from thence, ſee *John* vii. 52.

℣. 26. *For the Lord ſaw the affliction of Iſrael, that it was very bitter*, &c.] Being ſorely oppreſſed by their enemies, eſpecially the *Syrians*; and he was moved to have compaſſion upon them, and ſhew mercy to them: *for there was not any ſhut up, nor any left, nor any helper in Iſrael*; they were in the moſt forlorn and helpleſs condition; ſee the note on *Deut*. xxxii. 36.

℣. 27. *And the Lord ſaid not that he would blot out the name of Iſrael from under heaven*, &c.] Had not as yet declared it by any of his prophets, that he would do it, as he afterwards did by *Hoſea*, ch. i. 4. 9. and was fulfilled in the reign of *Hoſhea* king of *Iſrael*, ch. xvii. *but he ſaved them by the hand of Jeroboam the ſon of Joaſh*; the inſtrument of their deliverance from the hands of their enemies, and of recovering their borders as aforetime.

℣. 28. *Now the reſt of the acts of Jeroboam, and all that he did, and his might, how he warred*, &c.] His valiant acts and warlike exploits: *and how he recovered Damaſcus and Hamath*, which belonged *to Judah, for Iſrael*; which cities, in the times of *David* and *Solomon*, were tributary to *Judah*, but afterwards fell into the hands of the *Syrians*, from whom *Jeroboam* recovered them, and annexed them to the kingdom of *Iſrael*; or, as *Kimchi*, though *Jeroboam* was king of *Iſrael*, yet having taken them, he reſtored them to the king of *Judah*, to whom they belonged: are *they not written in the book of the chronicles of the kings of Iſrael?* where all events of any moment were regiſtered.

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[g] Ut ſupra.

[h] Hieron. Trad. Heb. in lib. paralip. fol. 85. L.

[i] Ut ſupra, c. 10. §. 1.

[k] Ibid.

℣. 29. *And Jeroboam ſlept with his fathers, even with the kings of Iſrael*, &c.] Died, and was buried with them: *and Zachariah his ſon reigned in his ſtead*; who was of the fourth generation from *Jehu*, as was promiſed to him, ch. x. 30.

CHAP. XV.

THIS chapter begins with the reign of *Azariah* king of *Judah*, ℣. 1—7. and then gives a ſhort account of the ſeveral kings of *Iſrael*, to the laſt of them; of *Zachariah*, ℣. 8—12. of *Shallum*, ℣. 13, 14, 15. of *Menahem*, ℣. 16—22. of *Pekahiah*, ℣. 23—26. of *Pekah*, ſucceeded by *Hoſhea*, the laſt of them, ℣. 27—31. and is concluded with the reign of *Jotham* king of *Judah*, ℣. 32—38.

℣. 1. *In the 27th year of Jeroboam king of Iſrael, began Azariah the ſon of Amaziah king of Judah to reign.*] Now *Amaziah* lived only to the 15th year of *Jeroboam*, ch. xiv. 2. 17. 23. in which year, and not in his 27th, it might be thought *Azariah* his ſon began to reign. There are various ways taken to remove this difficulty, not to take notice of a corruption of numbers, 27 for 17, which ſome inſiſt on. *Ben Gerſom* and *Abarbinel* are of opinion, that thoſe 27 years of *Jeroboam*'s reign are not to be underſtood of what were paſt, but of what were to come before the family of *Jehu* was extinct; and that he reigned 26 years, and his ſon 6 months, which made 27 imperfect years. Others ſuppoſe that *Jeroboam* reigned with his father 11 or 12 years before his death; and reckoning from the different periods of his reign, this was either the 27th year, or the 15th or 16th: and others, that the reign of *Azariah* may be differently reckoned, either from the time his father fled to *Lachiſh*, where he might remain 11 or 12 years, or from his death, and ſo may be ſaid to begin to reign either in the 15th or 27th of *Jeroboam*; or there was an interregnum of 11 or 12 years after the death of his father, he being a minor of about 4 years of age, which was the 15th of *Jeroboam*, during which time the government was in the hands of the princes and great men of the nation; and it was not till *Azariah* was 16 years of age, and when it was the 27th of *Jeroboam*'s reign, that the people agreed to make him king, ſee ch. xiv. 24. and which ſeems to be the beſt way of accounting for it.

℣. 2. *Sixteen years old was he when he began to reign*, &c.] By the conſent of the people and princes of *Judah*, ch. xiv. 21. *and he reigned 52 years in Jeruſalem*; excluſive of the 11 or 12 years of his minority, from his father's death: *and his mother's name was Jecholiah of Jeruſalem*; of whom there is no farther account any where.

℣. 3. *And he did* that which was *right in the ſight of the Lord*, &c.] At the beginning of his reign, and in an external way: *according to all that his father Amaziah had done*; who did not do what he did as *David*, ſincerely and cordially, ch. xiv. 3. 2 *Chron.* xxv. 2.

℣. 4. *Save that the high places were not removed*, &c.] That is, he did right, excepting in that inſtance, and which was the caſe of his father and other kings before him, and others afterwards, till *Hezekiah* came: *the people ſacrificed, and burnt incenſe ſtill on the high places*; ſee ch. xii. 3.

℣. 5. *And the Lord ſmote the king*, &c.] With leproſy; the reaſon of it was, becauſe he intruded into the prieſt's office, and went into the temple to burn incenſe on the altar of incenſe, 2 *Chron.* xxvi. 19, 20. *ſo that he was a leper unto the day of his death*; but how long it was to it from his being ſmitten cannot be ſaid with certainty; Dr. *Lightfoot* [l] thinks he died the ſame year he was ſmitten: *and dwelt in a ſeveral houſe*; without *Jeruſalem*, as the *Targum*; for lepers, according to the law, were to dwell ſeparate without the camp or city, *Lev.* xiii. 46. the word for *ſeveral* ſignifies *free* [m]; here he lived alone, free from the company and converſation of men, free from the buſineſs of government, his ſon doing that for him, and in the country, where he might freely walk about, as lepers did, and take the air; the *Jews* ſay [n], his houſe was among the graves, where he was free among the dead, as the phraſe is, *Pſ.* lxxxviii. 5. but not likely; much better is what *Abendana* obſerves from R. *Jonah*, that the word, in the *Arabic* [o] language, ſignifies a little houſe, and ſo this might be in which he dwelt out of the city, in compariſon of his palace: *and Jotham the king's ſon* was *over the houſe*; had the direction of the palace, and the management of all affairs in it: *judging the people of the land*; adminiſtring juſtice in all caſes, for which they came to him, and ſo filled up his father's place; he did not depoſe his father, nor take upon him to be king, only did the buſineſs of one.

℣. 6. *And the reſt of the acts of Azariah, and all that he did*, are *they not written in the book of the chronicles of the kings of Judah?*] In the hiſtory of the reigns of thoſe kings; ſome of them are recorded in the canonical book of the *Chronicles*, 2 *Chron.* xxvi. and ſome were written by the prophet *Iſaiah*, 2 *Chron.* xxvi. 22.

℣. 7. *So Azariah ſlept with his fathers*, &c.] Or died, when he had reigned 52 years: *and they buried him with his fathers in the city of David*; but not in the ſepulchres of the kings, but in the field of the burial, or the burying-ground which belonged to them, becauſe he was a leper, 2 *Chron.* xxvi. 23. *Benjamin* of *Tudela* [p] places his grave near the pillar of *Abſalom*, and the fountain of *Siloah*, near the brook *Kidron*: *and Jotham his ſon reigned in his ſtead*; who reigned 16 years; a farther account of him, and his reign, we have in the latter part of this chapter, after the reigns of ſeveral of the kings of *Iſrael*.

℣. 8. *In the 38th year of Azariah king of Judah, did Zachariah the ſon of Jeroboam reign over Iſrael in Samaria ſix months.*] Since *Azariah* began to reign in the 27th of *Jeroboam*, ℣. 1. and *Jeroboam* reigned 41 years, ch. xiv. 23. his laſt year muſt be the 15th or 16th of *Azariah*, in which year *Zachariah* muſt have begun to reign, had he immediately ſucceeded his father in the throne; there muſt be therefore an interregnum of 22 years at leaſt, which might be owing to the diſſentions among the princes and people about the ſucceſſion, and a diſlike to *Zachariah* on ſome account; however, after all, he muſt reign, though but ſix months, to fulfil the word of the Lord, ſee ℣. 12.

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[l] Works, vol. 1. p. 99.

[m] בבית החפשית in domo libero, V. L. Tigurine verſion, &c.

[n] T. Hieroſ. apud Jarchium in loc.

[o] حفش in exigua domo reſedit aſſidue, Caſtel. Lexic. col. 1345.

[p] Itinerar. p. 43.

℣. 9. *And he did* that which was *evil in the ſight of the Lord, as his fathers had done*, &c.] Even all his predeceſſors, from the time of *Jeroboam* the ſon of *Nebat*, from whoſe ſin, in worſhipping the calves, they departed not.

℣. 10. *And Shallum the ſon of Jabeſh conſpired againſt him*, &c.] A friend of his, as *Joſephus* [q] calls him, encouraged by the diſſatisfaction of the people to him: *and ſmote him before the people, and ſlew him*; in a public manner, the people conſenting to it, and approving of it, not liking *Zachariah* to be their king: *and reigned in his ſtead*; tho' but a very ſhort time.

℣. 11. *And the reſt of the acts of Zachariah*, &c.] During his ſix months reign, and what he might do before in the interregnum: *behold, they* are *written in the book of the chronicles of the kings of Iſrael*; for be they more or fewer, good or bad, they were all recorded there, which were of any moment.

℣. 12. *This* was *the word of the Lord which he ſpake unto Jehu*, &c.] Which was now fulfilled in the ſhort reign of *Zachariah*: *ſaying, Thy ſons ſhall ſit on the throne of Iſrael unto the 4th* generation; ſee ch. x. 30. *and ſo it came to paſs*; as every word of the Lord does, not one fails; for after *Jehu* reigned *Jehoahaz*, *Jehoaſh*, *Jeroboam* the 2d, and *Zachariah*, all deſcendants of *Jehu*.

℣. 13. *Shallum the ſon of Jabeſh began to reign in the 39th year of Uzziah king of Judah*, &c.] The ſame with *Azariah*; he is ſometimes called by one name, and ſometimes by the other, ſee ch. xiii. 21. *and he reigned a full month in Samaria*; and no longer; ſo ſoon were the conſpiracy againſt his ſovereign, and the murder of him puniſhed.

℣. 14. *For Menahem the ſon of Gadi went up from Tirzah*, &c.] A city in the tribe of *Manaſſeh*, the royal city of the kings of *Iſrael* before *Omri*, of which ſee the note on *Joſh*. xii. 24. whether *Menahem* was of this city, or was now beſieging it with an army he had the command of, as *Joſephus* [r] ſuggeſts, is not certain; however, hearing what had befallen *Zachariah*, he came from hence: *and came to Samaria*; which, according to *Bunting* [s], was ſix miles from *Tirzah*: *and ſmote Shallum the ſon of Jabeſh in Samaria, and ſlew him, and reigned in his ſtead*; judging he had as good a right to the throne as *Shallum* had.

℣. 15. *And the reſt of the acts of Shallum, and his conſpiracy which he made, behold*, they are *written in the book of the chronicles of the kings of Iſrael.*] In which, no doubt, an account of the cauſe of the conſpiracy, and of the perſons aſſiſting to him in it, was given, with other things done in his ſhort reign.

℣. 16. *Then Menahem ſmote Tiphſah and all that* were *therein, and the coaſts thereof from Tirzah*, &c.] The *Jewiſh* writers commonly take this *Tiphſah* to be without the land of *Iſrael*, the ſame with that in 1 *Kings* iv. 24. on the borders of *Syria*, and near the *Euphrates*; but it ſeems to be ſome place nearer *Samaria*, and *Tirzah*; according to *Bunting* [t], it was but ſix miles from *Samaria*: *becauſe they opened not* to him, *therefore he ſmote* it; they refuſed to open the gates of their city to him, and receive him, and acknowledge him as their king; therefore he exerciſed ſeverity on the inhabitants of it, and the parts adjacent, as far as *Tirzah*, putting them to the ſword: and *all the women therein that were with child, he ript up*; which was a moſt ſhocking inſtance of barbarity, and which he did, to terrify others from following their example. *Ben Gerſom* interprets it of ſtrong towers built on mountains, which he demoliſhed, deriving *Haroth*, which we render *women with child*, from *Har* a mountain.

℣. 17. *In the 39th year of Azariah king of Judah, began Menahem the ſon of Gadi to reign over Iſrael*, &c.] *Shallum* reigning but one month, both their reigns began the ſame year.

℣. 18. *And he did that which was evil*, &c.] The ſame character is given of him as of thoſe before him, ℣. 9.

℣. 19. And *Pul the king of Aſſyria came againſt the land*, &c.] The land of *Iſrael*, he invaded it; a *Jewiſh* chronologer [u] calls him *Pul-Belicho*; and he is generally thought to be the ſame with *Belochus* or *Beleſis*, governor of *Babylon*, who, with *Arbaces* the *Mede*, ſlew *Sardanapalus*, ſaid to be the laſt of the *Aſſyrian* kings, and tranſlated the empire to the *Chaldæans*; he ruling over *Babylon* and *Niniveh*, and *Arbaces* over the *Medes* and *Perſians*; but *Pul* was not a *Babylonian*, but an *Aſſyrian* [w], and the firſt king of the *Aſſyrions*, at leaſt, the ſcriptures ſpeak of: we read no more of him; but one *Metaſthenes*, a *Perſian* hiſtorian, feigned and publiſhed by *Annius*, and ſo named by him inſtead of *Megaſthenes*, calls him *Phul-Belochus*, and ſays [x] he reigned 48 years: *and Menahem gave Pul* 1000 *talents of ſilver*; and a talent of ſilver, according to *Brerewood* [y], was 375 pounds; but biſhop *Cumberland* [z] calculates it at 353 pounds 11 ſhillings and 10 pence halfpenny; 1000 of them made a large ſum of money, according to the former 375,000 pounds; and this he gave to him, not only to deſiſt from the invaſion of his land, but *that his hand might be with him*; and not againſt him: and *to confirm the kingdom in his hand*; which being got by uſurpation, and ſupported by cruelty, was but tottering.

℣. 20. *And Menahem exacted the money of Iſrael*, even *of all the mighty men of wealth*, &c.] Who were moſt able to pay it, by which means he eaſed the poor, and might thereby attach them to him: *of each man* 50 *ſhekels of ſilver, to give to the king of Aſſyria*; that is, he required them to pay 50 ſhekels a-piece to make up the above ſum as a preſent to *Pul*; though the words in the original text lie more naturally thus, *to give to the king of Aſſyria* 50 *ſhekels of ſilver for one man*; that is, for every man in his army; which amounted to about ſix pounds a man: *ſo the king of Aſſyria turned back*; to his own country: *and ſtayed not there in the land*; in the land of *Iſrael*, neither to diſtreſs nor to help *Menahem*, for which he gave him the money.

℣. 21. *And the reſt of the acts of Menahem*, &c.]

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[q] Antiqu. l. 9. c. 11. §. 1.

[r] Ut ſupra.

[s] Travels, &c. p. 169.

[t] Ibid.

[u] David Ganz. Tremach David, par. 2. fol. 5. 2.

[w] See the Univerſal Hiſtory, vol. 4. B. 1. ch. 8. §. 5.

[x] De judicio temp. & Annal. Perſ. fol. 221. 2.

[y] De Ponder. & Pret. vet. Num. c. 4.

[z] Scripture-weights and meaſures, c. 4. p. 120.

We are referred to the ſame book of *Chronicles* for them as for thoſe of the reſt of the kings, which ſeems to be a form the hiſtorian uſes of them all.

℣. 22. *And Menahem ſlept with his fathers,* &c.] Died a natural death, and in peace, though an uſurper and a tyrant: *and Pekahiah his ſon reigned in his ſtead*; the kingdom he had uſurped continued in his family.

℣. 23. *In the 50th year of Azariah king of Judah, Pekahiah the ſon of Menahem began to reign over Iſrael in Samaria,* &c.] As it was in the 39th of *Azariah* that his father began his reign, and he reigned 10 years, they muſt end in the 49th of *Azariah*, and therefore there muſt be an interregnum of a year; perhaps the title of *Pekahiah* might be diſputed, and it was a year before he could get ſettled on the throne: and reigned *two years*; being ſlain by one of his captains, as after related.

℣. 24. *And he did* that which was *evil*, &c.] Beſides other ſins, he cleaved to that of worſhipping the calves, a piece of ſtate-policy all the kings of *Iſrael* gave into.

℣. 25. *But Pekah the ſon of Remaliah, a captain of his,* &c.] The word ſignifies a *third* man, the third to the king, as ſome think; *Joſephus* [a] calls him a *chiliarch*, one that had the command of 1000 men: *conſpired againſt him, and ſmote him in Samaria, in the palace of the king's houſe*; *Joſephus* [b] ſays it was at a banquet: *with Argob, and Arieh*; whom, according to *Abarbinel*, *Pekah* ſlew with the king, being mighty men, who were always about him; but they ſeem rather to be conſpirators with *Pekah*, and aſſiſting to him in ſmiting the king; the former of theſe, *Ben Gerſom* thinks, was governor of *Argob*, a country on the other ſide *Jordan*, and the latter had his name from his fortitude, which ſignifies a lion: *and with him 50 men of the Gileadites*; which may ſeem to ſtrengthen the above notion concerning *Argob*, ſince the *Gileadites* were of the ſame ſide of *Jordan*, and were near *Argob*, ſee *Deut.* iii. 13. *and he killed him, and reigned in his room*; as his father killed *Shallum*, and reigned in his ſtead.

℣. 26. *And the reſt of the acts of Pekahiah,* &c.] The ſame form of expreſſion is uſed as before, ℣. 21. of all the kings.

℣. 27. *In the 52d year of Azariah king of Judah, Pekah the ſon of Remaliah began to reign over Iſrael in Samaria,* &c.] Which was the laſt year of the reign of *Azariah*: and reigned 20 *years*; which was a long reign for an uſurper and murderer.

℣. 28. *And he did* that which was *evil in the ſight of the Lord,* &c.] Not only in committing the above crimes of uſurpation and murder, but idolatry, and particularly the worſhipping of the calves, hinted at in the text.

℣. 29. *In the days of Pekah king of Iſrael, came Tiglath-pileſer king of Aſſyria,* &c.] Into the land of *Iſrael*; he is called by a *Jewiſh* chronologer [c] *Pul-Aſir*; ſo *Phul-Aſſar* by *Metaſthenes* [d], who ſays he reigned 25 years; he very probably was the ſon of *Pul* the *Aſſyrian* king, mentioned ℣. 19. and is thought to be the ſame that *Ælianus* [e] calls *Tilgamos*; ſome think he had the firſt part of his name from *Diglath*, or *Diglito*, by which the river *Tigris* is called in *Pliny* [f], with which *Aſſyria* was waſhed; and that *Pil*, or *Pul* is *Baal*, *Bel*, *Jupiter*, and *Azar* is *Mars* [g]; of all which his name is compoſed: *and took Ijon, and Abel-beth-maachah*; of which ſee 1 *Kings* xv. 20. *and Janoah*; a city in the tribe of *Ephraim*, *Joſh.* xvi. 6. *and Kedeſh, and Hazor*; cities in *Naphtali*: *Joſh.* xix. 36, 37. *and Gilead*; a country beyond *Jordan*, which belonged to the *Reubenites*, *Gadites*, and half tribe of *Manaſſeh*: *and Galilee, all the land of Naphtali*; that is, upper *Galilee*, which lay in *Naphtali*: *and carried them captive to Aſſyria*; which was the firſt captivity of *Iſrael*, in which half their tribes were carried away.

℣. 30. *And Hoſhea the ſon of Elah made a conſpiracy againſt Pekah the ſon of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead,* &c.] Did by him as he had done by *Pekahiah*, ℣. 28. this was meaſure for meaſure, as the *Jews* ſay: and this he did *in the 20th year of Jotham the ſon of Uzziah*; and yet *Jotham* is ſaid to reign but 16 years, ℣. 33. this muſt be reckoned therefore either from the time of his being viceroy, and judging *Iſrael* in his father's life-time, ℣. 5, or this was the 4th year of *Ahaz*, and the 20th year, reckoning from the time *Jotham* began to reign, who is the rather mentioned, becauſe as yet the hiſtorian had taken no notice of *Ahaz*.

℣. 31. *And the reſt of the acts of Pekah,* &c.] Not recorded here, were to be read in the book of chronicles of the kings ſo often referred to.

℣. 32. *In the 2d year of Pekah the ſon of Remaliah king of Iſrael, began Jotham the ſon of Uzziah king of Judah to reign.*] *Pekah* began to reign in the 52d year of *Azariah*, or *Uzziah*, which was his laſt year, ℣. 27. and which was the firſt of *Pekah*; *Uzziah* reigned full 52, and then *Jotham* ſucceeded, which was the beginning of the 2d of *Pekah*.

℣. 33. *Five and twenty years old was he when he began to reign,* &c.] Alone, after the death of his father: *and he reigned 16 years in Jeruſalem*; and his reign, upon the whole, was a good reign: *and his mother's name* was *Jeruſha, the daughter of* Zadok: a perſon well known in thoſe times; Dr. *Lightfoot* [h] thinks he was high-prieſt.

℣. 34. *And he did* that which was *right in the ſight of the Lord,* &c.] *Jarchi*, in 2 *Chron.* xxvii. 2. obſerves, from a writer of theirs, that in all the kings of *Judah* before him, even in the beſt, ſome ſins were found; but in *Jotham* there was nothing ſcandalous and reproachful; and it is a high character *Joſephus* [i] gives of him, that there was no virtue wanting in him; he was pious towards God, juſt towards men, and careful of the public good; but the inſpired hiſtorian chiefly reſpects matters of religious worſhip; he did not give into idolatry: *he did according to all that his father Uzziah had done*; that is, according to what was well done by him; he did not imitate him in going into the temple to burn incenſe, which is particularly excepted, 2 *Chron.* xxvii. 2.

℣. 35. *Howbeit the high places were not removed,* &c.] As they were not by his father, and the ſame is obſerved of the beſt of kings before: *the people ſacrificed and burnt incenſe ſtill in the high places*; from which they could not be brought off by prophets or kings: *he built the higher gate of the houſe of the Lord*; which was between the temple and the king's palace, which led to it; this he repaired and beautified, or added ſomething to it; or otherwiſe it was built by *Solomon*, and therefore called the new gate, *Jer.* xxvi. 10. and xxxvi. 10.

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[a] Ut ſupra.
[b] Ibid.
[c] David Ganz. ut ſupra.
[d] Ut ſupra.
[e] De Animal. l. 12. c. 21.
[f] Nat. Hiſt. l. 6. c. 27.
[g] Hyde Hiſt. Relig. Perſ. p. 65, 66.
[h] Works, vol. 1. p. 100.
[i] Antiqu. l. 9. c. 11. §. 2.

10. it is the ſame that was afterwards called the gate of *Nicanor*; the eaſt-gate, as ſay the *Jewiſh* writers[k].

℣. 36. *Now the reſt of the acts of Jotham, and all that he did*, are *they not written in the book of the Chronicles of the kings of Judah?*] Of which mention is often made by the inſpired hiſtorians; ſome of *Jotham*'s other acts are recorded in the canonical book of *Chronicles*, 2 *Chron.* xxvii.

℣. 37. *In thoſe days*, &c.] At the end of the days of *Jotham*, or after his death, things might be in deſign, and preparations made before, but nothing of what follows came to paſs in his life, but in the times of his ſon: *the Lord began to ſend againſt Judah, Rezin the king of Syria, and Pekah the ſon of Remaliah*; to make war with them as a ſcourge to *Ahaz* for his ſins; of which in the following chapter.

℣. 38. *And Jotham ſlept with his fathers, and was buried with his fathers in the city of David his father*, &c] Died, and was buried with the kings of *Judah* in their ſepulchres: *and Ahaz his ſon reigned in his ſtead*; an account of whoſe reign we have in the next chapter.

CHAP. XVI.

THIS chapter contains the reign of *Ahaz* only, relates his idolatry, ℣. 1—4. his hiring the king of *Aſſyria* with the treaſure of the temple, and his own, to aſſiſt him againſt the kings of *Iſrael* and *Syria*, who beſieged him, ℣. 5—9. his ſeeing the altar of an idol at *Damaſcus*, the faſhion of which he took, and ordered one like it to be built at *Jeruſalem*, ℣. 10—16. his defacing and removing ſome things in the temple, ℣. 17, 18. and the chapter is concluded with his death and burial, ℣. 19, 20.

℣. 1. *In the 17th year of Pekah the ſon of Remaliah, Ahaz the ſon of Jotham, king of Judah began to reign.*] *Jotham* began to reign in the ſecond of *Pekah*, and he reigned 16 years, and therefore his laſt year would fall in the 18th of *Pekah*; but as his firſt year might be at the beginning of the ſecond of *Pekah*, his laſt was towards the end of the 17th of *Pekah*'s, as here; ſee ch. xv. 32.

℣. 2. *Twenty years old* was *Ahaz when he began to reign, and reigned* 16 *years in Jeruſalem*, &c.] The ſame number of years his father did: *and did not* that which *was right in the ſight of the Lord God, like David his father*; his more remote progenitor, nor even like his more immediate father, from whom he received ſuch good inſtructions, and of whom he had ſo good an example; but grace is neither propagated by blood, nor obtained through the force of education.

℣. 3. *But he walked in the way of the kings of Iſrael*, &c.] Worſhipping the calves as they did; which as it was contrary to the religious ſentiments in which he was educated, ſo againſt his political intereſt, which was the only, or at leaſt the principal thing, which ſwayed with the kings of *Iſrael* to continue that idolatry: *yea, and made his ſon to paſs through the fire*; between two fires to *Molech*, by way of luſtration; which might be true of *Hezekiah* his ſon, and others of his ſons, for he had more he burnt with fire, as appears from 2 *Chron.* xxviii. 3. both ways were uſed in that ſort of idolatry, ſee the note on *Lev.* xviii. 21. *according to the abominations of the heathen, whom the Lord caſt out from before the children of Iſrael*; the old *Canaanites*; ſo the *Carthaginians*, a colony of the *Phœnicians*, uſed in time of calamity to offer human ſacrifices, and even their children, to appeaſe their deities[l]. *Theodoret* ſays, he had ſeen in ſome cities, in his time, piles kindled once a year, over which not only boys, but men would leap, and infants were carried by their mothers through the flames; which ſeemed to be an expiation or purgation, and which he takes to be the ſame with the ſin of *Ahaz*.

℣. 4. *And he ſacrificed and burnt incenſe in the high places, and on the hills*, &c.] Which none of the kings of *Judah* before him ever did; for tho' they connived at this practice in the people, they never encouraged it by their own example; and very probably he offered ſacrifices there to idols, ſee 2 *Chron.* xxviii. 25. whereas the people ſacrificed to the true God, though at a wrong place: *and under every green tree*; and which is never ſaid of the people, and ſeems to confirm it, that *Ahaz* ſacrificed to other gods, ſince the heathens uſed to place idols under green trees, and worſhip them, whom the *Jews* imitated, *Jer.* ii. 2. and iii. 6.

℣. 5. *Then Rezin king of Syria, and Pekah ſon of Remaliah king of Iſrael, came up to Jeruſalem to war*, &c.] To fight with *Ahaz*, moved to it by the Lord, to chaſtize *Ahaz* for his idolatry, ch. xv. 37. 2 *Chron.* xxviii. 5. *but could not overcome* him; ſo as to take *Jeruſalem*, and ſet up another king there, as their ſcheme was, *Iſ.* vii. 5, 6. though they had both at other times got great advantages over him, and ſlew many of his people, and carried them captive, ſee 2 *Chron.* xxviii. 5—8.

℣. 6. *At that time Rezin king of Syria, recovered Elath to Syria*, &c.] A port on the *Red-ſea*, that formerly belonged to *Edom*, taken from them by *David*, retaken by them when they revolted in *Joram*'s time, and perhaps taken by *Amaziah* again, ſince his ſon *Azariah* rebuilt it, and reſtored it to *Judah*, ch. xiv. 22. and it ſeems by this, that it had been in the hands of the *Syrians*, who now recovered it; unleſs inſtead of *Aram*, rendered *Syrians*, we could ſubſtitute *Edom*, which *Le Clerc* has ventured to do without any authority: *and drave the Jews from Elath*; who were in poſſeſſion of it. This is the firſt time that the inhabitants of the kingdom of *Judah* are called *Jews*, from the name of their original patriarch, and principal tribe; though ſome think[m] they had this name from the time this tribe went up firſt againſt the *Canaanites Judg.* i. 1, 2. however, it is a miſtake of R. *Elias Levita*[n], that it is never found in the bible they were called *Jews*, but from the time the ten tribes were carried captive, and not before; and a greater miſtake ſtill it is of *Tacitus*[o], that they were called *Jews* or *Judæans*, as if they were *Idæans* from mount *Ida* in *Crete*, from whence he ſuppoſes they came: *and the Syrians came to Elath, and*

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[k] T. Bab. Sotah, fol. 7. 1. Gloſſ. in ib. Maimon. Cele Hamikdaſh, c. 7. §. 6.

[l] Juſtin e Trogo. Hiſt. l. 18. c. 6. Curt. Hiſt. l. 4. c. 3. Peſcennius Feſtus apud Lactant. de falſ relig. l. 1. c. 21.

[m] Polydor. Virgil. de invent. l. 4. c. 1.

[n] Tiſhbi, p. 143. So David de Pomis Lexic. fol. 83. 4.

[o] Hiſt. l. 5. §. 2.

dwelt there unto this day; the marginal reading is *Edomites*; and ſo read the *Septuagint* and *Vulgate Latin* verſions; and *Kimchi* obſerves that it is written *Aramim, Syrians*, becauſe the king of *Syria* took it, and by his means the *Edomites* returned to it, but is read *Edomim, Edomites*, becauſe it belonged to the children of *Edom*; and it is certain the *Edomites* had come and ſmitten *Judah*, 2 *Chron*. xxviii. 17.

℣. 7. *So Ahaz ſent meſſengers to Tiglath-pileſer king of Aſſyria*, &c.] Of whom ſee ch. xiv. 29. *ſaying, I* am *thy ſervant, and thy ſon*; ſignifying, that he would be his vaſſal, and become tributary to him, and ſerve him as a ſervant his maſter, or a ſon his father, on condition he would come to his aſſiſtance, and ſo he became his ſervant; hence his ſon *Hezekiah* is ſaid to rebel againſt the king of *Aſſyria*, ch. xviii. 7. *come up and ſave me out of the hand of the king of Syria, and out of the hand of the king of Iſrael, which riſe up againſt me*; which aſſiſtance he had no reaſon to call in, ſince the Lord had promiſed him deliverance from both thoſe kings, and gave him a ſign of it, *Iſ*. vii. 4—16.

℣. 8. *And Ahaz took the ſilver and gold that was found in the houſe of the Lord*, &c.] Which *Uzziah* and *Jotham* had put there; for all that was found there in the times of *Amaziah* was taken away by *Jehoaſh* king of *Iſrael*, ch. xiv. 14. *and in the treaſures of the king's houſe*; whatever gold and ſilver he had of his own: *and ſent* it for *a preſent to the king of Aſſyria*; to obtain his help and aſſiſtance.

℣. 9. *And the king of Aſſyria hearkened unto him*, &c.] Complied with his requeſt: *for the king of Aſſyria went up againſt Damaſcus, and took it*; the metropolis of the kingdom of *Syria*, and ſo made a powerful diverſion in favour of the king of *Judah*: *and carried* the people of it *captive to Kir*; not *Cyrene*, as the *Vulgate Latin* verſion, a country belonging to *Egypt*, which the king of *Aſſyria* had no power over; but a place in upper *Media*, as *Joſephus*[p] relates, which belonged to the *Aſſyrian* king; ſee *Iſ*. xxii. 6. compared with xxi. 2. of this captivity *Amos* had propheſied ſome time before, *Amos* i. 5. *and ſlew Rezin*; the king of *Syria*, which alſo was foretold in the ſame prophecy.

℣. 10. *And king Ahaz went to Damaſcus to meet Tiglath-pileſer king of Aſſyria*, &c.] When he heard he was come thither, and had taken it, to congratulate him on the victory, and to give him thanks for his aſſiſtance; which place from *Jeruſalem* was 160 miles, according to *Bunting*[q]: *and ſaw an altar that* was *at Damaſcus*; where, in all probability, he attended at the ſacrifice on it along with the king of *Aſſyria*: *and king Ahaz ſent to Urijah the prieſt the faſhion of the altar, and the pattern of it, according to all the workmanſhip thereof*; not only the ſize and form of it, but all the decorations and figures on it, with which it was wrought. This *Uriah* was very probably the high-prieſt, for it can ſcarcely be thought that *Ahab* would write to any other, or that any other prieſt would or could have complied with his requeſt; and he ſeems to be the ſame *Iſaiah* took to be a witneſs in a certain affair, though he now degenerated from the character he gives of him, *Iſ*. viii. 2.

℣. 11. *And Urijah the prieſt built an altar according to all that king Ahaz had ſent from Damaſcus*, &c.] Exactly according to the ſize, form, figure, and carved work of it, though expreſsly contrary to the command of God; which fixed both the form and matter of the altar of God, with every thing appertaining to it, which he, being high-prieſt, could not be ignorant of, *Exod*. xxvii. 1. &c. but he was a time-ſerver, and ſought to curry favour with his prince: *ſo Urijah the prieſt made it againſt king Ahaz came from Damaſcus*; both king and prieſt were in haſte to have this altar made. *Ahaz* could not ſtay till he came home, but ſent directions about it from *Damaſcus*, and the prieſt was ſo expeditious in obſerving his commands, that he got it done before he came thence to *Jeruſalem*.

℣. 11. *And when the king was come from Damaſcus, the king ſaw the altar*, &c.] Looked at it, and liked it, being exactly according to the pattern he had ſent: *and the king approached the altar, and offered thereon*; either by a prieſt, or it may be in his own perſon, having no regard to the laws and appointments of God, and eſpecially as his ſacrifices were not offered to him, but to the gods of *Damaſcus* and *Syria*, 2 *Chron*. xxviii. 23.

℣. 23. *And he burnt his burnt-offering, and his meat-offering*, &c.] Which went together according to the law of God, and was imitated by the heathens: *and poured his drink-offering*; a libation of wine, as probably it was, like what they uſed according to the *Levitical* law: *the ſprinkling of the blood of his peace-offerings upon the altar*; as uſed according to the ſame law; for all ſorts of ſacrifices were offered by idolaters, as by the people of God, in imitation of them.

℣. 14. *And he brought alſo the brazen altar which was before the Lord*, &c.] That which *Solomon* made, 2 *Chron*. iv. 1. which ſtood in the court by the door of the tabernacle of the congregation before the Lord, *Lev*. i. 5. *from the fore front of the houſe*; the frontiſpiece of the temple, which was at the eaſtern gate of it: *from between the altar and the houſe of the Lord*; for it ſeems *Urijah* had placed the new altar behind the old one, more out of ſight; the brazen altar ſtanding between that and the eaſtern gate, or entrance into the temple; wherefore he removed the brazen altar, and put his new one in the room of it: *and put it*; that is, the brazen altar of *Solomon, on the north-ſide of the altar*; of the new altar, at the right-hand as they went into the temple; where it was as in a corner, in greater obſcurity, and the new altar more in view as they came into the temple.

℣. 15. *And king Ahaz commanded Urijah the prieſt, ſaying*, &c.] Who was not to be commanded by the king in matters of worſhip, but to attend to the laws and inſtitutions of God: *ſaying, upon the great altar*; meaning the new one, which either was of a larger ſize than the altar of God, or was greater in the eſteem of *Ahaz*: *burn the morning burnt-offering, and the evening meat-offering*; the daily ſacrifice, morning and evening; *and the king's burnt-ſacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings*; ſuch as were offered up at any time on the account of the rulers of the land in particular, or of the whole congregation of *Iſrael*, ſee *Lev*. iv. *and ſprinkle upon it all the blood of the burnt-offering, and all the blood of the ſacrifice*; as it uſed to be ſprinkled upon the altar of the Lord: *and the brazen altar ſhall be for me to enquire by*; to ſearch, enquire and conſider what was to be done with it; for altars were never

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[p] Antiqu. l. 9. c. 12. § 3.

[q] Travels, &c. p. 185.

enquired by as oracles; the meaning is, that it was never to be made uſe of but by him, and when he pleaſed.

℣. 16. *Thus did Urijah the prieſt, according to all that king Ahaz commanded.*] Not only concerning the ſtructure of the altar, but the ſacrifices to be offered on it; like king, like prieſt, both apoſtates and idolaters.

℣. 17. *And king Ahaz cut off the borders of the baſes, and removed the laver from off them,* &c.] In the temple there were ten lavers for the prieſts to waſh in, which are here meant, the ſingular being put for the plural; and theſe had baſes of braſs, on which they were ſet; and about theſe baſes were borders, which had on them figures of various creatures, lions, oxen and cherubim; and theſe *Ahaz* cut off, either to deface them, in contempt of them, or to convert the braſs to other uſes, as he might alſo the baſes themſelves, ſince he removed the lavers from off of them, ſee 1 *Kings* vii. 27—30. *and took down the ſea from off the brazen oxen* that were *under it*; the molten ſea *Solomon* made, which he ſet upon 12 oxen made of braſs; this *Ahaz* took down from thence, either to abate its magnificence, and render it deſpicable, or for the ſake of the braſs, of which the oxen were made, ſee 1 *Kings* vii. 23—26. *and put* it *upon a pavement of ſtones*; not upon the floor of the temple, for that was of wood, fir or cedar, but on rows of ſtones, placed inſtead of baſes for it to ſtand upon.

℣. 18. *And the covert for the ſabbath that they had built in the houſe,* &c.] Uſed on the ſabbath-day, either for the people to ſit under to hear the law explained by the prieſts; or for the courſe of the prieſts to be in, that went out that day, to give way to the courſe that entered, which yet did not depart from the temple till evening; or rather for the king himſelf to ſit under, whilſt attending the temple-ſervice of that day, and might be the cover of the ſcaffold, 2 *Chron.* vi. 13. and be very rich cloth of gold; and therefore he took it away for the king of *Aſſyria*, or to ſignify that he ſhould not frequent the place any more: and hence it follows, *and the king's entry without, turned he from the houſe of the Lord*; the way which led from the king's palace to it, he turned it a round-about way, that it might not be diſcerned there was a way from the one to the other: and this he did *for the king of Aſſyria*; to gratify him, that he might from hence conclude, that he had wholly relinquiſhed the worſhip of God in the temple, and ſhould cleave to the gods of *Damaſcus* and *Syria*; or for fear of him, that he might not ſee the way into the temple, and take away the veſſels; or find him, ſhould he be obliged to hide himſelf there, when in danger by him.

℣. 19. *Now the reſt of the acts of Ahaz which he did, are they not written in the book of the Chronicles of the kings of Judah?*] Some others are written in the canonical book of *Chronicles*, 2 *Chron.* xxviii. and were, it is highly probable, in the annals of the kings of *Judah*, now loſt.

℣. 20. *And Ahaz ſlept with his fathers, and was buried with his fathers in the city of David,* &c.] But not in the ſepulchres of the kings of *Iſrael*, as *David* and *Solomon*, he being ſuch a wicked prince, 2 *Chron.* xxviii. 27. *and Hezekiah his ſon reigned in his ſtead*; of whom much is ſaid in the following part of this hiſtory.

CHAP. XVII.

THIS chapter relates the captivity of the ten tribes of *Iſrael*, and how it came about, ℣. 1—6. the cauſe of it, their idolatry, which they perſiſted in, notwithſtanding the remonſtrances made againſt it, ℣. 7—23. in whoſe ſtead were placed people from different parts, who exerciſed a mixt religion, partly heatheniſh, and partly *Iſraelitiſh*, ℣. 24.

℣. 1. *In the 12th year of Ahaz king of Judah, began Hoſhea the ſon of Elah to reign in Samaria over Iſrael nine years.*] In this account there is ſome difficulty, ſince it was in the 20th of *Jotham*, that is, the fourth of *Ahaz*, that *Hoſhea* conſpired againſt *Pekah* king of *Iſrael*, and ſlew him, when it might be reaſonably thought he began his reign: now either there was an interregnum until the 12th of *Ahaz*, or *Hoſhea* however was not generally received and acknowledged as king till then, as others think; he being a tributary to the king of *Aſſyria*, and a kind of vice-roy, is not ſaid to reign until he rebelled againſt him; after which he reigned nine years, four in the times of *Ahaz*, and five in the reign of *Hezekiah*, ch. xviii. 9, 10. in this way the author of the *Jewiſh* chronology goes[r], in which he is followed by other *Jewiſh* writers; and this bids as fair as any to remove the difficulty, unleſs theſe nine years refer to the time of his reign before the 12th of *Ahaz*; and the ſenſe be, that in the 12th of *Ahaz* he had reigned nine years; but it is ſaid he *began* to reign then.

℣. 2. *And he did that which was evil in the ſight of the Lord, but not as the kings of Iſrael that were before him.*] He did not worſhip *Baal*, as ſome of them had done; and he could not worſhip the calves, as all of them had, for they were carried away by the *Aſſyrians* in the former captivities, as the *Jews*[s] ſay; and who alſo obſerve[t], that he removed the garriſons ſet on the borders of the land to watch the *Iſraelites*, that they might not go up to *Jeruſalem*; and this being done on the 15th of *Ab*, that day was afterwards obſerved as a feſtival on that account; and they further remark[u], that the captivity of the ten tribes was in the reign of this king, who was better than the reſt, to ſhew that it was not barely the ſins of the kings on whom the *Iſraelites* would caſt the blame, that they were carried captives, but their own, according to *Hoſ.* v. 3.

℣. 3. *Againſt him came up Shalmaneſer king of Aſſyria,* &c.] Which ſome take to be the ſame with *Tiglath-pileſer*, ſee 1 *Chron.* v. 26. but he rather ſeems to be his ſon; his name was to be found, as *Joſephus*[w] relates, in the archives of the *Tyrians*, againſt whom he had an expedition; his name is *Salmanaſſar* in *Metaſthenes*[x], who ſays he reigned 17 years: *and Hoſhea became his ſervant, and gave him preſents*; to depart from him; he became tributary to him, and agreed to pay him a yearly tax.

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[r] Seder Olam Rabba, c. 22.

[s] Ibid.

[t] T. Bab. Gittin, fol. 88. Kimchi in loc.

[u] Seder Olam Rabba, ut ſupra.

[w] Antiq. l. 9. c. 14. §. 2.

[x] De Judicio temp. fol. 221. 2.

ỳ. 4. *And the king of Aſſyria found conſpiracy in Hoſhea*, &c.] That he was forming a ſcheme to rebel againſt him, and caſt off his yoke; of this he had intelligence by ſpies he ſent, and placed to obſerve him very probably: *for he had ſent meſſengers to So king of Egypt*; to treat with him, and enter into alliance with him, to help him againſt, and free him from the king of *Aſſyria*. This king of *Egypt* is ſuppoſed to be *Sabacon* the *Ethiopian*, who reigned in *Egypt* ninety years; of whom *Herodotus*[y] and *Diodorus Siculus*[z] make mention; by *Theodoret* he is called *Adramelech* the *Ethiopian*, who dwelt in *Egypt*: *and brought no preſents to the king of Aſſyria, as* he had done *year by year*; did not pay him his yearly tribute: *therefore the king of Aſſyria ſhut him up, and bound him in priſon*; that is, after he took *Samaria*, the ſiege of which is next related; unleſs it can be thought that he met with him ſome where out of the capital, and ſeized him, and made him his priſoner, and after that beſieged his city; which is not ſo likely.

ỳ. 5. *Then the king of Aſſyria came up throughout all the land*, &c.] Of *Iſrael*, there being none to oppoſe his march; *Hoſhea* not daring to come out, and meet him and fight him: *and went up to Samaria, and beſieged it three years*; ſo long the city held out againſt him, ſee ch. xviii. 9, 10.

ỳ. 6. *In the ninth year of Hoſhea, the king of Aſſyria took Samaria*, &c.] Which was the laſt year of his reign, and to be reckoned either from the time of his reigning in full power and authority, or from his firſt caſting off the *Aſſyrian* yoke; ſee the note on ỳ. 1. *and carried Iſrael away into Aſſyria*; not only the inhabitants of *Samaria*, but all the ten tribes inhabiting the ſeveral parts of the kingdom, for which *Joſephus* is expreſs[a]: *and placed them in Halah, and in Habor, by the river of Gozan*; ſome of them he placed here, which were in *Aſſyria*. *Halah* is the *Calachena* of *Ptolemy* at the north of *Aſſyria*, and *Habor* is the mount *Chobaras* of the ſame; from which mountain as you go to the *Caſpian* ſea, about midway, is the city *Gauzania*, the ſame with *Gozan*, which might give name to this river[b]. The *Jews* ſay[c], this is the river *Sambation*, which runs ſo ſwiftly, that there is no paſſing except on the ſabbath-day, and which then the *Jews* cannot paſs becauſe of the prophanation of the ſabbath; and is the reaſon they give, why the 10 tribes are there detained; and *Manaſſeh ben Iſrael*[d] fancies *Habor* to be *Tabor*, a province in *Tartary*, where ſome *Jews* are: *and in the cities of the Medes*; others of them he placed there, under his juriſdiction, the ſame with *Hara*, 1 *Chron.* v. 26. which with the *Greeks* is called *Aria*; and *Herodotus* ſays[e], theſe *Medes* formerly were called by all *Arii*. It appears from hence, that the kingdom of *Media* was now ſubject to the king of *Aſſyria*: ſome[f] take *Halach* to be *Colchi*, and *Habor* to be *Iberia*, and *Hara* to be *Armenia*, and *Gauzani* to be *Media*, which all bounded the north of *Aſſyria*.

ỳ. 7. *For* ſo *it was, that the children of Iſrael had ſinned againſt the Lord their God*, &c.] By committing idolatry, which is the ſin enlarged upon in the following diſcourſe, as the cauſe of their being carried captive: *which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt*; which is obſerved to ſhew their ingratitude, and to aggravate their ſin of idolatry: *and had feared other gods*; which could do them neither good nor hurt, wherefore it muſt be great ſtupidity to fear them.

ỳ. 8. *And walked in the ſtatutes of the heathen, whom the Lord caſt out from before the children of Iſrael*, &c.] Meaning the *Canaanites*, in whoſe idolatrous ways they walked, and whom they imitated; though their ejection out of the land ſhould have been a warning to them, and they were the more inexcuſable, as they were particularly cautioned againſt walking in them, *Lev.* xviii. 3. *and of the kings of Iſrael, which they had made*; their laws and ſtatutes, to worſhip the golden calves, and not go up to *Jeruſalem* to worſhip.

ỳ. 9. *And the children of Iſrael did ſecretly thoſe things that were not right againſt the Lord their God*, &c.] As being partly conſcious to themſelves that they were not right, and aſhamed to commit them openly; and partly, as fooliſhly imagining that being done privately, they were not ſeen and obſerved of God, having imbibed ſome atheiſtical notions of him, that he was not omniſcient, or ſaw not, and had forſaken the earth; or they *covered*[g] theſe actions of theirs under feigned and plauſible pretences, that what they did they were obliged to by their kings, and with political views, and that they worſhipped the true God in the calves; but theſe were coverings too thin not to be ſeen through: *and they built them high places in all their cities, from the tower of the watchmen, to the fenced city*; not content with thoſe built in former times, they built new ones; and theſe not in their metropolis only, but in all the cities of the kingdom; and not in large cities only, but in every town and village, between one fortified city and another; even wherever there was a watch-tower erected, either for ſhepherds to watch their flocks, or for keepers of gardens, orchards and vineyards to watch the fruits of them, that they were not taken away.

ỳ. 10. *And they ſet them up images and groves in every high hill, and under every green tree.*] That is, ſtatues and idols; for groves of trees could not be ſet under green trees; but they placed idols of ſtone, and of wood, as the latter were, in ſuch places as heathens were wont to do; ſee *Jer.* iii. 6. and the note on 1 *Kings* xiv. 23. ſo the *Indians* to this day have idols diſperſed here and there in the fields, placed in little groves, or at the foot of ſome hill that caſts a ſhadow[h].

ỳ. 11. *And there they burnt incenſe in all the high places*, &c.] As even the tribe of *Judah* did, which is obſerved in all the preceding reigns: *as* did *the heathen whom the Lord carried away before them*: the *Canaanites*, and therefore they might juſtly expect to be carried captive alſo: *and wrought wicked things to provoke the Lord to anger*; by their ſeveral immoralities, but eſpecially their idolatries.

ỳ. 12. *For they ſerved idols*, &c.] *Baalim*, as the *Targum*; dunghil gods, as the word ſignifies, as they are often called in ſcripture; and *Sterculius* was one of the names of *Saturn*, an heathen deity, which he had, as is ſuppoſed, by his finding out the method of making land fruitful with dung[1]: *whereof the Lord ſaid unto them, Ye ſhall not do this thing*; ſee *Exod.* xx. 3, 4, 5. 23.

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[y] Euterpe, ſive, l. 2. c. 137.

[z] Bibliothec. l. 1. p. 59.

[a] Antiq. l. 9. c. 10. §. 1.

[b] Vid. Witſium de 10 trib. Iſrael. c. 4. §. 2.

[c] Rambam apud Eliam in Tiſhbi, p. 134.

[d] Spes Iſraelis, §. 17. p. 55.

[e] Polymnia, ſive, l. 7. c. 60. So Pauſanias Corinthiac. ſive, l. 2, p. 91. Vid. Voſſium in Melam, de ſitu Orbis, l. 1. c. 2. p. 13.

[f] See Brerewood's Enquiries, p. 104.

[g] יחפאו occultaverunt, Montanus, Vatablus, Grotius; palliaverunt, Piſcator.

[h] Agreement of cuſtoms between the Eaſt-Indians and Jews, art. 5. p. 34.

℣. 13. *Yet the Lord teſtified againſt Iſrael, and againſt Judah, by all the prophets*, and by *all the ſeers*, &c.] Againſt their ſins, reproving them for them, dehorting them from them, exhorting them to repent and leave them; as in all preceding reigns, by *Abijah* the *Shilonite*, by *Elijah* and *Eliſha*, by *Hoſea*, *Amos*, and *Micah*, and others: *ſaying, Turn ye from your evil ways*; repent of them, and reform from them, the worſhip of the calves particularly: *and keep my commandments*, and *my ſtatutes, according to all the law which I commanded your fathers*; which was given them and enjoined them at mount *Sinai*: *and which I ſent to you by my ſervants the prophets*; by whom he put them in mind of them, explained them, and urged obedience to them.

℣. 14. *Notwithſtanding, they would not hear*, &c.] Their inſtructions, advice, and admonitions, and obey them: *but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God*; as *Terah* and *Nahor*, who were idolaters; or rather, their fathers in the wilderneſs, that made and ſerved the golden calf, and thoſe that rebelled againſt *Moſes* and *Aaron*; it is a metaphor taken from oxen, that will not ſubmit their necks to the yoke, but draw back from it, or caſt it off, ſee *Acts* vii. 51.

℣. 15. *And they rejected his ſtatutes, and his covenant that he made with their fathers*, &c.] At *Sinai* and *Horeb*, ſee *Exod.* xxiv. 8. *Deut.* xxix. 1. *and his teſtimonies which he teſtified againſt them*; calling heaven and earth to witneſs what he would do to them, if they broke his laws, *Deut.* iv. 26. and xxx. 19, and xxxii. 1. and which were ſo many teſtifications of his mind and will what they ſhould do, or otherwiſe what ſhould be done to them; *Ben Gerſom* alſo interprets this of the feaſts of the paſſover and tabernacles, which were witneſſes of *Iſrael*'s coming out of *Egypt*, and of the ſanctification and redemption of the firſt-born, a teſtimony of the ſlaying the firſt-born in *Egypt*: *and they followed vanity*; idols, which are vain things for help, can neither hear, ſee, ſpeak, *&c. and became vain*; as ſottiſh and ſtupid as the idols they worſhipped; which is the uſual fruit and effect of idolatry, ſee *Rom.* i. 21—28. *and went after the heathen that were round about them*; imitated them in their idolatrous practices, as the *Moabites*, *Ammonites*, *Edomites*, &c. concerning *whom the Lord had charged them, that they ſhould not do like them*; of this charge ſee *Deut.* vi. 13, 14.

℣. 16. *And they left all the commandments of the Lord their God*, &c.] Which their idolatry led them to; and indeed he that offends in one point is guilty of them all, *James* ii. 10. *and made them molten images*, even *two calves*; which they ſet up at *Dan* and *Bethel*, in the times of their firſt king *Jeroboam*, 1 *Kings* xiii. 28. 29. *and made a grove*; as *Ahab*, another of their kings did, 1 *Kings* xvi. 33. *and worſhipped all the hoſt of heaven*; not the angels, ſometimes ſo called, but beſides the ſun and moon, *Saturn*, *Jupiter*, *Mars*, *Mercury*, *Venus*: *and ſerved Baal*; which was ſervice to the ſun, as *Abarbinel* interprets it; this was the god of the *Zidonians Ahab* worſhipped, having married a princeſs of that people, 1 *Kings* xvi. 31, 32.

℣. 17. *And they cauſed their ſons and their daughters to paſs through the fire*, &c.] To *Baal* or *Moloch*, which were the ſame, and repreſented the ſun, which, as the above writer obſerves, preſides in the element of fire; this was done either by way of luſtration, or ſo as to be burnt, ſee ch. xvi. 3. *and uſed divination and inchantments*; to get knowledge of what was to be done at preſent, or of things to come, neglecting the word of God and his prophets, and acting againſt the expreſs law of God, *Deut.* xviiii. 10, 11, 12. *and ſold themſelves to do evil in the ſight of the Lord, to provoke him to anger*; as *Ahab* their king did, ſee 1 *Kings* xxi. 20. 25. they were as much the ſervants of ſin, as if they had ſold themſeves to be ſlaves to it.

℣. 18. *Therefore the Lord was very angry with Iſrael*, &c.] Nothing being more provoking to him than idolatry: *and removed them out of his ſight*; not out of the reach of his all-ſeeing eye, but from all tokens of his favour, from the good land he had given them, and all the benefits and privileges of it: *there was none left but the tribe of Judah only*; and part of *Benjamin*, which was annexed to it, and incorporated in it, and made one kingdom, and maintained the ſame worſhip; and there was the lot of *Simeon*, which was within the tribe of *Judah*; and the prieſts and the *Levites*, and various individuals of the ſeveral tribes, that came and ſettled among them for the ſake of worſhip; but no perfect, diſtinct tribe beſides.

℣. 19. *Alſo Judah kept not the commandments of the Lord their God*, &c.] But were infected with the idolatry of the ten tribes, and drawn into it by their example, and perſiſted therein, notwithſtanding what befel the ten tribes; which are aggravations of the ſins of them both, ſee *Jer.* iii. 7—10. *but walked in the ſtatutes of Iſrael which they made*; worſhipping the calves as they did, particularly in the times of *Ahaz*, he ſetting the example, ſee ch. xvi. 3.

℣. 20. *And the Lord rejected all the ſeed of Iſrael*, &c.] The ten tribes, with loathing and contempt, and wrote a *lo-ammi* on them, rejected them from being his people, gave them a bill of divorce, and declared them no more under his care and patronage: *and afflicted them*; as he did before he utterly caſt them off, as by famine, drought, and peſtilence, *Amos* iv. 6—11. *and delivered them into the hands of ſpoilers*; as firſt, into the hands of *Hazael* and *Benhadad*, kings of *Syria*, and then of *Tiglath-pileſer* king of *Aſſyria*, ch. xiii. 3. 22. and xv. 24. *until he had caſt them out of his ſight*; by ſuffering them, as now, to be carried captive by *Salmaneſer*, ℣. 6.

℣. 21. *For he rent Iſrael from the houſe of David*, &c.] In the times of *Rehoboam* the ſon of *Solomon*, when ten tribes revolted from him, ſignified by the rending of a garment in twelve pieces, ten of which were given to *Jeroboam*; and it is here aſcribed to the Lord, being according to his purpoſe and decree, and which was brought about by his providence, agreeable to a prophecy of his, ſee 1 *Kings* xi. 30, 31. *and they made Jeroboam the ſon of Nebat king*; of themſelves, without conſulting the Lord and his prophets; and which was reſented by him, though it was his will, and he had foretold it, that *Jeroboam* ſhould be king, ſee *Hoſ.* viii. 4. *and Jeroboam drave Iſrael from following the Lord*;

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[1] Vid. Macrob. l. 1. c. 7. Lactant. de falſ. relig. l. 1. c. 20.

Lord; forbidding them to go up to *Jeruſalem* to worſhip; the *Targum* is, "made them to err:" *and made them ſin a great ſin*; obliging them to worſhip the calves he ſet up.

℣. 22. *For the children of Iſrael walked in all the ſins of Jeroboam which he did*, &c.] They obſerved his injunction, not to go to *Jeruſalem* to worſhip, and they worſhipped the calves he did: *they departed not from them*; in all ſucceeding reigns, until the time of their captivity.

℣. 23. *Until the Lord removed Iſrael out of his ſight*, &c.] Suffered them to be carried captive into the land of *Aſſyria: as he had ſaid by all his ſervants the prophets*; by *Hoſea*, *Amos*, *Micah*, and others; ſee their prophecies, and alſo 1 *Kings* xiii. 32. and xiv. 15, 16. *ſo was Iſrael carried away out of their own land to Aſſyria*, *unto this day*; the time of the writing this book; nor have they returned unto our days, near 2500 years ago.

℣. 24. *And the king of Aſſyria brought* men *from Babylon*, &c.] Which was at this time under the dominion of the king of *Aſſyria*; though in a little time after this it revolted, and had a king of its own, ch. xx. 12. this king of *Aſſyria* was either *Salmaneſer*, who carried *Iſrael* captive, or it may be rather his ſon *Eſar-haddon*, ſee *Ezr*. iv. 2. *and from Cuthah*; which, according to *Joſephus* [k], was a city in *Perſia*, where was a river of the ſame name; but it was rather a place in *Erach*, in the country of *Babylon*, ſee the note on *Gen*. x. 6. *and from Ava*; the ſame with *Ivah*, *Iſ*. xxxiii. 13. where perhaps a colony of the *Avim* had ſettled, *Deut*. ii. 23. *and from Hamath*; a city of *Syria*, which lay on the northern borders of the land of *Canaan*, *Numb*. xxxiv. 8. *and from Sepharvaim*; thought by ſome to be the *Sippara* of *Ptolemy*, or the *Sippareni* of *Abyderus*, in *Meſopotamia*; though *Vitringa* takes it to be a city in *Syro-Phœnicia*, ſee the note on *Iſ*. xxxvi. 19. *and placed* them *in the cities of Samaria*, *inſtead of the children of Iſrael*; not in *Samaria*, which was now deſtroyed, according to the prophecy in *Mic*. i. 6. as *Abarbinel* and other *Jewiſh* writers note; *and they poſſeſſed Samaria*; as an inheritance; ſowed it with corn, and planted vineyards there: *and dwelt in the cities thereof*; in the ſeveral parts of the kingdom.

℣. 25. *And* ſo *it was at the beginning of their dwelling there*, that *they feared not the Lord*, &c.] Did not ſerve him in any manner, but their idols only, which they brought with them; whereas, it was uſual with heathens to ſerve the gods of the country, as they reputed them, where they came, along with their own; but even this thoſe men did not do: *therefore the Lord ſent lions among them*; even into their cities, into which lions ſometimes came [l], eſpecially when old, out of the thickets of *Jordan* and other places where they haunted, ſee *Jer*. xlix. 19. *which ſlew* ſome *of them*; this the Lord did to aſſert his ſovereignty, authority, and mighty power, and to let them know, that he could as eaſily clear the land of them, as they, by his permiſſion, had cleared the land of the *Iſraelites*. *Joſephus* [m] calls this a plague that was ſent among them.

℣. 26. *Wherefore they ſpake to the king of Aſſyria*, &c.] In letters, or by meſſengers they ſent unto him: *ſaying*, *The nations which thou haſt removed*; from different places before-mentioned: *and placed in the cities of Samaria*, *know not the manner of the God of the land*; taking *Jehovah* the God of *Iſrael* to be a topical deity, limited peculiarly to the land of *Iſrael*, whereas he was the God of the whole earth; a like notion obtained among the *Syrians*, ſee 1 *Kings* xx. 28. now they ſay they know not his *manner* or *judgment* [n], the laws, ſtatutes, ordinances, and judgments according to which he was worſhipped by the people of *Iſrael*: *therefore he hath ſent lions among them*, *and behold*, *they ſlay them*; they perceived it was not a common caſe, nor could they impute it to any ſecond cauſe, as want of food with the lions, *&c.* but the hand of a ſuperior being was in it: and they could think of no other reaſon, but *becauſe they know not the manner of the God of the land*; how he was to be worſhipped; and becauſe they did not worſhip him, and knew not how to do it, it was reſented in this manner by him.

℣. 27. *Then the king of Aſſyria commanded*, *ſaying*, &c.] Gave the following orders and directions: *Carry thither one of the prieſts whom ye brought from thence*; for they carried away all the people of every claſs, civil and religious: *and let him go and dwell there*, *and let him teach them the manner of the God of the land*; it is in the plural number, *let them go*, &c. [o] there might be more prieſts than one ordered, or however, others, to attend and aſſiſt him in his work; the *Jews* ſay [p], two were ſent to circumciſe them, and teach them the book of the law; and they give their names, *Doſthai*, or *Doſithæus*, and *Zachariah*; and *Joſephus* [q] ſays, the people deſired that prieſts might be ſent to them of the captives.

℣. 28. *Then one of the prieſts whom they had carried away from Samaria*, *came and dwelt in Bethel*, &c.] According to an *Arabic* writer [r], his name was *Uzziah*; but *Epiphanius* [s] ſays his name was *Eſdras*; but he wrongly makes him to be ſent by *Nebuchadnezzar*, 30 years after the captivity of the *Jews* in *Babylon*: this prieſt was, doubtleſs, one of the prieſts of the calves; for there were none elſe in the kingdom of *Iſrael* carried captive, and as ſeems alſo by his chuſing to dwell in *Bethel*, where probably he formerly dwelt, and officiated in the ſervice of the calf there, and by teaching to make prieſts of the loweſt order of the people, as *Jeroboam*'s prieſts were, ℣. 32. *and taught them how they ſhould fear the Lord*; ſerve and worſhip him; he might not teach them the worſhip of the calves, that being a political buſineſs, and now no end to be anſwered by it; and beſides, they were now carried out of the land. This prieſt taught, no doubt, according to the law of *Moſes*, but was not the author of the *Pentateuch*; which ridiculous conceit of *Le Clerc* is ſufficiently expoſed by *Witſius* [t].

℣. 29. *Howbeit*, *every nation made gods of their own*, &c.] Served and worſhipped thoſe they brought with them, and which were the work of their own hands, even the nations, or thoſe out of the nations, mentioned ℣. 24. theſe, notwithſtanding the inſtructions they had about the worſhip of the God of *Iſrael*, retained and ſerved their own deities: *and put* them *in the houſes of the high places which the Samaritans had made*, *every nation in their cities wherein they dwelt*; as the *Iſraelites* had built high places every where for idolatry, and put images in them, ℣. 9, 10, 11. theſe heathens placed their gods there in the room of them, which were as follow.

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[k] Antiqu. l. 9. c. 14. §. 1.

[l] Ariſtot. Hiſt. Animal. l. 9. c. 44. Plin. Nat Hiſt. l. 8. c. 16.

[m] Ut Supra.

[n] משפט judicium, Pagninus, Montanus, &c.

[o] ילכו וישבו eant & ſedeant, Montanus.

[p] Pirke Eliezer, c. 38.

[q] Antiqu. l. 9. c. 14. §. 3.

[r] Abulpharag. Hiſt. Dynaſt. Dyn. 3. p. 65.

[s] Cont. Hæreſ. l. 1. hær. 8.

[t] Miſcellan. tom. 1. l. 1. c. 14. §. 7. 28.

℣. 30. *And the men of Babylon made Succoth-benoth*, &c.] That is, thoſe that came from *Babylon* made and ſerved an idol of this name, which, according to the *Jewiſh* writers [u], were the figures of an hen and chickens; but others ſuppoſe them to be the *Pleiades*, or ſeven ſtars, the ſtars being had in great veneration by the *Babylonians*; though others rather think thoſe *Succoth-benoth*, *tabernacles*, or *booths of the daughters*, as the words may be rendered, have reſpect to the apartments in the temple of *Venus*, or *Mylitta* with the *Babylonians* and *Aſſyrians*, in which women, once in their lives, proſtituted themſelves to whomſoever aſked them, in honour of *Venus*; of which filthy practice of theirs *Herodotus* [w] makes mention; and *Valerius Maximus* ſpeaks [x] of a temple of *Sicca Venus*, which is near in ſound to this, where the like impurities were committed: *and the men of Cuth made Nergal*; which, according to the *Jews*, was in the likeneſs of a cock; but others, becauſe the firſt part of the word ſignifies a lamp, ſuppoſe fire is meant, worſhipped by the *Perſians*, from whom it is thought theſe men came; but rather the word ſignifies, as *Hillerus* [y] obſerves, the fountain of light, and denotes the ſun, worſhipped by the *Babylonians*, *Cuth* being a province of theirs; from hence one of the princes of *Babylon* had part of his name, *Jer.* xxxix. 3. *and the men of Hamath made Aſhima*; which, the *Jews* ſay, was in the form of a goat, without any wool on it, or an ape [z]; but according to *Hillerus* [a], with the *Arabs*, *Aſhima* is the name of a lion, a ſymbol of the ſun, under which form it might be worſhipped; unleſs *Aſhima* is the ſame with *Shamaim*, the heavens, worſhipped by the heathens; we read of the *Aſhemath* of *Samaria*, by which they ſwore, *Amos* viii. 14. though that was before theſe men came thither.

℣. 31. *And the Avites made Nibhaz and Tartak*, &c.] The former of which is repreſented by the *Jews* in the ſhape of a dog, deriving the word from *Nabach* to bark, as if it was the ſame with the *Anubis Latrator* of *Virgil* [b], an *Egyptian* deity; though that is ſaid [c] to have its name from NOYB, which in the *Egyptian* language ſignifies *gold*, the ſtatues of it being made of gold; and the latter in the form of an aſs, for what reaſon I cannot ſay; but the firſt word, according to *Hillerus* [d], ſignifies, *the remote one ſeeth*, that is, the ſun, which beholds all things; and *Tartak* is a chain, and may denote the fixed ſtars, chained as it were in their places; or the *Satellites* of the planets, chained to their orbs: *and the Sepharvites burnt their children in fire to Adrammelech and to Anammelech the gods of Sepharvaim*; which were the ſame with *Moloch*; which may be concluded, partly from the worſhip paid them, and partly from the ſignification of their names; both end with *Melech* king, which *Moloch* alſo ſignifies; the firſt may be interpreted the mighty king, and the latter the king that anſwers in an oracular way; from the firſt, one of the ſons of *Sennacherib* king of *Aſſyria* had his name, *Iſ.* xxxvii. 36. though the *Jews*, according to their fancy, repreſent the one in the likeneſs of a mule, and the other in the likeneſs of a horſe; and ſome make the one to be a peacock, and the other a pheaſant [e]; the *Septuagint* verſion puts the article before them in the feminine gender, excepting the two laſt, taking them for ſhe-deities, or leaving the word εικονα, *images*, to be underſtood.

℣. 32. *So they feared the Lord*, &c.] Worſhipped the God of *Iſrael* in the manner they were taught: *and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places*; theſe were made after the manner of *Jeroboam*'s prieſts, 1 *Kings* xi. 31. and were to ſacrifice to the God of *Iſrael* in the high places, and temples built there; for otherwiſe they had, no doubt, prieſts of their own to ſacrifice to their gods, and which they brought with them.

℣. 33. *They feared the Lord, and ſerved their own gods*, &c.] Worſhipped both: *after the manner of the nations, whom they carried away from thence*; the *Iſraelites*, whom they had carried captive from *Samaria*; they worſhipped the Lord in their idols, as they did, who pretended to worſhip God in the calves; ſo they worſhipped the ſupreme God in and by their idols, and made uſe of them as mediators with him.

℣. 34. *Unto this day they do after the former manners*, &c.] Which may be underſtood either of the new colonies in *Samaria*, doing after the former cuſtoms in their own land, or after the cuſtoms of the idolatrous *Iſraelites*; or of the *Iſraelites* in captivity continuing in their idolatry, not being in the leaſt reformed by their troubles; or of ſuch of them as were left in the land, who repented not of their idolatries, nor reformed from them: *they fear not the Lord*; did not worſhip him, at leaſt not alone, and much leſs in a ſpiritual manner, with reverence and godly fear: *neither do they after their ſtatutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Iſrael*; that is, they did not obſerve the ſtatutes and ordinances of the law given on mount *Sinai* reſpecting religious worſhip, to act according to them.

℣. 35. *With whom the Lord had made a covenant*, &c.] As he did at *Sinai*, ℣. 15. *and charged them, ſaying, Ye ſhall not fear other gods, nor bow yourſelves to them, nor ſerve them, nor ſacrifice to them*; all which is contained in the firſt and ſecond commandments of the law.

℣. 36. *But the Lord, which brought you up out of the land of Egypt, with a great power, and a ſtretched out arm*, &c.] Which is obſerved, to ſhew the obligations they lay under, in point of gratitude, to ſerve the Lord: *him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice*; and him only, and not other gods; none but he being the object of religious fear and divine worſhip, and to whom ſacrifices ſhould be offered.

℣. 37. *And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you*, &c.] On the two tables of ſtone: *ye ſhall obſerve to do for evermore*; thoſe commands relating to religious worſhip, eſpecially the object of it, and to moral duties, being of eternal obligation; and all other ſtatutes and ordinances of a ceremonial kind he ordered to be written for them, being ſuch that they were to regard until the Meſſiah came, and a new world began: *and ye ſhall not fear other gods*;

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[u] T. Bab. Sanhedrin, fol. 63. 2.

[w] Clio, ſive, l. 1. c. 199.

[x] L. 2. c. 6. §. 15.

[y] Onomaſtic. Sacr. p. 601.

[z] David de Pomis Lexic. fol. 17. 2.

[a] Onomaſt Sacr. p. 609.

[b] Æneid. l. 6. So Ovid. Metamorph. l. 9. fab. 12. ℣. 689.

[c] Jablonſki apud Michael. Obſ. Sacr. Exercit. 4. p. 66, 67.

[d] Ut ſupra, p. 606.

[e] Vid. Kimchium in loc.

gods; which is repeated, that it might be obſerved, as it alſo afterwards is.

ỳ. 38. *And the covenant that I have made with you, ye ſhall not forget*, &c.] The law given at mount *Sinai*; the firſt table of which chiefly concerned the worſhip of the one true and living God, and forbid the worſhip of any other, as follows: *neither ſhall ye fear other gods*; or make them the object of worſhip.

ỳ. 39. *But the Lord your God ye ſhall fear*, &c.] Or worſhip him, both internally and externally, according to his revealed will; for the fear of God includes both internal and external worſhip: *and he ſhall deliver you out of the hand of all your enemies*; that is, provided they feared and ſerved him as he required, and it became them to do.

ỳ. 40. *Howbeit, they did not hearken, but did after their former manner.*] They did not repent of their idolatries, but perſiſted in them, and even when they were in captivity in *Aſſyria*, or ſuch of them as were left in the land.

ỳ. 41. *So theſe nations feared the Lord, and ſerved their graven images*, &c.] Juſt in like manner as the *Iſraelites* had done, who ſerved the Lord and the calves, and worſhipped God and *Baal*: *both their children, and their children's children*; that is, the children and children's children of the *Samaritans*: *as did their fathers, ſo do they unto this day*; to the writing of this book, which ſome aſcribe to *Jeremiah*, to whoſe times, and even longer, they continued this mixed and mongrel worſhip, for the ſpace of 300 years, to the times of *Alexander* the great, of whom *Sanballat*, governor of *Samaria*, got leave to build a temple, on *Gerizzim*, for his ſon-in-law *Manaſſeh*, of which he became prieſt; and the *Samaritans* were prevailed upon to relinquiſh their idolatry, and to worſhip only the God of *Iſrael*; and yet it ſeems but ignorantly, and not without ſuperſtition, to the times of *Chriſt*, *John* iv. 22.

CHAP. XVIII.

THIS chapter begins with the good reign of *Hezekiah* king of *Judah*, the reformation he made in the kingdom, and the proſperity that attended him when *Iſrael* was carried captive, ỳ. 1—12. and gives an account of the ſiege of *Jeruſalem* by the king of *Aſſyria*, and of the diſtreſs *Hezekiah* was in, and the hard meaſures he was obliged to ſubmit unto, ỳ. 13—18. and of the reviling and blaſphemous ſpeech of *Rab-ſhakeh*, one of the generals of the king of *Aſſyria*, urging the *Jews* to a revolt from their king, ỳ. 19—37.

ỳ. 1. *Now it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael*, &c.] That is, in the third year of his rebelling againſt the king of *Aſſyria*, when he ſhook off his yoke, and refuſed to be tributary to him any longer, ſee ch. xvii. 1. that *Hezekiah the ſon of Ahaz king of Judah began to reign*; having finiſhed the account of the kingdom of *Iſrael*, and the captivity of the people, the hiſtorian returns to the kingdom of *Judah*, and the things of it.

ỳ. 2. *Twenty and five years old was he when he began to reign*, &c.] Now as *Ahaz* his father began to reign at 20, and reigned 16, he muſt die at 36; ſo that this ſon of his muſt be born to him when at 11 years of age, for only ſo many years there be between 25 and 36, which may ſeem wonderful; but, as *Grotius* obſerves, *Hezekiah* had now entered into the 25th year, and he might be juſt turned of 24, and ſo his father might be 12 years of age at his birth; beſides, as it is uſual for the divine hiſtorian to take away or add the incomplete years of kings, *Ahaz* might be near 21 when he began to reign, and might reign almoſt 17, which makes the age of *Ahaz* to be about 38; and *Hezekiah* being but little more than 24, at his death there were 13 or near 14 years difference in their age, and which was an age that need not be thought incredible for begetting of children. *Bochart*[f] and others[g], have given many inſtances of children begotten by perſons under that age, even at 10 years of age[h]; four years after his birth, the famous city of *Rome* began to be founded[i], A. M. 3256. and before Chriſt 748, as commonly received, though it is highly probable it was of a more early date; according to *Dionyſius Halicarnaſſenſis*, it was founded in the firſt year of the 7th Olympiad, in the times of *Ahaz*, A. M. 3118[k]: *and he reigned 29 years in Jeruſalem*; ſo that he reigned 23 years or more after the captivity of the 10 tribes: *his mother's name alſo was Abi the daughter of Zachariah*; perhaps the daughter of the ſame that was taken by *Iſaiah* for a witneſs, *Iſ.* viii. 3. who very probably was a very good woman, and took care to give her ſon a religious education, though he had ſo wicked a father.

ỳ. 3. *And he did that which was right in the ſight of the Lord, according to all that David his father did.*] Some of the kings of *Judah* that were better than ſome others, are ſaid to do that which was right, but not like *David*; or they did as he did, but not according to *all* that he did, as is here ſaid of *Hezekiah*.

ỳ. 4. *He removed the high places*, &c.] Which the beſt of the kings of *Judah* never attempted, and which is obſerved of them to their diſcredit: *and brake the images, and cut down the groves*; the idols his father ſet up and ſerved, ch. xvi. 4. 2 *Chron.* xxviii. 24. 26. groves and idols in them, were early inſtances of idolatry; ſee *Judg.* iii. 7. and the note there; and their uſe for temples are ſtill continued, not only among ſome *Indian* nations[l], but among ſome chriſtians in the northern parts of *Europe*[m]: *and brake in pieces the brazen ſerpent that Moſes had made*; which he made in the wilderneſs, and which was brought by the children of *Iſrael* with them into the land of *Canaan*, and was kept as a memorial of the miracle wrought by looking to it, being laid up in ſome proper place where it had been preſerved to this day: *for unto thoſe days the children of Iſrael did burn incenſe to it*; not from the time it was brought into *Canaan*, nor even in later times, in the days of *Aſa* and *Jehoſhaphat*, who would never have ſuffered it; very probably this piece of idolatry began in the times of *Ahaz*, who encouraged every thing of that kind: for this ſerpent they had a great veneration, being made by *Moſes*, and a means in his time of healing the *Iſraelites*; and they imagined it might be of ſome ſervice to them, in a way of mediation to God; and worthy of worſhip, having ſome degree of divinity, as *Kimchi* and *Ben Gerſom*; but *Laniado*[m] excuſes them from all ſhew of idolatry, and ſuppoſes what they did was for the honour of God only; hence ſprung the hereſy of the *Ophites*, according to *Theodoret*: *and he called it Nebuſhtan*; perceiving they were enſnared by it, and drawn into idolatry to it, by way of contempt, he called it by this name, which ſignifies *braſs*; ſuggeſting that it was only a mere piece of braſs, had no divinity in it, and could be of no ſervice to them in divine things; and that it might no longer be a ſnare to them, he broke it into pieces; and, as the *Jews*[n] ſay, ground it to powder, and ſcattered it to every wind, that there might be no remains of it.

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[f] Ep. Carbonell. tom. 1. oper. p. 920.

[g] Vid. Hieronymi opera, tom. 3. Ep. Vital. fol. 25. C.

[h] T. Bab. Avodah Zarah, fol. 44. 1.

[i] Uſſer. Annal. p. 86, 87.

[k] Vid. Breithaupt. Not. in Hiſt. Gorion. Heb. l. 5. c. 1.

[l] See Dampier's Voyage, vol. 1. p. 411.

[m] Vid. Fabritii Bibliograph. Antiqu. c. 9. §. 11.

℣. 5. *He truſted in the Lord God of Iſrael*, &c.] To be his protector and defender, and had no dependence on idols as an arm of fleſh; the *Targum* is, he truſted in the Word of the Lord God; not in *Nebuſhtan*, but in him the brazen ſerpent was a type of, even in the Word and Son of God, his alone ſaviour and redeemer: *ſo that after him was none like him among all the kings of Judah*; for tho' *Joſiah* was like him in ſome things, yet not in all: *nor any that were before him*; from the times of the diviſion of the kingdoms of *Iſrael* and *Judah*; and *Ben Gerſom* and *Abarbinel* think, that *David* and *Solomon* are not to be excepted; *David* ſinning in the caſe of *Uriah*, and *Solomon* falling into idolatry, crimes that *Hezekiah* was not guilty of.

℣. 6. *For he clave to the Lord*, &c.] To his worſhip and ſervice; to the fear of the Lord, as the *Targum*: and *departed not from following him*; from his worſhip, as the ſame paraphraſe: *but kept his commandments, which the Lord commanded Moſes*; both moral, ceremonial and judicial.

℣. 7. *And the Lord was with him*, &c.] The Word of the Lord was for his help, as the *Targum*: *and he proſpered whitherſoever he went forth*; that is, to war: *and he rebelled againſt the king of Aſſyria*; which is explained in the next clauſe: *and ſerved him not*; he refuſed to be his ſervant, as his father *Ahaz* had been, ch. xvi. 7. to which he was not obliged by any agreement of his; and if it was in his power, might lawfully ſhake off his yoke, which is all that is meant by rebelling againſt him; he refuſed to be tributary to him.

℣. 8. *He ſmote the Philiſtines even unto Gaza, and the borders thereof*, &c.] Who in his father's time had invaded *Judah*, and taken many cities and towns in it, which *Hezekiah* now recovered, and drove them to their own territories, of which *Gaza* was one; ſee 2 *Chron.* xxviii. 18. *from the tower of the watchmen to the fenced city*; that is, places both great and ſmall, cities, towns and villages; of this phraſe, ſee ch. xvii. 9.

℣. 9. *And it came to paſs in the fourth year of king Hezekiah*, &c.] In the beginning of it: *which was the ſeventh year of Hoſhea ſon of Elah king of Iſrael*; the beginning of his ſeventh: *that Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it*; ſee ch. xvii. 5.

℣. 10. *And at the end of three years they took it*, &c.] That is, at the firſt end of them, at the beginning, in which ſenſe the phraſe is taken in *Deut.* xv. 1. *Jer.* xxxiv. 14. even *in the ſixth year of Hezekiah, that is, the ninth year of Hoſhea king of Iſrael, Samaria was taken*; ſee ch. xvii. 6.

℣. 11. *And the king of Aſſyria did carry away Iſrael unto Aſſyria*, &c.] Of the places he diſpoſſeſſed them of in, after mentioned, ſee the note on ch. xvii. 6.

℣. 12. *Becauſe they obeyed not the voice of the Lord*, &c.] In his law, and by his prophets: *but tranſgreſſed his covenant, and all that Moſes the ſervant of the Lord commanded*; which evils are at large inſiſted on in the preceding chapter as the cauſe of their captivity: *and would not hear* them, *nor do* them; contrary to the agreement of their fathers at *Sinai*, who promiſed to do both, *Exod.* xxiv. 3, 7.

℣. 13. *Now in the 14th year of king Hezekiah*, &c.] Eight years after the captivity of *Iſrael*: *did Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them*; many of them, the frontier towns, and proceeded as far as *Lachiſh*; ambitious of enlarging his dominions, his father having ſubdued the kingdom of *Iſrael*, and being alſo provoked by *Hezekiah*'s refuſing to pay him tribute. Mention is made of this king by name, by *Herodotus* and other heathen writers, ſee the note on *Iſ.* xxxvi. 1. in *Tobit* i. 15. he is called *Sennacherib*, and is ſaid to be ſon of *Enemaſſar*, that is, *Shalmaneſer*; however, he ſucceeded him in his kingdom; though ſome[o] take him to be the ſame with *Shalmaneſer*: he is ſaid by *Metaſthenes*[p] to reign ſeven years, and was ſucceeded by *Aſſaradon*, who, according to him, reigned ten years.

℣. 14. *And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh*, &c.] A city in the tribe of *Judah*, about 20 miles from *Jeruſalem*, towards the ſouth-weſt[q], which the king of *Aſſyria* was now beſieging, 2 *Chron.* xxxii. 9. at firſt *Hezekiah* made proviſion to defend himſelf, and encouraged his people not to be afraid of the king of *Aſſyria*, 2 *Chron.* xxxii. 1—8. but underſtanding he had taken his fortified cities, and made ſuch progreſs with his arms, he was diſheartened, and ſent an ambaſſy to him to ſue for peace; judging it more adviſeable to buy it, than to expoſe his capital to a ſiege; in which he betrayed much weakneſs and diſturſt of the power and providence of God: *ſaying, I have offended*; not the Lord, but the king of *Aſſyria*, by rebelling againſt him, or refuſing to pay the yearly tribute to him; he owned he had acted imprudently, and had given him juſt occaſion to invade his land: *return from me*; from his land, from proceeding to *Jeruſalem*, which he ſeemed to have a deſign upon, and go back to his own country with his army, and make no farther conqueſts: *that which thou putteſt on me, I will bear*; what mulct or fine he ſhould lay upon him, or tribute he ſhould impoſe upon him, or whatever he ſhould demand of him, he would ſubmit to: *and the king of Aſſyria appointed unto Hezekiah king of Judah 300 talents of ſilver, and 30 talents of gold*; to be paid to him directly; which, according to *Brerewood*[r], amounted to 247,500 pounds.

℣. 15. *And Hezekiah gave him all the ſilver that was found in the houſe of the Lord, and in the treaſures of the king's houſe.*] To make up the 300 talents of ſilver, for which purpoſe he exhauſted both, which had been done more than once before by the kings of *Judah*; theſe were their reſources in times of diſtreſs; ſee ch. xii. 18. and xvi. 8.

℣. 16.

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[m] Cli Yaker, fol. 538, 2.

[n] T. Bab. Avodah Zarah, fol. 44. 1.

[o] Lud. Vives in Aug. de civ. Dei, l. 18. c. 24.

[p] De judicio temp. fol. 221. 2.

[q] Bunting's Travels, &c. p. 99.

[r] De ponder. & pret. vet. num. c. 5.

℣. 16. *At that time did Hezekiah cut off* the gold from *the doors of the temple of the Lord*, &c.] The plates of gold with which they were covered; or ſcraped off the gold from them, as the *Targum* interprets it: *and* from *the pillars which Hezekiah king of Judah had overlaid*; or the poſts, as the *Targum*, the lintel or ſide-poſts of the doors of the temple; which tho' covered in *Solomon*'s time, the gold was worn off, or had been taken off by *Ahaz*, but was renewed by *Hezekiah*; and who, in this time of diſtreſs, thought he might take it off again, no doubt with a full purpoſe to replace it, when he ſhould be able. This is one of the three things the *Talmudic* writers [s] diſapprove of in *Hezekiah*: *and gave it to the king of Aſſyria*; to make up the 30 talents of gold he demanded.

℣. 17. *And the king of Aſſyria ſent Tartan, and Rabſaris, and Rabſhakeh from Lachiſh to king Hezekiah, with a great hoſt againſt Jeruſalem*, &c.] Notwithſtanding he took the above large ſum of money of him, ſo falſe and deceitful was he: theſe were three generals of his army, whom he ſent to beſiege *Jeruſalem*, whilſt he continued the ſiege of *Lachiſh*; only *Rabſhakeh* is mentioned in *Iſ.* xxxvi. 2. he being perhaps chief general, and the principal ſpeaker; whoſe ſpeech, to the end of this chapter, intended to intimidate *Hezekiah*, and diſhearten his people with ſome circumſtances which attended it, are recorded word for word in *Iſ.* xxxvi. throughout; ſee the notes on it.

CHAP. XIX.

THIS chapter relates that king *Hezekiah*, on a report made to him of *Rabſhakeh*'s ſpeech, ſent a meſſage to the prophet *Iſaiah* to pray for him, who returned him a comfortable and encouraging anſwer, ℣. 1—7. and that upon *Rabſhakeh*'s return to the king of *Aſſyria*, he ſent to *Hezekiah* a terrifying letter, ℣. 8—13. which *Hezekiah* ſpread before the Lord, and prayed unto him to ſave him and his people out of the hands of the king of *Aſſyria*, ℣. 14—19. to which he had a gracious anſwer ſent him by the prophet *Iſaiah*, promiſing him deliverance from the *Aſſyrian* army, ℣. 20—34. which accordingly was deſtroyed by an angel in one night, and *Sennacherib* fleeing to *Nineveh*, was ſlain by his two ſons, ℣. 35—37.

℣. 1. *And it came to paſs when king Hezekiah heard* it, &c.] The report of *Rabſhakeh*'s ſpeech, recorded in the preceding chapter, *that he rent his clothes, and covered himſelf with ſackcloth*; rent his clothes becauſe of the blaſphemy in the ſpeech; and he put on ſackcloth, in token of mourning, for the calamities he feared were coming on him and his people: *and he went into the houſe of the Lord*; the temple, to pray unto him. The meſſage he ſent to *Iſaiah*, with his anſwer, and the threatening letter of the king of *Aſſyria*, *Hezekiah*'s prayer upon it, and the encouraging anſwer he had from the Lord, with the account of the deſtruction of the *Aſſyrian* army, and the death of *Sennacherib*, are the ſame *verbatim* as in *Iſ.* xxxvii. throughout; and therefore the reader is referred thither for the expoſition of them; only would add what *Rauwolff* [t] obſerves, that ſtill to this day (1575) there are two great holes to be ſeen, wherein they flung the dead bodies (of the *Aſſyrian* army), one whereof is hard by the road towards *Bethlehem*, the other towards the right-hand againſt old *Bethel*.

CHAP. XX.

IN this chapter is an account of *Hezekiah*'s ſickneſs, and of the means of his recovery, and of the ſign given of it, ℣. 1—11. of the king of *Babylon*'s congratulatory letter to him upon it, when he ſhewed to the meſſengers that brought it his treaſures, in the pride and vanity of his heart, ℣. 12, 13. for which he was reproved by the prophet *Iſaiah*, and was humbled, and ſubmitted to the ſentence pronounced on his houſe, ℣. 14—19. and the chapter is concluded with his reign and death, ℣. 20, 21.

℣. 1, 2, 3. *In theſe days was Hezekiah ſick unto death*, &c.] Of this ſickneſs of *Hezekiah*, the meſſage of the prophet *Iſaiah* to him, and his prayer upon it, ſee the notes on *Iſ.* xxxviii. 1, 2, 3.

℣. 4. *And it came to paſs afore Iſaiah was gone out into the middle court*, &c.] Of the king's palace, which is called the other court within the porch, 1 *Kings* vii. 8. ſo it is according to the marginal reading, which we follow; but the textual reading is, *the middle city*; *Jeruſalem* was divided into three parts, and this was the middle part *Iſaiah* was entring into; but before he did, ſo it was, that *the word of the Lord came to him, ſaying*; as follows.

℣. 5. *Turn again, and tell Hezekiah the captain of my people*, &c.] The king of them, as the *Targum*: *thus ſaith the Lord God of David thy father, I have heard thy prayer, I have ſeen thy tears*; ſee the note on *Iſ.* xxxviii. 5. *behold, I will heal thee*; inſtantly, miraculouſly; and none but God could heal him, his diſeaſe being in its kind mortal, and he had been told from the Lord, that he ſhould die: *on the third day thou ſhalt go up unto the houſe of the Lord*; the temple, to give thanks for his recovery; and this he ſhould do on the third day from thence; ſo ſoon ſhould he be well, which would ſhew the cure to be miraculous.

℣. 6. *And I will add unto thy days* 15 *years*, &c.] See the note on *Iſ.* xxxviii. 5. and *I will deliver thee, and this city, out of the hand of the king of Aſſyria*; by which it appears that this ſickneſs and recovery were before the deſtruction of the *Aſſyrian* army: *and I will defend this city for mine own ſake, and for my ſervant David's ſake*; for the ſake of his honour and glory in the temple, and the ſervice of it, that were in *Jeruſalem*, and for the ſake of his promiſe to *David* and his ſeed.

℣. 7. *And Iſaiah ſaid, Take a lump of figs*, &c.] Not moiſt figs, but a cake of dried figs, as the word uſed ſignifies, and ſo the leſs likely to have any effect in curing the boil: *and they took, and laid it on the boil, and he recovered*; made a plaſter of it, and laid it on the ulcer, and it was healed. Phyſicians obſerve [u], that as ſuch like inflammations conſiſt in a painful extenſion of the fibres by the hindrance of the circulation of the blood, thro' the extreme little arteries, which may be mitigated, or diſſipated, or ripened, by ſuch things as are emollient and looſening, ſo conſequently by figs; and in a time of peſtilence, figs beaten together with butter and treacle have been applied to plague-boils with great ſucceſs; yet theſe figs being only a cake of dry figs, and the boil not only malignant, but deadly, and the cure ſo ſuddenly performed, ſhew that this was done not in a natural, but in a ſupernatural way, though means were directed to be made uſe of.

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[s] T. Bab. Beracot, fol. 10. 2.

[t] Travels, par. 3. ch. 22. p. 317.

℣. 8. *And Hezekiah ſaid unto Iſaiah*, &c.] Or *had ſaid* [w], before the plaſter of figs was directed to, or, however, laid on, and as ſoon as he was told he ſhould be healed: *What* ſhall be *the ſign that the Lord will heal me, and that I ſhall go up into the houſe of the Lord the third day?* not that he diſbelieved the promiſe of God, or doubted of a cure, but this he requeſted for the confirmation of his faith; which good men ſometimes aſked, when they doubted not, as *Gideon*; and *Ahaz*, *Hezekiah*'s father, was bid to aſk a ſign for the like purpoſe, and it was reſented in him that he did not; ſee *Judg.* vi. 17. 36. *Iſ.* vii. 11, 12, 13.

℣. 9. *And Iſaiah ſaid, This ſign ſhalt thou have of the Lord, that the Lord will do the thing that he hath ſpoken*, &c.] Cure him of his diſorder, ſo that he ſhould be able to go to the temple on the third day: *ſhall the ſhadow go forward ten degrees, or go back ten degrees?* that is, the ſhadow of the ſun on a dial-plate; it was left to his option to chuſe which he would, as the confirming ſign of his recovery.

℣. 10. *And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees*, &c.] That is, it was comparatively ſo, otherwiſe to go down ten degrees at once would be extraordinary and miraculous; but that was more agreeable to the nature and courſe of it to go forward, and ſo the miracle would be leſs apparent: *nay, but let the ſhadow return backward ten degrees*; which was directly contrary to its natural order and courſe, whereby the miracle would appear more clear and manifeſt: theſe degrees are by ſome ſaid [x] to be half hours, and not full ones, ſince it is obſerved the ſun ſhines not twenty full hours on any dial, unleſs under the pole; the ſun is ſuppoſed to have been now at the fifth full hour; the ſun was brought back five whole hours, then came forward five, then came forward two degrees, or one hour, to the ſixth hour, which made ſixteen; then it was ſix hours to ſun-ſet; ſo that day was prolonged twenty-two hours: the *Chineſe* [y] relate, that in the time of *Kingcungus*, the planet *Mars*, for ſake of the king, went back three degrees.

℣. 11. *And Iſaiah the prophet cried unto the Lord*, &c.] Or prayed, as the *Targum*; and was very earneſt in prayer, that what *Hezekiah* had deſired might be granted: *and he brought the ſhadow ten degrees backward, by which it had gone down in the dial of Ahaz*; *Ben Gerſom* underſtands it not of the ſun itſelf, but of the ſhadow of it only; ſee the note on *Iſ.* xxxviii. 8.

℣. 12. *At that time Berodach-baladan*, &c.] He is called *Merodach-baladan*, *Iſ.* xxxix. 1. ſo here in the *Septuagint*, *Syriac*, and *Arabic* verſions; ſee the note there; and by *Metaſthenes* [z] his father is called *Merodach*, and he *Ben Merodach*, who reigned twenty-one years, and his father fifty-two; from hence to the end of ℣. 19. the ſame account is given in the ſame words as in *Iſ.* xxxix. throughout, except in ℣. 13. where it is, *hearkened unto them*, and there, *glad of them*; heard the letter the ambaſſadors brought with pleaſure; ſee the notes there.

℣. 20. *And the reſt of the acts of Hezekiah, and all his might*, &c.] Which he exerted in his wars with his enemies, and in the reformation of religion, and abolition of idolatry: *and how he made a pool, and a conduit, and brought water into the city*; at the ſame time that he cut it off from the enemy without, ſee 2 *Chron.* xxxii. 3, 4. 30. are *they not written in the book of the chronicles of the kings of Judah?* a book often referred to in this hiſtory, but ſince loſt; many of his acts are recorded in the canonical book of *Chronicles*, 2 *Chron.* xxix. xxx. xxxi. xxxii.

℣. 21. *And Hezekiah ſlept with his fathers*, &c.] Died as they did; no mention is here made of the place of his burial, but there is in 2 *Chron.* xxxii. 33. where he is ſaid to be buried in the principal part of the ſepulchres of the ſons of *David*, and to have honour done him at his death by the inhabitants of *Judah* and *Jeruſalem*, by the vaſt concourſe of people attending his interment, and by burning ſpices for him, and making a public mourning on his account a certain ſtated time: *and Manaſſeh his ſon reigned in his ſtead*; of whoſe wicked reign an account is given in the next chapter.

CHAP. XXI.

IN this chapter a ſhort hiſtory is given of the two wicked reigns of *Manaſſeh* and *Amon*; *Manaſſeh* is charged with great idolatry, with enchantments and witchcrafts, and ſeducing the children of *Iſrael*, ℣. 1—9. and a prophecy is given out of the deſtruction of *Jeruſalem* for his ſins, ℣. 10—16. and an account is given of his death and burial, ℣. 17, 18. and of his ſon and ſucceſſor *Amon*, and the evils committed by him, ℣. 19—22. and of the conſpiracy againſt his life, which ſucceeded, and *Joſiah* his ſon reigned in his ſtead, ℣. 23—26.

℣. 1. *Manaſſeh* was *twelve years old when he began to reign*, &c.] So that he was born three years after *Hezekiah*'s recovery from his ſickneſs, and in the 17th year of his reign: *and reigned 55 years in Jeruſalem*; among which muſt be reckoned the time of his captivity in *Babylon*; his reign was the longeſt of any of the kings of *Judah*: *and his mother's name* was *Hephzi-bah*; the name the church goes by, and ſignifies "my delight or pleaſure is in her," *Iſ.* lxii. 4. no doubt ſhe was a good woman, or *Hezekiah* would not have made choice of her for a wife; it is a tradition of the *Jews*[a], that ſhe was the daughter of *Iſaiah*, whoſe name, they ſay, is not mentioned, becauſe ſo wicked a king was unworthy of ſuch a grandfather.

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[u] Scheuchzer. Phyſic. Sacr. vol. 3. p. 620. Vid. Levin. Lemnii Herb. Bibl. Explicat. c. 19. p. 60.

[w] ויאמר dixerat autem, V. L. Vatablus.

[x] Weemſe's Chriſt. Synagog. l. 1. c. 6. §. 6. p. 167. See his Expoſition of the judicial Laws, c. 25. p. 90, &c.

[y] Martin. Sinic. Hiſt. l. 4. p. 138.

[z] Ut ſupra.

℣. 2. *And he did* that which was *evil in the ſight of the Lord*, &c.] Was guilty of idolatry: *after the abomination of the heathen, whom the Lord caſt out before the children of Iſrael*; the old *Canaanites*; he committed idolatry in imitation of them, and as the *Phœnicians* now did.

℣. 3. *For he built up again the high places which Hezekiah his father had deſtroyed*, &c.] The temples and altars upon them, ſee ch. xviii. 4. *and he reared up altars for Baal*; in the high places he rebuilt: *and made a grove, as did Ahab king of Iſrael*; which was either an idol itſelf, or a ſhade of trees where idols were placed; or rather *Aſherah*, rendered *a grove*, is the ſame with *Aſtarte*, the goddeſs of the *Zidonians*, the figure of which he made and worſhipped; for groves were not ſo ſoon and eaſily planted, raiſed, and made; ſo the ſame in 1 *Kings* xvi. 33. *and worſhipped all the hoſt of heaven, and ſerved them*; the ſun, moon, and ſtars, particularly the planets, *Saturn*, *Jupiter*, *Mars*, *Mercury*, and *Venus*.

℣. 4. *And he built altars in the houſe of the Lord*, &c.] In the holy place, as diſtinct from the courts in the next verſe; and theſe were ſacred to the idols of the *Gentiles*: *of which the Lord ſaid, In Jeruſalem will I put my name*; in the temple there, devoted to his ſervice, called by his name, and where his name was called upon, ſee *Deut.* xii. 5. and xvi. 6. and to erect altars to idols here muſt be very abominable to him.

℣. 5. *And he vuilt altars for all the hoſt of heaven*, &c.] Sun, moon, and ſtars: *in the two courts of the houſe of the Lord*; in the court of the prieſts, and in the court of the people; and all this muſt be ſuppoſed to be done, not as ſoon as he began to reign, but when he was grown up to man's eſtate, and had children, as the next verſe ſhews; unleſs it can be thought that thoſe nobles in *Judah*, who liked not the reformation made by *Hezekiah*, took the advantage of his youth, and adviſed him to theſe idolatries.

℣. 6. *And he made his ſon paſs through the fire*, &c.] To *Molech*, after the manner of the old *Canaanites* and *Phœnicians*; his ſon *Amon*, that ſucceeded him, and other children, as appears from 2 *Chron.* xxxiii. 6. where mention is made of the place where it was done, the valley of the ſon of *Hinnom*: *and obſerved times*; lucky or unlucky, which was judged of by omens, and by the poſition of the ſtars; *and uſed enchantments, and dealt with familiar ſpirits and wizards*; to get knowledge of things to come; all which are forbid and condemned by the law of *Moſes*; ſee *Deut.* xviii. 10, 11, 12. *he wrought much wickedneſs in the ſight of the Lord, to provoke* him *to anger*; in all thoſe evils before-mentioned, which were very abominable in the ſight of God.

℣. 7. *And he ſet a graven image of the grove that he had made in the houſe*, &c.] Which was either an image that had been placed in a grove planted by him, and now removed into the houſe or temple of the Lord; or, as ſome think, this was a repreſentation of a grove, a carved grove of gold or ſilver, in the midſt of which an image was placed in the temple; though what *Selden* obſerves[b], ſeems beſt of all, that this was an image of *Aſherah*, as in the original text; that is, of *Aſtarte* or *Aſhtoreth*, the goddeſs of the *Zidonians*, 1 *Kings* xi. 5. the ſame the *Phœnicians* are ſaid to call *Aſtroarche*, and affirm it to be the moon[c]: in 2 *Chron.* xxxiii. 7. it is called a carved image the idol he had made; and an *Arabic* writer[d] ſays, it had four faces, which ſeems to be a figure of the cherubim; but, according *Suidas*[e], it was the ſtatue of *Jupiter*, who alſo ſays it had four faces: *of which the Lord ſaid to David, and to Solomon his ſon*; that is, of which houſe or temple: *in this houſe, and in Jeruſalem, which I have choſen out of all the tribes of Iſrael, will I put my name for ever*; ſee 1 *Kings* viii. 29. and ix. 3. and the note on ℣. 4.

℣. 8. *Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers*, &c.] Or ſuffer them to be carried captive into another land, as in the times of the *Judges*; that is, on the following condition: *only if they will obſerve to do according to all the law that my ſervant Moſes commanded them*; by obedience to which they had the tenure of the land of *Canaan*, *Iſ.* i. 19.

℣. 9. *But they hearkened not*, &c.] To the voice of God in his law by *Moſes*, and were not obedient to it: *and Manaſſeh ſeduced them to do more evil than did the nations, whom the Lord deſtroyed before the children of Iſrael*; he ſet up more idols, and drew the people into more, and greater idolatries, than the old *Canaanites*; and theſe were the more aggravated by having a law given to them, and prophets ſent to inſtruct them in it, and by the benefits and bleſſings beſtowed upon them by the lawgiver, which laid them under greater obligations to him; ſee *Jer.* ii. 11, 28.

℣. 10. *And the Lord ſpake by his ſervants the prophets*, &c.] Who propheſied in the days of *Manaſſeh*; and were, according to the *Jewiſh* chronology[f], *Joel*, *Nahum* and *Habakkuk*: *ſaying*; as follows.

℣. 11. *Becauſe Manaſſeh king of Judah hath done theſe abominations*, &c.] Before named, ℣. 3, 4, 5, 6, 7. *and hath done wickedly above all that the Amorites did that* were *before him*; one of the ſeven nations of *Canaan*, a principal of them, and which is put for all the reſt: *and hath made Judah alſo to ſin with his idols*; the worſhip of them, as the *Targum*; which he did both by his edicts, and by his example.

℣. 12. *Therefore thus ſaith the Lord God of Iſrael*, &c.] Who though kind and gracious to *Iſrael* as their Covenant-God, is yet juſt and righteous, as well as he is a ſovereign Being and Lord of all: *behold, I* am *bringing* ſuch *evil upon Jeruſalem and Judah, that whoſoever heareth of it, both his ears ſhall tingle*; it will make ſuch a noiſe in the world, and be ſo horrible and terrible; and if the report of it would be ſo dreadful, as to make a man's ears tingle, and his heart tremble, what muſt it be to endure it! *Ezek.* xxii. 14. ſee 1 *Sam.* iii. 11.

℣. 13. *And I will ſtretch over Jeruſalem the line of Samaria*, &c.] The *Targum* is, the line of deſtruction; and the ſenſe is, that the ſame meaſure ſhould be meaſured to *Jeruſalem*, as was to *Samaria*;

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[a] Hieron. Trad. Heb. in lib. paralipom. fol. 86. F.

[b] De Dis Syris, Syntagm. 2. c. 2. p. 233.

[c] Herodian. l. 5. c. 15.

[d] Abulpharag. Hiſt. Dynaſt. Dyn. 3. p. 66.

[e] In voce Μανασσης.

[f] Seder Olam Rabba, c. 20. p. 55.

via; that is, the ſame lot and portion ſhould befal one as the other, that is, be utterly deſtroyed: *and the plummet of the houſe of Ahab*; the *Targum* is, the weight or plummet of tribulation; ſignifying, that the ſame calamities ſhould come upon the families of *Jeruſalem*, and eſpecially on the family of *Manaſſeh*, as came upon the family of *Ahab*. It is a metaphor from builders that take down, as well as raiſe up buildings by rule and meaſure, ſee 2 *Sam.* viii. 2. *and I will wipe Jeruſalem, as a man wipeth a diſh, wiping* it, *and turning* it *upſide down*; as when one takes a diſh or cup that has broth in it, or any liquid, as oil; and the *Septuagint* render it *alabaſter*, in which ointment uſed to be put; and wipes it clean, that nothing may appear in it; and then turns it with its mouth downward, that if any thing ſhould remain, it might drain out; ſignifying hereby the emptying of *Jeruſalem* of its palaces and houſes, wealth and riches, and of all its inhabitants; and yet the empty diſh being preſerved, ſeems to denote the reſtoration of *Jeruſalem* after the 70 years captivity. According to the *Vulgate Latin* verſion, the metaphor is taken from the blotting out of writing-tables, and turning and rubbing the ſtyle upon them till the writing is no more ſeem.

℣. 14. *And I will forſake the remnant of mine inheritance*, &c.] The whole land of *Canaan* was the Lord's inheritance; 10 tribes in it were already removed, only *Judah* with *Benjamin* was left, and the Lord threatens to forſake that remnant: *and deliver them into the hands of their enemies, and they ſhall become a prey and ſpoil to all their enemies*; which was fulfilled in their captivity in *Babylon*.

℣. 15. *Becauſe they have done that* which was *evil in my ſight*, &c.] Committed idolatry: *and have provoked me to anger ſince the day their fathers came forth out of Egypt, even to this day*; being always prone to idolatry, ſo provoking to God, and which they were guilty of quickly after they came out of *Egypt*, in the worſhip of the golden calf, and had ever ſince at times been criminal this way; and now the meaſure of their iniquity being almoſt up, would be reckoned for together.

℣. 16. *Moreover, Manaſſeh ſhed innocent blood very much*, &c.] Putting to death the prophets that reproved him and his people for their idolatries, and ſuch who would not comply therewith; and it is commonly ſaid, both by *Jewiſh* and chriſtian writers, that *Iſaiah* was ſlain, and even ſawn aſunder by him, ſee the note on *Heb.* xi. 37. *till he had filled Jeruſalem from one end to another*; a metaphor taken from filling a veſſel brim full: *beſide his ſin wherewith he made Judah to ſin, in doing that* which was *evil in the ſight of the Lord*; the ſin of idolatry he drew them into, and even obliged them to commit.

℣. 17. *Now the reſt of the acts of Manaſſeh, and all that he did*, &c.] Both good and bad, for he repented, and was humbled, and did many good things afterwards, though not recorded in this book: *and his ſin that he ſinned*; his idolatry: *are they not written in the book of the Chronicles of the kings of Judah?* in which were recorded the moſt memorable events of their reigns; and in the canonical book of *Chronicles* are many things concerning *Manaſſeh*, which are not written here; ſee 2 *Chron.* xxxiii. 11—16.

℣. 18. *And Manaſſeh ſlept with his fathers*, &c.] Or died, after a reign of 55 years, and a life of 67: *and was buried in the garden of his own houſe, in the garden of Uzza*; whether the burial of him here was his own choice, judging himſelf unworthy to lie with the kings of *Judah*, who had been guilty of ſuch great ſins, or whether the will of others on the ſame account, is not certain; and as much at a loſs are we for the reaſon of this garden being called the garden of *Uzza*, whether from *Uzzah* that died for touching the ark, 2 *Sam.* vi. 6, 7, or from king *Uzziah*, ch. xv. 7. The *Jews* buried in gardens in the times of Chriſt, who himſelf was buried in one, *John* xix. 41. The *Romans* had ſometimes ſepulchres in their gardens[g], *Galba* the emperor was buried in his gardens[h]; and ſo had other nations. *Cyrus* king of *Perſia* was buried in a garden[i]: *and Amon his ſon reigned in his ſtead*; of whom we have the following account.

℣. 19. *And Amon was* 22 *years old when he began to reign*, &c.] Being born in the 45th of his father's life, and in the 33d of his reign: *and he reigned two years in Jeruſalem*; which, as *Abarbinel* obſerves, was the uſual time the ſons of wicked kings reigned, and inſtances in the ſon of *Jeroboam*, *Baaſha* and *Ahab*, 1 *Kings* xv. 25. and xvi. 8. and xxi. 51. An *Arabic* writer[k] ſays, he reigned 12 years, but according to the *Jews* only two: *and his mother's name was Meſhullemeth, the daughter of Haruz of Jotbah*; there was a place called *Jotbath*, which was one of the ſtations of the children of *Iſrael* in the wilderneſs, *Numb.* xxxiii. 33. *Deut.* x. 7. but it can ſcarcely be thought to be the ſame place.

℣. 20. *And he did that* which *was evil in the ſight of the Lord*, &c.] Committed idolatry: *as his father Manaſſeh did*; he imitated him in that, but not in his repentance and humiliation, 2 *Chron.* xxxiii. 23.

℣. 21. *And he walked in all the way his father walked in*, &c.] In his wicked way, his idolatry, witchcraft and murders: *and ſerved the idols that his father ſerved, and worſhipped them*; *Baal*, *Aſhtoreth*, and all the hoſt of heaven, and all the carved images his father made, which it ſeems he only removed, but did not break in pieces, 2 *Chron.* xxxiii. 22.

℣. 22. *And he forſook the Lord God of his fathers*, &c.] Of *David*, *Solomon*, &c. *and walked not in the way of the Lord*; preſcribed by him in his law for the worſhip of him.

℣. 23. *And the ſervants of Amon conſpired againſt him*, &c.] Some of his domeſtic ſervants, and perhaps his courtiers, not on account of his idolatry, but for ſome ill uſage of them: *and ſlew the king in his own houſe*; which they had an opportunity to do, being his ſervants.

℣. 24. *And the people of the land ſlew all them that had conſpired againſt king Amon*, &c.] On occaſion of his death, there ſeems to have been an inſurrection of the people in a body, to avenge the death of their king, who might be beloved on account of his idolatry, ſo depraved was the nation; or it may be only to avenge his death becauſe he was their king, whoſe life theſe men ought not to have taken away: and the rather this may be thought to be the reaſon, by what follows, *and the people of the land made Joſiah his ſon king in his ſtead*; who had been propheſied of by name above 300 years before, ſee 1 *Kings* xiii. 2.

℣. 25. *Now the reſt of the acts of Amon which he did, are they not written in the book of the Chronicles*

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[g] Vid. Kirchman. de funer. Roman. l. 2. c. 22. p. 274.

[h] Eutrop. Hiſt. Roman. l. 7. Sueton. vit. Galb. c. 20. Tacit, Hiſt. l. 1. c. 49.

[i] Strabo. Geograph. l. 15. p. 502.

[k] Abulpharag. Hiſt. Dynaſt. Dyn. 3. p. 67.

nicles of the kings of Judah?] See the note on ℣. 17.

℣. 26. *And he was buried in his ſepulchre, in the garden of Uzza*, &c.] Where his father *Manaſſeh* was buried, ℣. 18. *and Joſiah his ſon reigned in his ſtead*; of whom many things are ſaid in the two following chapters.

CHAP. XXII.

THIS chapter begins with the age and character of *Joſiah* king of *Judah*, ℣. 1, 2. and relates his orders for repairing the temple, ℣. 3—7. his attention to the book of the law which was found, and read to him, and the effect it had upon him, ℣. 8—11. the command he gave to certain perſons to enquire of the Lord about it, who applied to *Huldah* the propheteſs, ℣. 12—14. who returned an anſwer by them to the king, foretelling the deſtruction of *Jeruſalem*, and giving the reaſon of it, and at the ſame time aſſuring the king it ſhould not be in his days, ℣. 15—20.

℣. 1. *Joſiah* was *eight years when he began to reign*, &c.] And muſt be born when his father was but 16, for *Amon* lived but 24 years, ch. xxi. 19. *and he reigned* 31 *years in Jeruſalem*; and ſo muſt die at 39 years of age: *and his mother's name* was *Jedidah, the daughter of Adaiah of Boſcath*; a city of the tribe of *Judah, Joſh*. xv. 39. ſee the note there.

℣. 2. *And he did that which was right in the ſight of the Lord*, &c.] In the affair of religious worſhip eſpecially, as well as in other things: *and walked in all the ways of David his father*; in his religious ways, in which he never departed from his God: *and turned not aſide to the right-hand or to the left*; but kept an even, conſtant path of worſhip and duty, according to the law of God.

℣. 3. *And it came to paſs in the* 18*th year of king Joſiah*, &c.] Not of his age, but of his reign, as appears from 2 *Chron*. xxxiv. 8. nor is what follows the firſt remarkable act he did in a religious way; for elſewhere we read of what he did in the 8th and 12th years of his reign, 2 *Chron*. xxxiv. 3—7. that *the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam the ſcribe, to the houſe of the Lord*; the king's ſecretary; the *Septuagint* verſion is, the ſcribe of the houſe of the Lord, and ſo the *Vulgate Latin* verſion; that kept the account of the expences of the temple; with him two others were ſent, 2 *Chron*. xxxiv. 8. *ſaying*; as follows.

℣. 4. *Go up to Hilkiah the high-prieſt*, &c.] Who had an apartment in the temple; there was an *Hilkiah*, a prieſt, in thoſe times, who was the father of *Jeremiah* the prophet, *Jer*. i. 1, 2. whom an *Arabic* writer[l] takes to be the ſame with this; but it is not likely: *that he may ſum the ſilver* which is *brought into the houſe of the Lord*; which the people voluntarily offered for the repairing of it; this he would have the prieſt take an account of, that the ſum total might be known; his meaning is, that he ſhould take it out of the cheſt in which it was put, and count it, that it might be known what it amounted to; ſee ch. xii. 9, 10. ſome underſtand this of melting and coining the ſilver thus given: *which the keepers of the door have gathered of the people*; who were *Levites*, 2 *Chron*. xxxiv. 9. either porters of the door, or rather the treaſurers, as the *Targum*; the keepers of the veſſels of the ſanctuary, that had the care of them, as the *Jewiſh* commentators generally interpret it.

℣. 5. *And let them deliver it into the hand of the doers of the work, that have the overſight of the houſe of the Lord*, &c.] That were overſeers of the workmen, whoſe names are mentioned, 2 *Chron*. xxxiv. 12. into their hands the money was to be delivered by the high-prieſt, when he had taken the account of it, and perhaps along with the king's ſcribe, ſee ch. xii. 10, 11, *and let them give it to the doers of the work, which is in the houſe of the Lord, to repair the breaches of the houſe*; as their wages for their work; it ſeems it had not been repaired from the times of *Jehoaſh*, a ſpace of 218 years, according to the *Jewiſh* chronology[m]; but *Kimchi* and *Abarbinel* make it 224.

℣. 6. *Unto carpenters, and builders, and maſons*, &c.] Who were employed, ſome in mending the wood-work, and others in repairing the ſtone-walls: *and to buy timber and hewen ſtone to repair the houſe*; not only money was to be given them for their workmanſhip, but to buy timber and ſtone to work with.

℣. 7. *Howbeit, there was no reckoning made with them of the money that was delivered into their hand*, &c.] No account was kept between the high-prieſt, and the king's ſcribe who delivered the money, and the overſeers of the workmen who received it from them; the latter were not called to any account by the former, nor any audit made of their accounts: *becauſe they dealt faithfully*; they were perſons of ſuch known honour and integrity, that their fidelity was not in the leaſt called in queſtion, but were truſted without examining their accounts, and how they diſpoſed of the money committed to them, ſee ch. xii. 15.

℣. 8. *And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe*, &c.] Not at the firſt time of his meſſage to him, but afterwards that he attended on him upon the ſame buſineſs; after the high-prieſt had examined the temple to know what repairs it wanted, and where: *I have found the book of the law in the houſe of the Lord*; ſome think this was only the book of *Deuteronomy*, and ſome only ſome part of that; rather the whole pentateuch, and that not a copy of it, but the very autograph of *Moſes*, written with his own hand, as it ſeems from 2 *Chron*. xxxiv. 14. Some ſay he found it in the holy of holies, on the ſide of the ark; there indeed it was put originally; but had it been there, he might have found it before, and muſt have ſeen it, ſince, as high-prieſt, he entered there once every year; more probably ſome pious predeceſſor of his had taken it from thence in a time of general corruption, as in the reign of *Manaſſeh*, and hid it in ſome private place, under a lay of ſtones, as *Jarchi*, in ſome hole in the wall, which upon ſearch about repairs was found there: *and Hilkiah gave the book to Shaphan, and he read it*; and tho' there might be ſome copies of it in private hands, yet ſcarce; and perhaps *Shaphan* had never ſeen one, at leaſt a perfect one, or however had never read it through, as now he did.

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[l] Abulpharag. Hiſt. Dynaſt. p. 68.

[m] Seder Olam Rabba, c. 24. p. 67.

ỳ. 9. *And Shaphan the ſcribe came to the king, and brought the king word again*, &c.] Of the delivery of his meſſage to the high-prieſt, and of what had been done upon it: *and ſaid, thy ſervants have gathered the money that was found in the houſe*; meaning *Hilkiah* and himſelf, who had examined the cheſt in the temple, into which the money was put for the repairs of it, and had taken it out, and told it: *and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the Lord*; according to the king's orders.

ỳ. 10. *And Shaphan ſhewed the king*, &c.] Farther related to him what follows: *ſaying, Hilkiah the high-prieſt hath delivered me a book*; but did not ſay what book it was: *and Shaphan read it before the king*; part of it; and it is thought by *Kimchi* and *Ben Gerſom*, that he particularly read the reproofs and threatenings in the book of *Deuteronomy*; they ſuppoſe that *Hilkiah* read thoſe to *Shaphan*, and directed him to read them to the king, that he might take into conſideration a farther reformation.

ỳ. 11. *And it came to paſs when the king had heard the words of the book of the law*, &c.] From whence it appears, that he had never wrote out a copy of it, as the kings of *Iſrael* were ordered to do, when they came to the throne, *Deut.* xvii. 18, 19. nor had read it, at leaſt not the whole of it; and yet it ſeems ſtrange, that he ſhould be 26 years of age, as he now was, and had proceeded far in the reformation of worſhip, and yet be without the book of the law, and the high-prieſt alſo; it looks as if it was, as ſome have thought, that they had till now only ſome abſtracts of the law, and not the whole; and perhaps the reformation hitherto carried on, chiefly lay in aboliſhing idolatry, and not ſo much in reſtoring the ordinances of worſhip to their purity; for it was after this, that the ordinance of the paſſover was ordered to be kept; and when the king obſerved, on hearing the law read, that it had not been kept as it ſhould, that ſuch ſevere threatenings were denounced againſt the tranſgreſſors of it: *that he rent his clothes*; as expreſſive of the renting of his heart, and of his humiliation and ſorrow for the ſins he and his people were guilty of.

ỳ. 12. *And the king commanded Hilkiah the prieſt*, &c.] The high-prieſt, as he is called, ỳ. 4, 8. *and Ahikam the ſon of Shaphan*; whether the ſame with *Shaphan* the ſcribe, before mentioned, or another of the ſame name, is not certain: *and Achbor the ſon of Michaiah*; who is called *Abdon*, the ſon of *Micah*, 2 *Chron.* xxxiv. 20. *and Shaphan the ſcribe*; who brought and read the book to the king: *and Aſahiah a ſervant of the king's*; that waited on him conſtantly: *ſaying*; as follows.

ỳ. 13. *Go ye, enquire of the Lord*, &c.] Of ſome of his prophets, as *Jeremiah*, who began to propheſy in the 13th year of *Joſiah*'s reign, and had been a prophet five years, *Jer.* i. 1, 2. *for me, and for the people, and for all Judah, concerning the words of this book that is found*; for he obſerved that this book threatened and foretold not only the captivity of the ten tribes, but of *Judah*, and of their king; and *Jarchi* thinks, he had a particular reſpect to that meſſage, *the Lord ſhall bring thee and thy king*, &c. *Deut.* xxviii. 36. and therefore was deſirous of knowing what he and his people muſt do to avert thoſe judgments: *for great is the wrath of the Lord that is kindled againſt us*; which he concluded from the threatenings denounced: *becauſe that our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us*; he clearly ſaw that his anceſtors more remote and immediate had been very deficient in obſerving the laws, commands, and ordinances enjoined them in that book; and therefore feared, that what was threatened would fall upon him, and his people, who, he was ſenſible, came ſhort of doing their duty.

ỳ. 14. *So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſahiah, went down to Huldah the propheteſs*, &c.] Such as were *Miriam* and *Deborah*; in imitation of thoſe ſatan had very early his women-propheteſſes, the *Sibyls*, ſo called from their being the council and oracle of God, and conſulted as ſuch on occaſion, as *Huldah* now was; and the firſt of the *Sibyls*, according to *Suidas* [n], was a *Chaldean* or a *Perſian*; and ſome ſay an *Hebrew*; and *Pauſanias* expreſsly ſays [o], that with the *Hebrews* above *Paleſtine*, was a woman-propheteſs, whoſe name was *Sabba*, whom ſome called the *Babylonian*, other the *Egyptian* ſibyl. *Ælian* relates [p] that one of them was a *Jeweſs*: *the wife of Shallum, the ſon of Tikvah, the ſon of Hirhas, keeper of the wardrobe*; but whether the king's wardrobe in the palace, or the prieſt's in the temple, is not certain; he is called *Haſrah*, 2 *Chron.* xxxiv. 22. who is here called *Hirhas*: *now ſhe dwelt in Jeruſalem in the college*; in the college of the prophets; in the houſe of inſtruction, as the *Targum*; the ſchool where the young prophets were inſtructed and trained up; though *Jarchi* obſerves, that ſome interpret this *within the two walls*; *Jeruſalem* it ſeems had three walls, and within the ſecond this woman lived; there were gates in the temple, as he alſo obſerves, called the gates of *Huldah* [q], but whether from her cannot be ſaid: this place of her dwelling ſeems to be mentioned as a reaſon why theſe meſſengers went to her, becauſe ſhe was near, as well as well known for her prophetic ſpirit, prudence and faithfulneſs, and not to *Jeremiah*, who in all probability was at *Anathoth*; and ſo alſo is the reaſon why they went not to *Zephaniah*, if he as yet had begun to propheſy, becauſe he might be at a diſtance alſo: *and they communed with her*; upon the ſubject the king ſent them about.

ỳ. 15. *And ſhe ſaid unto them*, &c.] The king's meſſengers: *thus ſaith the Lord God of Iſrael*; being immediately inſpired by him, ſhe ſpake in his name, as prophets did: *tell the man that ſent you to me*; which may ſeem ſomewhat rude and unmannerly to ſay of a king; but when it is conſidered ſhe ſpake not of herſelf, but perſonating the King of kings, and Lord of lords, it will be ſeen and judged of in another light.

ỳ. 16. *Thus ſaith the Lord, behold, I will bring evil upon this place, and upon the inhabitants of it*, &c.] Deſtruction to the place, and captivity to the inhabitants of it: even *all the words of the book which the king of Judah hath read*; particularly what is contained in the 26th of *Leviticus*, and 28th of *Deuteronomy*, even all the curſes in it, as in 2 *Chron.* xxxiv. 24.

ỳ. 17.

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[n] In voce Σιβυλλα,

[o] Phocica, ſive, l. 10. p. 631.

[p] Var. Hiſt. l. 12. c. 35.

[q] Miſn. Middot, c. 1. §. 3.

℣. 17. *Becauſe they have forſaken me*, &c.] My worſhip, as the *Targum*; his word and ordinances: *and have burnt incenſe unto other gods*; to *Baal*, to the hoſt of heaven, and other heathen deities: *that they might provoke me to anger with all the works of their hands*; their idols of wood, ſtone, gold, and ſilver, which their hands had made, to worſhip; than which nothing was more provoking to God: *therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched*; the decree for the deſtruction of *Jeruſalem* was gone forth, and not to be called back; the execution of it could not be ſtopped, or hindered by cries, prayers, intreaties, or otherwiſe; this wrath of God was an emblem of the unquenchable fire of hell, *Matt.* iii. 12. *Mark* ix. 44.

℣. 18. *But to the king of Judah which ſent you to enquire of the Lord*, &c.] That is, with reſpect to him, or what may concern him: *thus ſhall ye ſay unto him*; carry back this meſſage to him as from the Lord he deſired to enquire of: *Thus ſaith the Lord God of Iſrael*, As touching *the words which thou haſt heard*; read out of the law, concerning the deſtruction of the land, and its inhabitants therein threatened.

℣. 19. *Becauſe thine heart was tender*, &c.] Soft, like wax, and ſuſceptible of impreſſions; or was *moved*, or *trembled*, as the *Targum*; for God has reſpect to ſuch as are of contrite hearts, and tremble at his word, *Iſ.* lxvi. 2. *and thou haſt humbled thyſelf before the Lord*; external humiliation, ſuch as in *Ahab*, was regarded by the Lord, much more internal and cordial humiliation is regarded by him, ſee 1 *Kings* xxi. 29. *when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation, and a curſe*; as in *Lev.* xxvi. and *Deut.* xxviii. *and haſt rent thy clothes, and wept before me*; as expreſſive of the inward contrition, ſorrow, and grief of his heart: *I alſo have heard* thee, *ſaith the Lord*; his cries and prayers.

℣. 20. *Behold therefore, I will gather thee unto thy fathers*, &c.] To his godly anceſtors, to ſhare with them in eternal life and happineſs; otherwiſe it could be no peculiar favour to die in common, as his fathers did, and be buried in their ſepulchres: *and thou ſhalt be gathered into thy grave in peace*; in a time of public peace and tranquility; for though he was ſlain in battle with the king of *Egypt*, yet it was what he was perſonally concerned in, and it was not a public war between the two kingdoms, and his body was carried off by his ſervants, and was peaceably interred in the ſepulchre of his anceſtors, ch. xxiii. 29, 30. as well as he died in ſpiritual peace, and entered into eternal peace, which is the end of the perfect and upright man, as he was, *Pſ.* xxxvii. 37. but this chiefly regards his not living to be diſtreſſed with the calamities of his nation and people, as follows: *and thine eyes ſhall not ſee all the evil which I will bring upon this place*; he being removed firſt, though it came upon it in the days of his ſons: *and they brought the king word again*; of what *Huldah* the propheteſs had ſaid unto them.

CHAP. XXIII.

THIS chapter treats of *Joſiah*'s reading the book of the law, and of him and the people renewing the covenant with God, ℣. 1, 2, 3. and of his removing idols and idolatry in every ſhape, and witchcraft out of the land, which he did in the ſincerity of his heart, ℣. 4—25. yet the wrath of God was ſtill determined upon the land, ℣. 26, 27, 28. and *Joſiah* was taken away by an untimely death, ℣. 29, 30. and was ſucceeded by two ſons of his, one after another, whoſe reigns were wicked, ℣. 31—37.

℣. 1. *And the king ſent, and they gathered unto him all the elders of Judah, and of Jeruſalem.*] *Joſiah* ſent meſſengers throughout the land, and convened all the principal men in it at *Jeruſalem.*

℣. 2. *And the king went up into the houſe of the Lord*, &c.] To the temple, from his palace: *and all the men of Judah, and all the inhabitants of Jeruſalem with him*; they met him there: *and the prieſts, and the prophets*; the prophets *Jeremiah*, *Zephaniah*, and *Uriah*, who, though they might not be at *Jeruſalem* when the book of the law was found, yet, upon this meſſage of the king's, might come up thither from the countries where they were; the *Targum* interprets the word *ſcribes*; and ſome take them to be the ſons of the prophets, their diſciples; in 2 *Chron.* xxxiv. 30. they are called *Levites*: *and all the people both ſmall and great*; a very numerous aſſembly: *and he read in their ears all the words of the book of the covenant* which was *found in the houſe of the Lord*; that is, he cauſed it to be read by others, and perhaps by more than one, the congregation being ſo large.

℣. 3. *And the king ſtood by a pillar*, &c.] As the manner of kings was, ch. xi. 14. and is thought to be the brazen ſcaffold erected by *Solomon*, on which he ſtood at the dedication of the temple, and now *Joſiah* at the reading of the law, 2 *Chron.* vi. 13. it is ſaid to be his place, 2 *Chron.* xxxiv. 31. ſee the note on ch. xi. 14. *and made a covenant before the Lord*; agreed and promiſed in the preſence of God, both he and his people: *to walk after the Lord*; the worſhip of the Lord, as the *Targum*; cloſely to attend to that: *and to keep his commandments, and his teſtimonies, and his ſtatutes*; all the laws of God, moral, civil, and ceremonial: *with all* their *heart, and all* their *ſoul*; cordially and ſincerely; *to perform the words of the covenant* that were *written in this book*; lately found, and now read unto them: *and all the people ſtood to the covenant*; agreed to it, and promiſed to keep it; ſo the *Targum*, "all the people took upon them the covenant," engaged to obſerve it.

℣. 4. *And the king commanded Hilkiah the high-prieſt, and the prieſts of the ſecond order*, &c.] Or the ſecond courſe of the prieſts; the courſe of *Jedaiah*, 1 *Chron.* xxiv. 7. as ſome think; or rather, the two chief prieſts next to the high-prieſt, who were of the line both of *Eleazer* and *Ithamar*; though the *Targum* interprets it of the *Sagan* of the prieſts, a deputy of the high-prieſt, ſuch as in after-times the high-prieſt had always appointed for him on the day of atonement[r]: *and the keepers of the door*; the porters at the door and gates of the temple; or rather the treaſurers, as the *Targum*; ſuch as were appointed over the veſſels of the ſanctuary, as the *Jewiſh* writers generally interpret it, and which beſt agrees with what follows: *to bring forth out of the temple of the Lord, all the veſſels* that were *made for Baal*; uſed in burning incenſe, or offering ſacrifices to him: *and for the grove*; the idol of the grove, or *Aſherah*, that is, *Aſhtoreth*, or *Aſtarte*, the ſame with *Venus*, or the moon, as *Baal* was the ſun, the one the huſband, and the other the wife, according to the *Jews* [s]: *and for all the hoſt of heaven*; the ſtars: *and he burnt them without Jeruſalem in the fields of Kidron*; or plain of *Kidron*, as the *Targum*; thro' which the brook *Kidron* ran: *and carried the aſhes of them unto Beth-el*; where one of *Jeroboam*'s calves was ſet, and was the ſource of idolatry; and this he did in contempt of that place; and to ſhew his deteſtation of the idolatry there, he made it a dunghil of aſhes of things uſed in idolatrous ſervice; this he could do, that place being in the hands of the kings of *Judah* from the times of *Abijah*, 2 *Chron*. xiii. 19.

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[r] Miſn. Yoma, c. 1. §. 1.

ỳ. 5. *And he put down the idolatrous prieſts*, &c.] The *Cemarim*, ſo called, becauſe they wore black clothes, as *Kimchi* and others, whereas, the prieſts of the Lord were clothed in white linen, ſee the note on *Zeph*. i. 4. *whom the kings of Judah had ordained to burn incenſe in the high places, in the cities of Judah, and in the places round about Jeruſalem*; for though thoſe high places were deſtroyed by *Hezekiah*, they were rebuilt by *Manaſſeh* his ſon, and prieſts put in them to officiate there, whom *Joſiah* now depoſed, ch. xxi. 3. *them alſo that burnt incenſe unto Baal*; in the ſame high places; theſe were the prieſts, and the others in the preceding clauſe are thought to be miniſters unto them; *to the ſun, and to the moon, and to the planets*; the five planets beſides the ſun and moon, as *Saturn*, *Jupiter*, *Mars*, *Mercury*, and *Venus*; or to the twelve celeſtial ſigns in the firmament, as ſome [t]; though *Theodoret* takes it to be a ſingle ſtar, the evening-ſtar: *and to all the hoſt of heaven*; or even to the hoſt of heaven, all the ſtars thereof: this part of worſhip, *burning incenſe*, which was peculiar to the moſt high God, yet was frequently made by idolaters to their deities; and from the word [u] by which it is here and elſewhere expreſſed may *Nectar* be derived, ſo much ſpoken of by the heathen poets, as of a ſweet ſmell [w], and as delicious to their gods; and ſo *Porphyry* [x] repreſents the gods as living on ſmoke, vapours, and perfumes; and frankincenſe is ſaid, by *Diodorus Siculus* [y], to be moſt grateful to them, and beloved by them; this therefore is a much better derivation of the word *Nectar* than what *Suidas* [z], gives, that is, as if it was *Neoctar*, becauſe it makes thoſe young that drink it; or than the account *Athenæus* [a] gives of it, that it is a wine in *Babylon* ſo called.

ỳ. 6. *And he brought out the grove from the houſe of the Lord*, &c.] Not a real grove of trees, but a carved one, as ſome think; or rather, the image of the grove, ch. xxi. 7. that is, the idol *Aſhtoreth*, or *Aſtarte*, which was ſet up there; ſo *Theodoret* ſays; ſome interpreters call it *Aſtoreth*, the name of *Venus*, whom they call *Aſtarte*: this *Joſiah* ordered to be brought *without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron*; the black brook, where the filth of the ſacrifices was carried: *and ſtampt* it *ſmall to powder*; as *Moſes* did the golden calf: *and caſt the powder thereof upon the graves of the children of the people*; the common people, ſee *Jer*. xxvi. 23. or rather, on the graves of the worſhippers of idols, as it ſeems from 2 *Chron*. xxxiv. 4. the *Targum* is, "on the graves of the children of *Galia*," which, *Kimchi* ſays, is the name of an idol; this was done partly in contempt of the idol, groves being, according to law, impure; and partly to the reproach of the deceaſed, and the memory of them, for their idolatry, and to deter from it thoſe that ſurvived them.

ỳ. 7. *And he brake down the houſes of the ſodomites that were by the houſe of the Lord*, &c.] Near the temple were apartments, in which men, the worſhippers of idols, proſtituted their bodies to each other; committing that unnatural ſin with one another, which has its name from *Sodom*, and from which thoſe are ſo called, and which ſin they committed in honour of the idols they worſhipped; to ſuch vile affections were they, in a judicial manner, delivered up, becauſe of their idolatry; ſee *Rom*. i. 27, 28. the word ſignifies *holy ones*, they being called ſo by an antiphraſis; though *Abarbinel* thinks theſe were the idolatrous prieſts, whom the worſhippers of idols reckoned *holy*, and ſo built houſes for them near the temple to lodge in; the *Targum* is, "and broke down the houſes of things conſecrated to idols," where they were put; and *Theodoret* on the place obſerves, that by an homonymy, they called the dæmons or idols themſelves *holy ones*; and it is not likely, indeed, that the *ſodomites* ſhould be *where the women wove hangings for the grove*; that is, for *Aſtarte*, as the ſame writer obſerves: or *curtains*, as the *Jewiſh* writers generally interpret it, in which either the idol was incloſed, or theſe made apartments for the idolaters to commit their abominable wickedneſs privately; tho' the *Syriac* and *Arabic* verſions are, "they wove garments for the idols that were there;" and ſo the *Septuagint* verſion, of the *Complutenſian* Edition; that is, they wove garments for the goddeſs *Aſtarte*, which they dreſſed her with; the word ſignifies *houſes*, and may mean the ſhrines of the idol made of woven work.

ỳ. 8. *And he brought all the prieſts out of the cities of Judah*, &c.] Who were of the ſons of *Aaron*, and had ſerved in the high places there: *and defiled the high places where the prieſts had burnt incenſe*; by caſting dead carcaſſes, or the bones of dead men, or dung, or any thing that was unclean, into them, by way of contempt: *from Geba to Beerſheba*; which were the northern and ſouthern boundaries of the land of *Judah*: *and brake down the high places of the gates*; of the cities where ſome think tutelar gods were placed to be worſhipped by perſons as they went in or out of them: and particularly that *which* were *in the entring in of the gate of Joſhua the governour of the city, which* were *on a man's left hand at the gate of the city*; of the city of *Jeruſalem*, where this *Joſhua* was chief magiſtrate under the king; at whoſe door ſtood an high place, which, *Kimchi* thinks, might be greater than the reſt, and therefore mentioned alone, yet was not ſpared on account of its greatneſs, or of the perſon to whom it belonged.

ỳ. 9. *Nevertheleſs, the prieſts of the high places came not up to the altar of the Lord at Jeruſalem*, &c.] To ſacrifice there, as the *Targum*; though they were removed from the high places, they were not admitted to officiate at the altar of the

Lord,

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[s] Zohar in Gen. fol. 34. 3. [t] David de Pomis Lexic. fol. 77. 3. [u] קטר ſuffitum fecit. Et diis acceptus —— Nidor. Ovid. Metamorph. l. 12, fab. 4. [w] Theocrit. Idyll. xvii. ỳ. 29. [x] De abſtinentia, l. 2. c. 42. Celſus apud Origen. l. 8. p. 417. [y] Biblioth. l. 2. p. 132. [z] In voce Νεκταρ. [a] Deipnoſophiſt. l. 1.

Lord, having offered in forbidden places: *but they did eat of the unleavened bread with their brethren*; the prieſts that were pure, as the ſons of *Zadok*; though they might not offer ſacrifices, they were allowed to partake of the holy things with the prieſts, as the meat-offerings made of flour unleavened, *Lev.* ii. 4, 5. which are here meant, and put for all the reſt on which the prieſts lived, ſee *Ezek.* xliv. 10—15.

℣. 10. *And he defiled Topheth*, &c.] A place ſo called, as is generally thought, from the beating of drums or timbrels in it, that the ſhrieks of the infants ſacrificed here to *Molech*, might not be heard by their parents, and they repent of delivering them to him, and take them away. So the *Indians* now, at the burning of wives with their deceaſed huſbands, attend them with drums and trumpets; and at ſuch time as the fire is put to the wood, the drums and trumpets make a terrible noiſe for fear their cries ſhould be heard [b]; ſee the notes on *Iſ.* xxx. 33. *Jer.* vii. 31. this he defiled by caſting any ſort of filth or unclean thing into it, in contempt of the idolatry there committed, and to alienate the minds of men from it: *which is in the valley of the children of Hinnom*; a valley that belonged to the poſterity of a man of this name, near to *Jeruſalem*, ſee *Joſh.* xv. 8. hence the *Greek* word *Geenna* for hell, in the New Teſtament: *that no man might make his ſon or his daughter paſs through the fire to Molech*; which piece of idolatry uſed to be committed in this place.

℣. 11. *And he took away the horſes that the kings of Judah had given to the ſun*, &c.] Conſecrated to it; theſe were not images of horſes, as ſome have thought, but real living ones; and the kings that gave them for the ſervice of the ſun, and for ſacrifice to it, very probably were *Manaſſeh* and *Amon*: that horſes were ſacred to the ſun with many heathen nations, as the *Maſſagetæ*, a people in *Scythia*, and the *Perſians*, and *Babylonians*, and *Ethiopians*, is affirmed by various writers [c]; and from them the *Jews* received this notion. According to the *Jewiſh* commentators, theſe were horſes provided for the worſhippers of the ſun to ride upon, and meet the ſun in the morning at its riſing, and pay their homage to it; but certain it is, that the heathen nations before mentioned ſlew the horſes, and ſacrificed them as burnt-offerings to the ſun, as is aſſerted by *Herodotus* [d], *Xenophon* [e], *Strabo* [f], *Pauſanias* [g], *Philoſtratus* [h], and other writers [i]; and ſo the *Indians* [k] ſacrificed them to *Apollo*, the ſame with the ſun; theſe being the ſwifteſt of creatures, they offered them to the ſwifteſt of their gods, as *Herodotus* and *Heliodorus* obſerve, in the places before referred to. The ſtables, in which theſe horſes were kept, were *at the entering of the houſe of the Lord, by the chamber of Nathan-melech the chamberlain, which* was *in the ſuburbs*; ſo that they reached from the temple to the ſuburbs of *Jeruſalem*, to that part of them where this officer had a chamber, or lodgings, being in ſome place of power and authority there; though, according to *L'Empereur* [l], it is the ſame with *Parbar*, 1 *Chron.* xxvi. 18. and ſhould not be rendered *ſuburbs*, it being between the compaſs or wall of the temple, and the court: *and burnt the chariots of the ſun with fire*; theſe were either chariots, in which the king and his nobles rode, when they went to meet and worſhip the riſing ſun; or rather ſuch as were ſacred to the ſun, as well as the horſes, or *Joſiah* would not have burnt them; they ſeem to be ſuch in which the images of the ſun were carried. *Herodotus* [m] makes mention as of ſacred horſes, ſo of a ſacred chariot. *Xenophon* [n] ſpeaks of the chariot of the ſun as being of a white colour, and drawn in proceſſion at the worſhip of the ſun; as does alſo *Pauſanias* [o] of a chariot, in which were the *Sun*, *Jupiter*, and *Juno*, and near them other deities; which notion of ſacred chariots, the heathens might take from the chariot of the cherubim *Jehovah* ſate and rode in, 1 *Chron.* xxviii. 18.

℣. 12. *And the altars that* were *on the top of the upper chamber of Ahaz, which the kings of Judah had made*, &c.] Which were on the roof of the royal palace; the roofs of houſes in *Judah* being flat, *Deut.* xxi. 8. altars might be built upon them; ſo in *Arabia*, altars were built on the tops of houſes to offer incenſe thereon daily to the ſun [p]; as here by *Manaſſeh* and *Amon* very probably, which might be choſen becauſe nearer the heavens; for which reaſon the heathens made uſe of high places to worſhip in, ſee *Jer.* xix. 13. and xxxii. 29. *Zeph.* i. 5. *and the altars which Manaſſeh had made in the two courts of the houſe of the Lord*; ch. xxi. 5. *did the king beat down*; ordered to be demoliſhed: *and brake them down from thence, and caſt the duſt of them into the brook Kidron*; that there might be no remains of them to be put to any ſuperſtitious uſe.

℣. 13. *And the high places that* were *before Jeruſalem*, &c.] Not only that were within the city, and at the gates of it, but what were without it: *which* were *on the right-hand of the mount of corruption*; the mount of *Olives*, ſo called from the idolatry and corrupt worſhip performed in it, by way of reproach, with a ſmall alteration of the letters of the word משחית for משחה; at the right-hand, or ſouth of this mountain, as the *Targum*; though others ſay [q], on the north ſide of the mount of *Olives*, four furlongs from *Jeruſalem*, were high places: *which Solomon king of Iſrael had builded for Aſhtoreth the abomination of the Zidonians, and for Chemoſh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon*; of which ſee the notes on 1 *Kings* xi. 5, 7. *did the king defile*; by caſting unclean things into them. *Rauwolff* [r] ſays, "before mount *Zion* toward the ſouth, at the other ſide of the rivulet *Kidron*, lies the mount of tranſgreſſion, called *Maſhith*, 2 *Kings* xxiii. 13. this is higher and ſteeper than any hereabout; there you ſtill ſee ſome old walls of habitations, wherein the concubines of *Solomon* did live;" and Mr. *Maundrel* [s] obſerves, that below the hill ſtands now a village called *Siloe*, where it is ſaid he kept them.

℣. 14. *And he brake in pieces the images*, &c.] Of *Aſhtoreth*, *Chemoſh* and *Milcom*, in the above high places; which as theſe high places had been rebuilt by *Manaſſeh* or *Amon*, ſo new images of theſe deities were placed there: *and cut down the groves*;

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[b] Agreement of cuſtoms between the Eaſt-Indians and Jews, art. 25. p. 85, 86.

[c] Juſtin e Trogo, l. 1. c. 10. Curt. Hiſt. l. 3. c. 3. Ovid. Faſt. l. 1. Alex. ab Alex. Genial. Dier. l. 6. c. 26. Heliodor. Ethiop. l. 10. c. 6. 28.

[d] Clio, ſive, l. 1. c. 216.

[e] Cyropœd. l. 8. c. 23, 24.

[f] Geograph. l. 11. p. 353.

[g] Laconica, ſive, l. 3. p. 201.

[h] Vit. Apollon. l. 1. c. 20.

[i] Vid Lactant. de falſ. relig. l. 1. c. 21.

[k] Laon. Chalcondyl. de rebus Turc. l. 3. p. 108.

[l] Not. in Miſn. Middot, c. 2. §. 3. N°. 3. So Bochart. Hierozoic. par. 1. l. 2. c. 10. col. 177.

[m] Polymnia, ſive, l. 7. c. 55.

[n] Ut ſupra, c. 23.

[o] Eliac. 1. ſive, l. 5. p. 307.

[p] Strabo, Geograph. l. 16. p. 539.

[q] Vid. Adrichom. Theatrum, T. S. p. 171.

[r] Travels, par. 3. c. 4. 233.

[s] Journey from Aleppo, &c. p. 102.

groves; in which they were ſet: *and filled their places with the bones of men*; of idolatrous prieſts and worſhippers, buried in parts adjacent; theſe he dug up and ſcattered in the high places and groves to defile them, bones of the dead being by law unclean, *Numb.* xix. 16.

℣. 15. *Moreover, the altar that* was *at Bethel, and the high place which Jeroboam the ſon of Nebat, who made Iſrael to ſin, had made.*] For the worſhip of the calf there: *both that altar, and the high place, he brake down*; according to an ancient prophecy of the man of God, 1 *Kings* xiii. 3. and of *Amos* in later times, ch. ix. 1. *and burnt the high place, and ſtampt it ſmall to powder*; that there might be no remains of it: *and burnt the grove*; either the grove of trees on it, or the idol that was in it.

℣. 16. *And as Joſiah turned himſelf*, &c.] From the high place, and the altar at *Bethel*; for he not only gave orders for the deſtroying of idolatrous places and idols, but he ſaw them executed himſelf: *he ſpied the ſepulchres that* were *there in the mount*; the graves of idolatrous prieſts and worſhippers, who choſe to be buried near thoſe places of idolatry; nor was it unuſual for perſons to be buried on hills and mountains, ſee *Joſh.* xxiv. 30, 33. and this was a cuſtom in other nations formerly[t], particularly among the *Indians*[u] now, who in many things agree with the *Jews*: *and ſent and took the bones out of the ſepulchres, and burnt* them *upon the altar*; where they had ſacrificed to idols: *and polluted it*; with their bones, which, according to the law, were defiling, and which was done in contempt of their idolatrous worſhip there: *according to the word of the Lord which the man of God proclaimed, who proclaimed theſe words*; or things; foretold that ſuch a king by name would ariſe, and burn mens bones upon the altar, and which had been foretold more than 350 years before this time.

℣. 17. *Then he ſaid, what title* is *that that I ſee?* &c.] A high and large monument over a grave, with an inſcription on it, more remarkable than any of the reſt, which made *Joſiah* take notice of it; and the *Jews* have a tradition, as *Kimchi* obſerves, that on one ſide of the grave grew nettles and thiſtles, and on the other ſide odoriferous herbs; which is not to be depended on; but what he farther obſerves may be right, that the old prophet, as he gave order to his ſons to lay his body in the ſame grave with the man of God, believing his words would be fulfilled, ſo he likewiſe gave orders to have a diſtinguiſhed monument or pillar erected over the grave; and which people in aftertimes took care to ſupport, in memory of the man of God, that thereby it might be known; by which means not only the bones of the man of God were preſerved from being burnt, but thoſe of the old prophet alſo buried with him: *and the men of the city told him*, it is *the ſepulchre of the man of God, which came from Judah, and proclaimed theſe things that thou haſt done againſt the altar of Bethel*; ſee 1 *Kings* xiii. 1, 2, 3.

℣. 18. *And he ſaid, let him alone; let no man move his bones*, &c.] Not take them out of the grave, as they had done the reſt: *ſo they let his bones alone, with the bones of the prophet that came out of Samaria*; the old prophet, whereby his end was anſwered in being buried with him, 1 *Kings* xiii. 31, 32.

℣. 19. *And all the houſes alſo of the high places*, &c.] The temples of the idols there, and the houſes for the prieſts to dwell in: *that* were *in the cities of Samaria, which the kings of Iſrael had made to provoke* the Lord *to anger, Joſiah took away*; particularly in the cities of *Manaſſeh, Ephraim* and *Simeon*, unto *Napthali*, 2 *Chron.* xxxiv. 6. the *Iſraelites* that remained there acknowledging *Joſiah* as their king; and perhaps after the defeat of *Sennacherib*, many of the cities of *Iſrael* might put themſelves under the protection of *Hezekiah*, and eſpecially upon the deſtruction of the *Aſſyrian* empire; and *Manaſſeh*, with his liberty, might have his kingdom enlarged by the king of *Babylon*; and which being continued and increaſed in the times of *Joſiah*, might be the reaſon of his oppoſing the king of *Egypt* in favour of the king of *Babylon*: *and did to them according to all the acts that he had done in Bethel*; defiled them, and broke down the altars in them.

℣. 20. *And he ſlew all the prieſts of the high places that were there*, &c.] The idolatrous prieſts who ſacrificed to *Baal*, and other heathen deities; for as for others that burnt incenſe in high places, yet to the true God, thoſe he ſpared, though they were not ſuffered to officiate at the altar of God: the others he ſlew *upon the altars*; where they ſacrificed: *and burnt mens bones upon them*; the bones of the prieſts, and worſhippers of idols, as he had done at *Bethel*: *and returned to Jeruſalem*; after he had gone through the land, both of *Judah* and *Iſrael*, and aboliſhed idolatrous worſhip every where.

℣. 21. *And the king commanded all the people*, &c.] Not at *Jeruſalem* only, but throughout the whole kingdom: ſaying, *keep the paſſover unto the Lord your God, as it is written in this book of the covenant*; which had been lately found and read, and they had agreed to obſerve, and in which this ordinance was ſtrictly enjoined, and was a commemoration of their deliverance out of *Egypt*, and a direction of their faith to the Meſſiah, the antitype of the paſſover.

℣. 22. *Surely there was not holden ſuch a paſſover, from the days of the judges that judged Iſrael*, &c.] As the king commanded; the people obeyed and kept the paſſover, according to the law of the Lord; the manner of its being kept is not here recorded, but is at large in 2 *Chron.* xxxv. where it is obſerved there had not been ſuch an one from the days of *Samuel*, the laſt of the judges; ſo that the days of the judges here mean the laſt days of them: *nor in all the days of the kings of Iſrael, nor of the kings of Judah*; ſince the diviſion of the kingdoms; for as for the kings of *Iſrael*, they kept it not; and though it was obſerved in the times of *Hezekiah* king of *Judah*, yet not univerſally, and by ſome in their uncleanneſs; for it is a miſtake of *Clemens* of *Alexandria*[w], that it was not kept in the times between *Samuel* and *Joſiah*; in the days of *David* and *Solomon* it might be kept by greater numbers, but not with ſuch purity, and with ſuch chearfulneſs and joy of heart, or with ſo many other ſacrifices attending it, or ſo exactly agreeable to the law of God, and with ſuch munificence and liberality; the king, and the chief of the prieſts and *Levites* providing out of their own ſubſtance for the people and their brethren.

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[t] Vid. Servium in Virgil. Æneid. 11. ℣. 849. — fuit ingens monte ſub alto.

[u] Manaſſeh ben Iſrael Spes Iſraelis, §. 6. p. 29.

[w] Stromat. l. 1. p. 328.

℣. 23. *But in the 18th year of king Joſiah, wherein this paſſover was holden to the Lord in Jeruſalem.*] This ſhews that *Joſiah* muſt begin the reformation very early that year, ſince he did all that is before recorded in this and the preceding chapter by the 14th of *Niſan*, the day on which the paſſover was kept, which month anſwers to part of our *March* and part of *April*, ſee ch. xxii. 3. and was the ſame year the repairs of the temple were finiſhed.

℣. 24. *Moreover, the* workers with *familiar ſpirits, and the wizards*, &c.] Who were not to be ſuffered among the *Iſraelites*, *Deut.* xviii. 11. *and the images*; or *Teraphim*: *and the idols, and all the abominations*; which were worſhipped by the heathens, and introduced among the *Jews*, and forbidden by the word of God: *that were ſpied in the land of Judah, and in Jeruſalem, did Joſiah put away*; for which, it ſeems, diligent ſearch was made, and wherever they were diſcovered were removed: *that he might perform the words of the law*, which were *written in the book that Hilkiah the prieſt found in the houſe of the Lord*; both with reſpect to witchcraft and idolatry; ſee *Lev.* xx. 27. *Exod.* xx. 4, 5. and xxiii. 24.

℣. 25. *And like unto him was there no king before him*, &c.] The ſame is ſaid of *Hezekiah*, ch. xviii. 5. *Hezekiah* might excel him in ſome things, as *Joſiah* might excel *Hezekiah* in others: *that turned to the Lord with all his heart, and with all his ſoul, and with all his might*; with ſuch ſincerity, heartineſs, zeal, and conſtancy: *according to all the law of Moſes*; having reſpect to every commandment, eſpecially relative to worſhip, with the greateſt preciſion and exactneſs: *neither after him aroſe there* any *like him*; for all to the captivity were wicked princes.

℣. 26. *Notwithſtanding, the Lord turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt Judah*, &c.] Notwithſtanding the great reformation wrought among them; for though *Joſiah* was a ſincere reformer, and did what he did heartily, as to the Lord, according to his will, and for his glory; yet the people were not ſincere in their compliance, they turned to the Lord not with their whole heart, but feignedly, *Jer.* iii. 10. *becauſe of all the provocations that Manaſſeh had provoked him withal*; by ſhedding innocent blood, and committing idolatry, which the people conſented to and approved of, and even now privately committed idolatry, as the prophecies of *Jeremiah* and *Zephaniah* ſhew; and it may eaſily be concluded, that their hearts were after their idols, by their openly returning to them in the days of the ſons of *Joſiah*.

℣. 27. *And the Lord ſaid, I will remove Judah alſo out of my ſight, as I have removed Iſrael.*] Not from his all-ſeeing eye, but from being the object of his ſpecial care and protection; the meaning is, that he would ſuffer them to be carried out of their land into captivity, as *Iſrael* was; this he had ſaid in his heart, was determined upon; the decree was gone forth, and it was irrevocable: *and will caſt off this city Jeruſalem, which I have choſen*; for the place of his worſhip, the people having forſaken his worſhip there, and followed after idols: *and the houſe of which I ſaid, My name ſhall be there*; the temple, called after his name, and where his name was to be, and had been called upon.

℣. 28. *Now the reſt of the acts of Joſiah, and all that he did*, &c.] For aboliſhing idolatry, and reſtoring the true worſhip of God: are *they not written in the book of the chronicles of the kings of Judah?* and alſo of *Iſrael*, in which an account was kept of the tranſactions of their reign; many other of the acts of *Joſiah* are recorded in the canonical book of *Chronicles*, 2 *Chron.* xxxiv. xxxv.

℣. 29. *In his days Pharaoh-nechoh king of Egypt*, &c.] Who is called in the *Targum Pharaoh* the lame, becauſe he was lame in his feet, perhaps gouty; *Herodotus* [x] alſo calls him *Necos* the ſon of *Pſammiticus*; now it was in the laſt days of *Joſiah* this king reigned in *Egypt*, or however that the following event was: that he *went up againſt the king of Aſſyria to the river Euphrates*; to *Carchemiſh*, a city ſituated upon it; ſee 2 *Chron.* xxxv. 26. *Jer.* xlvi. 2. the king he went againſt was the king of *Babylon*, who had conquered the *Aſſyrian* monarchy, and therefore called king of it; ſome take him to be *Nabopolaſſar*; according to *Marſham* [y], he was *Chyniladanus*: *and king Joſiah went againſt him*; to ſtop him, that he might not paſs through his country, and attack the king of *Babylon*, whoſe ally, perhaps, *Joſiah* was; or however, thought himſelf obliged to him by the privileges, power, and authority he allowed him to exerciſe in the land of *Iſrael*: *and he ſlew him at Megiddo, when he had ſeen him*; as ſoon as they came face to face, and engaged in battle, ſee ch. xiv. 8. 11. that is *Pharaoh* ſlew *Joſiah* at the firſt onſet. *Megiddo* was a city in the tribe of *Manaſſeh*, *Joſh.* xvii. 11. *Herodotus* [z] calls it *Magdolus*, which ſeems to be a city on the borders of *Egypt*, the ſame with *Migdol*, *Jer.* xliv. 1. where he ſays *Nechoh* conquered the *Syrians*; in *Joſephus* [a] it is called *Mendes* very wrongly. *Joſiah* ſeems to have engaged in this action without conſulting the Lord and his prophets.

℣. 30. *And his ſervants carried him in a chariot dead from Megiddo*, &c.] They took him out of the chariot in which he was wounded, and put him into another, where he died of his wounds by the way; being mortally wounded, he is ſaid to be dead, or a dead man, ſee 2 *Chron.* xxxv. 34. *and brought him to Jeruſalem*; which, according to *Bunting* [b], was 44 miles from *Megiddo*: *and buried him in his own ſepulchre*; which either he had provided for himſelf in his lifetime, or which in common belonged to the kings of *Judah*, ſee 2 *Chron.* xxxv. 24. *and the people of the land took Jehoahaz the ſon of Joſiah, and anointed him, and made him king in his father's ſtead*: though he was not the eldeſt ſon, *Jehoiakim*, who was afterwards placed in his room, being two years older, as appears from ℣. 31. 36. and this is the reaſon, as the *Jewiſh* commentators in general agree, that he was anointed; which they ſay was never done to the ſon of a king, unleſs there was a competitor, or ſome objection to, or diſpute about, the ſucceſſion, as in the caſe of *Solomon* and others.

℣. 31. *Jehoahaz* was 23 *years old when he began to reign*, &c.] Who ſeems to be the ſame with *Shallum*, *Jer.* xxii. 11. *and he reigned three months in Jeruſalem*; a ſhort reign, being depoſed by the king of *Egypt*, as after-related: *and his mother's name* was *Hamutal, the daughter of Jeremiah of Libnah*; a city a city in the tribe of *Judah*, *Joſh.* x. 29. and xv. 42.

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[x] Euterpe, ſive, l. 2. c. 158.

[y] Chronic. Secul. 18. p. 568.

[z] Ibid. c. 159.

[a] Antiqu. l. 10. c. 5. § 1.

[b] Travels, &c. p. 188.

℣. 32. *And he did* that which was *evil in the ſight of the Lord*, &c.] Committed idolatry: *according to all that his fathers had done*; his grandfather and great grandfather, *Amon* and *Manaſſeh*; ſo ſoon after *Joſiah*'s death was the revolt to idolatry.

℣. 33. *And Pharaoh-nechoh put him in bands at Riblah in the land of Hamath*, &c.] Places in *Syria*; *Hamath* was formerly a kingdom in *Syria*, and *Riblah* is ſaid by *Jerom* [c] to be *Antioch* of *Syria*, near to which was the fountain of *Daphne*; and in the *Targums*, of *Jonathan* and *Jeruſalem* on *Numb.* xxxiv. 11. *Daphne* is put for *Riblah*; and *Joſephus* [d] ſays, *Antioch* was by *Daphne* of *Syria*; and in 2 *Maccab.* iv. 33. *Daphne* is ſaid to be by *Antioch*; with which place *Pompey* was greatly delighted, becauſe of the pleaſantneſs of it, and the abundance of waters about it [e]; hither, it is probable, *Jehoahaz* went with an army to avenge his father's death on the king of *Egypt*, or to aſſiſt the king of *Babylon*, or both; and here *Pharaoh* met with him, and took him, and bound him; he ſeems to be of a martial ſpirit, from *Ezek.* xix. 3. *that he might not reign in Jeruſalem*; whither afterwards the king of *Egypt* came, and took it; and ſo *Herodotus* [f] ſays, that after he had conquered the *Syrians* at *Migdol*, he took *Cadytis*, a great city of *Syria*, which ſeems to be *Jeruſalem*, the holy city: *and put the land to a tribute of* 100 *talents of ſilver, and a talent of gold*; the land of *Judah*; and 100 talents, according to *Bunting* [g], amounted to 37,500 pounds of our money; and a talent of gold, according to *Brerewood* [h], was 4500 pounds; but biſhop *Cumberland* [i] makes it 5067 pounds 3 ſhillings and 10 pence; a talent of gold could not be ſo large in *Homer*'s time, ſince he ſpeaks of ſeven of them given at once in a way of hoſpitality [k].

℣. 34. *And Pharaoh-nechoh made Eliakim the ſon of Joſiah king in the room of Joſiah his father*, &c.] Not in the room of *Jehoahaz*; for he did not allow him to be a king, and to have any lawful right to the throne; but depoſing him, ſet up his elder brother: *and turned his name to Jehoiakim*; to ſhew his ſubjection to him, and that he held his government by him: *and took Jehoahaz away*; with him, from *Jeruſalem*, when he departed thence: *and he came to Egypt, and died there*; and never returned to *Jeruſalem*, according to the prophecy of *Jeremiah*, *Jer.* xxii. 11.

℣. 35. *And Jehoiakim gave the ſilver and gold to Pharaoh*, &c.] The 100 talents of ſilver and the talent of gold, which he impoſed as a tribute upon the land; *but he taxed the land, to give the money according to the commandment of Pharaoh*; he did not take it out of his own treaſures, nor the treaſures of the houſe of the Lord, which perhaps might be exhauſted, but levied it of the people of the land: *he exacted the ſilver and the gold of the people of the land*; required them to pay it in: *of every one according to his taxation, to give it unto Pharaoh-nechoh*; every one was taxed according to his abilities, in proportion to what he was worth, or to the eſtate he was poſſeſſed of.

℣. 36. *Jehoiakim* was 25 *years old when he began to reign*, &c.] And therefore muſt be two years older than his brother *Jehoahaz*, who was depoſed: *and he reigned* 11 *years in Jeruſalem*; and therefore muſt die at the age of 36: *and his mother's name* was *Zebudah, the daughter of Pedaiah of Rumah*; which *Joſephus* [l] calls *Abuma*; but he ſpeaks of a village in *Galilee* called *Ruma* [m]; but whether the ſame with this is not certain.

℣. 37. *And he did* that which was *evil in the ſight of the Lord, according to all that his fathers had done.*] *Amon* and *Manaſſeh*; ſee ℣. 32.

CHAP. XXIV.

THIS chapter relates the rebellion of *Jehoiakim* againſt the king of *Babylon*, which prepared the way for the ruin of the kingdom of *Judah*, according to the decree of God, and alſo the death of *Jehoiakim*, and the conqueſt the king of *Babylon* made of part of the land of the king of *Egypt*, ℣. 1—7. and the ſhort and wicked reign of *Jehoiachin* his ſon, when he and the royal family, with great numbers of the inhabitants of the land, were carried captive to *Babylon*, ℣. 8—16. and his uncle was made king in his room, ℣. 17—20.

℣. 1. *In his days Nebuchadnezzar king of Babylon came up*, &c.] Againſt *Jeruſalem*; this was in the latter end of the third, or the beginning of the fourth of *Jehoiakim*'s reign, and the firſt of *Nebuchadnezzar*, *Jer.* xxv. 1. and xlvi. 2. when *Jehoiakim* was taken, but reſtored upon promiſe of ſubjection and obedience, and hoſtages given, at which time *Daniel* and his companions were carried captive, with ſome of the veſſels of the temple; ſee the notes on *Dan.* i. 1, 2. *and Jehoiakim became his ſervant three years*; which were the 5th, 6th and 7th years of his reign: *then he turned and rebelled againſt him*; being encouraged by the king of *Egypt*, who promiſed to aſſiſt him againſt the king of *Babylon*; *Nebuchadnezzar* is the *Nabocolaſſer* in *Ptolemy*'s canon; and *Beroſus* [n] teſtifies, that 70 years before the *Perſian* monarchy he made war againſt the *Phœnicians* and *Jews*, and it is from this time the 70 years captivity is to be dated.

℣. 2. *And the Lord ſent againſt him*, &c.] By *Nebuchadnezzar*, againſt whom he rebelled: *bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon*; who were all ſubject to the king of *Babylon*, or were voluntary troops in his ſervice, and bore an hatred to the *Jews*: according to *Eupolemus* [o], this army conſiſted of *Medes* and *Babylonians*, and beſides 10,000 chariots, there were in it 180,000 foot, and 120,000 horſe: *and ſent them againſt Judah to deſtroy it*; this was not until the 11th of *Jehoiakim*, *Nebuchadnezzar* being diverted by the ſiege of *Tyre*, or other important buſineſs, from chaſtizing the king of *Judah* until this time: *according to the word of the Lord, which he ſpake by his ſervants the prophets*; *Iſaiah*, *Jeremiah*, *Zephaniah*, and *Huldah* the propheteſs.

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[c] Comment. in Ezekiel. xlvii. fol. 261. C.

[d] Antiqu. l. 17. c. 2. §. 3.

[e] Rufi Feſt. Breviar. Eutrop. Hiſt. Rom. l. 6.

[f] Ut ſupra.

[g] Ut ſupra, p. 288.

[h] De Ponder. & Pret. vet. Num. c. 4.

[i] Scripture-weights and meaſures, ch. 4. p. 21.

[k] Odyſſ. 9. ℣. 258. & Odyſſ. 24. ℣. 321.

[l] Antiqu. l. 10. c. 5. §. 2.

[m] De bello Jud. l. 3. c. 6. §. 21.

[n] Apud Clement. Alex. Stromat. 1. p. 329.

[o] Apud Euſeb. Evangel. præpar. l. 9. c. 39. p. 454.

℣. 3. *Surely at the commandment of the Lord came* this *upon Judah, to remove* them *out of his ſight*, &c.] It was the ſure and certain decree of God they ſhould be carried captive, and therefore he ſtirred up the ſpirit of *Nebuchadnezzar*, and gave him orders to go againſt it: *for the ſins of Manaſſeh, according to all that he did*; which were ſtill continued among the *Jews*, and committed by them, though repented of by *Manaſſeh*, and he returned from them.

℣. 4. *And alſo for the innocent blood that he ſhed, for he filled Jeruſalem with innocent blood*, &c.] See ch. xxi. 16. which cruel uſage of the prophets, and ſervants of the Lord, was ſtill continued; ſee *Jer.* xxvi. 21—24. *which the Lord would not pardon*; he pardoned the ſins of *Manaſſeh*, who repented, but not the ſins of thoſe perſons who imitated him, but repented not; or though he perſonally pardoned the ſins of *Manaſſeh*, ſo that he was ſaved everlaſtingly, yet the temporal puniſhment of the nation for thoſe ſins, in which they were involved with him, was not averted.

℣. 5. *Now the reſt of the acts of Jehoiakim*, &c.] In 2 *Chron.* xxxvi. 8. it is added, *his abominations, and that which was found in him*; which beſides his rebellion againſt the king of *Babylon*, and his ſhedding innocent blood, is interpreted of marks made in his body for ſuperſtitious and idolatrous purpoſes; ſo *Lyra*.

℣. 6. *So Jehoiakim ſlept with his fathers*, &c.] He died as they did, but was not buried with them, and indeed had no burial at all, according to the prophecy of *Jeremiah*, *Jer.* xxii. 18, 19. for falling into the hands of the king of *Babylon*; he was bound in chains, in order to be carried to *Babylon*, but died as ſoon as he came out of *Jeruſalem*, at the gates of which he was caſt, and had no burial, 2 *Chron.* xxxvi. 6. At this time alſo ſome of the veſſels of the temple were carried away, and put in the idol's temple at *Babylon*, 2 *Chron.* xxxvi. 7. *Jer.* xxvii. 16. and *Eupolemus* [p] ſays, that whatever gold, ſilver and braſs were in the temple, were carried away: *and Jehoiachin his ſon reigned in his ſtead*; called ſometimes *Jechoniah*, and by contempt *Coniah*, *Jer.* xxii. 24, 28.

℣. 7. *And the king of Egypt came not any more out of his land*, &c.] To receive the tribute he impoſed on the land of *Judah*, or to help the kings thereof, *Jehoiakim* and *Jehoiachin*; not till the times of *Zedekiah*, and then was obliged to retire, without giving any aſſiſtance, *Jer.* xxxvii. 7. the reaſon follows, *for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt*; all that lay between the river *Nile*, or the *Rhinocolura*, and the river *Euphrates*, ſo that he could not ſtir out of his dominions, which lay beyond.

℣. 8. *Jehoiachin was* 18 *years old when he began to reign*, &c.] In 2 *Chron.* xxxvi. 9. he is ſaid to be but eight years old; which may be reconciled by obſerving, that he might be made and declared king by his father, in the firſt year of his reign, who reigned 11 years, ſo that he was eight years old when he began to reign with him, and 18 when he began to reign alone [q]. Dr. *Lightfoot* [r] gives another ſolution of this difficulty, that properly ſpeaking he was 18 years old when he began to reign, but in an improper ſenſe, the ſon of eight years, or the 8th year, as the *Hebrew* phraſe is; that is, he fell in the lot of the 8th year of the captivity of *Judah*, which was in the latter end of the third, or the beginning of the fourth of his father's reign, and the firſt of *Nebuchadnezzar*'s, and it was now in the eighth of *Nebuchadnezzar* that he was king, ſee ℣. 12. but very probably in 2 *Chron.* xxxvi. 9. there is a miſtake in the *Copyiſt* of 8 for 18, ſince in the *Arabic* and *Syriac* verſions it is there 18, as here: *he reigned in Jeruſalem three months*; the ten days beſides are here omitted for ſhortneſs, 2 *Chron.* xxxvi. 9. *and his mother's name* was *Nehuſhta*, *the daughter of Elnathan of Jeruſalem*; a perſon no doubt well known in thoſe times.

℣. 9. *And he did that which was evil in the ſight of the Lord, according to all that his father had done.*] Being partner with him in his throne, he was in his ſins, and continued therein, ſee ch. xxiii. 37.

℣. 10. *At that time*, &c.] When *Jehoiachin* reigned: *when the year was expired*; ſo it is in 2 *Chron.* xxxvi. 10. or at the revolution of the year; which ſome take to be autumn, the beginning of the civil year with the *Jews*; but rather it was the ſpring, the time when kings went out to battle, 2 *Sam.* xi. 1. *the ſervants of Nebuchadnezzar king of Babylon came up againſt Jeruſalem*; that is, his army under proper generals and officers, and by his orders: *and the city was beſieged*; in form by the *Chaldean* army.

℣. 11. *And Nebuchadnezzar king of Babylon came againſt the city*, &c.] He came in perſon following his army: *and his ſervants did beſiege it*; very cloſely.

℣. 12. *And Jehoiachin king of Judah went out to the king of Babylon*, &c.] Not to fight with him, but to ſubmit to him, and to ſurrender the city to him, and be at his mercy: *he and his mother, and his ſervants, and his princes, and his officers*; the royal family, courtiers and nobles: *and the king of Babylon took him in the eighth year of his reign*; of *Nebuchadnezzar*'s reign, and which was the eighth of the firſt captivity, and from whence the 70 years captivity were reckoned.

℣. 13. *And he carried out thence all the treaſures of the houſe of the Lord, and the treaſures of the king's houſe*, &c.] The gates of the city being thrown open to him, he entered and plundered the temple, and the royal palace, and took from thence all the riches thereof: *and cut in pieces all the veſſels of gold which Solomon king of Iſrael had made in the temple of the Lord, as the Lord had ſaid*; ch. xx. 17. and ſo the prophecy of *Iſaiah* was fulfilled. No more is ſaid of theſe veſſels in 2 *Chron.* xxxvi. 10. than that they were brought to *Babylon*; and ſo *Piſcator* renders the word here, *took*, or *carried them away*; and certain it is, that they were carried whole to *Babylon*, *Dan.* v. 2, 3. but as *Hezekiah* is ſaid to cut off the doors of the temple, that is, ſtrip or ſcrape off the gold of them, ch. xviii. 16. ſo *Nebuchadnezzar* cut off from the temple, or ſtripped it of the golden veſſels in it; of great part of them, the greater part thereof; for that there were ſome left, is plain from *Jer.* xxvii. 18—22.

℣. 14. *And he carried away all Jeruſalem*, &c.] The inhabitants of it; not every individual of them, but the chief of them, the more honourable rich, and uſeful; for the poorer ſort were left, as afterwards expreſſed: *and all the princes, and all the mighty men of valour*, even 10,000 *captives*; which was the number of them in the whole; the particulars are after delivered: *and all the craftſmen*

and

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[p] Ut ſupra.

[q] So in Seder Olam Rabba, c. 25.

[r] Works, vol. 1. p. 122.

and ſmiths; beſides the nobles and the ſoldiers, he took all the artificers that exerciſed any handicraft trade or buſineſs; carpenters and blackſmiths, as ſome interpret theſe two words; ſo that there were none left to make arms for them; the laſt word may be rendered *incloſers*, and are by ſome interpreted of incloſers of jewels in metals, as gold and ſilver: *none remained, ſave the pooreſt ſort of the people of the land*; who were left to till it, and to dreſs the vines; ſee ch. xxv. 12.

℣. 15. *And he carried away Jehoiachin to Babylon*, &c.] Where he continued at leaſt 37 years, ch. xxv. 27. *and the king's mother*; whoſe name was *Nehuſhta*, ℣. 8. *and the king's wives*; for though he was ſo young, it ſeems he had many wives, as was the cuſtom of thoſe times; or his *women*, who were either his concubines, or ſervants in his family: *and his officers*; in his court: *and the mighty of the land*; the princes and nobles thereof; or *the fools of the land*, as the word is written; ſo the people generally were: thoſe *carried he into captivity from Jeruſalem to Babylon*; which, according to *Bunting*[s], were 680 miles diſtant from each other.

℣. 16. *And all the men of might*, even 7000, *&c.*] The particulars of the 10,000 carried captive are here given; 7000 of which were the principal men of the land: *and craftſmen, and ſmiths* 1000; which made 8000: *all* that were *ſtrong*, and *apt for war*; of theſe conſiſted the other 2000; ſo *Abarbinel* reckons them; but, according to the *Jewiſh* chronologer[t], which *Jarchi* and other *Jewiſh* commentators follow, the 7000 were out of the tribe of *Benjamin* and the reſt of the tribes, and the 3000 out of the tribe of *Judah*, which are ſuppoſed to be thoſe *Jeremiah* ſpeaks of, ch. lii. 28. *even them the king of Babylon brought captive to Babylon*; among theſe were *Ezekiel* the prophet, and *Mordecai*, the uncle of *Eſther*.

℣. 17. *And the king of Babylon made Mattaniah his father's brother king in his ſtead*, &c.] The third ſon of *Joſiah*, 1 *Chron.* iii. 15. *and changed his name to Zedekiah*; for the ſame reaſon the king of *Egypt* changed the name of *Eliakim*, ch. xxiii. 24. to ſignify his ſubjection to him; though ſome think it was to put him in mind of the juſtice of God, as the name ſignifies, that would overtake him, ſhould he be treacherous to him, and rebel againſt him; ſo the *Jewiſh Midraſh*.

℣. 18, 19, 20. *Zedekiah was* 21 *years old when he began to reign*, &c.] So that he was but between nine and ten years of age when his father *Joſiah* died; for *Jehoahaz* reigned three months, *Jehoiakim* eleven years, and his ſon three months and ten days: *and he reigned eleven years in Jeruſalem: and his mother's name* was *Hamutal the daughter of Jeremiah of Libnah*; by which it appears that he was the brother of *Jehoahaz* by father and mother's ſide, ch. xxiii. 31. This and the two following verſes are expreſſed in the ſame words, as in *Jer.* lii. 1, 2, 3. ſee the notes there: in 2 *Chron.* xxxvi. 12, 13. beſides what is here ſaid, is written, that he humbled not himſelf before *Jeremiah* the prophet of the Lord, that ſpoke in his name, but oppoſed him; and rebelling againſt the king of *Babylon*, broke his oath, and hardened his neck and heart againſt the Lord, and was obſtinate, ſtubborn, and ſelf-willed.

CHAP. XXV.

IN this chapter is an account of the ſiege, taking and burning of the city of *Jeruſalem*, and of the carrying captive the king and the inhabitants to *Babylon*, ℣. 1—12. as alſo of the pillars and veſſels of the temple brought thither, ℣. 13—17. and of the putting to death ſeveral of the principal perſons of the land, ℣. 18—22. and of the miſerable condition of the reſt under *Gedaliah*, whom *Iſhmael* ſlew, ℣. 23—26. and the chapter, and ſo the hiſtory is concluded with the kindneſs *Jehoiachin* met with from the king of *Babylon*, after 37 years captivity, ℣. 27—30.

℣. 1—7. *And it came to paſs in the 9th year of his reign*, &c.] Of the reign of *Zedekiah* king of *Judah*. From hence to the end of ℣. 7. the account exactly agrees with *Jer.* lii. 4—11. ſee the notes there.

℣. 8—12. *And in the 5th month, on the 7th day of the month*, &c.] In *Jer.* lii. 12. it is the 10th day of the month; which, how to be reconciled, ſee the note there: *which is the nineteenth year of king Nebuchadnezzar*; who, according to *Ptolemy*'s canon, reigned 43 years; *Metaſthenes*[u] ſays 45; and from hence, to the end of ℣. 12. facts are related as in *Jer.* lii. 12—16. whither the reader is referred.

℣. 13—17. *And the pillars of braſs that were in the houſe of the Lord*, &c.] The two pillars in the temple, *Jachin* and *Boaz*. *Benjamin* of *Tudela* ſays[w], that in the church of St. *Stephen* in *Rome*, theſe pillars now are with the name of *Solomon* engraved on each; and the *Jews* at *Rome* told him, when there, (in the 12th century) that on the 9th of *Ab* (the day the temple was deſtroyed) every year ſweat was found upon them like water; the one, I ſuppoſe, will equally be believed as the other, ſince it is here expreſsly ſaid, that the *Chaldæans* broke them in pieces. From hence, to the end of ℣. 17. is the ſame with *Jer.* lii. 17—23. where it is rather more largely and fully expreſſed; only there is this difference here in ℣. 17. the height of the chapiter of a pillar is ſaid to be three cubits, there five cubits; for the reconciliation of which, ſee the note there.

℣. 18—21. *And the captain of the guard took Seraiah the chief-prieſt, and Zephaniah the ſecond prieſt*, &c.] The *ſagan*, or deputy-prieſt, who officiated for the high-prieſt, when by any means he was rendered unfit and uncapable; ſo *Joſeph*, the ſon of *Ellem*, as *Joſephus*[x] relates, officiated for *Matthias*, when defiled with a nocturnal pollution; and ſeven days before the day of atonement, they always ſubſtituted one under the high-prieſt, leſt any thing of this kind ſhould happen to him[y]. From hence, to the end of ℣. 21. the account is the ſame as in *Jer.* lii. 25—27. only here in ℣. 19. it is ſaid, that five men that were in the king's preſence were taken, there ſeven men; to account for which, ſee the note there.

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[s] Travels, &c. p. 198.

[t] Seder Olam Rabba, c. 25.

[u] De judicio temp. & Annal. Perſ. fol. 221. 2.

[w] Itinerar. p. 13.

[x] Antiqu. l. 17. c. 6. §. 4.

[y] Miſn. Yoma, c. 1. §. 1.

℣. 22—24. *And as for the people that remained,* &c.] That were left in the land to be vine-dreſſers and huſbandmen; over theſe the king of *Babylon* made *Gedaliah* governor, to whom the captains, with their ſcattered troops came, and ſubmitted for a time; of whom, ſee the notes on *Jer.* xl. 7, 8, 9.

℣. 25. *And it came to paſs in the ſeventh month,* &c.] Not of *Gedaliah*'s government, but of the year, the month *Tiſri* or *September*, near two months after the deſtruction of *Jeruſalem*; the *Jews* ſay 52 days after it; of the death of *Gedaliah*, and the man that ſlew him, as here related, ſee the notes on *Jer.* xli. 1, 2, 3.

℣. 26. *And all the people, both ſmall and great,* &c.] High and low, rich and poor, among whom were the king's daughters, committed to the care of *Gedaliah*, and alſo the prophet *Jeremiah* and *Baruch*, ſee *Jer.* xli. 16. and xliii. 6. *and the captains of the armies roſe, and came to Egypt*; contrary to the expreſs command of God; theſe were *Johanan*, and the captain of the forces with him, *Jer.* xliii. 4, 5. *for they were afraid of the Chaldees*; leſt they ſhould come and avenge the death of *Gedaliah*, appointed governor of *Judea*, ſee *Jer.* xli. 17. and xliii. 3.

℣. 27—30. *And it came to paſs in the 37th year of the captivity of Jehoiachin king of Judah,* &c.] Who muſt then be 55 years of age: *in the 12th month, on the 27th day of the month*; in *Jer.* lii. 31. it is ſaid to be the 25th day; of the reaſon of which difference, ſee the note there: *that Evil-merodach king of Babylon*; who is ſuppoſed, by ſome [z], to be the ſame with *Belſhazzar*, and his ſucceſſor *Neriglissar*, the ſame with *Darius* the *Mede* in *Daniel*. From hence, to the end of the chapter, the ſame account is given of the kindneſs of this king to *Jehoiachin*, as in *Jer.* lii. 31—34. ſee the notes there. *Metaſthenes* [a] calls him *Amilinus Evil-merodach*, and ſays he reigned 30 years, and makes *Belſhazzar*, or *Balt-aſſar*, as he calls him, his third ſon.

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[z] Vid. Lampe, Eccleſ. Hiſt. l. 1. c. 7. §. 18.

[a] Ut ſupra.

The END *of the* SECOND VOLUME.

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The Miſtakes obſerved in this SECOND VOLUME correct thus.

PAGE 129. col. 1. line 34. *read* next clauſe. P. 172. c. 1. l. 12. r. conditions. P. 196. c. 2. l. 67. r. *Gibeah.* P. 210. c. 1. l. 11. r. city. P. 218. c. 2. l. 43. r. *Zin.* P. 224. c. 1. l. 6. put a comma after *Simeon.* P. 240. c. 2. l. 23. r. *Shechem.* P. 253. c. 2. l. 55. r. kingdoms. P. 256. c. 1. l. 17. r. were now. P. 315. c. 2. l. 34. r. land of *Egypt.* P. 336. c. 1. l. 38. r. ſay. P. 348. c. 1. l. 67. r. went on. P. 350. c. 1. l. 26. r. four whole months. P. 355. c. 2. l. 1. r. advice. P. 363. c. 1. l. 58. r. women. P. 372. c. 2. l. 22. r. not to be. P. 378. c. 1. l. 15. r. his. L. 45. d. the. P. 385. c. 2. l. 61. r. tabernacle. P. 391. c. 1. l. 40. r. bows. P. 431. c. 2. l. 48. r. expecting. P. 466. c. 2. l. 65. r. after uſed. P. 476. c. 2. l. 47. r. *Carmania.* P. 489. c. 1. l. 17. r. *Laius.* P. 500. c. 2. l. 22. r. mean. P. 535. c. 1. l. 10. d. wild. L. 11. r. wild roe. P. 551. c. 1. l. 56. r. to be. P. 561. c. 1. l. 3. r. on enquiry. P. 566. c. 2. l. 21. put the comma at *not*, after *ſinner*; and l. 22. a ſemicolon after *perſon.* P. 567. c. 1. l. 44. d. above. P. 570. c. 1. l. 37. r. *Amnon*; ſo in p. 571. c. 1. l. 38. 54. P. 662. c. 1. l. 25. r. Jon. ii. 4. P. 669. c. 2. l. 5. r. ſervants. P. 692. c. 1. l. 25. r. off. P. 702. c. 1. l. 41. r. wood. P. 730. c. 2. l. 17. r. to be done. P. 772. c. 1. l. 37. r. *Abydenus.* P. 775. c. 2. l. 4, 5. r. diſpoſed of them in. P. 780. c. 1. l. 17. r. 8 years old. P. 781. c. 1. l. 67. r. paſſage. P. 783. c. 2. l. 41. r. *houſes.*

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